Kld. J. M. Wood, Ga. To the object of bur best writers will be added as 五五五五

UPIN TORE PROPERTY THE MIX IMPOSTANT DUTTE ..

i. the Lord, one Paith, one homership, Eph. iv: 5. That an immersion is the profession of that one faith in the owned and resurrection of that one Lord. See Bann. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.

2. The Grace of God, the only foundation of Soon from the West, in angrier quest, Hope and Faith is Christ, the only medium of

8. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of Till Autumn's vesture disappear, and the dark

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

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 cames again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; conin this ordinance that agree in faith and practies. 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,

believer in water by a qualified administratos in the name of the Trinity, in representation of the burial and resurrection of Christ, and protherefore, can answer this design, and the profession of baptism cannot be made by children except "the children of God by Faith. Matt. iii: Gal. iii: 25. 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, fer it is called the likeness of leath SIX IMPORTANT PRINCIPLES.

Christ into essentials and non-essentials, is to decide preach and administer the ordinances, tians? If they do, then those Roman how far Christ is to be obeyed, and in what then their preaching and ordinances are Christians were Pedobaptists, and we points we may safely disobey him. But to right, and no Baptist should oppose them; Paptists are all wrong and criminal for refuse to obey one of the least of his positive for if he does he is guilty of warring preaching a contrary doctine- we "cause to preach. If I am wrong on this point,

in the Church, not expressly commanded or exam- therefore, who admit that Pedobaptist bound to avoid us. But, if Pedobappled is positively forbidden, since the specification of ministers have a scriptural right to preach tisks do not hold and pleach the docone thing is the prohibition of every other. These and administer the sacraments, most write apostles and learned baptist, which minister is the more justly are all human inventions and traditions, as innever preach against eprinkling as bap- by those Roman Christians, and if we entitled to your esteem, that one who ticed for religious rites, for which no scriptural

the authority to traffic with the ordinance or thority, and consequently light !! If I of the true doctrine, and who cause diviorganization of his Church or Kingdom, as to believed Pedobaptist ministers have a sions and offenses contrary to the true at the same time secretly hates yeur make or change his laws, and substitute ene scriptural right to pleach and administer doctrine, and, that, too, in the face of doctrine and ordinances as being antiestablished, is trucken to change them treasorf.

SIX IMPORTANT PACTS.

note, uncommously declare that the princry (that is, first) and leading signification of "Baptizo." is to dip er immerse, while seme of the very best act consistently, and invite them to ce.s. mandments, and shall teach men so, he far more respect and esteem the man burying the other to his waist. This lat-

primitive and apostolic baptism was administered they certainly have an equal 1 the to comshould be so scruptions to observe the and affection toward me, but when I am nay, providentially, serving a neighbor- will say, being on a visit to New York

3. Nearly all standard Palobaptist commentators sdmit that the Bible does not furnish one plais command for, or example of infant sepains, and ters are proper ministers, and deny that avoid those was do not hold and teach and decision of character. I can highly catastrophe than he runs away again. found, not that eminent divine, but a there is the utmost disagreement and controdic- they have a right to administer the oro- the doctrine taught by the aposiles?

4. All standard historians nnazimensly affirm that the government of the apostolis churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies have legislation powers and clerical er aristocratical gavernments, they not just as much right to the privile in the hands of a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully comtraance, or republican freeman ought to support eguseque ally, all the act, sug urdinancen o heta irragular bodies are allegal, will one had received by us; nor should see. their preschers as efficial ministers of the gos-pel. The Baptist Church is the parent of desce-

KOVEMBER THOUGHTS. Still falls tay lent, on golden about The harvest suns no longer shine; n ruddier brown the suns go down, And ruddier tinge the far sea-line; And each fair fading of the day shows plaine yet the year's decay.

The chariots of the wind shall sweep; Soon, down the shore, with hoarser roar Shall sound the trumpets of the deep, storm-cloud's path be clear.

Then, while her eyes to leaden skies The patient earth no more may raise, E'en tempest's power in that drear hour Shakes not her hope in gladder days, She deems that Spring will come anew and dec her in fresh robes of dew.

So o'er her soul when thick clouds roll, And youth's bright pageants sink in shade; When, pressed with care, we woo despair, As dreams we closest clung to fade-Let some such gracious thought of Spring rise hopeful to our imaging.

> SUSPICIOUS AFFILIATION. JAMES M'DANIEL.

If my heart deceive me net, I desire to know and do what is right. I hope that I am an honest inquirer after truth. The subject of pulpit affiliation with sequently, only those churches can participate Pedobaptist ministers has long perplexed my midd. It is either right or wrong for Baptist ministers to invite Pedobaptist ministers into our pulpits to preach If it be right, I wish to know it, that] being made the guardian of the purity of the may govern myself accordingly. If it sacred feast, is invested with the authority to be wrong, I wish the Baptists to write discipline those whose relationship ordinarily their prohibition on it. The right or the ing him into our pulpits, we are come from God's Word, and the argument rect, please show me their incorrectness; Savior?—Banvard. grave subject, and one concerning which it is highly important that Baptists should see eye to eye, and speak the fession of a death to sin, union with Christ, and same thing. I honestly believe that consecration to his service. One mode only, such affiliation is inconsistent, unscriptural and highly wrong! If I am in error on this point, I am open to convic-16 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; tion, and will heartily thank any one Acts vill to the close; Rom. vi. 4, 5; Cel. ii. 12; having the true light, to lead me into the good and right way.

are in the habit of inviting Pedobaptist | tles! ministers into their pulpits to preach, Again: it is written in God's Word. admit that Pedobaptist ministers have a Rom. xvi. 17: "Now I besecch you 1. The Bill, and the Bill alone, unalloyed scriptural right to preach and administer brethren, mark them which cause divis- and communion at the Lord's Table for with human devices or tradition, is, and ever the ordinances, baptism and the Lord's long and offenses contrary to the doc, in all, is any more criminal in his procedure Supper. It is certain they have such a which ye have learned, and avoid then." than is that Baptist minister who declares 2. Positive laws (as baptism and the subjects right, or they have it not. If they have The question here arises, Do Pedobaptists teach anti-scriptural doctors by immersion tists hold and teach the identical, the trine and what is subversive of truth. is not prerequisite for communion. More-same doct ine preached by the apostles and yet, in the face of God's prohi-3. To divide the positive requirements of over, if they have a scriptural right to and "learned" by those Roman C'ris- bitions, so plainly and so positively utagainst what is right, and he deserves divisions and offenses contrary to the 4. Every positive law, ordinance, or practice the epithet of "a fierce bigot!" Those true doct.ine," and Pedobarists are "thus saith the Lord" for your course, tism and infant chu ch membership, for Bancisco de hold the a restolic docurine. warrant can be found, and are, therefore, sinful that would be to condemn what they then how dare we invite those into our the Scriptures to invite you into his pul-5. Christ gave no men, society or church the admit to be practiced by scriptural au- publits who preach a doct ite sub-ersive the ordinances, I ce tainly would never this Sc issure, which commands us to criptural-feels a little like he is not my pulpit to preach, but I would also fore, shall break one of these least com- and represents them? I feel that I can has caved in, covering one entirely, and Christian Treusery. sehulars of any age, affirm that it has no other mune with me at the Lord's Table; for shall be called the least in the kinguom who does not invite me into his house, ter one shrieks for help. Will he be meaning. [Liddell and Scott, Carson, Anthon, &e if they have a scriptural right to ef heaves." Matt. v. 19. Will Bay than I can the one who invites me into heard, or must he stay there until both credit the New York Independent with 2. Standard historians unenanously agree that | preach and to administer the ordinances, test affiliationists please show us why we

see among them on what grounds or for what nances, and yet they invite such into Again: it is written in the word of their pulpits to preach, but will not sit God, 2 Thes. iii. 6: "Now we command with them at the Lord's Table. Now, if you, breturen, in the name of the Lord criptural right to the pulpit? Have and not after the tradition which he to the pulpit? A man who is scripiu- of the apostles? If they do, then I rally qualified for the pulpit is most up- tists should forever shut their mouths any way, recognized as scriptural churches, o red to act in the capacity of God's apsent to commune with us until we way

and yet do not qualify him to passake or debaptist ministers into he mulait - in all column year and player eigenstate, and faul expose himself to diagram in a first are

But, "To the law and to the testimony; pit to preach? ization from which they come, though to recognize them as proper teachers. manded by God's Word to "let him be presented, I respectfully ask the Baptist if they are correct, will not God hold accursed." Will some of our Bastist minister who invites Pedobaptist minisaffiliationists have the goodness to show ters into his pulpit, to show me how I how there is more criminality in violat- would be more guilty, were I to preach ing the Scriptures by holding and teach- sprinkling for baptism, and were to coming sprinkling for baptism, than in violat-mune at the Lord's Table with Pedobaping this Scripture, by laviding the over tists, than he is to invite them into his pulpies those who do not preach the pulpit to preach, and at the same time same doctrine preached by the aposites, account them, as he does, felse teachers, while God's Word explicitly forbits to holding and teaching what is even "an angel from beaven" to be re subversive of the truth, while God so Some of those Baptist ministers who ceived if he p.each cont ary to the apo. - explicitly recibids such affiliation?

There is another class of Baptis: mia- communio, and so unnesitalingly ve ters who deny that Pedobantist minize late his law, when it commands us to his neighbors against me. I love cardor loouer does he discover the nature of the regret, on arriving at the church, he

the Land sound reasoning ing he violated two laws—first, the law Baptist affiliationists be so good as to tists violate the traditions of the apost that he is right and consistent in his of prudence or carefulness; and second, point them out, and explain how they the and wait contrary to it, even to the course?

pulpits to preach? Ne matter how fair and become partakers of their evil deed, the Scriptures and be guiltless, I cannot could say, "It is finished." What feeltheir character and illustrious the organinstead of reproving them by a refusal see why a Pedobaptist may not do like jugs should these children cherish to-

I cannot see how the Pedobaptist, who preaches sprukling for Christian bap trine and what is subversive of truth. tered against countenancing what is contrary to true doctrine, will invite those accounted talse teachers into his pulpit

and I am satisfied. conscientiously thinks it a violation of pit, and, therefore, does it not, or that

.oth parties. nestionably qualified for the Load's the subject of ammersion for bapaism, me, if the teaching of the Bible must be mences digging in the spot indicat , good's church. What was his astonish-Table! To tell a man that he is a proper and believers for church membership; strictly followed in reference to the b. and soon comes to some clothes: he now ment at being compelle? to listen again herald of salvation and scripturally qual- and Pedobaptists ought not even to con- tism and communion, why must it not works more cautiously, and in a few min- to the now find the The Reptist Church is the parent of dense cratic and republican povernment.

5. We see is ty, remained upon principles different from those of the postate churches, having may find the stand postate churches of the postate churches having after a postate churches, having may find the standard of the privilege of a disciple of the apostles," and if Barrias of the standard of the s me," does seem to me wholly inconsis- ord Jesus Christ, to withdraw from against the lessons it contains. On page first we site shore. "I suspent," returned X., rescriptural and wrong. What them—rot to invite them into our pu'- other; at any rate, I am willing to try find that the mother of this boy 1.2 savagely eyeing the manuscri, "that

wise and be guiltless.

If the foregoing arguments be irco. should the sinner be toward Jesus his .hose responsible who ignore them?

HOW BEAUTIFOL 18 EARTH. Oh God! hew beautiful is earth, In sunlight or in shade. Her forests with their waving arch, Her flowers that gem the glade.

Her hillocks, white with fleecy flocks, Her fields with grain that glow, Her sparkling rivers, deep, and broad, a That through the valley flow.

Her crested waves that clash the shore, And lift their anthem loud, Her mountains with their solemn brows, That woo the yielding cloud. Oh God! how beautifu' is life

That thou dost lend us here, With tinted hopes that line the clou And joys that jem the tear. With ciadle-hymns of methers young. And tread of youthful feet.

That scarce, in their elastic bound, Bow down the grass-flowers sweet. With brightness round the pilgrim's staff, Who, at the set of sun,

Beholds the golden gates thrown wide, And all his work well done. But if this earth which changes mar. This life, to death that leads,

Are made so beautiful by Him From whom all good proceeds, How glorious must that region be Where all the pure and blest F om chance, and fear, and sorrow free,

Attain eternal rest.

THE BURIED BOYS. Do you see those two little boys over

be strictly followed in reference to contact has dug so far around the boy as to be same clergyman. Having occasion next proved embassador to a lost world, and after apostolic tradition. But, Porto- things, equally as clearly and positively able to lift his a out of the hole. He morning to cross the ferry, X. discovered

differ so widely and essentially from subverting of the truth, and yet, in the In fine, show me scriptural authority page third we learn that disasters somethose which entitle one to the privilege face of this selemn command, forbidding for inviting those into our pulpits to times come without warning. Page four of communing with the saints at the affiliation with such, can brave the divine preach, who do not hold the apoetolic searches that neither ignorance nor unauthority, and invite them into his pul- dectrine, but who preach a doctrine sub- belief of danger furnishes any security versive of the true dectrine, and who against it. These boys did not believe if they speak not according to this . Redobaptists hold and teach what is teach for ordinances not those which that they exposed themselves to danger Word, it is because there is no light in either true or false. This is certain. If were delivered by Christ and his apos under that sand-bank. Page fifth inculthem:" Isa. viii. 20. Every practice that they teach the true doctrine and ordiis not according to this word, however nances, then the Baptists teach what is by uninspired men, or show me that Pe as seen in the presence of the friendly popular and pleasing, should at once be false; and therefore, Pedobaptists are dobaptists hold and teach the doctrine batcher, and in the partial vocini of one abandoned! Now it is written in God's solemnly bound by the law of God not and ordinances taught by Christ and his of the boys. The next page of our lit-Word, Gal. i. 8, 9: "Though we, or an to countenance or bid us God speed as apostles, and I will affiliate with them as the book is on the importance of prompt angel from heaven, preach any other gos- true ministers. But, if Pedobaptists readily and gladly as any man. Until assistance in times of danger. If this pel unto you than that which we have hold and teach what is unscriptural and it is either shown from the Word of God butcher had lingered, both the children preached unto you, let him be accursed. talse, then Baptists are under the solemn that those who preach a different gospel, might have perished. The impenitent As we said before, so say I now again, command of God, not to invite them into a different doctrine from that which the are in jeopardy every hour. Come to if any man preach any other gospel unto their pulpits, but to avoid them. There apostles preached, a doctrine subversive their rescue at once. In like manner, you than that ye have received, let him is either guilt or innocence in holding and of "the faith which was once delivered from the other pages we see that those be accursed." The question here a izes, preaching false doctrine and unscriptural to the saints," and for which we are com- who need it should cry aloud for help, Do Pedobaptists preach the very same ordinances. If there is innocence in it, manded to earnestly contend, are to be as Bartimeus the blind man, the lepers, gospel which was preached by the apost then Baptists may cease to write books received, countenanced and bidden God-the disciples when sinking in the sea. tles? If they de, then how dare any and preach sermons against Pedobap- speed; or until it is shown from God's "Lord, save, or we perish." When one Baptist to preach against their doctrine tists; but, if there is guilt in holding Word, that Pedobaptist ministers preach is saved, he should be solicitous for the and ordinances, for this is to oppose the and disseminating false doctrines, then the apostolic doctrine and ordinances, I salvation of others. Converts are. When truth? But, if Pedobaptists do not those who invite the teachers of such cannot see how any Baptist minister who any are converted, remember one more preach the same docurine, the same gos-doctrine into their pulpits, and thus invites them into his pulpit to preach, is needs to be. Importance of perseverpel which was preached by the apostles; countenance them as God's ministers, not less culpable and guilty of violating the lance in enorts for the salvation of others. and if we preach the apostolic docume, only shirer sin on the head of those mir- Scripturee, than the Pedobaptist minister | the butcher persevered until both boys then how dare we invite them into our intera, out encourage them in that sin, is. If a Baptist minister may violate were saved. Jesus persevered till he

Of Professional and Sustanta Cards of three lines or on, will be classified and published at \$10 per about. Of Special Nation will be inserted at 25 cents per line.

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THINGS THAT LAST.—Let us now look at some of those things that will never wear out."

ward their dellverer? How grateful

I have often heard a poor blind girl sweetly sing, "Kind words never die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kiud one to another, tender-hearted, forgiving one another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever. 1 Peter i.

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The pleasures of this world will soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games seon faded; the crowns of kings will all wear out; but the crown of glory will never fade away. 1 Peter:

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare, but that will never be said of the new song.

Which will you choose? The lasting, or that which fades away? the things of time, or of eternity? Will you choose 6. Principles can neither be conceded ner come preach a word against them—I would avoid them? Is it not quite as criminal exactly in the right company—will not shelving bank of sand; having, no don'd heaven, eternal life, the erown of glory, not be guilty of condemning what I ad- in us to break this Schotare, knowingly accept you at the communion table—and a good time. But now there is only one, and the "new song?" May God enable mit to be scripturally authorized—nav and deliberately, as to break any order when you are gone and absent will warn and he almost hidden from sight. Where us to make a wise choice; and, with 1. All scholers, critics and lancographers, of any more, I would not only invite them into scientially and conserved the bank of the sciential process of the sciential pro

absent will tell his family that I am a ing family with meat, hears him. He recently, decided to go on Sunday moravery great errorist, and warn them and rushes to the scene of danger. But re ing to hear Rev. Dr. Chapin. To his esteem a candid, conscientious, zealous, Cruel man, thus to leave the helple: stranger who preached eloquently from decided Pedobaptist, while I think him children to perish. But no-he hastily the text, "But Simon's wife's mother in the wrong. I have much more respect returns, bringing with him a shovel. He lay sick of a fever." X. thought he and esteem for such a one, than I have digs carefully yet earnestly round the would go to Plymouth church in the af-Pedobaptist ministers have no scriptural Jeras Christ, that ye withdraw yourselves for a fawning, wavering, popularity-3-ek- half covered boy, and gets him saie'y ternoon, to hear Mr. Beecher. There ke ight to the Lord's Table, have they any from any brother that walked disorderly, ing Baptist, who is like the sailor in the out. "There is another!" says the defound the same stranger in the pulpit, ileges of the Lord's Table as they have Do Pedobaptists walk after the tradition thus trying to conciliate the favor of when buried under a Lank of sand lay sick of a fever." Somewhat vexed 'Right there," replies the boy, as he at his ill success, X., having liberal I ask the Baptist affiliationist to show points to the spot. The butcher cor- views, went in the evening to Dr. Osare those peculiar qualifications which pits, and to have no affiliation with them! my hand in a discussion of this subject. warned him not to expose himself to dans. Simon's wife's mother must be dead. I the preserved pure fit a mas for the pulpit and the sacred, which have preserved pure fit a mas for the pulpit and the sacred, And will some one of our Baptist, in the habit of inviting ger; there was maternal kindness and so heard in several places yesterday that responsible office of the gospel ministry, ters who is in the habit of inviting Pe-Pedobaptist ministers into his pulpit, licitnde. On page second we see that he she was very dangerously ill."

BAPTIST COROL ARIES.

1. Terms is no church but a body of who have been imd by a duly appointed officer of a - and church

2. There are no Scriptural ministers by a Semptural church.

2. Since nothing is more evident than the fact that we teach more effectually example than by precept—therefore, long as we appropriate our pulpits for the ner, Secretary of the Domestic Mission Board. He was on his way to the Conwhom we consider duly baptized and or-dained to the ministerial office, it is equally evident that it is improper for us to invite agreeable a traveling companion. We those teachers to occupy them when we were met at the depot here by Bro. know they are neither baptized nor or Smith, the excellent pastor, who condaired and especially since they claim to ancted ue to his hospitable mansion be, and construe the action on our part where after a good morning repast, we thus confirm their followers in error.

than to admit those preachers into our the writer, after having been jostled on sulpits who hold and teach doctrines, on the cars for three successive nights, with account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we which the sleeping car might otherwise claim, is one of the old landmarks of the have afforded. A few hours rest brought Baptist Church.

5. That a body of immersed believers is the lighest ecclesiastical authority in council, or presbytery-and no associacomposing them.

so far as they are in strict accordance restore him if it sees fit.

7. Whenever any church acts in violato the school very much. tion of the directions of her only Lawgiver, as found in the New Testament, the becomes rebellions ber acts null and night in the Baptist church, and it seemed fold; and all other churches, and associa- to fall to our lot to preach on last night. tions of churches and conventions, should | The meeting was improvised for the occadraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

2. That no association, or convention, has no right to dictate to the churches, or only recommend, advise, and urge to per- comparatively small, is considerably formance of duty in subservience to the greater than that of last year. Dr. S great Christian voluntary principle.

with, or violates the order of the gospel Elder Charles Manly clerk. in the judgment of the association, it can pents. This is no interference with h

have been the repudiators of the prinoiples and practices of Papacy, whether that came out of her.

11. We regard Protestantism, as well declarations of Christ touching his church are false, thus making Christ an imposter, sagiors and preservers of the church.

monel ministry; hence, all ordinances ad-

of Christ. The specification of the order Brewer, from 2 Cor. v. 20. It was a to be observed is the prohibition of any

raignment or trial brought and conducted of the blessed Master. in violation of the laws of Christ. Each one is individually responsible to Christ for the mithrui observance of his laws.

5. Since right only, not might, is right, a constitutional mmority is in all cases the Compture church.

6. An unconstitutional or disorderiy scknowledged constitutional church.

of, or the members baptized by, a disorderly church. Nor should it admit to its it that it may be ashamed.

BAPTIST POLICY 1. To be in all things consistent with

is to be the witnesses of Christ's truth against every system of error, and those

nomination for the conversion of sinners and the upbuilding of Christ's kingdom. day-school work. through the most effectual means and To-night addresses are to be delivered

新田田

the world with a suitably qualine, inthful, energetic and devoted minister.

through the apostles, she cannot delegate before. her authority or her responsibility to a churches should select, send for and sus-

icy, this paper is devoted

Correspondence.

ATARAMA STATE CONVENTION. Oxferd, ALA, November 12, 1869.

BRO. GRAVES :- I arrived here yester but those who have been duly authorised day morning to attend the Alabama Baptist State Convention, which commenced its session to-day. On my way hither fell in with our mutual friend, Dr. Sumvention, and it was pleasant to have so enjoyed the luxury of a little repose 4. Nothing can be more inconsistent You may imagine how grateful it was to such changes as precluded the relief us out all right.

We found Dr. Basil Manly and his venerated mother here, with whom we the world, and the only tribunal for the trial of eases of discipline; that the acts had a very pleasant interview after dinof a church are of superior binding force ner. We then visited, by request, the ower those of an association, convention, Academy in the village, which contains obligation upon the constituent parts both sexes. After listening to some of preach in the Baptist church. the recitations, Dr. Sumner made a felici-That sinee each church of Christ is tons little speech, which was followed by an independent body, no one church can in few remarks by the writer (Dr. Manly expect any other to indorse its acts, only having addressed the school the day be- Freeman, Tichenor and Mell made elo- its behalf this ordinance, immersion to with the laws of Christ. If she excludes fore), and the services were closed by a member unjustly, any other church can well-sung hymn by the school and prayer raised for the College. The interest in synopsis of the baptistic view of the hisby Dr. Sumner. We enjoyed our visit the meeting is advancing, and the liber- tory of this ordinance and the powers of

> Dr. Manly had preached on Wednesday sion, and yet the attendance was large and the attention good.

This morning's train brought Drs. Mell or council, is a "court of appeal," or has and Shaver, of Georgia, and Bro. Phil any authority over the churches, but is lips, returned missionary, and some other simply an advisory council; therefore, it brethren. Others are expected to arrive to demand support for any project or on the up train this evening. The numscheme which it may originate, but may ber of messengers in attendance, though 9. When any church departs from the Henderson was re-elected President, and

The President returned thanks in very and should withdraw its fellowship from appropriate terms for the continued conher and leave her to herself until she re fidence reposed in him by the brethren, and added some touching remarks with 10. Baptists are not Protestants. Since reference to the sad changes which have they never had any ecclesiastical connec-loccurred in Alabama within the last-few tion with the Papacy, they are now, and years. After the election a half hour was devoted to religious exercises, when found in Rome sr in the Protestant sects an adjournment for a basket dinner took

This afternoon the President announced as the Reformation of 1827, as based on the appointment of Committees on the the assumption that the prophecies and following topics: Foreign Missions, Domestic Missions, Sunday-schools, Educaand the reformers, and not Christ, the tion, Temperance, etc. After announcement of the above Committee, and the transaction of some business of minor 1. The unimmersed bodies of Christians | importance, it was determined to devote Pedobaptist denominations are only rethe hearing of reports on the state of religion in the various associations in the 2. That baptism and an official relation | State. But few of the associations could to a charch are prerequisite to a regular | be heard this afternoon, and it was deterministered by an unbaptized and unor- mined to resume these exercises at the dained, although immersed ministry, are closing hour of to-morrow afternoon's

3. No church has a right to hear a case! The annual, or introductory sermon, brought before it in violation of the law was preached this evening by Elder timely discourse, and it is hoped that it 4. No member should submit to an ar-i may be productive of good to the cause

> Thus ends the first day's proceedings T. C. T. of the Convention.

November 13, 1869. We had a large increase of messengers last night and to-day. It is by far the majority cannot exclude a member of an most interesting, as it is also much the largest Convention they have had since 7. No church should receive the letters the war. Dr. Henderson presides with ease and dignity, notwithstanding the communion the members of such a church, eyes of Dr. Mell, the unrivaled parliaor in any way countenance or uphold its mentarian, are continually upon him. disorder; it should keep no company with | Too much time, however, is occupied, as is common in our conventions, ou immaterial matters. Two days are gone, and onr principles, whether we gain or lose yet much of the business of the Convennumbers or pepularity. tion remains to be transacted. The re-2. To fulfill our peculiar mission, which port of the Committee on Sunday-schools was read just before the close of the seswho originate or advocate them; and sion this evening, and recommitted to above all, by no act to countenance, rec- the Committee, and was made the order ognize, aid or abet those who teach error, of the day for 11 o'clock on Monday, or to confirm those who are in error. when I was requested to address the cise no supervision over them. Hence, ceding observations are correct, the con- the field; a horn blows and the son in-3. To employ all the energies of the Convention on the subject of our Sun-

a characteristic speech from the excellent sem missisnaries of the Cross.

Secretary, Dr. Sumner, and a collection commission directly from God. Jno i. its stead. The perversion of an ordinary Baptists are especially danger.

Secretary, Dr. Sumner, and a collection commission directly from God. Jno i. its stead. The perversion of an ordinary Baptists are especially danger.

Secretary, Dr. Sumner, and a collection commission directly speaking, is the institution ons. He was particularly, severe upon orders to that church.

Secretary, Dr. Sumner, and a collection commission directly speaking, is the institution of an ordinary beautiful to the secretary of the commission directly speaking, is the institution of an ordinary beautiful to the secretary of the commission directly speaking, is the institution of an ordinary beautiful to the secretary of the commission directly speaking, is the institution of an ordinary beautiful to the secretary of the commission directly speaking, is the institution of an ordinary beautiful to the commission directly speaking of the comm missionary among the Indians during the was merely the agent in performing it. of a new ordinance by a new authority, the idea that one man by spiritual pro-

Phillips, our returned missionary from heaven.

Sunday-school at the Baptist church, and I tended as an endowment to the church. Brethren Manly and Townsend address | Through them the church was organized, the school at the Presbyterian house of land clothed with the executive power worship. At 11 o'clock to-morrow the vested in the apostles by inspiration, memorial sermon of the lamented Dr. Ithey resuming their inherent authority Manly will be preached in the Baptist only in cases of absolute necessity, till church by Dr. Henderson, and at the the church understood their duties as exsame hour Dr. Shaver, editor of Index ecutors of Christ's will. The apostles and Southwestern Baptist, will preach at | never had successors as inspired men; the Presbyterian church house. A mass hence the execution of the laws of Christ meeting of the children is to be held in is left with the church. the Baptist church to-morrow afternoon, The church's authority extends to the and Dr. Tichenor and myself are to talk ordinances. It is their conservator. First about one hundred and forty pupils of to them. To-morrow night Dr. Mell will Corinthians ix. 12. It is the divinely

Saturday Night, 104 o'clock. Have just returned from the meeting ality of the brethren is increasing. I the church. From this it follows that trust that I may find a similar spirit of liberality in relation to the Sabbathschool cause on Monday.

Monday, Nevember 15. according to the programme mentioned. existence and action of a scriptural The memorial sermon by Dr. Henderson | church. was worthy of the subject, the occasion and the author. It will doubtless be published.

the afternoon to listen to the exercises of the fact, that in the New Testament the the Sunday-school mass meeting. The subject of the ordinances is always deepest interest was evinced in the ser-speken of in the passive voice, while the vices throughout. The singing was ex- administrator is spoken of in the active. cellent, and the speakers were in their Were baptism the act of the subject best mood. We sent around two or even in a greater degree than that of the three little girls at the close of our ad- administrator, as an agent, it certainly dresses, to collect some furthe to send would have been proper to represent him Kind Words to destitute Sunday-schools, as an active party, instead of a passive and they brought up some \$35 for that one. But being merely passive to an ac-

At 11 o'cleck to-day, by invitation, his, but the parties authorizing the per-Dr. Manly and I made brief speeches in forming of the action. The subject does relation to our Sunday-school work. The nothing more than submit to an act perresult was that in cash and subscriptions | formed to, and for him, by another party. over \$100 were raised for the Sunday- In no sense is the action his. It is no tion, eternal decrees and covenants-

African Mission to-night, and some two him belongs the honor or credit of obeclosed up after the address, and after very thing itself. Doing an act and sub-doubtedly the only man in their Associa some eloquent and touching remarks by mitting to an act done by another are tion, so far as I was able to judge, who the President, the singing of an appro- certainly very distinct propositions. priate hymn, and a hearty shaking of! there. The next meeting of the Convention will be held at Opelika.

Yours fraternally, T. C. TEASDALE.

PEDOBAPTIST AND CAMBELLITE IMMERSIONS.

church of Christ. If the first proposi- must necessarily depend upon the party "suddenly" upon him. tion is correct, an administrative agent is intrusted with its performance. That is, nance is its administrator. He may, or sible for its right or wrong performance. After singing, he told us to take our seats, the act, and all other things are, at most, answer is plain and easy. In the church. to have made a prayer of sufficient length. eventually be compelled to defend it in confusion. this form. Admit that the sects are! To deny the supervision of the church Christian churches, or that a mere pre- over the ordinances, is to send them be- this last heterogeneous harangue. tended call to Christian ministry, inde- youd the pale of its authority, into the can only remember a few points. He pendent of ordination, authorizes to con- hands of irresponsible persons, to be dis- believed in a call. He illustrated by a fer the ordinances. This will place the pensed according to the whims and caordinances where the church can exer- prices of a fickle populace. If the pre- for meals. The father and son were in the doctrine contained in the proposition science of the subject of baptism has

If the second proposition be taken as its validity.

next year. The whole sum necessary for Charle commissioned his apostles to bap the validity of which can rise no higher gress in this life, would thereby be prothe support of said missionary for a year tize. Ino. iv. 1, 2. The baptism was than its creator. Such an institute is pared for greater blessedness in heaven was stated to be \$300. This sum was Christ's, the apostles only being commis purely human, and the power making it than another. He deprecated the doctherefore made up on the spot, and the sioned agents. Christ being divine, bap- has the right, in admisistering it, to fix trine that the gospel was a means of salservices of a missionary thus secured. 🥞 tism as administered by both John and its design even over the conscience and vation, proving his views thus: Suppose The report on Foreign Missions to-day the spostles was the same act, a thing belief of its subject. And should a scrip- a doctor could be found who had a plaswas followed by a brief speech from Bro. commanded to be done by the God of tural subject receive such an ordinance, ter that would bring the dead to life.

give Bro. Phillips more time to discuss After his resurrection he communicated Boykin and Quinn are to address the the executive authority that Christ in-authority.

appointed medium to see that his laws and ordinances be scripturally executed. The church appoints by divine precept, in behalf of Howard College. Brethren certain agents, ministers, to perform on quent speeches, and nearly \$1200 was penitent believers. The foregoing is a where there is no church, there is an ab sence of all scriptural agency to confe an ordinance. The ministry being an agency to baptize only through the or daining supervision of the church, there The services of yesterday came off can be no scriptural ministry without the

Deduction 2d: Christian baptism i not the act of the individual baptized but the act of the church, on behalf o The house was filled to overflowing in ! Christ. This is further confirmed from tion performed upon him, the act is not more his, than a natural death, burial

Those writers who take the ground hands, the exercises of this most inter- that the act of baptism is that of the subesting meeting were closed. All left the ject baptized, usually deny the materidinance. Indeed they cannot do otherterial part, the legality of the adminisnot essential to a scriptural administra-lit is the party that does the thing comtion, or rather, the subject of the ordi- manded, who is bound and made responhe may not call to his aid the services of Where then is the deposition of the power and then took up about enough time exa second person. He is the principal in to bestow the ordinances of Christ? The plaining why he omitted public prayer, merely adjunctive. These are the legiti- Otherwise it ceases to be an executive His text, like that of his predecessor, mate deductions of this proposition; in body, as exercising control over the ad- Foster, and like that of most Anti-Misfact, the only true deductions that can be ministration of all Christ's laws, and thus sionary preachers, as I have learned, made from it. This first proposition di- is laid the foundation for the destruction seemed to be selected more on account of vested of all ecclesiastical paraphernalia, of the very elements of a scriptural seeming quaint verbiage, than its rel is naked sebaptism and its advocates will | church, and the filling of the world with evancy to the subject he tried to discuss.

agencies, not incompatible with the Word by Bro. Freeman, President of Howard expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expressing the truth of the Scriptures on It also follows that the design of its additional expression is additional expression and the soul asks and the soul asks are the scriptures on It also follows that the design of its additional expression and the soul asks are the scriptures on It also follows that the design of its additional expression and the scriptures on It also follows that the design of its additional expression and the scriptures of the College, and Dr. Tichenor, in behalf of this question, it follows, that where there ministration is determined and fixed by but puts down his hoe and starts to the the College. Others, also, will probably is no scriptural church, there is no Bible- the legislative power creating the ordi- honse. He left us to make the appliwant to speak for the College; it is look- authorized agency to confer a New Tes- nance, and that the administrative power cation. 5. To furnish a pastor to every church, ing up; Phœnix-like, it will no doubt tament ordinance; and that the act of cannot change it, without changing the He. informed us that the choice of and missionaries of the cross for every des- arise from the ashes of its long depres- baptism is not the act of the individual institute itself. The church has no power Matthiaa to the apostleship was only a titute region, at home and abroad, under the whole heaven, and to sustain them.

The commission to evaluate the national control of the church the power conferring it.

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The commission to evaluate the nation of the church the power conferring it.

The commission to evaluate the national control of the church the general, i. e., Catholic courch.

The commission to evaluate the national control of the cleven, to help God the design or form. It human device of the eleven, to help God this work. Inference, Missionary Solic the national control of the church the general, i. e., Catholic courch.

The commission to evaluate the national control of the church the general, i. e., Catholic courch.

The commission to evaluate the national control of the cleven, to help God this work. Inference, Missionary Solic the general, i. e., Catholic courch.

The commission to evaluate the national control of the church the general, i. e., Catholic courch.

The commission to evaluate the national control of the cleven, to help God the second of the cleven, to help God the church the general, i. e., Catholic courch.

The commission to evaluate the national control of the cleven, to help God the church the general, i. e., Catholic courch.

The commission to evaluate the national control of the cleven, to help God the control of the cleven, the cleven of the cleven, to help God the cleven of the cleven of from proposition second. They are also nal purity. Any change, either of form God do his work. He warned his breth- positions can be made apparent, he would The report on Domestic and Indian in harmony with the principles and teach- or design, would involve the destruction ren that the nearer a counterfeit was like join the Episcopalians. For the Donabody as a board outside of her. The Missions this afternoon was followed by ings of the New Testament Scriptures, of the substi- the true metal, the more dangerous it tists were older than the Catholic, Greek Deduction 1st: John received his tution of another juanimate ordinance in was. The natural inference is that Mis- or Roman; and if the Donatists were Secretary, Dr. Sumner, and a collection commission directly from God. Jno i. its stead. The perversion of an ordinary Baptists are especially danger. Episcopalians, then he would apply for

not depositories of the ordinances. And exhorted them to repent. performing a perversion as a substitution for a Christian baptism, such an adminpower that lies behinds

to fight for victory. Litchfield, Illinois.

ANTINOMIANISM RUN MAD.

F. COUSTNEY, M. D. On the third Lord's day in this month, I attended the Sabbath services of an Anti-Missionary Baptist Association, held with Bethel church, some eight miles from Mount Lebanon. The Red River Association, of which I am a member, upon the suggestion of a brother, who expressed the belief that these singular Christians would entertain reasonable propositions for union, appointed a number of delegates, including myself, to meet delegates to be appointed by their Association, and "talk over" the subject Not having even attended one of their Associations, nor for a number of years heard a sermon from one of their ministers, I attended the meeting in order to form some just opinion of the probability of accomplishing the end proposed. and the probable result of such union,

When I arrived, about ten o'clock, A M., a young man by the name of Archer once a student of Mount Lebanon University, gave out the last verse of his cpening hymn. His prayer was unobjectionable, indeed good. His text, Matthew v. 6. His sermon was very fair, and had but little that could reasonably be objected to. Albeit, he harped upon elec subjects, which I could not help thinking Bro. Phillips made an address on the and resurrection, which it symbolizes. To required longer and more thorough study than he had bestowed, to do them justice hundred dollars were contributed to that | dience or submission in a specific duty, He was a new preacher, and they were Mission. The unfinished business was but he takes no part in the action of the very justly proud of him, for he was uncomprehended what an argument was.

He was followed, without public prayer, by an elderly man by the name of Foster, whose main forte seemed to be meeting feeling it was good to have been ality of any specific administrator, for the vociferation, and calling himself "little saying, "We Cathelies cannot get your consummation of the legality of the or- old Foster." He quoted at a good deal old men, but we will get your children of Scripture, but rarely gave a passage wise. It is a logical deduction from their literally, and more than once spoiled the postulate. For, if the act of the subject sense. If he left an idea, except that he in this, or any other ordinance be the ma- believed in the doctrines that Archer preached and was opposed to missions, I The act of baptism is that of the indi- tration never can hinge on another party. do not recollect it. I presume he is a so near allied to her in character and idual baptized, or it is the act of the The legality or the illegality of an act good man, but fear hands were laid

freshment, the "big gun" of the occasion was fired by Eld. Zachariah Thomas. I do not remember the text of either.

I wish I could give even a synopsis of custom of his young days, to blow a horn quires if that is their horn; another and nothing to do whatever in determining another blows and in like manner the same question is asked; at last the home horn

with a scriptural object in his mind, still Now two men are found who died of the Africa, which excited a good deal of While Christ was on earth personally, this would not make it an ordinance of same disease at the same time; if the interest. The report was laid on the he supervised the execution of his own Christ. The design he might have in re- plaster put upon the breast of one of table until Monday night, in order to laws in their application to his followers. ceiving it would be overruled by the de-them brings him to life, would it not in sign of the power making and adminis- like manner restore the other? Thus, the subject of Foreign Missions. The inspiration to the twelve apostles, that tering it. The design of the subject, if if the gospel will restore to spiritual life whole of that night's session will be they might give form to the church and at variance with the design of the crea one dead sinner, will it not restore all? given to him in behalf of that interest. complete the divine canon. These apostive power, would either be absorbed, or He wound up by an address to the un-To-morrow (Sunday) morning Brethren tles possessed as inspired embassadors all set aside to the rule of older and higher converted, not that he had any hope of being benefited thereby, but it was Pedobaptist and Campbellite immer- made his duty. He exhorted them to sions are defective both as to authority quit their "outbreaking" practices, and and design. Not being churches of be moral men and women, but never Christ, or scriptural churches, they are once recommended the cross to them or

> The absurdity of the above tirade is so transparent that it is unnecessary to reistration is useless, even granting their fute it. Let it suffice that what I heard churchhood. But being destitute of and what others told me of the sayings churchhood, they are without ministry during this Association, fully convinced and ordinances. They are even inferior me, that what these people want is to the Roger Williams church. To ac- schools among them. If we can get knowledge any of their ecclesiastical them to educate their children, the next acts, is to acknowledge as scriptural the generation will abandor the follies of Antinomianism. They are a good, hon-On these lines we propose as Baptists est, and in many instances, pious people, and only need to read and reflect, and they cannot fail to see their delusion. God grant that their eyes may he opened to see the light that is shining all over the Christian world.

> > Bao. Graves :- I am an old minister and have long admired your principles, vet I was a little afraid of your presence, lest us little preachers should have to scringe before you. But now, since I have heard you preach, seen your meek and loving spirit, I am no more afraid; indeed you have won my heart, and I might as well tell it. O, what a heavenly meeting we had in Tuscumbia! All was union, peace and love. Though we had many ministers and messengers from va rious States and Associations, yet all were of one heart and soul in the great cause of Missions; other pens can better describe this noble meeting. Just after you and I parted, a good brother and I were visiting around the streets, when we met with a very polite Roman Catholic citizen, who related to us a little witty affair between himself and a Methodist preacher a short time before. He said the preacher tackled him sharply for having such had men and bad principles in his church, "the mother of harlots." The old Catholic said, "I grant it sir, we have bad men, and bad principles both. But," said he, "have not you bad men and bad principles among you Protestants?" The preacher replied, "Yes." "Well," said the old Roman, "why do you hackle us Catholics so, when you got as you know, your bad principles from us Catholics?" This was a damper. When this witty affair was related, Freplied to my friend, that we Baptists are not implicated in this matter of Catholic errors, having never belonged to Rome in any age, nor descended from her! Yet the old Roman hit us Baptists a blow, by before long!"

Now Bro. Graves, this one little incident among a thousand others goes to show that Methodists, nor any Protestants can battle successfully with Rome, principle. No, their weapons of warfare like Casar's of old, will turn upon themselves at every blow. This Catholics After a recess of half an hour for re- well know, and Protestants know it too! Baptists alone, who descended from Christ and his apostles, carry the great battle-ax of truth and ark of principles to battle down this mighty Dagon of sin and corruption! Then let all Baptists, like Gideon's men, rally to their mighty work! JAMES M. THOMAS.

luka, Miss., November 8, 1869.

Fo Dr. W. Williams, Professor of Ecclesiastical History, Greenville, S. C.

DEAR SIE:-In your recent article in the Baptist and Index, Ga., this sentence occurs: "But when afterward, in the third and fourth centuries, the contest was shifted from heretics to schismatics, who like the Novatians and the Douatists, held the same doctrine and the same Episcopal form of polity as the general church from which they separated," etc. In common with a large number of theological students, I respectfully and most earnestly request you to submit to us through THE BAPTIST-as it is now placed in the hands of every the historical evidences upon which you feel warranted to make the assertions: 1. That the Novatians and Donatists

2. That the Donatists separated from

on of the Bantlet Church, as Distin uished from that of all other Churches.

The church of Christ is His hingdom; its con litudian is divine—seared in its authority—allvise and perfect in its plan. To siter, is to to interfere with his reign. Thus Popery began. Church-officers by degrees as mumed me w powers; new rites were introduced, hid down; the unconverted were reserved the angodly were erdsized; man' exalted. God's will left undone. Change followed change, corruption triumphed end at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10-20; 1 Cor. v: 1-18: 2 These. u: 8, 4; 2 Tim.,ii; 17, 18; Bev. xiii:

The question, therefore, is of the greatest to His churches? It is in consequence of their views on this sobject, that Raptist churches differ in their constitution from all other shurches. The points on which they differ from follow:L The Baptist charches regard it as Christ's

will, that all church members should be conperted persons. When Saul "essayed to join kimself to the disciples" at Jerusalem, they deelined to receive him, because they "believed not that he was a disciple." It was not till they escertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus,' that they permitted him to be "With them, coming in and geing ont, at Jerusalem."-Acts ix: 26-28. All the members, also, of the first church, are addressed as

saints.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1. But in Pedobaptist churches, many persons are members who are not received as converted. In the Eniscopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persona to the Lord's table, and to full membership, they mostly regard infants, members of inferior degree. The Westminster Gonfession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, says that the children of members are themselves members; born within the church the New Testament, in every passage in which Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ - (See of it would save many a would-be critic from Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do net acknowledge -Acts ii: 47; 1 Cor. ni: 16, 17.

II. Baptist churches (strictly so called) rereceived to membership should be first baptized.
The New Testament churches consisted wholly of baptized believers. Peter said to believers en the day of Pentecost, "Be baptized every one of you," and they "were baptized."-Acts ii: 38-41; see, also, x: 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His spostles.—1 These. ii: 14.

But in doing so they differ from all other ohurches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communionists, whether Baptists. or Pedobaptists, who admit persons without believers should be baptized before being received to membership and communion. Christ has given to His churches no dispensing power to unanimously resolved to make THE BAPnew ones; but has enjoined on them to "observe xxviii: 20); and, if ever tempted to neglect has, with great generosity, offered us one His laws, "to obey God rather than men."

Aats v: 29 will that all church members should be voluntary members; that none should be made members, either against their will, or without their Let us fill it up with good matter. knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth, (John iv; 24); their service must be that of to do it. Do you need a pastor? An arleve. faith and obedience .- 1 Cor. xiii: 1; Rom. xiv: 23; Rem. xvi: 26. They must "yield themselses unto God, as those who are alive from the in regard to your field, will most likely dead."-Rom. vi: 13. In every part of their bring the man you want into your midst. (2 Cor. viii: 12): must first give themselves to

But this coluntary membership is opposed to the and to the fines, imprisonment, or worse penalties, by which membership has been enforced: it is equally opposed to the initiation of uncon-

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

V. Baptist churches believe it to be Christ': will that what is spent in His service should be given with ready mus, and that every charch mem-ber, who is sole, should thus give. When making a collection for the poor saints at Jerucalem, the apastle says "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every case of you lay by him in store, as God hath prospered him." Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contributs as God enables him. And the spostle says. "If there be first a willing mind, it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-15. Bat infants cannot thus give; and payments by som-palsion, as in State Churches, are not a "gift" at all. 2 Cer. vin: 4.

VI. Baptist shurches regard it as Christ's will, that all his churches should be separate and one who attended our Convention just distinct from the world and errorsts. "Ys are not of the world."-John xv: 19. The reception of those enly who have been baptized at their own denire. on a profession of faith, makes a real and visihis distinction between the charch and the world; but infant membership, by departing from this rale, blends the church and the world together. The baptism of infants, and the anconverted, connects the members of Christ with those who are still members of the world. Bot the apostis says, "What communion hath light

It is clear that cory system which extends the sign of Christianity and of initiation into the shursh, to those who are not assistant, does, does, should raise at least ten thousand dolone.

N. P. Moore. tween the church and the world. Hous but tist church as can realize the statement of apostle, "Ye, on backy stones, are built up a half home, acceptable to God by Jesus Della Photos in the principles acceptable to God by Jesus

Arkansas Department.

The Christian should make everything head to his relion, and allow religion to bend to nothing .- J. L. James. There is no middle-ground between Catholies and laptists. All the secto practicing infast sprinkling are tre with it pertakers of its root and fataees" (i. e., Ja alem).—Rr. Rev. J. T. TREVERS, Bp. of Strasburg.

A PROFOSITION TO ARKANSAS MIN-ISTERS.

There are at least two hundred ministhem, and their reasons for so differing, are as will be reported in these columns, and that to which we have just referred. A every minister should know what it is. that Arkansas ministers can converse with each other and compare views, and secure the united action of the entire denomination in the State. We make this

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

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

"It enables one who has the least acquaintance with Greek to find every Greek word in it occurs, together with the rendering given it in the common English version. A proper use exposing his ignorance of Greek, while it matter, and place the facts that governed would enable many a diligent searcher after him before the church. Inasmuch as truth to reach conclusions which, without it, either infants, or the unconverted, as having are beyond his reach. No man should ever feel any visible connection with the church of Christ. that he has the correct rendering of a word in the New Testament until he has examined it gard it as Christ's will, that all believers carefully throughout the book; nor should any man who expects any aid from the Greek, continue without this Concordance a single day the facts in the case as contained in a letlonger than necessary."

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

THE ORGAN OF THE BAPTISTS IN ARKANSAS.

As President of the Bantist State Con representatives in Convention assembled, page, or even more, should we need it, III. Baptist churches regard it as Christ's This week an Arkansas department will be opened for our benefit and pleasure. Write, write, write, brethren. Don't fail ticle in our department, giving the facts We must cultivate our field; and in or the Lord, and then to the church, by the will of der to do this, we must invite more ministers to occupy the ground. Write for compulsion used by many national establishments, them; and if they do not come at the first writing, still continue to write. Any news in regard to the churches will be interesting. Write then, brethren. You may not wield a classic pen. Your articles may not shine with beauty. Your old-fashioned Baptist facts will thrill the hearts of our people. Let us have them. partment what it ought to be.

W. D. MAYFIELD.

AGENTS OF ARKANSAS RAPTIST STATE CONVENTION.

upon us. In the light, and joy, and you there you can continue the paper, strength of this new period we begin to and make money after a while. work, like men come back from a long I leave to-morrow for Galveston, Texas, our blessed Zion.

State was not only a faithful and devout ministry. We have this now. And any closed, if at all acquainted with Baptist history, will be forced to say that the brethren of this State are a perfect unit as regards faith and practice. But the want of thoroughly educated men-men who are able ministers of the New Tes. I could say to you. May God bless you tament—was severely felt. And the always in your labors. with darkness? and what concord hath Christ with Belial?—Wherefore, come out from emeng them and be ye separate, saith the Lord and teach ast the nuclean thing; and I will receive work. A Board of Ministerial Education was appointed and located at Hetion was appointed and located at He-known as the Arkansas Baptist, in conlena. It was designed that this Board sideration of —— dollars for value re-

on the last night of the Convention, was ton Baptist church, do certify that the duly organized; and feeling the impor-

Lea has already commenced work.

It is our design to loan money to young possession. men to assist them in securing both a collegiate and theological education. The Board will aid none but those who come well recommended by their churches. Our agents are charged with the duty of seeking ont the gifts of the churches. Our agents are well known in the State. They represent a great cause; and by the help of God—we calculate on the cooperation of the brethren—they will be ters in Arkansas. Every one of them able to do a great work. We must have should read THE BAPTIST for the year an educated ministry. Who will send 1870. It is the organ of the State of us a bale of cotton to devote to this Arkansas. All that is done or attempted work? But this Board is charged with to be done denominationally in the State another duty hardly less important than great many of our ministers, already in

We need an organ of communication, so the work, cannot go to college, or to seminaries. It is proposed therefore to have a course of theological lectures in connection with our Convention. We are charged with the duty of meeting the expense of the Ministerial Iinstitute. Such, then, is our work. Our agents are coming among you, brethren. How will you treat them?

W. D. MAYFIELD. Treasurer Board. Helena, Nov. 16.

EXPLANATORY.

EDITOR BAPTIST:-In your paper of 23d of October, you publish a letter from N. P. Moore, late editor of the Arkansas Baptist, which Elder W. H. Robert, pastor of eur church, and Principal of the High School at this place, considers a reflection upon himself, and has thought it right and proper that he make an explanation to the church of his course in this you have published the letter referred to, we have thought it proper after an examination of the facts, that for the justification of Eld. Robert and the good of the cause at this place, you should publish ter from N. P. Moore to W. M. Lea, W. H. Robert and others.

Bro. LEA: -- I write this under a state of feelings not the best, having sunk all the money I carried with me to Little Rock, \$900 in gold. I have made up my mind to make a greater sacrifice, and sink tor; W. M. Lea, Clerk, Little R vention, it becomes my duty to announce office and all to get out of the midst of a being baptized at all; instead of requiring, as the apostles and first churches did, that all to the brethren in the State that their people by whom I have been so miserably humbugged, to say nothing else. It rater; J. A. Causter, Batesville. will not be doubted that I entered the Saline Association-T. Whitten, Moderator; set aside His laws; no legislative power to make rist their organ. Now, brethren, we are paper enterprise in good faith, when I R. M. Thrasher, Clerk, Rockport. all things whatsoever" He has commanded, (Matt. no longer without an organ. Bro. Graves spent every cent I had, and I had enough to live on comfortably for some time. Many of those very brethren who made the greatest professions have done least AMEBIOAN BIBLE UNION - QUEBIES. and humbugged me most, in that they sent large lists of names, and up to the time that I abandoned the enterprise, no and October, 1868, I find an advertisement reasonable extent. This baptism for

or \$60. I turn the concern over to yourwilling to ruin a poor preacher, and pay point?

This body thought that the want of the being so humbugged again.

Yours. N. P. MOOBE. New Orleans, La., February 26, 1869.

.P. S.-You can use statement or other page if necessary.

BRO. ROBERT :- If Bro. Lea is not in town, read it yourself, and hand it to him on his arrival; in it you will learn all

Yours, N. P. MOORE.

I have this day made over to W. M Lea, W. H. Robert and others, the office

our agents to take the field. These agents inclosing the same, directed to Eld. W. that they might be interesting and meful declaration that it was the Lord's Table are W. M. Lea and E. L. Compere. Bro. H. Robert, and post-marked New Orleans, February 27, 1869, are now in our ing the spirit of Catholicism and its aims, their doctrine), partaking of the embles. S. H. King, Chairman,

C. T. SCAIFE, JAS. W. SCAIFE, Com. W. R. BAKER. At a called conference of the church Nov. 9th, the above report was submitted

S. H. KING, Mod. C. T. SCAIFE, C. C.

and unanimously adopted.

To the Editer of the Central Raptist.

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

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

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

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

ARKANSAS ASSOCIATIONS.

The following is a list of the Associations in Arkansas in 1868, and we want the minutes of each one for 1869. We will keep this notice standing until we do receive them. It is important for the General Agents, and the Boards of Mis sions and Education to have the data. Baptist Association-Elder B. Griffin, Moderator; W. B. Holland, Clerk, Searcy.

Bartholomen Association-A. Collins, Moderator; A. B. Files, Clerk, Hamburg. Cadron Association-Elder J. R. Hall, Moderaor; J. A. Johnson, Clerk, Springfield.

Caroline Association-B. Blassingame, Modeator; W. M. Warner, Clerk, Des Arc. Columbia Association-J. O. Burnett, Mode-

Dardanelle Association-Elder E. L. Compere Moderator; J. N. Ledbetter, Clerk, Fort Smith Moderator; J. A. Miller, Clerk, Bentonville. Independence Association-Gardner, Moderator; J. W. Cernet, Clerk, Smithville.

Judson Association-Elder A. Yates, Moderator; Wm. Daniel, Clerk, Princeton. Liberty Association-J. P. Event, Moderator; Union, La.

Little Red River Association.

Mount Vernon Association. Ouachita Association - W. A. Lawrence, Moderator; Thomas Wright, Clerk, Dallas. Pine Bluff Association-W. H. Robert, Modera-

Red River Association-H. Haynes, Moderator : 1. A. Heard, Clerk, Arkadelphia. Rocky Bayou Association-J. W. Miller, Mode-Spring River Association-J. A. Eston, Clerk

OREGON.

those brethren, and that ruined me. Then, the American Bible Union. Now I would be tolerated." many who promised to send in names like to know what this means? _Where have been utterly silent. All these things is the need of another "Book Concern?" with a paper, yet themselves and many right, but why this "general" matter? others at the same office whose names Is it to build up certain tenets or dogmas they had forwarded, said not a word about of certain leaders of this Institution?

the money. They were exceedingly Can you give any information on this from those of Tennessee.)

You have doubtless read of the mas- ism and notion extant." sacre by the Indians of Dr. Whitman, of Respecting the statement that they can be proven, that the entire massacre to participate. Time and again have and preached to the spirits in prisen." And I may here say that the Board, We the Committee on behalf of Tren- lics for the purpose of exterminating the me that even baptism is not necessarily baptised • • for the remission of the purpose of exterminating the me that even baptism is not necessarily baptised • • for the remission of the purpose of exterminating the me that even baptism is not necessarily baptised • • for the remission of the purpose of exterminating the me that even baptism is not necessarily baptism. duly organized; and feeling the importoriginal of the above copies of letters reminiscences of those events, which will witnessed persons who made no pretenting the importories of the above copies of letters reminiscences of those events, which will witnessed persons who made no pretenting the importories of the above copies of letters reminiscences of those events, which will witnessed persons who made no pretenting the importories of the above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of those events, which will be above copies of letters reminiscences of the above copies of letters reminiscences of letters reminiscences of letters reminiscences of letters remaining the above copies of letters reminiscences of letters remaining the above copies of letters remaining the

facts and matter on hand.

The following is the article of the but very little to do with them. Evangel alluded to:

guishing Baptist doctrines, no Baptist in for heresy." Oregon has heard Campbellites preach

Respecting the question of "a change of heart before baptism," he says if this people use the expression, they quibble upon it and define it, when questioned, number of the Baptists of Oregon inambiguously, or "to be simply an alter- dorse it. We believe and teach that the ing or change of purpose, or intention," and this he speaks from knowledge, having questioned them "hundreds of times the general promulgation of the "grand during the past seventeen years that he has been acquainted with them in Oregon. As to regeneration, that does not take never has been in error; and if the Campplace till baptism, in their view-they Fayetteville Association-Elder J. Dunnigan, baptize 'for remission of sins,' they 'wash away their sins 'in baptism. The grand old doctrines of regeneration, as the result of the direct operation of the Spirit of God upon the heart, which is meant by Baptists when they speak of a Campbellite immersion was not even the change of heart, the Campbellites discard, and substitute therefor the dogma as expressed in the following language of the originator and founder of their ect: 'In baptism alone we receive mission of sins, regeneration, and justification. We go down into the water sinners, we come up saints.' Immersion and regeneration are two Bible names for the same act, contemplated in two different points of view. 'None of the unimmersed can be saved; for none can enter the kingdom of God but those born of water.' Similar quotations from their standard works (if they have any stand-In the Bible Union Quarterly for May and works) could be multiplied to any of a "Book Store," in which "A General As- remission of sins' is the hobby of our They will do it, I suppose, but I had sortment of Standard Religious Works," Campbellite friends in Oregon, and a serspent my last dollar and determined to etc., are to be kept under charge of Rev. mon from one of their preachers that did give it up too late, but I had confidence in W. D. Wright, Assistant Treasurer of not introduce it prominently would not

Respecting 'a change of heart before Elder D. B. RAY-General Agent. bantism' being required he says: "I may come up in time, but that style don't Baptists and other denominations all have witnessed the reception of scores suit me. There is a debt on the office of have their own. Is not this diverting the of their members in Oregon, and an ac- B. G. MANARD, East Tennessee. some \$300, and an outside one of some \$50 funds of the American Bible Union from knowledgment of a belief 'that Jesus their legitimate channel? The publica- Christ is the Son of God' is all they reself and others, which you can run or tion of their own revisions or transla- quire of their candidates for baptism. not as you desire. Brethren would write tions, or a defense against attacks, or real and this in ninety-nine cases in a hunthoughts may not be sublime. But good me that they were never better pleased sons for certain labors, is all proper and dred in our country is no evidence whatever of a change of heart. That direct operation of the Spirit, which Baptists serted at \$2 per square each insertion each. All believe takes place in a change of heart, ministers wanting field of labor, charches waatthe Campbellites in Oregon discard, and ing pastors, teachers schools, and trestees teachhim in praise. If all had sent up the Is there not a tendency, at least on ence' by Baptists, they treat with conmoney I might perhaps have been in the part of some of the leaders of the tempt, and I have heard them ridicule clined continue, but I waited until my American Bible Union, to cater to the and burlesque it in their preaching. In their preaching. In their preaching. The State Convention of Arkansas has patience was threadbare; some even vis- peculiarities of other denominations for short, in the whole process of conversion, panying the advertisement.] triumphed over its misfortunes. It has ited the city and avoided me. You patronage? At the annual meeting of Baptists and Campbellites in Oregon are swept the ruins of a dreadful revolution know I have many peculiarities; one is the Campbellites in Oregon in 1868, Rev. the direct antipodes of each other. Durout of its way, and flung back forever to sacrifice all rather than be bedeviled, C. A. Buckbee, who was present, went ing nearly twenty years intimate acquainthe clouds which hovered around it, especially when confidence is lost. True, forward with them to the communion, tance with them, I have never heard one darkening its history, and throwing a I could by remaining here have wound and in a subsequent article in the Evan- of them speak of a single precious seagloomy shadow over all its future pros- up, if so disposed, and have saved some get, of San Francisco, says that he heard son with God, nor of a single spiritual pects. The day of progress-of labor thing, but I would rather lose all and them preach "the grand old doctrines of blessing to the soul. Nor is this a mat-"that only those who walk orderly are pentance is only an altering of purpose, entitled to the privileges of the Lord's their conversion only a reformation of captivity, to build up the waste places of thence to San . Antonio, Texas. May table," that "they desire a proper and manner, their regeneration only an imheaven bless you, and preserve me from script, union with Baptists," and adds, mersion, their faith only an assent of the on is greatly to be desired." understanding, their spiritual influence An artic. aking Bro. B. to task for is only the influence of language or that subjects appended, suited to the schumas of Ta but the editor clipped out all that per- their holiness only a rigid morality, their of foolscap-ten pages or less praferred. tained to Bro. B., and published only consecration to God and His service only COMMITTEE OF ABRITERS: THE ORDAIN what referred to the Campbellites. (I a performance of certain externals in inclose a copy, from which you can religion, and their doctrines and beliefs jndge if Campbellites of Oregon differ comprising a heterogenous mixture of all shades and degrees of every erroneous Essays, where they will be duly aredited to tha

the Presbyterian mission at Wallawalla hold only those who walk orderly as enin 1847. Rev. Mr. Spalding, of the same titled to the privileges of the Lord's mission, and whose escape was almost a Table, Bro. Mattoon says: "So far as miracle, now lives only about a mile from my observation has extended they have peared? here, and is fully satisfied, and thinks it always invited 'all who love the Lord' Fer Dec.—1 Peter iii. 18-20-"He went tance of the work, we at once appointed and transfer, with the original envelope doubtless be interesting; and thinking sions to religion, (accepting their public righteens be judged at this the final judgment

to the readers of THE BAPTIST IN HOW and that they turned no one away if you desire it, I will send you an article with them. In instinct to the denomina or more touching matters at that time. tion, however, I will say that the older Whatever I send can be vonched for and more reflecting and considerate memby living witnesses, who are available bers have always condemned such a prachere in Oregon, or supported by public tice, but at the same time, it is only the documents accessible to all with but little legitimate consequence of their teachtrouble, and I will in all cases give data ings. Theoretically, as a denomination, for authority to support any disputed they are the most open of all open-compeint. I might condense the matter into munionists; I say, theoretically, for praca single article perhaps, or it might ex- tically their desire is not carried out, for tend to three or four, according to the the great masses that are usually regarded as orthodox denominations have

Concerning the desire for a proper and DISCIPLES OR CAMPBELLITES IN OREGON. scriptural union with Baptists, Bro. Bro. C. H. Mattoon writes us from Sa- M. asks: "Shall the Campbellites be perlem, Oregon, called out by certain things mitted to define such a union? If so, I in a communication of Bro. C. A. Buck- have heard their terms of union time and bee, wherein the latter alludes to the Dis- again, and they amount substantially to ciples or Campbellites ia Oregon. Re- this: that Baptists drop all their distincspecting the maintenance by this denome tive peculiarities and become Campbelination of "the grand old doctrines of lites," which the former will hardly do grace," Bro. M. says that if by these after contending for "these grand old doc doctrines are meant "the doctrines of trines" in the pulpit and at the stake for God's sovereignty, regeneration, living nearly nineteen centuries—taking therescriptural faith that works by love and for "the loose disjointed vagaries of a purifies the heart, the divinity of Christ, system less than fifty years of age, and the direct agency and operation of the while hundreds are now living who can Spirit upon the heart, and final perse- distinctly recollect when the founder of verance of the saints," and other distin- this system was cut off from the Baptists

Repudiating the idea sometimes advanced that "all denominations have some error, but I believe oars is nearest right, and therefore I stay with it," he says: 'I do not think any considerable Baptist church is the church, the only true church of Christ, and that so far as old doctrines of grace" is concerned. as well as her practice, she is not now, and bellites desire a 'true scriptural union with the Baptists,' all they have to do is to come forward, renounce their errors, give evidence of a 'change of heart' (regeneration), and we will receive and baptize them-not over again, for their shadow of a baptism.

Baptists in Oregon most decidedly object to any apparent affiliation with Campbellites on the part of professed Baptists, let alone union, and any evidence of it impairs their confidence. They are friends of the Bible Union, "for they believe in a pure Bible, and take it as their rule of faith and practice. So long as the Bible Union is true to its principles, they have no fear as to the result. . . If the pure word of God makes Campbellites out of Baptists, so be it:" but until then it is useless to ask the latter to "sacrifice the grand old doctrines of grace that at present divide Baptists and Campbellites as far asunder

Business Department.

AGENTS.

Elder W. M. LEA—Arkansas. Elder J. W. YOEK—West Tennessee.

LOCAL AGENTS. Every responsible minister in the South

BUREAU OF WANTS

[Advertisements under this head will be inwhat is usually denominated 'an experi- ers; all who wish to rent, sell, or buy, or leses farms; all who wish cituatione as elsric, or employment, and all wanting our seeistance, in corresponding for and with them, must ensie

WANTED.

A Church, or two charehes, withing to obtain the aervices of a thoroughly qualified pastor and an able prescher, whom we can most cordially commend, will address the editor of

Wanted .- Prof. P. G. Headerson, Presithat compels success—has dawned get out from amongst them. Among grace," that "they believe in a change ter of surprise, for their doctrines and dent of Analytic Seminery, eight miles below of heart before haptism," that they hold teachings do not admit of it. Their re- Mnrfreesboro, Tena., wishes to sogage the services of a Music Teacher. Applicants can

\$20 Prize Essays.

We offer \$20 for the best oxagesis of the folthese state nents was sent to the Evangel, of words addressed to the eye or ear, BAPTIST—the matter not to exceed twenty pages ED MINISTERS OF THIS CITY.

The exegesis obtaining the price to be the property of the editor of this paper, ta be pu lished in the first volume of Prise Exegens and anther. It is designed to issue a series of volnmee that will be regarded standard and valuable contributions to Baptist literature PASSAGES PROPOSED.

For movemaber-2 Thee ii. & 4-The Man of Sin. Is he a person? Hes he ap-

was concocted and set on by the Catho- prominent men among them argued with For Jan.—Acts ii. 88-"Bepent and be

MEMPHIS, NOVEMBER 27, 1869.

TERMS TILL THE DEBATE For Twelve Months, . . . \$3.00 For Six Months. . . .

BAPTIST FAITH.

There is no selvation but by the free mercy of God; no mercy, hat through the mediation heart; na love to Christ which does not include love to his people, his exampla, his precepts and testify itself to the world by implicit and cheerful ebedience te all his commands; no gennine love to his people that does not infinence a man to do good to them, as he has shility and opportunity.

J. R. GRAVES.

parties. It is all we can do to and THE BAPTIST, and none other. address to J. R. GRAVES.

THE MEMPHIS APPEAL AGAIN.

We have not the least desire to raise a controversy with the Appeal, or with any secular paper. We do not wish to injure its circulation, unless it forfeits it by a course of flagrant injustice toward the late article because, 1, we were called upon by a brother, shown the article, and requested to notice it; 2, we felt it our duty, as the editor of the only Baptist paper published in Tennessee, Mississippi and Arkansas, to reprove the Appeal for penning or publishing such a slander upon Baptists. We supposed that the least the Appeal could do, unless it designed to inflict an injury upon our people, was to apologize for so palpable an injustice. But instead of this it comes out in a vindication, not an apology, a whole column in length, in which are many things nearly as offensive as the article complained of, and a line of policy arrogated to itself that if carried into execution, it could inaugu rate an irresponsible warfare upon all Protestant denominations. We review the whole vindication of the Appeal, therefore, in the interest of all Protestants as well as Baptists, in order to establish this one position:

That no secular paper has the right to pen or to publish an article that misrepresents, or is calculated, directly or indirectly, to prejudice any religious denomi-

Here is the article we complained of that appeared as an editorial in the Appeal:

"Mr. Spargeen asserts that in England open eemmasion Baptist churches greatly prosper. The same thing is affirmed of same of the churches in this country. The church paper of motive in publishing the article? San Francisso says that the days of old landtist and Christian at the table or in the palpit,

denomination, a thousand times refuted. but a charge that is persistently reiterated by our enemies.

The Appeal's vindication of the above interviewed:

"The above paragraph appeared in our columns en the 4th inst. It was not leaded, as all editean editorial by an editor acquaiated with the practice of the press in that matter."

We know that it was in the editorial with the article that justified any man,

ed to go among the news items, but happened to be placed by the forsman at the bottom of an editsrial celumn which otherwise was not full. The news editor of this paper happened to be absent on that day, and the editor who actually selected the article was raised by the Baptists and educated at a Baptist college. He selected the article simply as a news item,

We cannot admit the statement in the last clauses. The man who selected the article knew, as well as the man who wrote it, that it was false, and justly to Baptists. All Baptists will say the offensive to all Baptists. If the editorin-chief will give us the name of the sive! The man who inserted it knew it news editor, he will admit to us that HE HNEW THE STATEMENT TO BE FALSE, and This declaration is justly offensive to our offensive to Baptists !

If he clipped it from his exchanges, it it, no paper had any right to publish it, the character of a religious paper? much lass a secular one, for it is false "Wa are not responsible that facts or tice it.

pess it represents the assertion of Mr. Spur- misstatement of facts. Dr. Graves, on the sup-

the last sentence of the paragraph which thing has not been affirmed of some churches

knows to be false—to the prejudice of said, and we reaffirm it, regardless of tion to-"the foreman." the Baptists of this city and of the whole who wrote it. The editor who penned country. The man who wrote it, whether the statement penned a false statement-

a current slander, an unmitigated and premeditated misrepresentation, originated to injure the Baptist denomination "the church paper in San Francisco" college, N. M. Crawford, is well known in the estimation of the credulous multitude. The Appeal says it did not write church he means by "the church" among scholars he is universally admit-Do not send money to us for it. We accept this fact, but again affirm Episcopal or Catholic ?) sees fit to pen ted to stand pre-eminent among the first

the right to publish it. attend to our own business. When city, takes the Appeal to task about the paramoney is lost we are expected to graph. Be regards it as a grave effense against the Baptist denomination. He should know pay-and we cannot risk for other that the editors could have no motive to effend parties. All moneys for Tracts so large a portion of their patrons. He should know also that the paragraph is quite harmthat is the case, the remedy should be to correct the statement, not abuse these who may or may not have innocently made it. That might iejure them, but it would not remove the injury, if any, done to the church. No capital can be made against the Baptist denomination by misstating facts. And no capital can be made for it by cencealing them, or by any assaults on the daily press for making them public. We Protestants and Raptists. We noticed affirm nothing on the subject as to the truth or falsehood of the statement made in the paragraph which is so offensive to Dr. Graves. We have not meddled editorially in his controversies, and do not propose to do so. He will do well to deal with facts, if he can, rather than with those who give them publicity. When he has disposed of them, it will make little difference who have uttered them, or with what motives, or with what churches, or no churches,

they are connected."

What we have already said meets the statements of this long paragraph. It contains a palpable misstatement, and is by no means harmless. Our review of the article contains a correction of the statement, and a just reproof to the author and publishers of it. We do not understand what the Appeal means by not having meddled with our controver-Our position devolves it upon us to defend our denomination from such aspersions as this, and we feel under not the least obligation to the Appeal for not province to meddle with us, no more than it is ours to meddle with the Appeal's political opinions and controversies. We are dealing with facts now, and one of them is that the Appeal impliedly indorses the statement of that very obnoxious article by assuming it to be a fuct. when it is a palpable and slanderous falsehood, as we have shown in our review of it. What does the Appeal mean by extenuating its fault? Will it not force its own readers to believe that it had a

"We think it probable that every denominamarhism, which does not recegnize a Fedobap- tion of Protestants in the city have had as much cause of complaint against the Appeal as tho Baptists. Whether they are less fortunate in We claim that this is a palpable and a having no champion of like eminent talents to gross misrepresentation of the Baptist call the Appeal to account, remains to be seen. We do not intend to offend Catholics by ploasing Baptists or other Protestants, nor Baptists by pleasing Catholics. If more attention has making another outcry of persecution, in a been paid to the religions services, notices, days. doctrines or interests, of one than the other, has been because we have been more often requested to make publications for one than the other; the rule being to accommodate all imrials are, and should not have been mistaken for partially as we are able. Whatever is objectionable, false, and deserves to be retaliated." tionable to either is at least intended to be

carefully excluded." There are facts that we could state column, and there was nothing connected which Baptists of this city have cause to complain of, and that it has reeditor or not, in saying it was not an peatedly offended the Protestant sentieditorial. We are willing to leave the ment of the community is well known to decision of this to any editor in the city. and long felt by all the Protestant min-"It was clipped by the news editor and intend- isters of this city, and the present editorin-chief knows it full well. We let this

> "We think that the publication of the above paragraph as part of the current news of the day is inoffensive."

What shall we reply to this? We will say that we did not expect it from which, true er false, was going the rounds of the pen of the editor-in-chief of the the papers, and supposing it inoffensive and Appeal. We must say again that it is no part of the current news of the day, enemies of Baptists. We have assured same thing. Yet he thinks it is inoffentwo of the editorials of the Avalanche italies.] was not from his secular, but from relipersonal to the Appeal into our editorial practices; but no matter where he found to the Appeal? Would it comport with news editor, who knew it to be false and most pious.

arguments shall be favorable to the Bap-

not made the precise affirmation stated in serted what is affirmed of him, that the same What, then, is the just in this country, and that the San Francisco pa-

of Christ; as interest in Christ except by a he lives in this city or in California wrote one he knew, and one every intelligent gentleman knows to be a falsehood; and that which werks by love and purifies the gentleman knows to be a falsehood; and of Georgetown College, Ky., from the Nor is it an item of current news, but the Appeal has given circulation to it. and thinks it "inoffensive" to those it names of seventeen young ministers upon was originally intended to injure! If our minister's list. The President of that (and will the Appeal inform us what to our readers, as an able writer, and the Publishing Company or other that the Appeal nor any other paper had and publish so gross a falsehood, what belies-letter scholars in the South-if not business has the Appeal with it? in the Union itself. We have his prom-"Yet Rev. Dr. Graves, of THE BAPTIST, of this What right has the Memphis Appeal iso of a revision of both his valuable to republish an admitted slander of little works on great subjects, "The "the church paper of San Francisco" Baptism of Jesus" and "Baptism for the upon the Baptist denomination? That's Remission of Sins," at au early day the question; and the Appeal cannot es- which we will stereotype elegantly and cape it by writing forty columns more, issue in good style for our Tract Society. less, unless the facts are incorrectly stated. If If he claims the right to propagate such It will be a magnificent contribution from "items of news," we shall claim the bim. God bless the young ministers as right to repudiate the claims of the Georgetown College, and may they re Appeal in the name of all Protestants ceive much benefit from THE BAPTIST. and Baptists.

"If he cannot, he may well inquire whether the epithet he uses has not been misapplied, and whether it does not become more applicable to himself than it is to ns. If, as a religions editor, he chooses to run a tilt with the political press, we call his attention to the question whether the political editor may not. with the same propriety, call him to account fer his combative propensities? We speak te him with all respect and courtesy, and wo expest from him the same thing."

When we publish a falsehood to the disparagement of the Appeal, it is at liberty to characterize it as it deserves. We have no disposition to "run a tilt" with the political press, meddling with matters that do not concern us. We have edited for a quarter of a century, and never gave a political editor cause to "run a tilt" with us, nor do we expect to furnish a cause in the next quarter. Whenever the political press so far departs from its calling as to publish current slanders on Baptists for "current we deem it deserves.

their influence with the public, he should church. Pitisburg and Louisville next. remember, is quito as effensive to those churches, as we can have been to his, by publishing an item which appeared as part of the news, and which, if it made a false representation, it was so easy, and we were so willing to correct. Let him attend to his business, and we will attend to our own. The argument, into which he goes, about the consistency and views of the Baptist church, he knows we cannot attempt to answer without giving offense to Baptists. He is, therefore, safe from us on that score, and because, even if it was our province, experience has shown there would be no end to the comtreversy. The Appeal is not singular among political journals in publishing news items. If they hart anybody, they can be corrected according to the facts. Facts are proper matters for publication, even if they sting. If the obnexious paragraph has hurt the Doctor it is because it is true. We have nothing to do with that, or the consequences. And we would advise him not te attempt to make capital by land where he and his church are as free as the winds: with reason free in their defense to come to their vindication, with none to 'molest or make them afraid; and especially when his charge of 'slander' and 'malice' is unrea-

We have given our reasons for menbe religious-because they had hereto- who do not know what Baptists believe fore so often and so obviously reflected What light have you ever been to them them, and that, too, offensively to their You have a friend here and there hundid so to excuse the editor-in-chief, who you can inclose a tract that will suit the course, but he will not content to be member this week? excused. He has throughout his reply tried to vindicate the publication of the slanderous article, and is unwilling to close it without a constructive indorse-

ment of the truthfulness of the article!

churches of this country. And we do not know alight reasons. Will he deny the truth of the man to teach it the difference between graduate, systematize and regulate the risen saints glorified in their entire)

As we have in a previous sarticle member of the church, requesting a small pointed out to him the constructive falce- stated contribution from every member, graund of complaint against the Appeal? per has not said what is reported of that? If hood of the closing sentence of the ob- young and old, small and great, of such That it has not suppressed actual and current he can, why does he not do it, and make an end jectionable article—which is so obvious proportions as would be known not to be strains sweeter than angels use, Thou wast as to have been unnecessary—we now oppressive to any. Then let the older slain and hast redeemed us to God by thy No, sir, but that you have published The Appeal may deem our language say, if the Appeal will admit its offen- and more wealthy give additionally as blood. in your editorial columns a damaging etrong when we pronounce the statement siveness and apologize for its insertion as they might choose. The object of this misrepresentation — a statement that of the closing sentence of the article a legitimate "news item," we will close is two-fold. (I). To show what an imevery intelligent man on this continent "mendacious." We meant just what we this controversy, and attribute its insermense general fund could be raised by

EDITORIAL BREVITIES. - We have evidence of the prosperity fact that we have this week entered the

- Our readers will see in the Arkansas Department the reply of the Trenton church to Elder Moore's letter recently published. It is simply the letter of authority to Brethren Lea and Robertone or both-to sell his effects, pay his debts, and dispose of the paper as they saw fit. It was addressed to Bro. Robert -Bro. Moore must have forgotten thisand he was authorized to act if Bro. Lea called ou to pray. was not in the city. So Bre. Robert had authority to sell, etc.

New York! A writer in the Examiner and Chronicle says:

"The city of New York may be safely conceded as a Roman Catholic municipality; the ergans of Rome among us do not hesitate to tell us so plainly, and with all aggravation of threat and derision. The city government, its treasury, its patronage its power, are in the hands of Eager's estimate. Then Mississippi would

While we write the telegraph brings or in other words, is the information that the Catholics news," we shall administer the correction have triumphed in Cincinnati, and the Word of God and all sacred songs have "The reference made to the editors of been cast out of the public schools. The this paper, as one a Catholic, one an next move will be to appropriate the having meddled with us. It is not its Episcopalian, etc., if designed to diminish public school fund to the uses of the

HUMBLE SERVICE.

It is an easy thing to say, "Thou knowest that I love thee, Lord," And easy in the bitter fray For His defease to draw the sword.

But when at His dear hands we seek Some lofty trust for him to keep, To our ambition, faint and weak, How strange his bidding, Feed my sheep "Too mean a task for leve," we cry,

Remembering not if, in our pride. We pass His humble service by, Our vows are by our deeds denied. O, Father! help us to resign

Then even the lowliest work of Thine

Most noble, blest, and sweet will be! It is a fact—there are thousands of Baptist brethren and sisters who are too proud to circulate tracts. It is too lowly work, too humble service-

Our hearts, our strongth, our wills to Thee:

"Too mean a task for love." Read the above sweet verses again, dear reader, and ask yourself if it is not your duty to do something for the Master. When did you ever have so great an tioning the religious sentiments of those opportunity to do good at se little exeditors of the Appeal who professed to pease? There are hundreds amand you Protestant and Baptist patrons; and we dreds of miles distant. When you write we did not think countenanced such a case. Will you not become an annual

THAT FINANCIAL COMMITTEE OF MISSISSIPPI OHUROHES.

We mean the one suggested in a recent article on the subject of systematic be-What means this? "If the obnoxious nevolence. If a man could by frequent the fact is grasped by faith, with joy and some persons assimilate only what is paragraph has hurt the Doctor, it is be- suggestion and untiring agitation of the holy exultation, yet it hath not entered ugly and evil, from the same moral circause it is true. We have nothing to do subject, get our church members into but a part of the current slanders of the with that or the consequences." We some form of systematic benevolence confess that we are hurt, and every Bap- quadrating and circling with the Biblical P. has a very happy and orthodox pas- power—to the daily life of others. the Appeal that it was highly offensive tist is hurt at the appearance of such a command to lay by on the first day of statement in the Appeal, and therefore the week (Lord's day), as the Lord had it is true!? Now add to this the last prospered them for benevolent purposes, sentence of the above paragraph: "and we would reach a point that would rewas both false and justly offensive, especially when his [our] charge of slan- lieve the cry of the widow and the or- theology. Hear him. It is worthy of der' and 'malice' is unreasonable, false, phan in the land, and the Schools of the republication: people. Suppose we should copy one or and deserves to be retaliated !!!" [Our Prophets would prosper at the same time. He would not only do this, but win ing in their inmost souls, when the final hour was placed day and night to watch him. All Since the editor-in-chief has thus justi- for himself an honorable position among gious ones opposed to Baptists, and capa- columns weekly, as items of "current fied the publication of the article, and the workers of the day, sating the legitible of misrepresenting us touching onr news;" would he deem it "inoffensive" pronounced it inoffensive, we excuse the mate aspirations of the humblest and

little boy and girl, as well as older, give quarterly if you choose, a pro rata share of a certain amount, as suggested in

another article. Domestic Missions for Association 50 Domestic Board at Marian...... 50 Foreign Missions..... 25 Education, Ministerial.

\$1 75 things in life.

(2). Our young members would thus be brought to consider their personal and individual duty in every department of Christian life. When the call is then tify who were wont to visit his model made in any Christian act, they would farm in Hinds county, Mississippi, iu the feel this individuality even when the min- years '56, '57 to '60. It was our pleasister says from the pulpit, "Let us pray." They would feel they are part of the us hospitable welcome in those days. He

New, suppose this was done, what would be the result? (not to count larger would each give \$87 50 annually to our benevolent objects specified. Then suptain 50,000 members, which is below Bro.

To Associational Missions...... \$25,000 Domestic Board at Marien...... 25,000 Foreign Missions...... 12,500 Ministerial Education...... 25,000 What wonderful figures!!

And yet it can be done, if that Financia Committee would pray over the matter and by God's grace, work up to the plan. It can be done, brethren, and will we not

This will be so light on each individual member that it need not and will not affect the minister's support in the least, hogs-made more butter to number of on the contrary the deacons would soon cows, and had more eggs to number of learn how to systematize on that subject, bens than those who think (from very latill that matter would cease to be the trouble it is now. Brethren of Mississippi, let us entreat you in the love we bear our common Lord, that you try thus prudently, quietly, and prayerfully this wondrous plan, and see the result. J.T.F.

"LET US HAVE PEACE."

The late articles of mine in reply to Bro. Pendleton and "Memphis Baptist" were written mainly in July last. Hence an apparent want of synchronism in some paragraphs. Bro. P.'s article "Injustice" get up a logomachy with him. He has an hundred fold. no t ner friend or more affectionate admirer. By the way, his late sermon on the subject, "God's love great," in last number of this paper, is an admirable one. I agree fully with him, that there is more mystery in the doctrine and fact of God's love, than it all things revealed ter lily) derives its loveliness and perfume, or unrevealed. One can understand something of predestination, and may feebly grasp the doctrine of election, but why tle, whom continual washing cannot cleanse. God should "so" love a fallen world, as It is the very same black mud out of which the manifested in the gift of his son, sur- yellow lily sucks its obscene life and noisome passes all reasoning or intellectual con-odor." ception. The surpassing excellency of into the heart of man to conceive Why? cumstances which supply good and beau-In the conclusion of that sermon Bro. tiful results—the fragrance of celestial

sage in this paragraph. It is truly refreshing to hear the doctrine of the resurrection spoken of as a fact and a reality to be hoped for. It partakes of apostolic

sting? There will be no sting, for sin, which facat when he looked up, he always saw that offensive, and expected we would no- It has been suggested by the writer, Jesus Christ. The saved will have a glorious and when he rose up, that eye was watching him. that the messengers of the churches (of resurrection. They will emerge in immortal strength How dreadful the thought to sinners The editor's advice is as uncalled for the Bible), which are the delegates to our and beauty from the grave. How triumplantly will that God's all-seeing eye is ever upon "As an item of news, we do not see why tist denomination — only that we will not as it is gratnitons. We have not plead Associations, should be considered as a they leave their manufacture that in the deep darkness as in the it should not be considered so. We suppose that the same thing has a firmed of some of the spen communion.

It is thould not be considered as a possible that the same thing has it is gratnitons. We have not plead Associations, should be considered as a possible that the same thing has it is gratnitons. We have not plead Associations, should be considered as a possible that the same thing has it is gratnitons. We have not plead Associations, should be considered as a possible that in the deep darkness as in the financial Board or Committee, to whom should be referred all questions calling of the resurrection body craft wonder that a thing so faultlessly beautiful could ever have visited as in the graphing the difference between a position." So long as Baptists are should be referred all questions calling of the resurrection body craft wonder that a thing so faultlessly beautiful could ever have visited in the graphing will they exemplify the difference between a position." So long as Baptists are should be referred all questions calling of the resurrection body craft wonder that a thing so faultlessly beautiful could ever have visited in the graphing will they exemplify the difference between a position." So long as Baptists are should be referred all questions. That is them; that in the deep darkness as in the property will they exemplify the difference between a position." So long as Baptists are property will they exemplify the difference between a position. The should be referred all questions. The should be referred all questions as it is gratnitons. We have not plead Associations, should be considered as a position that the graphing will they exemplify the difference between a position. The position that this paragraph is editorial, speaks and the property will they exemplify the difference property will be a position. The property will be a position that the graphing as it is gratnitons. The property will be a position that the graph

that "the church paper of San Francisco" has paragraph? Will he say Spurgeen has not asand the new earth will he theirs. They will be where Jesus is. They will share his glory. They will celebrate his praise. They will cast

The italics are mine, and with the santiments I most fully accord. The difference between Bro. P. and myself on the this method, ray for instance, let each disputed point is purely lineal, not marginal. "Let us have peace." J. T. F.

THE SOUTHERN FARMER AND MATE RIALISM.

We have been charged with materialism, and verily, we are disposed to plead guilty to the "soft impeachment." This earth of ours which was pronounced 'good" in the glory hour of its appearper annum. One quarter of this would ance among the stars of the morning, be 44 cents for three months. Could and is to be "better" in the Aurora of not any little Miss contribute a pair of the resurrection, can be made much more socks to be sold to a merchant once in habitable and pleasant to live on now, three months? Could not our youths of by proper application of known laws of same age, save or make that much every skill and labor. Among those who bethree months? If it were suggested in a lieve in the last idea most emphacically, pleasant and pious way, a spirit of pi- and shows his faith by his works, is Dr. M. ous rivalry would throw interest into the W. Philips, of the Southern Furmer. In matter, and the work would be done. perusing a late copy of this journal we Let every father and mother do the same were forcibly reminded by his pungent at the quarter in order to encourage the and potent pen of what we had seen young and train them into systematic be- upon his farm in the "old world" which nevolence, which would soon train their we all remember so tenderly. It is often minds for systematic action in most other said of editors of our agricultural journals, that they are mere "book farmers." and know nothing practically.

This is not true of the editor of the Southern Farmer, as thousands can tesure to be honored by his invitation and taught that it was not economy to overwork team or servant. He encouraged his negroes to an hour's nap after dinner in - The victory is won in the city of contributions which older and more summer time, and their lively step, merry wealthy brethren would give). Our laugh and cheerful labor in the evening, churches averaging even fifty members, fully attested the truth of his theory, that they would fully repay thereby the apparent loss of time. He gave them hours of pose the whole State of Mississippi con- leisure and days occasionally of relaxation, and honored their sportive festivals with his cheerful presence. The result give, in a way scarcely to be felt, \$87,500, was, more bales to the hand than any of his neighbors. He sought most improved and best recommended seeds of corn and cotton—took pains to note the rows and acres which each occupied, and measured well the result. As a reward he obtained that of finest texture and lint, and obained highest prices in the market. He held to the good scriptural precept that "A righteous man regardeth the life of bis beast," and as a result his horses, hogs and cows were housed and cared for. To reward him for this he packed more pounds of bacon to the number of zincss) that the horse is made more hardy by taking the storm, and pull the roof off hen-house to cleanse of mites, which ought to have been done by a weekly purification with spade, broom and lime. This murderous plan of unhousing chickens to save labor is disgraceful to civilization. Especially is it blinduess when a proper economy of the henroost is domestic guano, when made into compost. But we are digressing. Dr. Philips is a practical man, and the Southern Farmer sught to be in every man's hand who would even cultivate a garden successfully. One number of it is worth the annual price of \$2. Let all who would do has appeared since. While that would well and avoid the blunders of ignorance be subject to some adverse criticism if in the most important of sciences send viewed with a "critic's" eye, yet I will for it, out of proceeds of this crop, and not. I love Bro. Pendleton too well to of pork and poultry alone will repay him if he will follow its advice, the increase

Illustrations.

Margaret Fuller somewhat beautifully says: It is a marvel whence the perfect flower (waspringing as it does from the black mud over which the river sleeps, and where lurks the slimy eel, and speckled frog, and the mud tur-

Thus we see, too, in the world, that

251. The Eye of God.

When LaFayette, the friend of human liberty, was imprisoned by his King, under the suspicion of treasonable designs, he was shut up in a narrow, gloomy cell for a long time. He tells us that in the door of his little cell was a "The saved are to triumph over death. Feel- very small hole cut. At that hole, a soldier comes, that death can de them no injury, they he could see was the soldier's eye, but that eye will exultingly inquire, O, death, where is thy was always there! Day and night, every mois the sting of death, will have been blotted cye! Oh! he says, it was dreadful! There out, and the victory given through our Lord was no escape, no hiding; when he lay down,

Items.

Am Apprission. Dr. John Mason Godf ones asked a runner unffer erhe was atticking Christianity on second of the sins of some of its prefensers: "Did you aver know man admitted he had not. "Then you allow mg ite professors to be holy; thus, by your Jour power."

temperance reform in the following quaint yet ordinary prafixes .- ferrible language:

Meral sussion for the man who drinks. Meatal sussion for the man who thinks. Legal sussion for the drunkard-maker. Prison sussion for the statute-breaker.

The professor of religion who nee lests the house of Ged and other religions duties, on the Lord's day, and epends it in visiting, in oracr to have his week day time, may increase his worldly goods, but he will most assuredly cheat his soul out of eternal life.

porteur (a minister if possible) within the overcome her repugeance to a conventual lifebounds of the Association.

latter are Protestant children foolishly sent to stantly hear her wild cries. their schools; or perhaps the children of parents not members of any church.

MINISTERIAL POLICY. - A recent hearer of Spurgeon represente him as saying, for anhstance: The true clergyman is not brusque, or harsh, or imperious, or eccentrie. He acts einearely, and always makes a study of 'the art of pleanny. And he never makes an enemy, except where truth demands this great eaerifice.

NEW FORMULA.—Bro. Shaver, editor server. of the Georgia Index, says: "We have, for years substituted for the usual form, the fellowing: " Be then haptised into the name of the Fether and of the Son, and of the Holy Chest. Amen.' Without censare for those who feel ao such scruplas, wa prefer, in this quiet way, to step seide, that we may not even seem to 'assert aursalves,' or ta stand between the subjects of the ordinance and the Master whose vewe they assume in it." We do not see the modesty.

affirms, lug denies.

in the United States lack four thousand preach- have been recently used for the purpose of wagers manng churches new existing, and that ing war against the world, the flesh and if these were supplied they would still want the devil. Indeed they recall the werst spirit fee hundred annually to keep ap a full supply. of medieval barbarity, rather than the humano We want 1.000 in the Southwest to-day.

BAPTISTS OF SAN FRANCISCO.—The Baptists of San Francisco manifest progress this age so keenly as the secular and the proand enterprise. A Fifth Baptist charch is fune, and hence they must be guided by less enabout to he organized, and a new house to be lightened consciences. After the horrible reveerected to cast about \$10,000. The Rev. C. A. Buckbee, of New York, is expected to take treated one of their sisters, it is also possible

twelve years. Mr. Desreches, himself a con- in the nineteenth century a convent should sysverted Remanist, has organized, ont of converts | tematically use instruments of torture which from the church of Rome, five Baptist churches would have found a fit place only in those re Canada. The last named, a church of 32 mem- of depravity."-United Presbyterian. bers, was organized on the borders of Lake into the community, the people requested the priest to muct him in debate, but he deslined, and in a short time all the families in that vieinity, except four, breams Protestaste openly. One of the men baptized came twenty-five miles to receive the ordinance.

ter in the Culcutta Christian Repository tells a count of a Remish abduction : curious story of a Chinese who had a sick soa. He made costly offerings to a certain God, with daughter of Catholic parents, has recently disaview to his sen's resevery. All was in vain; appeared, and her where souts can not be asbill in court, charging the god with a breach of contract. The case was duly tried. This idol was brought into ceart. The father pleaded that he had done everything that the rituel required of him in order to propitiate the deity; pelled from the prevince.

been immerzed and believe in it. What will you and enlightened community. do with them? By your preaching you say they have not been baptized, and yet they are memhers of your church in full fellowship. And if immersion is not baptism, why de you immerse persons, and thus, according to your teaching, deceive them by imposing upon them what anch .- Baptist Tidings.

The following article from the Ro-

the playground and in the hall, and the holy and extent of that free public instruction which there be only faith in the wasters' craniums, North Mississippi and West Tennessee. By water at the badeide, by tan thousand rays of is the pride and giery at American education. they will fit all kinds of heads, whether agency this jobhing plan they might control a larger is Catholic princation; and by this and this tween Protestant and Catholic scholars, and loaf. But "confidence is a plant of slow demonstrated in usany of our Northwestern only, can Cathalias be made.

to the fact, that in a recent news item we rean aprear made because an infidel had gone forad to him as J. R. Groves of the Manphie astray from the path of morality?" The young Baptist, "without using the prefix Bre., Elder, or Bay." We assure our esteemed brother that Christianity to has holy religion, by expeditive meant no disrespect by so doing. We wished to run as many brief itams into a paragraph seoffing, you pay it the highest compliment in headed "Brief Mantion," as possible; and to save space we gave the names of the brethren The Westminister Review puts the to whom reference was made without using the

CATHOLIC ITEMS.

MORE CONVENT HORRORS.—The Cracow revelation has brought to the light other conventeruelties. Ireland furnishes its share. Italy is crying from the ground for vongeance. It is beldly asserted that there ie a nun at this mement in the Carmelite Cenvent of Bologna whose coadition mey be perhaps similar to that of Barbara Ubryk. Some forty years age two young ladies of good family were placed in this convent. At the recent session of the Concord against their will, for a love affair which their Association, \$3000 were subscribed, in be- parents disappreved. They escaped from the half of Union University, Murfreesbore; to be building, but were detected and brought back propose to send their children to this school, used in fitting up at ence a portion of the again. One expressed repentance for the efbuilding for the miniaterial students and for fense she had comssitted, and gave so many spoken, and no act tolerated, which could in recitation room. A fund also was raised and a proofs of contrition that she ultimetely became any manner interfere with the religious views committee constituted for the support of a col- abhese of the convent. The other could not of these children or their parents.—Standard for a long time refused fcod, and acted with REPORTED PARVERTS .- The R. C. such violence that the nuns declared her insane, Archhishap of Baltimore, en a late visit to the and placed her in an isolated part of the cetabwestern shore of Maryland, confirmed 1,842 lishment, where only the destor occasionpersons, of whom 260 are said to be converts ally visited her. There she still is, and from Protestantiam. If true, we presume those the persons who live near the convent con-

In Berlin, 2,000 persons met and demanded of the Prussian Government the suppression of convents and the expulsion of Jesuits.

A thorough examination of all these prisons is demanded. And in ne country in the world are these convents more carefully guarded against the public eye than In our ewn "free land." Doubtless scores of women are this moishing for liberty and food .- New York Ob-

The London Daily Telegraph says: The famous Craeow convent ceems to have possessed more elaborate appliances for torture than a dark cell. The commission which has been appointed to examina the house is said to have found a whale cellection of such instruments of forture and tyranny wielded in medievel times. The crosses, each weighing eighty peunds, and intended to be worn on the backs of the nuas, as a punishment; two heavy blocks of marble, which the penitents placed on A PROPOSITION TO BE DISCUSSED .- their chests : crowns of thorns, with long iron Where the Gospel is preached, baptism is es- spikes, which they wore on their heads; and wore next their skins, were among the weapons MINISTERS WANTED, -A writer in the found in the spiritual armory of the religious Watchman and Reflector states that the Bastista house. We are not informed whether they spirit of enr own time. It is true that people shut out from the world like the nuns of Crasow cannot feel the humanizing influence of lations of the manner in which they have to believe the Cracow nuns guilty of anything. A New Convent.-During the past Nevertheless, it is uncomfortable to reflect that -two in Michigan, two in Ohie, and ene in ligious houses which senturies ago were dens

The French journals regard the let-Huron in May. When Mr. Descroches went ters of Father Haycinthe as a great religious baptized. and political event. The papers publish a letter from Father Haycinthe, addressed to a Father of his order at home, announcing that he abandens his convent and ceases henceforth to preach in the church of Netre Dame at Paris. last April Br. Sears baptized at night Mr. protests before the Pope and Council against educational institutions, to ferward to us so the redeemed Republic. 'Tis needless to allude This little bend has grown to 96 churches and charch, which, he says, are not in accordance we may use them is preparing a new and beauties mest of your readers are familiar with Nawith the principles of Christianity.

"Mary Bregan, twelve years of age, the testent Sabbath-school, for which offense she was taken before a priest and severely reprimanded. She subsequently left her home, but the place of her imprisonment."

IMMERSION NOT BAPTISM .- To the This probably is the last we shall hear of Methodist ministers, and all others who preach Mary Brogen. Public sentiment is not yet the following dilemma: There ere thousands pudence, and the courts are tee corrupt to asof members in the Methedist church who have sign to Romanists their true position in a free Baptist churches." Some of stolen felt, "by mercial and industrial interests of the country

Ohio public schools, remerks: school system, is, that the genius and spirit of in the sufficiency of the article. For Thirty Subscribers, sia and liver complaint. The explanation of the Cathelle by diminishing the eceps superiority of these hats above all others. If cessfully with Memphis and St. Lonis for all ONE BANNING'S BODY BRACE—\$20 plain, simple, philosophical, and true.

af school-houses for whoever chooses to enter. good a new as a regular trained mechanic, lierest and wealth, yet to be developed and apsystem discriminates unfavorably against ment must fail. have imparted. The people of the United his reders who cannot accept his latitudinous that purpose, because of its fine quality. States can not afford to give up their free public views of baptiem .- Biblical Recorder. schools, and if our Catholic citizens will identify themselves more closely with us and make the same use of the public educational facilities with the Protestents, and in the same spirit, they will see that for a republican government like ours, free schools are an imperative necessity and a most beneficent prevision."

uttered by Eather McNamara, on last Sunday, to the effect that as some non-Catholic parents he pledges himself that no word shall be there world knows the following facts:

Catholics. 2. A Catholic school, in a Catholic church taught by a Catholic teacher, and superintended by a Catholic priest, will make Catholics of

3. Catholic priests have generally made and generally disregarded all such pledges .- Bib. Recorder.

To Clerks of Associations.

has issued two numbers of the Baptist Year Book. It is desirable that it should be made perfect. In the Book for 1869 we find the folin securing full and occurate Baptist Statistics. | country.

PRACTICAL SUGGESTIONS .- The minutes of associations are the source whence our statistics must be chiefly drawn. The Clerks of as gering memories of the past to remain over 1. The number of churches.

ministers, whether pastors or not.

be greatly increased if they embody, hereafter: | sands of silent witnesses, form sad, ghostly,

ciated Baptist churches.

value of parsonages.

4. The statistics of Sunday-schools-the num-

ordained Baptist minister in the State.

in the State during the year.

Book. Doa's feil.

than argument :

"JOHN THOMPSON AND HATS." which the hats are manufactured.

catechism only, it is by a Cathelic life which church are in direct opposition to each other. the vender and his customers. The former in- houses, the trade of the entire Tombigbee val- secure this premium. the child breathes in at every pore, and with The public schools would educate all alike in sists that his hets, though made by bunglers, ley for 200 miles, comprising the very heart which it is bathed through and through by the rudiments of knewledge, and the Catholics and of diverse and very inferior materials, will and excellence of the internal cotton region of would educate their own children in Catholic answer the purpose of hats just as well as the Alabama and Mississippi, and by means of the moment by Catholic prayers, and daily and schools, and let other denominations do the finest beavers, previded the wearer of the hats Memphis and Charleston railroad could also many times a day with Catholie companions, same or go without education. It is a conflict can believe it, and will be satisfied. The quality control the Tennessee River valley, which is by Minne and Confession, and Communion, by between old world and new world ideas, and it of what is not in its fabric, but in the faith of the richest portion of North Alabama and the Grucifix hanging on the walls, by the Re- is an open and decided attempt to increase the him wha accepts it. And herein, chiefly, is the East Tennessee, while they might compete suc-

light to which the world without ie blind-that Our public achaola know no distinction be- shaped, pumpkin-ahaped, coconunt, or engar- trade, and make it more successful by far (as we have no wiel that they ishbeld a The State growth?' and the vender finds it difficult to im- towns), than by the drumming system, eften Bro. J. R. Graves calls our attention must care for those who are to became its citi- press his customers with his great discovery, so subject to objections and difficulties of vasens, and she can do this is no better and more that woel is the came as fur and bristles the rions hinds, known to old merchants. effective way than by opening wide the deore same as hair, and that a botoher can turn out as | Corinth is also the center of geolegical in

Secular.

EDITOR BAPTIST:-I am glad to know that ests in your columns, as well as the agricultu- successful banker and broker of Mahils, to he Our people will not forget the assurance riage, and the South can never be what it has and Weolen Manufactory." They have laid off is a thorough appreciation and practice of are rapidly raising a capital stock of \$500.000. both. Cotton is King, but its scepter has been much of which is already in hand, and the bruised and damaged by an illegitimate inter- smoke of large brick-kilns already greet course with its anthral Queen, in a foreign the eye as evidence of their earnestness and terests, is what may be termed the Queen, and selves of the experience, skill and machinery We put this pledge on record, though the a union can and will be made, at no distant of Europe and America. Most of these gen-1. The object of a Catholic school is to make ing a million of dollars, for Corinth, as a cen- philanthropic impulse, as by a keen perception ties in North Mississippi, Tennessee and Ala- country. The war has left the rich poor end bama, is already on foot, and the Board of Di. the poer poorer. Many helpless widowe and factory of equal capacity and eapital in each hemes and suitable business to enable them to of the ten. A correspondent of the Washing- live virtuensly and earn an heaest livelihood. and the enterprise the following notice. While in the selection of new operatives for the fac-The American Beptist Publication Society there may be some sentiments in the article tory. They limit shares to \$100, payable in that we look at "over the left," yet, in the five per sent. installments menthly, thus almain, it is true and practical. If it meets lewieg twenty months for the full investment. your approbation, please give it an insertion. lowing Practical Suggestions, which we com- as it gives a very correct geographical and goe- wife, and one for each child under their mament in durance vile, whe are pining and per- mend to the attention of all who are able to aid logical view of this part of our common jority. This prevents a monepoly of steck J. T. F. The documents desired should be forwarded at MINERAL RESOURCES OF NORTH MISSIS-

I reached this point of so much historical in

terest last evening, and am tempted by the lin

sociations will confer a faver, and help on the day or two to think of what I have seen here work which we have undertaken, if they will in the memorable days of 1862, immediately note the following particulars in their minutes: after the occupation by our troops. My sojourn here for several months with the lamented Mc-2. The names and postoffices of ordained Phorson, the battle of luka, and the subsequent fierce and sanguinary battle of Corinth. 3. The additions by baptism, letter, experi- with their multiplicity of accompanying incience and restorations, in separate columns, dents, most of them of that sad and emotional separated from their children, save daring was the most resigned and the most happy creacharacter peculiar to grim war and its blood the hours of labor. Freedmen are permitted ture which it has been our fortune to see. Her and erasare, also in separate columns, and before me, suggested by the new silent and fast obliterating remains of batteries Robinett and naces, draying, and carting, as wall as in the It will preyent confusion, also, if they will Williams, which tegether with other promion the title page, specify to what State the as- neat batteries in the eastern portion of the sociation belongs, and, if any of the churches are town, united in their converging fire in located in other States, indicate it in the min- pouring terribly destructive death and dismay into the ranks of Van Dorn and Price in The minutes of Stato Conventions and Gen- those fearful days of October, '62, together with eral associations have hitherto furnished us val- the mute white headboards of our national uable help. The value of these minutes will cemeteries here, with their multiplied thou-1. Correct list of all associations in the State, flitting and reflective memories for the writer. with an abstract of their statistics, as given But our sad reflections are tempered with gratification at the present evidences of prosperity 2. The names and statistics of Anti-Mission which have arisen from the desolation and Baptist Associations, and lists of all unasso- ashes of the past, and the softening asperities of the late war in business and social inter-3. The number of Baptist houses of worship, course with the two sections North and South. with their value, and the worshipers that they We have discussed the war in its bearings with can accommodate, together with the number and many prominent Southrons, and it forms no subject of dissension or unkindness between us. The war has well and wisely lessened many of ber of schools, efficers, teachers, scholars, vol- the differences between us of rank and false umes in library, teachers baptized, and scholars | notions of blood and aristocracy, and the coming years of time (the great modifier) and 5. The name and postoffice address of every prosperity will not widen the gulf, but lessen it, and we shall be a more firmly united, pros-6. Lists of all the ministers who have died perous, and happy people than ever heretofere. Time will demonstrate that through blood and We request the clorks and secretaries of all tears have the sections become purified and great, and, I believe, magnanimous North, and As a reason for this step ho declares that he Baptist Associations, Conventions, Societies, their differences washed out, and we fervently GERMAN BAPTISTS.—Thirty-five years cannot obey the orders of the Holy See. He Theological Seminaries, Colleges, and other exclaim, God speed to the future prosperity of Oncken and six other converts at Humburg. the doctrines and practices of the Romish soon es issued a copy of their Catalogue, that in minute details to the past of this locality, tiful Southern Baptist Register for 1870, and tional history, and this once strategic point in LAWSUIT AGAINST A God.-A wri- The Tribune gives the following ac- on behalf of Bro. B. Griffith, Secretary, No. 530 military annals is familiar to the memories of Arch street. Philadelphia, for the new Year all. We will, however, devote a short space to its present and future, geographically and geologically considered, in its relative bearings to This bit of pleasantry will be read the general good. While Corinth by no means the child died. Thereupon the father filed a certained. She is said to have attended a Pro- with a smile. Ridicule is often more powerful can claim to be a "Hub" of the nation nor of the South, it has proven to be a very important hinge to many events of the late war. Eigh-Good Dr. Jeter, of Richmond, having pro- teen miles from this point is Pittsburg Land- place, hung himself in despair, and the suicide 8 3m-P20 Williamsburg, Mags county, N. V. was discovered and brought back, and it is sup- cured a Mr. "John Thompson's" eld "sign," ing, where the battle of "Shiloh," the name by was discovered by the postman who called ta posed that she has been placed by her parents has gone into the hat business. He imagines which it is familiar to all sections, was lost and deliver a letter to the deceased announcing the hut, through some strange perversity or ina- in the House of the Good Shepherd, in New that the sign is distasteful to his neighbors, won, or vice versa, as we may view it from death of his father and his inheritance of cream like semidated convert the food into a bility, the god had failed to perform his part of York. The case has excited considerable inbut having slightly medified it, he says, "We either stand-point. This landing is at the £2,000 a year. How many men and women effected partly by the action of a solvent, called the contract. The god bad no way of rebatt- terest in the community, and efforts will be shall let our sign stand as we have set it up." headwaters of perennial navigation of the Ten- would have been saved from self-murder could the gastric juice, which exudes from the custing the evidence. Judgment was accordingly made by the Protestant friends of the girl to But his customers do not object so much to the nessee river. It is below all the sheals of that they only have kept constantly before them ing of the stomach, and partly by a mechanical given against him, and he was forthwith ex- discover her whereabouts and to take her from sign, as to his hatters, and the stuff out of remarkably shoaly river, and at Hamburg, Cowper's lines in the poem of "Needless movement of that organ, which churns, as at which is two miles from Pittsburg Landing, it Alarms:" Some, and those are his best, are made of is now in contemplation to make the terminus "Beware of desperate steps, the derkest day, entrance to the bowels, where it is subjected to coarse furs, "by Baptist ministers without reg- of a railroad. In fact, a part of the work has Wait till to-morrow, may have passed away." that "immersion is not baptism," we present aroused to a just sense of Roman Catholic im- ular ordinations." Some of tangled wool, "by already been performed, but the commissioners ministers who have been excluded from regular deemed it prudent to defer work until the com- PREMIUMS FOR "THE BAPTIST, excluded Baptist ministers, in defiance of were more thoroughly established. Then, by charch authority." Some of goat's heir, "by means of this railroad, it will only require an The Boston Journal noticing the Ro-Baptists who are proved to have been ungodly." hour to see the two national cometeries estabman. Catholic prenouncement egainst the Same of swine's briatles, it by impostors claim- lished here in the same visit, and to take a ing to be Beptist ministers." Some of a mix- bird's-eye view of a field full of historical inter- we offer the following "The points which are urged against the ture of lamb's wool and kid's hair, "by Peds- est. The Memphis and Charleston railroad system, as it is, are, that it invades paternal haptist ministers." And some are deno up crosses the Mobile and Ohio railroad here, the Putting the paper at only Three Dollars per annum they accept no baptiam, but what they dony is right, and authority, that it violates liberty of under water out of the scraps and shreds of all former stretching by its different connections conscience, and that it infringes upon natural kinds of materials, "by ministers of the Disci- from the Atlantic to Memphis, and ere long to justice. The vital objection, however, and the ples' churches." These hats of such different San Francisco, while the latter runs is nn alone which must be accepted so the leading is- textures, are on sale at No. 1115, at exactly the most continuous line from Mobile to Chicago. man-Catholic Tablet, is eminently suggestive, sue of both friends and focs of the common same price, namely, the confidence of the buyer These I control, or could do so if the merchants of New York and Philadelphia were dis- S How Catholics are Made.—It is not by the the public school system and the Cathalic But here lies the gist of the difficulty between posed to eccupy this little city with jobbing

Our public schools have been established for In spite of the many eulogies that have been plied. All the surrounding country has nuder educational purposes, and the imparting of lavished upon these hate the opinion is fast it, at depths varying from surface ta twenty special religious instructions is left to the gaining ground that they are only adapted for feet heneath, inexhaustible beds of marl, which family and the church. Neither in Ohio nor soft heads, and as the Baptists are such a hard | the State geologist has preneunced of surpassing elsewhere can it be shown that the public headed people, it is thought that the establish. value ferfertilising purposes. Large qualities ander and Sarah Kimbro, the wife of R. S. Bilee, BSAVER. of silicious earth, suitable for making percelain died the 6th of September last, aged IS years. Catholic echolars, except in the fact that it P. S.-Brother Jetar will appreciate this ware of China textura and celebrity, is also Joined the Baptiet church at Beech Grove, Gibdose not impart that epecial religious iastruc- pleasantry, since he himself introduced the found is the vicinity of Pittsburg Landing, and son sounty, Tenn., June 1865. Lived a pattern tion which the Catholie Church would like to "John Thompson" anecdote, for the benefit of has often been shipped to Pittsburg, Pa., for of piety, a life of devation to God and her fam-

> already organized a manufacturing enterprise infant child, (little Willie), to feel the want of here sa the co-operative system se much com- a mother. But if patience in affliction and mended in works on political seonomy, and se werds of comfort in death are calculated to innoted for success in Enrope and America of spire the living with hope, nor friends may rest you are eacouraging the manufacturing later- late years, under the general management of a assured she lives an angel in the Eden of God. ral. It is a satural union and legitimate mar- knewn as the "North Mississispi Catton in destiny of the future to hope for, till there a district of ten counties, within which they land. Commerce, based on manufacturing in- determination. They propose to avail themday. As enterprise, contemplating and rais- tlemen oppear to be actuated by as much of a Red River. ter of a manufacturing district of ten coun- of the profit and thrift it will add to purse and rectors will not be satisfied till they have a orphans linger in their midst suffering for ten Chronicle, passing by here, gives the place This class they prepose to especially care for

> > Each man can take a share far himself and and makes every stockholder personally interested, and every sivil district in the ten sounties is entitled to 88 shares and an honorary director. There are 150 civil districts in the given section, so we can see how this large capital can be made up of small-sams. Back shareholder is eatitled to \$50 werth of tha manufactured articles, at a net cost of manufacturing, besides his pro rata of dividends from his share. Two hundred tenement houses or cottages with gardens attached, are to be erested on the factory grounds, so that of a Christian life. She was attentive to the pareats of the boys end girls need net be wants of her pastor. And in her illaess, she to take steck, and many of them have availed death was truly triumphant; and, beyond as themselves of the privilege, and in the furwood shops, they, tos, will find employment, while in all the sarrounding country are small farms and aggregated bodies of them, which are in tillable condition, where celenies from Northern States or Europe wenld be welcomed and sherished. The (at present) mythical and fabulous Kuklux would be the warmest defendera of every settler whe shows by his action that he had in good carnest cast in his capital, labor and destiny with them here, (and elsement to the most hindly consideration of the those seeking other fields of industry and investment. Corinth, Miss., October 16, 1869.

AN INTERESTING STORY EXPLODED. It is said that a manuscript has been found at Bury St. Edmends, containing an interesting rections for preparing and using the same, account, addressed by Newton himself to Folkes, which they will find a sure cure for consumpof the discovery of the power of gravitation; tion, asthma, bronchitis, etc. The object of the but nothing is said about the fall of an apple edvertiser in sending the prescription is to benhaving anything to do with it. The manu- he conceives to be invaluable; and he hopes script is now in the possession of Mr. William every sufferer will try his remedy, as it costs

At Paris a Russian valet, out of a address

Good until 1870. We wish to add one thousand new patrons

THE BAPTIST before 1870, and to influence our brethren and the churches to make one effort, plays such an important part in changing the PREMIUMS:

Fer Five Subscribers. THE SIXTH COPY GRATIS.

HYMN BOOKS. For Twelve Subscribers,

IX COPIES OF "SOUTHERN PSALMIST There are one thousand churches that could

PULPIT BIBLE. AND HYMN BOOK.

BBACE.

[Obituary nations as t inserted unless ac of any coe not a patron of this paper located as paid:

> "Life is a span, a fleeting hour, How soon the vapor flies: Man is a tender, transient flower, That e'en in blooming dies."

Sister Mary A. Biles, the daughter of Alexily. Leaving a widowed mother and a lose-Some of the most enterprising citisens have some husband to mourn over their loss. One

> "That once loved form now cold and dead. Each mouraful thought employs: We weep our earthly comforts fled, And withered all our joys. Hope looks beyond the bounds of time. When what we now deplore

Shall rise in full immortal prime,

And bloom to fade no more." R. A. COLEMAN. JONES-Died October 4th, 1869, at the residence of her father, E. L. Fort, Montgomery county, Tena., Mary W., the wife of John W. Jones, and a member of the Baptist church at

Death has smitten the only daughter of devoted parents, the only sister of affectionates brethers, the wife of a most worthy husband, the mother of two tender buds, Carrie and little Mary. In the dark, sad hour of bereavement, when the chastening rod is laid heavily, when sorrow plows deep furrows ever the wounded heart, when the hidden recesses of the seul are searched by poignant grief, it is even then the eweetest balm of hope is applied to the wounded epirit, which like sweet incense rises in the heart, a grateful effering of praise to Him who smites but to bless, who wounds but to heal, who takes away that they may be found egain in that pure home of tearless joy prepared for those who love. J. W. F.

JACKS .- On the 19th of October, 1869, departed one of the most precious women who ever lived in Helena, Arkansas. Sho was pions from her youth. At first, she connected herself with the Methodist church; but afterward, on examination of the subject, she became a Baptist. From the time I took charge of the church iu Helena, I have found in her a true friend. oue of the best friends I ever knew. Sho was devoutly pious, and faithfully met all the duties pessibility of doubt, her entrance into heaven

was abundant. Her dear husband is bowed down with the stroke, and all the family, reft of encir con-ast friend, are overwhelmed with grief. Her pastor feels that the brightest star in his congregation has gone down. The whole community is in tears. God have mercy on us! God bless the

SPECIAL NOTICES.

THE UNIVERSAL CRY. "What shall I buy for where throughout the South,) in building up Holiday Presents" can be answered test by their wasted land. Parties engaged in these Parker & Co., 98 and 100 Summer Street, Bosinternal improvements and enterprises here and useful articles, such as all kinds of Fancy may yet conclude to invite Northern invest- Boxes, Writing Desks, Glove Boxes, Albams in ment, in order that they may the mere effectu. Morocco and Cilt and Velvet bindings, real Moally interest permanent settlers, and to as- rocco Shopping Bags, Furnished Reticules, Silsure them of their non-prescriptive tendency, Jewelry imitations of the latest styles of solid and to encourage them to come in their midst. gold, which cannot be distinguished from the The fortunes or misfortunes of war, as they real, etc., etc., and hundreds of the latest and may term it at first sight, and their necessities. | most entertaining Books. Their stock contains almost everything necessary to supply the have inspired the Southern people with a lively wants and gratify the tastes of everybody, and and growing appreciation of "Yankee" energy, they claim that their superior facilities for buyingenuity, and enterprise, and their latent tal- ing these goods enables them to sell at very ents are being rapiely devaloped in the same much under the prices paid for such articles. They want Agents everywhere, to whom they fruitful direction. We most cordially commend offer most liberal inducements. We call attenthis growing and earnest spirit of improve- tion to their advertisement in another column.

To Consumptives .- The advertiser having been restored to health in a few weeks by a very simple remedy, after having suffered eaveral years with a severe lung effection and that dread disease, Consumption-is anxious to make known to his fellow-sufferers the means of

To all who desire it, he will send a copy of the prescription used, free of charge, with the diefit the afflicted, and spread information which them nothing, and may prove a blessing. Parties wishing the prescription, will please REV. EDWARD A. WILSON,

HOW HOSTETTER'S BITTERS CORE DYSTEPSIA were, the dissolving aliment. The Curne passes from the stomach into the duodenum, or tion of it converted into a fluid called Chyle. which eventually becomes blood.

Now, it is evident that if the great solvent,

the gastric juice, is not produced in sufforent quantity, or if the mechanical action of the stomach is not sufficiently brisk, the first precess of digestion will be but imperfectly performed. It is also clear that if the liver, which nourishing portion of the chyme into the material of the blood, is congested, or in any unnatural condition, the second process will not be thoroughly accomplished. The result of the two failures is dyspepsis, complicated with bil

iousness. The mode in which Hostetter's Rifters one rate in such cases is this: they, invigorate the cellular membrane of the stomach, which evolves the gastric juice, thereby insuring as ample sufficiency of the fluid to completely dissolve the food. They also act upon the nerves of the stomach, causing an acceleration of the mechanical movement necessary to reduce the food to a homogenous mass. They also act specifically upon the liver, strengthening it, and For Fifteen Subscribers.

A NICE PULPIT BIBLE (with Concordance)

AND HVMN BOOK.

So enabling it to produce an ample and regula supply of bile, for the purpose of convertible nutritions particles of the Chyme into Chipment of the nutritions particles of the Chyme into Chipment of the nutritions particles of the Chyme into Chipment of the nutritions particles of the Chyme into Chipment of the nutritions particles of the Chyme into Chipment of the nutritions particles of the Chyme into the nutritions particles of the Chyme into the nutritions particles of the Chymein of the nutritions particles of the nutritions and promote the passage through the bower of the useless debris.

In this way, Hostetter's Bitters cure depen-

The Home Circle.

SYMPATHY. Do come along, Ally; you're such you don't hurry un."

know I can't walk as fast as you do, espacially on the ice."

a little bit lame, you make that an ex- foot." case for all sorts of laziness. If you'd by to do better, you could, I know."

"Well, Jennie," said her sister in a piteous voice, and with the tears starting in her patient eyes, "if ever one of year legs gets to be shorter than the other, you'll find out how easy it is to ram on slippery sidewalks."

Jennie made no answer to this speech, except by an impatient jerk of her hair and a still quicker step; and the little home girl, with a sigh that came from very deep down in her childish breast, did her best to keep up with her older mister's strong, rapid movements. But to make a present, of at least one copy to their the effort was too much for her; her lameness made her get tired very easily, covered with sleet that the walking was annually difficult. A sick, faint feeling studying for the ministry in all the Baptist saddenly came over her; she turned quite white, and breathing hard, said: Jennie, I feel so queer: \(\text{can't walk} \) another step, indeed I can't, until I sit down and rest. I'm sorry."

"Oh, what a bother!" exclaimed her be powerfully advanced by this movement. siter; for she saw by her pale face and trembling limbs that Ally would indeed he obliged to stop. "Now we shall be sure to be late, and I shall get a tardymark, all because of you. I do wish I had a sister like other girls."

This last remark was made in a low voice, but the lame child heard it as she sank down upon the steps of the nearest house, and it cut her little heart cruelly. For a moment she was tempted to ask hitterly why she should have been thus afflicted by God. But then there stole back to her memory the sweet text: These light afflictions, which are but for a moment, work out for us a far more exeeeding and eternal weight of glory; and the felt comforted, and said in her sweet, get rested a little. Go on now, and if yon're late tell Miss Adams it was my Salt, and I know she'll excuse you."

Now, Jennie knew that it was not her mister's fault, but her own, that they were rather pressed for time that morning, for Ally had been quite ready to start to school for half an hour, but had to wait for Jennie. So her heart was rather touched to hear the little girl take all the blame so meekly upon herself; and the said more kindly than she had spoken before, "No, indeed, Ally, I shall not heave you at all. I'll wait for you, and perhaps we shall not be late after all."

The quick tears started again in Ally's blue eyes, but this time they were grateful tears, and she said sweetly, "It's very good in you, Jennie; and, indeed, I'm just as sorry for your sake as for my own that I'm so lame. I know I'm a great trouble to you all the time."

pose," said her sister, in something of West'n Baptist Theol. Institu'n, Georgetown, Ky her old impatient tone. "Come, don't got up; aided by her sister's arm, she Chicago Theol. Seminary, Chicago, Ill... managed to walk so nicely, that the great school-bell was still ringing as they hur-Late after all.

looked up and asked, "Mother, what is any injurious ingredients. As a preven-

car sorrows divided, by the knowledge by all respectable druggists. that kind friends sympathize with us. Christ commands us to be sympathetic when he bids us 'weep with those who PHOTOGRAPH PARLORS weep, and rejoice with those who rejoice; and we are told, Bear ye one another's burdens, and so fulfill the law of Christ.' Sympathy is very sweet and precious," continued Jennie's mother earnestly, and I wish my daughter would cultivate it; for I think it would make her Fruit, Ornamental and Nursery Stock more patient with her lame sister, who is so patient herself under her affliction."

But Jennie was to learn the sweet grace of sympathy by a personal lesson.

the inequality in the length of her limbs cassed by a high heel being worn on one foot and not on the other, annoyed her more than even the sereness of her foot slow poke; we'll be too late at school if It gave her a pain in her side, it twisted her back; and on the second day she *I'm hurrying all I can, Jennie; you broke out petnlantly, "I do wish, mother, Stoves, Tinware, Tinplate, yos would make a slipper for my other foot too. This going hippity hop is a Co, nonsense! Just because your're great deal worse than the pain in my MANTELS, HOLLOW WARE,

> "Is it? You understand that at last," said her mother, glancing significantly into the room.

Jennie colored, and sat silent for a while thinking. Presently she said, Yes, mother, I know the meaning o sympathy now; and you shall see if I soon forget it. Poor little Ally!"-K. N. in the Amer. Messenger.

The Paper Society for 1870.

We are so frequently solicited by the young ministers in our colleges and theological schools reading-rooms or societies, with the assurance that it is read with avidity and its influence salutary, that we have determined, with the and this morning the pavements were so help the importance of the object may elicit to send this paper gratis to every young man colleges and theological schools on this continent, so fast as we shall be able to receive their The Best Stove Made Anywhere.

> cause of Christ and the principles of pure Christianity and a correct ecclesiasticism will leading stores of the country.

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

will alone bear the entire expense for one year. To carry out this movement we must obtain the names of each student in each school who is willing to take the paper from the postoffice. And we must rely upon the kindness of the Presidents and senior Prefessors to make our proposition known to the students.

We give a list of the colleges and seminaries. patient way, "You needn't wait for me, and request that the regent of each will fill the Jennie, I can come on by myself when I blank with the number studying for the minis-

i	try in the conege.
I	COLLEGES. STUDYING
l	NAME AND LOCATION. FOR MINISTRY
į	Brown University, Providence, B. I
I	Madison Univ'y, Damilton, N. Y
١	Colby University, Waterville, Me
I	Columbian College, Washington, D. C.
١	Georgetown College, Georgetown, Ky
	Richmond College, Richmond, Va
-	Denison University, Granville, Ohio
-	Mercer University, Penfield, Ga
	Shurtleff College, Upper Alton, Ill
	Wake Forest College, Wake Forest, N. C.
	Howard College, Marion, Ala
	Baylor University, Independence, Texas
	University of Lewisburg, Lewisburg, Pa
-	William Jewell College, Liberty, Mo
	University of Rochester, Rochester, N. Y
1	Union University, Murfreesbore, Tenn
	Oregon College, Oregon City
	Forman University, Greenville, S. C
	Mi-alseippi College, Clinton, Miss
	Mount Lebanon University, Mt. Lebanon, La
	Kalamazoo College, Kalamazoo, Mich.
	Chicago University, Chicago, Ill
	Bethel College, Russellville, Ky
	Waco University, Waco, Texas
	Acadia College, Wolfrille, N. S.
	the state of the s

THEOLOGICAL INSTITUTIONS. NAME AND LOCATION. Theol. Dep. Madison Univ'y, Hamilton, N. Y New Hampton Theol. Sem'y, Fairfax, Vt..... "Oh, well, it can't be helped, I sup- Newton Theol. Institution. Newton Center. Mass Kalamazoo Theol. Seminary, Kalamazoo, Mich...... Bochester Theol. Sem'y, Bochester, N. Y Crozer Theol: Seminary, Chester, Pa ...

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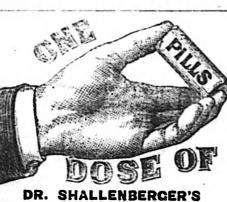
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J. M. Wood, Ga .- The \$1 received. We did write you in reply and will write again. Answer was, yes, and time to begin appointed. We join you in your alas'e. What are we coming to? We are surprised to see the pesition of Bre. Wells touching preaching. Will you not

I., Quin, Ark .- We cannot excuse in Bre. H. what \$1 10@1 25; lubricating, 50@75e; castor, you relate. A full reply to his letter appears this week. You have an argan now, and whatever is proper will appear. Send clubs and get another for premium. A. D. Brooks, Miss .- We well remember you giving POULTRY-Young and old chickens are us money on the train, and had supposed the names en-

tared. Tall as Abernathy's Pastoffice. Yau are right in your surmises. We had our infarms lias from one man. Will write. H. W. Turnipaced, Miss.-Clerk says he has no

A. B. Crook, Tenn.-Your paper was sent from this potatoes \$2@2 50 per barrel; cabbage \$10 to affice from No. 23, Vol. 1 to No. 22 Vol. 2 We are under Narthern. na abligation to make up lapses by mail-a rainesa precedeat, yet we order yours sent three menths free, and

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Bre. H. Dale's money was lost, but he is credited mp to No. 38, Vol. 3. Eld. Jas. Hall, Miss.-Mr. H. sallel for your \$1 worth of tracts before we read your letter, or we sheald have put an aspecial package for you. Try these, repart,

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J Jacob Parker, Choctaw Corner, Ala...
B F Themas, Forest City, Ark...
Eld 5 J Jenkins, Silver Ran, Ala....sent ..sent LIFE MEMBERS. Rid T G Espey, Athens, Ala.

Editor Bartist.

Charles Gregory, Ala.—Your \$1.50 received. Section Se ANNUAL MEMBERS.

Marcus Williams, Senatovia, Miss Halloway, Terry, Miss (lost)... Payne, Inka, Miss..... ter Williams' to her) ...

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