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## BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

### SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 6. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. x: 20; 1 Peter iii: 21.

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

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

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

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. *Was made only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith."* Matt. iii: 16 and xlviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 12; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

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

### SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

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

### SIX IMPORTANT FACTS.

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

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

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

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

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Williams, p. 85.]

## The Pulpit.

SHORT SERMONS BY J. M. FENDLETON.

### QUENCHING THE SPIRIT.

Quench not the Spirit. 1 Thess. v. 19.

The inspired writers lay the realm of nature under contribution, and take from it whatever they can employ in the illustration of spiritual truth. They refer to earth, and air, and seas. They consider the God of nature the God of grace, and they find in natural objects much to represent the grace which the gospel reveals. How impressive such symbols as these: "Light of the world," "bread of heaven," "water of life," "foundation," "vine and branches," "head" and "body," etc.

In the text there is an allusion to fire. It is worthy of remark that the term fire is usually employed in the Scriptures as the emblem of wrath and penal vengeance. David said, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." The punishment of the ungodly in the world of woe is referred to under the imagery of fire. Jesus, who is the incarnation of love, spoke in his preaching of the "fire of hell."

In the text the metaphor is different. The Spirit of God is represented as a burning flame, and this flame we are commanded not to quench. Possibly the constant fire on the altar of the temple suggested this metaphor. My topic is, QUENCHING THE SPIRIT.

### I. NOTICE.

#### 1. HOW THE SPIRIT MAY BE QUENCHED.

You know how fire may be quenched, either partly or wholly. It is done by bringing into contact with it substances that have no affinity for it—things that are not combustible. Water is proverbially effective in putting out fire. As that which quenches fire has no congeniality with it, so that which quenches the Spirit is not congenial with the Spirit. Whatever, therefore, is not congenial with the Spirit, has a tendency to quench the Spirit. But to be more specific: The Spirit is quenched,

1. *By whatever is contrary to the word he has inspired.* This includes sins of the life, sins of the tongue, and sins of the heart. Let us consider the matter in this threefold aspect:

*Sins of the life.* All these are forbidden in the inspired word. They embrace what is done and what is left undone. They are sins of commission and sins of omission. How numerous they are! How many things you do which ought not to be done! How many things you leave undone that ought to be done! I do not ask you to look back on the whole of your past lives, but will you fix your thoughts on the past week? Did you not do every day something wrong, contrary to the word of God? Can you refer to a single day in which you did your whole duty? Did you not leave many duties unperformed during the past week? Was not some duty left undone every day, every hour? "To him that knoweth to do good and doeth it not, to him it is sin." All sins of the life, being contrary to the word of the inspiring Spirit, have a tendency to quench the Spirit. Their influence on the flame of devotion in the heart is like the effect of water on a material flame.

*Sins of the tongue.* It is so difficult to govern the tongue that he may be called a wise man who knows when to speak and when to be silent. "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold, also, the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity."

The bit of a bridle is a little thing, but it is the means of doing that on which important results depend. The helm of a vessel is a little thing, but on it depend very great things. So of the tongue. It is a little member of the body, yet what serious consequences follow its improper use! How often has the tongue of a man, not to say a woman, disturbed the peace of a family, a neighborhood, a church, a community! Evil-speaking is a sin of the tongue. There is a great deal of this. You hear it among men of the world, and, alas, you hear it among professed Christians. It is one of the prominent sins of the tongue. There are other tongue-sins, such as Paul refers to when he says, "Let no corrupt communication proceed

out of your month, . . . neither filthiness, nor foolish talking, nor jesting, which are not convenient." Often is the Spirit quenched by sins of the tongue.

*Sins of the heart.* These include thoughts, beliefs, and feelings. That the thoughts may be sinful is manifest from such scriptural phrases as "vain thoughts," "evil thoughts," etc. It is manifest from the fact that "God is not in the thoughts of the wicked." Thoughts in which God is not are sinful thoughts. Do you ask, can the thoughts be controlled? I answer, to a much greater extent than most persons imagine. One of the greatest advantages of thorough mental discipline is the power which it gives to concentrate the attention; and this is done by controlling the thoughts. Daniel Webster said that no man is educated till he can bring all the powers of his mind to bear on a given subject, all other subjects being excluded from consideration. But it is my business to refer to this matter in its spiritual, rather than in its intellectual aspects. It requires much grace to control the thoughts. If evil thoughts arise in the mind there must be no welcome given them—there must be no complacent indulgence of them—but a resolute effort by the help of God to drive them out. If this course is not pursued the Spirit is quenched. So of unscriptural beliefs. No one can hold error in doctrine without injury to his soul. Jesus prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Sanctification, then, is carried on through the truth. What wholesome food is to the physical system, that truth is to the spiritual constitution. What poison is to the body, false belief is to the soul. Its effect is injurious and must of necessity be. The Spirit of God has revealed in his word what we are to believe, as well as what we are to do. When, therefore, we believe anything in conflict with his word, we, to the extent of the belief, quench the Spirit. A dozen false beliefs are worse than two, and two are worse than one; but it by no means follows that even one false belief is harmless in its influence. It is better to avoid poison even in the smallest quantities.

Of the feelings of the heart much might be said. They are the fountain of sin. They lead not only to the sins of the life and those of the tongue, but they have much to do with sinful thoughts and beliefs. The state of the heart gives moral complexion to the thoughts, and supplies the soil in which most false beliefs grow. Many, in their conceptions of sin, overlook the disposition of the heart. This is very unreasonable. Our books of law make the disposition of the heart decisive of most important matters. A false statement, maliciously made, is slander; but if made without malice it is not. The killing of a man with malice aforethought is murder; if done from extemporaneous impulse, it is homicide. Malice is essential to slander and murder, and malice has to do with the heart. Malice is wickedness. I have employed these legal illustrations because many persons think, or pretend to think, they are not responsible for the feelings of their hearts, and that there is nothing sinful in disposition. The proceedings of every court of justice speak a different language. But to come to the Scriptures: Paul includes "hatred, wrath and envyings" among the works of the flesh. They are contrary to the fruits of the Spirit. They are sinful feelings of the heart. All improper feelings quench the Spirit. These feelings may differ greatly in depth and extent, but their tendency is to extinguish the fire of devotion in the soul. Alas, how many have had melancholy experience of this truth. The Spirit is quenched,

#### 2. By a failure to cherish, or by resisting the promptings of the Spirit in the heart.

There is an influence of the Spirit additional to the influence of the word he has inspired. This additional influence is not needed to reveal new truth, but to render efficacious that we have, by preparing the heart to receive it. So great is human depravity that no soul would ever be saved without the promptings of the Spirit. I mean his promptings to do what his word requires. The impenitent sinner is the child of the devil, and cannot become the child of God without being born of the Spirit. It is true that the word of God is the means of regeneration, but the Holy Spirit renders the means effectual. Without his agency there can be no production of divine life in the soul. Now the same Spirit who regenerates dwells in the heart as sanctifier. He not only deposits the germ of holiness in the soul in the new birth, but he promotes the development of that

germ in the process of sanctification. He does the latter by impressing Christians with the necessity of growth in grace, and exciting within them anxious desires to make higher attainments in the divine life. May I not make my appeals to the followers of Christ now before me? Have you not sometimes felt, in an unusual degree, the importance of more thorough consecration to God, as well as something in your inmost souls inclining you to live nearer to him, loving him with greater devotion, and serving him with greater fidelity? If so, and you have failed to cherish the impulse, you have, to that extent, quenched the Spirit. I fear that most Christians know by sad experience what this means. However this may be, it is well often to consider the prohibition: Quench not the Spirit.

Have you not, impenitent sinner, sometimes felt an influence within drawing you away from the world, from sin, and exciting a desire to be a Christian? What influence was that? Did it originate in your depraved nature? There is nothing so good as that in your nature. The influence of which I speak is that of the Spirit of God; and if you have resisted it, you have, as far as your resistance has gone, quenched the Spirit. Will you think of this? Having attempted to show how the Spirit is quenched, it remains to notice,

### II. SOME OF THE RESULTS OF QUENCHING THE SPIRIT.

So far as they concern Christians, I will mention three results:

1. *The spirit is grieved.* It is not accidental that Christians are referred to, in the Scriptures, as grieving the Spirit, while sinners are said to resist him. "Ye do always resist the Holy Ghost," said Stephen to the mob that was thirsting for his blood; and he let the murderous men know that they were copying the example of their fathers: "As your fathers did so do ye."

To Christians these words are addressed: "Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption." The Spirit in regeneration places his seal on the subjects of his grace, and the sealing has reference to the day of redemption. What sacred friendship, then, is established between the Spirit and those he seals! Here you see why the word "grieved" is used. At unkind treatment received from an enemy you feel indignant; by such treatment from a friend you are grieved. In condescension to our weakness the Spirit is represented as susceptible of grief when Christians act unworthily of their relations to him. When they quench the Spirit they grieve him. What a sad thought is this! How the Christian should be grieved if the Spirit is grieved by him! For he may well use in a higher sense than did Paul the words: "Who is he then that maketh me glad, but the same that is made sorry by me?" The grieved Spirit must fill the sad heart with joy if it ever rejoices again.

2. *Growth in grace is arrested.* The new-born child of God is a babe, but must not remain a babe. In many instances the period of spiritual infancy is greatly protracted. This ought not to be so. There should be constant growth till "the stature of the fullness of Christ" is attained. The positive command is, "Grow in grace." But the Spirit who forms "the new creature" at first must induce growth. Otherwise there is no growth. To return to the metaphor of the text: When the Spirit is quenched his influence is so interfered with as to interfere with growth in grace. The interference in the two cases is precisely equal. There is a sad coincidence. Is it not a distressing result of quenching the Spirit that growth in grace is arrested?

3. *The greatest obstacle is placed in the way of Christian usefulness.* I am glad the usefulness of Christians is specially dependent on their piety. If it depended on brilliant talents, extensive learning, or great wealth, very few could be useful; for very few are in possession of these things. All, however, may be devotedly pious, and therefore useful. But while usefulness depends supremely on piety, piety depends essentially on the indwelling agency of the Holy Spirit. Indeed, by a kind of double metaphor the Spirit may be considered the flame of piety on the altar of the heart, and the oil that supports the flame. Who, then, does not see that to "quench the Spirit" is to place a mountainous obstacle in the way of Christian usefulness?

With regard to impenitent sinners I may say,

#### 4. Quenching the Spirit prevents repentance and faith.

Those have very inadequate views of the depravity of

human nature who believe a sinner will or can repent independently of the Holy Spirit. The Spirit alone can give such views of sin as will inspire hatred of it and sorrow for it. Vainly would such views be looked for from the inculcations of philosophy or the deductions of logic. The word of God itself does not give them, or rather there is a veil over the understanding which prevents them from being seen, and a callousness of heart which keeps them from being felt. It is the province of the Spirit to rend the veil and remove the callousness. He convinces of sin. There is no evangelical repentance without his agency. Nor is there faith. Faith is the act of the soul, responsive to God's offer of salvation through Christ. It is unreserved, exclusive trust in Jesus for salvation. The Spirit alone leads those who "labor and are heavy laden" to exercise this trust. In view of these considerations it is plain that to "quench the Spirit" is to prevent repentance and faith.

5. *Quenching the Spirit, if persisted in, ruins the soul.* On this supposition there is absolutely no hope. Repentance and faith are indispensable to salvation: The agency of the Spirit is indispensable to the production of repentance and faith: the Spirit, if persistently quenched, does not produce repentance and faith. It follows, therefore, that the quenching of the Spirit, if persisted in, ruins the soul. "What is a man profited if he shall gain the whole world and lose his own soul?" Did you read in the papers yesterday of the wretched man in New York who the day before was rendered insane by his losses in gold? His reflections on the loss of a few thousand dollars dethroned his reason. Oh, how excruciating will be the reflections of a miserable sinner over his lost soul! How clearly will he see, in the light of eternity, that it is a loss of the greatest magnitude, and utterly irreparable! Gold may be lost and the loss may be repaired; but the loss of the soul is irreparable. The terrific calamity is beyond retrieval. It is measureless in extent and unlimited in duration. Impenitent man! Impenitent woman! quenching the Spirit, if persisted in, will make this loss yours.

### REMARK.

By all these considerations let me enforce the prohibition of the text: QUENCH NOT THE SPIRIT.

\*This sermon was preached the Sunday after the "gold panic" in New York, which occurred Friday, September 24, 1869.

### TO BREAK DOWN A CHURCH.

The following, which may not be new to all our readers, is given by request of a correspondent who thinks it "to the point."

### HOW TO BREAK DOWN A CHURCH.

To do this effectually, you must,

I. Discourage the pastor.

II. Discourage your fellow-members.

III. Destroy the confidence of the community.

1. To discourage the pastor:

I. Absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, one in four times may answer.

2. Neglect prayer and class meetings.

3. Criticise your minister freely—praise him sparingly—find fault plentifully—pray for him little or none.

4. If he proposes to hold extra meetings, withhold your co-operation.

5. Give yourself no concern whether his salary is paid or not.

6. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

II. To discourage your fellow-members.

1. Observe the directions given above.

2. Complain about everything they do and don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your industry keep the church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.

5. Be as much like Diotrephes and as little like Paul as you can.

6. Discard charity and candor, take distrust to your bosom, and make scheming your specialty.

III. To destroy the confidence of the community:

1. Observe the foregoing directions.

2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted.

3. Publish the faults of your brethren taking care to magnify them.

4. Make no effort to induce people to attend the church.

5. Take no part in the labors of the Sunday-school.

6. Publish on all occasions that you have no confidence in the concern—predict that it must fall—go down—blow up, and can never succeed.

By observing these directions faithfully you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions. —Southern Exchange.

### THE PARTING OF SUMMER.

Thou'rt bearing hence thy roses,  
Glad summer; fare thee well!  
Thou'rt singing thy last melodies  
In every wood and dell;  
But ere the golden sunset  
Of thy latest lingering day,  
Oh! tell me o'er this checkered earth  
How hast thou passed away?

Brightly, sweet Summer! brightly  
Thine hours have floated by  
To the joyous birds of the woodland boughs—  
The rangers of the sky:  
And brightly midst the garden flowers,  
To the happy, murmuring bee.  
But how to human bosoms,  
With all their hopes and fears,  
And thoughts that make them eagle wings  
To pierce the unborn years?

Sweet Summer! to the captive  
Thou hast flown in burning dreams  
Of the woods with all their hopes and leaves  
And the blue rejoicing streams.  
To the wasted and the weary,  
On the bed of sickness bound;  
In sweet, delicious fantasies,  
That changed with every sound;  
To the sailor on the billows,  
In longings wild and vain  
For the gushing founts, and breezy hills,  
And the homes of earth again.

And unto me, glad Summer!  
How hast thou flown to me?  
My chainless footsteps naught have kept  
From thy haunts of song and glee.  
Thou hast flown in wayward visions,  
In memories of the Dead—  
In shadows from a troubled heart,  
O'er a sunny pathway shed;  
In brief and sudden strivings  
To fling a weight aside;  
Midst these thy melodies have ceased,  
And all thy roses died!

But O! thou gentle Summer!  
If I greet thy flowers once more,  
Bring me again the buoyancy  
Wherewith my soul should soar?  
Give me to hail thy sunshine  
With song and spirit free;  
Or in a purer land than this  
May our next meeting be!

ONLY.—A little word, and yet, like a tiny spring in the mountain-side, how many rills of good or evil run from its fountain.

"Only one glass," says the young man overcome by temptation; "I will drink only once," and unconsciously he floats down the broad stream of destruction.

"Only one harmless, white lie," says the school-boy.

"Only one broken promise," says the mechanic.

"Only one good bargain," says the merchant, and soon they too, sink in the ocean of lost integrity.

"Only a little longer. Wait but a single day," says he whose conscience urges him to some unpleasant duty. Ah, how soon the mountain of duties unperformed crushes his upward aspirations.

"Only a little. It is but a word that I can say," exclaims the young Christian. Only a word, indeed, but spoken in sincerity, how vast the streams of good that may flow from it. Only a word, but written on the tablets of eternity.

"Only believe," says the book divine: "Only believe on the Lord Jesus Christ and thou shalt be saved."

"Only believe," Jesus himself whispers to the heart.

"Only trust, only pray, and thou shalt have pleasure here and glory immortal hereafter."

"Only a little more pain and sorrow and imperfect happiness on earth, then the glory that has not been revealed."

Only a short night, and then an endless morning.

Only a step from the fields of earth, and then the celestial city.

"Only a fleeting moment given, To choose the road to hell or heaven."

DO YOU PRAY?—We should not think of asking a man whether he partook of food or attended to the other wants of nature; for these are imperative. They cannot be ignored or neglected with impunity. To neglect them is to perish. We apprehend the danger and forestall the result, using appropriate means to prevent it. Equally imperative and more important is the demand for prayer. It is the medium of pardon, and the only means of obtaining daily spiritual food. To neglect it is to die spiritually, which is more to be dreaded than a temporal death.

"Tis only while we pray we live." Hence the pertinency of the question.

## BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.
6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.
7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.
8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subordination to the great Christian voluntary principle.
9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.
10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.
11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

## AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them *the church*; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed minister, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

## BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

## Correspondence.

## THE COMMUNION QUESTION.

STEPHEN BAY.

Throughout all Christendom, with the exception of the United States of America, religion is established by law, making it obligatory upon all parents and guardians to have their children baptized as early as convenient; in which rite it is assumed that they are regenerated and ingrafted into 'Christ's body,' the church. There the whole community is claimed as the "church of the living God, the ground and pillar of the truth." The government have everything their own way, and when Baptists spring up and preach the truth, they have often been made to feel the penalty of the law, which in many countries amounts to a forfeiture of life, liberty and property. Of course the ruling powers do not ask or desire the fellowship or communion of Baptists, for they consider them reprobates and outlaws, and treat them accordingly. But in this country the game of persecution is reversed. Here, by the numerous sects of Protestants, Baptists are courted and warmly solicited to engage with them in communion at the Lord's table; and when from conscientious scruples they refuse to do so, they are usually branded with opprobrious epithets, such as narrow-hearted bigots, etc. We consider Pedobaptists in such gross error, that to fellowship them at the Lord's table would involve us in high offense against Christ; for the Scriptures oblige us to withdraw from evil-doers and heretics, and such we certainly consider them. They make the same estimate of us—which is made manifest by the fact that should a Baptist join a Protestant church carrying his doctrines with him, he would forthwith be excluded as a heretic, unworthy of membership with them. And we Baptists would certainly do the same by a Pedobaptist if he were to join one of our churches holding to his original peculiarities.

With these stubborn truths staring us in the face, would it not be sheer hypocrisy in both parties to pretend to have fellowship at the Lord's table, when there is none in the church, "the house of God," which is the primary and more important matter? Why should we be persuaded to play such a silly and wicked farce? God, I am sure, does not require it of us.

In this country, where the sword cannot be employed against us, our adversaries find it necessary to their purpose to call other agencies into requisition to lower our standing with the people. They find new converts disposed to love everybody, especially Christians. While this is as it should be, there ought at the same time to be a judicious discrimination between right and wrong, truth and falsehood—without which the novice is liable to plunge into the most fatal errors.

That the world teems with religious wrongs, no sane person will deny; and some of them by the pen of inspiration are denominated "damnable heresies." In regard to these we, Baptists, as the true exponents of God's word, dare not embrace or fellowship them for the sake of gaining popularity or applause.

Baptists generally, in giving their reasons for refusing to commune with Pedobaptists, assign the fact that Pedobaptists have set aside and nullified baptism by adopting sprinkling and pouring in lieu of it, and that therefore they are not baptized at all; and that as baptism is a prerequisite to communion, they cannot lawfully approach the communion table. This objection is valid as far as it goes, but it does not reach far enough; for if they should use the proper mode, they would still be wrong in regard to the proper subject—baptizing unconscious babes, instead of believers, thus making the church a worldly concern.

This is rebellion and high treason against the Author of salvation; for it contravenes and sets aside his revealed means in the New Testament (by his word and Spirit) for building the "new covenant" church, and substitutes in its place the ritualistic or birthright principle, which is wholly subversive of salvation "by grace through faith," the revealed gospel plan! Against this gross and flagrant wrong, Baptists, as God's truthful exponents, feel themselves constrained to raise a warning voice, even now, as in bygone ages our predecessors did, and for which countless millions became martyrs. Truth is more precious than gold. This is the higher ground, upon which we feel fully justified in refusing to commune at the Lord's table with those gross violators of gospel truth, or in any other way to countenance or favor their wrongs.

An apostle says, "Mark them which cause divisions and offenses, contrary to the doctrine ye have learned, and avoid them." If this be the divine sentence against an individual wrong-doer in the church, how much more obnoxious to rebuke and condemnation are they who, symbolizing with Rome, would introduce a principle and practice into the "new covenant" church, subversive of true godliness.

For the foregoing, and many other reasons which I could assign, I consider the outcry against us for maintaining close communion, is nothing short of a coarse and silly humbug, used by the adversaries of a pure gospel for sinister and selfish purposes. "I speak as unto wise men, judge ye what I say." Clinton, Ky., Sept., 1869.

## NOTHING BUT LEAVES.

Nothing but leaves! When the Master shall come  
To visit his vineyard below;  
No fruit of the spirit! no life work of love!  
Can it be that our life shall be so?  
Nothing but leaves! And the Master shall come  
For fruitage when autumn is here;  
But the bough of life's tree will yield nothing  
But leaves.  
And these will be yellow and sere.  
Nothing but leaves! All the soft summer showers,  
And the warm, genial sunshine, in vain;  
The bright buds, the blossoms of hope,  
Are all gone, and they come not again.  
Nothing but leaves! Opportunities gone,  
Aspirations all quenched at their birth,  
The higher, the nobler, the holier of life,  
All quenched in the rubbish of earth.  
Nothing but leaves! The glad summer's gone,  
And the autumn is coming e'en now  
Alas! for the tree, it shall wither away;  
God looketh for fruit from each bough.  
Nothing but leaves! A life lived in vain,  
And Oh, how the Good Master grieves  
To find that for all he has suffered for us,  
We come laden with nothing but leaves.  
Nothing but leaves! Oh, God shall it be  
That this life shall so fruitless be found?  
No! graft us anew with thy spirit of love,  
For without it we cumber the ground.

## KENTUCKY CAMPAIGN.

No. 6.

D. B. RAY.

In my last report it was noted that the Campbellites of Murray had, through their representative, surrendered all claims as an organization to be the Christian church. I hope that in the future no Campbellite will so far impose on himself as to call his organization the church of Christ. Messrs. Ben. Franklin and D. Lipscomb have in the past claimed that to be the church of Christ, but I do not believe that they can be induced to discuss their church claims. In the Green river country Bro. N. G. Terry gained a decided victory over the Campbellites in his debate with Mr. Kelley. This took place last fall. The debate is to be published. But, to the surprise of the people, Elder N. H. Lee, the Methodist champion, opened, last spring, an active campaign against the Baptists of this section; and he visited various points lecturing on Baptist claims, and especially *our history*. It is supposed that his object was to attract attention to the sinking cause of Methodism in the Green river country. Elder Lee had debated with several persons, among whom were White, Thomas and Ford, and he has written a book against revision, and performed other notable acts. So, he seemed to regard himself fully qualified to wage war on Baptist principles. He delivered himself in a series of lectures at Cave City, in which he manifested his opposition to succession, and especially Baptist succession. He volunteered to tell the origin of Baptists. He started the American Baptists with Roger Williams, the English Baptists with John Smith and the Munsterites. But the Elder professed to be a great friend of the Baptists!

He wants to commune with us! But his misrepresentations were so gross that the Baptists of Cave City thought it proper to defend. I was invited by the Baptist church at Cave City to defend our cause against the warlike Elder. I moved to the front, and commenced my lectures on Friday night before the first Sunday in July. The church invited the Elder to be present. He only lived four or five miles from Cave City, but his family were too rich! We had a large and attentive audience, and all went on in good feeling and kindness till Sunday, when he ventured to leave his sick family and attend our meeting; and as soon as I commenced my discourse the Elder began to disturb the congregation by speaking out and commenting on my statements, till I offered him the pulpit, and proposed to discuss with him from that moment; but if he would not debate from that time he must hold his peace until I got through with my sermon. By this means I got him settled. His design seemed to be to disturb the congregation while I was speaking, to break the force of my arguments. But I got him settled, while I exposed the unscripural practices of Methodism in communion in contrast with the truth. The Elder became much excited, and talked a considerable time to make the impression that if a discussion came up all the responsibility must rest on the Baptists. He said that he had no design to bring on a discussion, but he was not afraid to do so! He promised to meet me next morning, to settle propositions for discussion, but, owing to the sickness of his family, he did not come, but addressed me a letter on the subject. The correspondence opened, which continued nearly a month. I soon accepted four propositions framed by the Elder, which really covered all the

ground between the Baptists and Methodists. I was anxious to enter the discussion on these propositions, but the Elder spun out the correspondence, trying to get the propositions changed, until he finally offered other propositions as his *ultimatum*, and, of course, I considered that he had backed out from his own propositions. And on my way home from Louisville I called again at Cave City. On Friday night before the Baptist church meeting next day, I announced in the Methodist meeting that I would report the result of my correspondence with Elder Lee to the Baptist church on the morrow, with a view to leave for Bowlinggreen in the evening. I was confident that the Elder would get the word, and I hoped to get him out. I was determined, if possible, to get him into the discussion, or make him back out publicly. The church had appointed me to conduct the correspondence, and just as I concluded my report the Elder came in. I repeated to him the substance of my report, that he had backed out from his own proposition, and that I did not believe that he designed to debate. He became much excited, and denied the backing out. I told him that it was easy to test the matter, and I turned to and read his own propositions from which he had been trying to escape for near a month, and asked him to stand to them, or back out publicly; and in his excitement he came up to his own propositions, and we immediately settled the preliminaries of discussion. We agreed to commence the debate next Monday, at 9 o'clock. The discussion lasted five days—six hours per day. The following propositions were discussed:

1. Is the Baptist church of the present day the only organization called a church, whose government and usages are in conformity with the teachings of the holy Scriptures, and, consequently, is it the only visible church of Christ on earth?
- D. B. Ray affirms, N. H. Lee denies.
2. Has the church, or kingdom, now called the Baptist church, continued, all the time, from the time of Christ on earth to the present?
- D. B. Ray affirms, N. H. Lee denies.
3. Do the holy Scriptures teach that infant children ought to be recognized as members of the visible church of Christ, and that they are proper subjects of Christian baptism?
- N. H. Lee affirms, D. B. Ray denies.
4. Do the holy Scriptures teach that the affusion of water upon a proper subject, by a proper administrator, in the name of the holy Trinity, is valid Christian baptism?
- N. H. Lee affirms, D. B. Ray denies.
5. Are the government and usages of the M. E. church, South, as laid down in the book of discipline, in agreement with the teachings of the holy Trinity, and is it, consequently, a part of the visible church of Christ on earth?
- N. H. Lee affirms, D. B. Ray denies.

How the "Central Baptist" came to be supposed by any to be the "Organ" of the Baptists of Arkansas.

EDITOR BAPTIST:—The Baptists of this State, with few exceptions, being ignorant as to how the subscription list to the late *Arkansas Baptist* was turned over to the *Central Baptist*, and many supposing it was an arrangement of my own, I desire briefly to state the facts in relation thereto.

When I became satisfied that I should have to abandon my enterprise, being at the time in New Orleans on business, I immediately wrote to a friend and brother at Little Rock, requesting him to take charge of my office and affairs and dispose of the same as he thought best—not entering into particulars, however, as to transfer of list, should it be deemed necessary, to any other paper, from the fact that I knew that his views and feelings in certain matters perfectly coincided with my own.

Now this letter was taken from the postoffice at Little Rock, either by W. H. Robert, late pastor of Baptist church, Little Rock, or others, and opened. Suffice it to say, the said W. H. Robert came in possession of the contents of said letter without the knowledge or consent of the party to whom it was written; and before the said party saw the letter, N. Fox, one of the editors of the *Central Baptist*, arrived in Little Rock, having been telegraphed to by W. H. Robert, the transfer made, and W. H. Robert self-constituted, so far as the denomination in Arkansas was concerned, Arkansas editor. W. H. Robert had no authority to make such a disposition.

Some brethren have been disposed to censure me. To such let me say, that whatever course may be due belongs to W. H. Robert. As a denomination they were not only not consulted, but were in utter ignorance of the *modus operandi*

by which the *Central Baptist* became their State organ! In the aforesaid paper it has been published, more than once, by W. H. Robert, that "ALL express themselves as highly pleased with it" (the *Central*). Now, if you please, such is very far from the fact. I have been during the past six or eight weeks in several different sections of the State, and find very great dissatisfaction with the *Central Baptist*. This, with many, has been the case from the beginning, and with very many the dissatisfaction existed because W. H. Robert was local editor!

I can here say to you that several associations will take, if possible, more decided grounds for THE BAPTIST (and there may be others of whose purpose I am ignorant), and will take some measures toward a unity of action in securing a Corresponding Editor for the State.

I close this by stating that had the party to whom I intrusted the disposition of my affairs been permitted to act, a disposal, not only very different, but doubtless altogether satisfactory, would have been made.

N. P. MOORE,  
Late Editor *Arkansas Baptist*.

P. S.—The above is approved by several brethren who are conversant with the facts in the case.

SHOW THIS TO BRO. H. F. BUCKNER.  
[As the most certain way to place this under Bro. B.'s eye we publish it, as it will delight all who see it.—Ed.]

BRO. GRAVES:—The Friendship Association has just closed its session with this church; it was one of great harmony and interest. You will remember it was constituted as a Landmark body—it is steadily increasing, numbering now thirty-five churches. The spirit of Mississippi is on the increase. We have determined to support Bro. Buckner in the Indian field, if he will consent to become our missionary. We have in money and reliable pledges eleven hundred dollars, and can raise, without difficulty, the other hundred, making twelve hundred, which we presume will be sufficient. We fear he is under obligation to the Domestic Board. As he is probably traveling, we do not know where to reach him. Can you aid us? Do you know where he is? Can you transmit this to him, and use your influence to get him to accept our proposition? We ask nothing but the privilege of supporting him, and that he report to us as Murrow does to the Rehoboth. We desire him to prescribe and do his own work. If he can't serve us, we want him to recommend a man qualified for the work. We have great fears that we will be too late. Help us.

GEO. F. COOPER,  
Member of Executive Committee.  
Americus, Ga., Oct. 6, 1869.

## A NEW PAMPHLET ON PROPHECY.

BRO. GRAVES:—A few months past you called upon me, through THE BAPTIST, to review a pamphlet on Prophecy, written by Bro. Garnett, and printed by the Southwestern Publishing Company. A few weeks past a Bro. Crawford called upon me, through your paper, to continue through your columns the subject of Prophecy, upon which I furnished you an article last fall.

My apology for delay, to both of you, is, that I have been preparing a pamphlet on Prophecy for the press, and did expect to have it ready long ago, but other duties prevented, and have delayed it. I am at present inclined to the idea of not publishing before September. If agreeable to you, Bro. Graves, I may publish a few extracts in your paper, that your readers may see something of the position taken by me.

My interpretation of prophecy is confined mostly to those that relate to Christ's second coming, the resurrection, the translation and the millennium. These are the great events ahead of us! "The abomination of desolation" (Matt. xxiv. 15, etc.), "has been set up," is the universal cry; and upon this view interpretations are all made! "The abomination is future!" and upon this, as the main pillar, I build my interpretation.

Every interpretation viewing the abomination as already set up at any time past, cannot be anything but wrong, and it matters not who the author is.

Affectionately, P. S. G. WATSON.  
Mortonsville, Ky., July, 1869.

## YAZOO ASSOCIATION.

BRO. GRAVES:—The eighteenth annual session of the Yazoo Association closed last Monday afternoon. It was held with the Mount Nebo church, Carroll county, Miss., six miles west of Winona. The session was unusually pleasant and very harmonious. All the old officers were re-elected, almost unanimously. Bro. Booth, of Winona, preached the introductory sermon, and it was a sermon. His theme was "the identity of Christ's church"—text, 1 Cor. xiv. 33, "God is not the author of confusion, but of peace."

He proved beyond the power of successful contradiction that the Baptists are the only people who have any right to be called the church of Christ, that every other sect that has come into existence

has brought confusion into the world, etc. On Sunday, Bro. Britt, of Carrollton, preached by appointment on the subject of Communion. His sermon was an able, conclusive and logical defense of our practice. Bro. B. is a young man, but he is a tower of strength, and I am sorry to learn, contemplates leaving our Association soon. On Monday, among the congregation at the stand there was much interest felt; several came forward for prayer, and a highly intelligent lady, for years a Methodist, united with the church. The church determined to protract the meeting, and from the indications when the Association closed, I feel confident it will be graciously revived. And last, though not least, the Association unanimously appointed our beloved Bro. Henry Pittman, at a salary of one hundred dollars per month, to labor as missionary in the destitute portions of the Association for the next twelve months.

Yours, fraternally,  
J. H. COCHRAN, Clerk.  
Durant, Miss., Sept. 30, 1869.

## "BEHOLD, I MAKE ALL THINGS NEW."

Blessed promise! Gracious Lord, 2 Cor. i. 20. In our souls fulfill this word; Luke i. 38. Work in us to will, to do, Philip ii. 13. And in truth make all things new. 2 Cor. v. 17. Give us hearts by thee renewed, Ezek. xxxvi. 26. Give us wills by grace subdued, Ezek. xxxvi. 26. New desires for things above, Col. iii. 2. New obedience, and new love, Rom. vii. 6. Thine new comfort cannot impart, Zech. i. 17. Send new joy to every heart, Neh. viii. 18. Speak new peace to every breast, John xiv. 27. New refreshment and new rest, Matt. vi. 28. Take from us our sin and shame, Ez. xxxvi. 25. Write upon us thy new name; Rev. iii. 12. Cause thy love new hope to bring, Heb. vi. 19. Teach us the new song to sing, Rev. xiv. 3. Entrance, Lord, to us be given 2 Pet. i. 11. Into thy new earth and heaven; Rev. xxi. 1. There, when death our souls shall free, Phil. i. 23. We shall live and reign with thee, Rev. xxii. 5.

## DELIBERATIVE INSTITUTE.

The Deliberative Institute of Central Association met pursuant to adjournment at Eldad, August 23, 1869.

The body was organized by the appointment of Elder M. H. Neal Moderator, and Elder W. T. Bennett, Secretary.

Essays were read as follows:  
J. C. Tharp—"The Resurrection."  
W. W. Gardner (Licentiate)—"The Call to the Ministry."

Elder M. H. Neal—"Election."  
Elder R. A. Coleman, J. G. Doyle and W. T. Bennett were appointed a committee on Themes, and reported as follows:

M. H. Neal—Introductory sermon, from Acts ii. 38.  
J. C. Tharp—Analogy between Circumcision and Baptism.

J. W. Rosamon—The Administration of Baptism.

D. B. Ray—Origin of Roman Catholicism.

Elder Wm. Hill—Institution of Infant Baptism.

Elder W. E. Faucett—Will those called of God to the Ministry finally come to the Church of Christ.

J. T. Stovall—Atonement.

W. W. Gardner—2 Pet. iii. 21.

R. A. Coleman—Justification.

B. M. McFarland—The Power of Conscience.

J. G. Doyle—The Influence of the Holy Spirit.

Elder Mat. Hillsman—Prayer.

J. W. Stilwell—Repentance.

W. C. Grace—Ministerial Consecration.

J. M. Cartmel—Forgiveness.

Elder A. J. Hall—Evidences of Conversion.

W. T. Bennett—Soul Progress.

Adjourned to meet at Friendship, Dyer county, Saturday, 11 A. M., October 30, 1869.

M. H. NEAL, Moderator.

W. T. BENNETT, Sec'y.

Sprinkling, Pouring and Immersion.

1. If sprinkling is baptism, then pouring is not, and it never will be, because pouring is not sprinkling; and immersion is not, and it never will be, because immersion is not sprinkling.

2. If pouring is baptism, then sprinkling is not, and it never will be, because pouring is not sprinkling; and immersion is not, and it never will be, because immersion is not pouring.

3. If immersion is baptism, then neither sprinkling nor pouring is, because neither of them is immersion.

4. If any one of the three is baptism, then neither of the remaining two is, for the reasons already adduced.

5. Neither the sprinkling nor the pouring of mere water upon any person or thing, for any moral, ceremonial or religious purpose, has ever been done by the authority of Jehovah since the birth of time; and the man who can show that it has been done by such authority, is not an inhabitant of this world.

J. W. HOLLOWAY.  
Stamping Ground, Ky.

By the constant repetition of any line of thought, feeling or action, men lose the power of vivid appreciation. Hence everywhere the tendency of routine is to dullness.

Constitution of the Baptist Church, as Distin-  
guished from that of all other Churches.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv. 10-20; 1 Cor. v. 1-12; 2 Thess. ii. 3, 4; 2 Tim. i. 17, 18; Rev. xiii. 8-17.

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

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

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

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

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

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

III. Baptist churches regard it as Christ's will that all church members should be voluntary members; that none should be made members, either against their own will, or without their knowledge. God is a Spirit, and the one who worships Him must do so in spirit and in truth. (John iv. 24); their service must be that of love, faith and obedience.—1 Cor. xiii. 1; Rom. xiv. 23; Rom. xvi. 26. They must "yield themselves unto God, as those who are alive from the dead."—Rom. vi. 13. In every part of their service, they must have "a first willing mind." (2 Cor. viii. 12); and first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii. 5.

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

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

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

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

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

## The Baptist.

## LINES WRITTEN IN A CHURCHYARD.

It is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."—Matt. xvii. 4.

Metethinks it is good to be here:  
If thou wilt, let us build—but for whom?  
Not Elias nor Moses appear,  
But the shadows of eve that encompass the gloom,  
The abode of the dead and the place of the tomb.

Shall we build to Ambition? Oh, no!  
Afrighted he shrinketh away;  
For see, they would pin him below,  
In a small narrow cave and begirt with cold clay,  
To the meanest of reptiles a peer and a prey.

To Beauty? Ah, no!—she forgets  
The charms which she wielded before—  
Nor knows the foul worm, that he frets  
The skin which but yesterday fools could adore,  
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride—  
The trappings which dizen the proud?  
Alas! they are all laid aside—  
And here's neither dress nor adornment allow'd  
But the long winding-sheet and the fringe of the shroud.

To Riches? Alas! 'tis in vain—  
Who hid in their turn have been hid—  
The treasures are squandered again;  
And here, in the grave, are all metals forbid  
But the tinsel that shone on the dark coffin-lid.

To the pleasures which Mirth can afford—  
The revel, the laugh and the jeer?  
Ah! here is a plentiful board;  
But the guests are all mute at their pitiful cheer,  
And none but the worm is a reveller here.

Shall we build to Affection and Love?  
Ah, no! they have withered and died,  
Or fled with the spirit above.  
Friends, brothers and sisters, are laid side by side,  
Yet none have saluted and none have replied.

Unto Sorrow? The dead cannot grieve—  
Not a sob, not a sigh meets mine ear,  
Which compassion itself could relieve;  
Ah, sweetly they slumber, nor hope, love, or fear,  
Peace, Peace, is the watchword, the only one here.

Unto Death, to whom monarchs must bow?  
Ah, no! for his empire is known,  
And here there are trophies around;  
Beneath the cold dead, and enow the dark stone,  
Are the signs of a scepter that none may disown.

The first tabernacle to Hope we will build,  
And look for the sleepers around us to rise;  
The second to Faith, which insures it fulfilled;  
And the third to the Lamb of the great sacrifice,  
Who bequeathed us them both when He rose to the skies.

## NEWS FROM THE CHURCHES.

J. W. Stokes, of Mississippi, writes:  
"On the fourth Sunday in September, at the close of a twelve days meeting with the Camp Creek church, there were seventeen persons baptized. One old brother who had been a Methodist forty years and a class leader for twelve years. Several of the others were of Campbellite and Methodist families.

"The Campbellites are having a great day in this part of the country. They have got two or three excluded Baptists. We need one or more tracts setting forth Campbellism in its true light. Who will write them?"  
[D. B. Ray can. Will he not write a tract of 10 pp. on Campbellism?—Ed.]

Bro. A. A. Lomax, of Mississippi, gives us a brief history of the summer's campaign in the Yazoo region, as follows:  
"Concord has enjoyed a gracious revival, and many were added to the church. Bro. Hall, their pastor, has great reason to thank God and take courage."

"At York Academy I conducted a meeting of days, and baptized four willing converts.

"At Galilee School-house I began preaching last spring, and in August the meeting was protracted for eight days. I baptized twenty-three, several of whom were Methodists. At this point a Baptist sermon had never been preached till I came there; and though the Pedoes had held undisputed sway for a long time, yet, under the blessing of God, the truth gradually won its way to the hearts of the people, and now we have a Baptist church constituted there with twenty-seven members. Many parents in that vicinity had never seen any one immersed before.

"At Rocky Springs the Lord blessed the word spoken, and I baptized fifteen as the result of a meeting of one week. There are but two Baptist ministers in this county. Bro. Hall's health has been such that he could not labor all the time, and I could not occupy all the field. I preached all I could during the summer—baptized forty-five, and not at all worn down. The churches are at peace, and those that have enjoyed protracted meetings have had revivals.

"In Yazoo City the Baptist cause is weak. Under the patronage of the Executive Board of Central Association I have been devoting half of my time to the interest there. Brethren Hackett and Lowrey preached two weeks for us there last summer, and we hope good was accomplished. At this point Baptist peculiarities find but little sympathy out-

side of our own members. In the city the Catholics and Pedoes are very strong—vice and intemperance much stronger. Our interest requires a careful culture.

"Our great want is more ministers—real Holy Ghost, self-sacrificing ministers, in this county—men who will endure hardness and preach the whole truth. And I firmly believe God will put it into the hearts of his people to take care of such. Ministers with small families could be sustained. There is room here for at least two more to be employed their whole time. There are seven or eight churches and several neighborhoods where churches might be built up. Indeed, the fields are white for the harvest. "The good crops are making financial affairs much easier, and business of every kind prosperous, and now seems to be the set time to favor God's Zion."

We rejoice to receive the following intelligence from our esteemed Bro. Thos. Rogers, of Georgia:

"Brethren Hawkins, Queen and Westmoreland, commenced a meeting with the Sharon church on Friday before the 4th Lord's day in August and continued it for ten days. The results were twenty-eight additions—twenty-three baptisms. "Bro. Hawkins held a meeting with Friendship church, where he gathered in, I learn, some thirty or forty converts.

"At the same time Bro. Queen was conducting a meeting at Haw Creek church, at which place the Lord worked effectually in the conversion of a number, both old and young.

There are revivals going on in every direction, and sinners are flocking home as doves to their windows, and among the rest many Pedoes. To God be all the glory.

"Knowing you to be a Landmarker, I will, for your encouragement and all others of the same sort, say that the revivals are mostly among that class of Baptists which we think are the true kind."

Eld. J. E. Bunseed, of Lauderdale county, Miss., reports 88 baptisms as the result of six meetings held by himself and Eld. J. F. Johnson. At one place of meeting they baptized 31, most of whom were Methodists! They did some Baptist preaching there, who can doubt?

THE BRACE.—For five months I have labored almost constantly as Grand Lecturer of the Sons of Temperance, and preaching at four or five protracted meetings. At one I preached eighteen sermons. During all this hard labor my bodily strength was excellent—I had on the brace. I preached one sermon the night of the 14th inst. without the brace, and have been in bed nearly ever since.

E. H. OSBORN, JR.  
Bell's Station, Tenn., Sept., 1869.

Our esteemed Bro. M. Senter, of Humboldt, spent an hour with us last week, and cheered us with good news from his four churches. At recent meetings 65 additions have been made—15 at Trezevant, 10 at Milan, 33 at Pleasant Plains, and 7 at Lavinia. The cause is quite prosperous in the bounds of Central Association, and many Pedobaptists and Campbellites are professing the faith and demanding scriptural baptism. He says the question of the hour in all his region is, The Church—What is it? and among all the existing and conflicting sects, which is it? and which has witnessed for Jesus since apostolic times?

Bro. Senter returned with the very documents: "Trilemma," by the dozen, and the "History of the Baptists—Milestones," by Elder Ford, and other publications. The above two little books, only 60 cents each, should be circulated by the thousand, where one now is.

## "THE INTERMEDIATE STATE."

S. G. MULLINS.

In THE BAPTIST of July 10th Eld. J. M. Pendleton reviews and criticises the sermon of Eld. J. T. Freeman on the above subject, published June 5. Your columns are open to the discussion of all legitimate questions, and as this is one, I propose to notice the article of Bro. P., not because I think Bro. Freeman is unable to maintain his position, but because believing as he does, I feel called on "to give a reason," etc.

I am astonished that Bro. P. should express so much surprise and find so much difficulty in imagining why Bro. P. preached the sermon and consented to have it published. Bro. P. has preached a great many sermons that have been published, I suppose by his consent, and it seems to me he might have found the reason in himself.

The first point I notice is: Bro. P. denominates this as a "cheerless theory"—intending thereby doubtless to create a presumption against its truthfulness. I ask Bro. P. if it has never occurred to him that the introduction of sin into our world has thrown many a "cheerless ray" across the pathway of man! We are not wont to deny doctrines and theories in regard to sinful man, because they are cheerless; indeed, some of the theories of some of our theologians seem to rest mainly on the fact that they are cheerless and gloomy. Besides the cheerful-ness or gloominess of a theory depends

very much upon our conceptions of it, and our modes of contemplation. What seems cheerless and gloomy to one man may seem full of gladness and hope to another. To me the prospect of a glorious immortality at the right hand of God is full of joy, though a few years of sleep—rest—shall intervene before I enter into it. To Bro. P. I suppose it is cheerless.

Bro. P. makes a strange declaration in regard to the sleep of death. He says, "I venture to say that there is not a man in ten thousand who would infer from the teachings of the Bible that it is the soul, the spirit, that sleeps in Jesus." He denies, and thus logically throws the burden of proof on him who affirms. Now, I do not know from what source men generally draw their inferences on this subject, but I have supposed from the "teachings of the Bible;" and I here affirm that Bro. P. is the first man I ever knew to say the "sleep in Jesus" refers to the body. Universally, so far as my information extends, it is supposed to refer to the soul; these holding the views of Bro. P. that the soul enters immediately upon its reward, easily explaining it to their own satisfaction. I am astonished at this assumption of our brother, and wonder if I have been mistaken all my life on this point.

Again, Bro. P. says, "The sleep of course is not literal, but metaphorical. But why is the metaphor employed? Because there is a resemblance between literal sleep and death. It is the body, however, that sleeps literally and metaphorically," etc. This language sounds strangely from a man of Bro. P.'s acknowledged keenness of perception and usual clearness of expression. He first says the sleep is *not* literal, but metaphorical—that there is a resemblance between literal sleep and death; then that it is the body that sleeps *literally and figuratively*. The first and last propositions plainly contradict each other. The truth lies in the middle or second proposition, that there is a resemblance between literal sleep and death. This resemblance cannot be found in the condition of the body after death. Sleep is rest, a suspension of consciousness merely. It is not a suspension or cessation of animation, of life—existence. In death the animation, the very existence of the body ceases, it dissolves, decays, goes back to dust. There is no sort of resemblance between this and sleep. It not only has no consciousness, but literally has no being—it is *not*. But there is a resemblance between literal sleep and death. It can be found in the body, hence it is the soul, the spirit, that sleeps.

Please turn to 1 Thess. iv. and read the apostle's language concerning those that sleep, and tell me if the idea is not clearly conveyed that they are as if they were not—i. e., unconscious till God comes and brings them with him, and arouses them in the morning of the resurrection. It seems to me so clear that every one, unbiased by a theory, must see it at once. I shall only say in regard to the language of our Savior to the thief on the cross, "This day," etc., that it is an exceptional case and proves nothing, even granting the correctness of Bro. P.'s criticisms, which, however, may be seriously questioned. One thing is plain, neither of them ascended to God, for the Savior afterward said to his disciples, "I have not yet ascended to my Father," etc. All that can be shown is, that they were in the state, rest, of the dead; and, I ask, is not this the essential idea of Paradise?

Let us next notice the case of the rich man and Lazarus. Bro. P. says, "It tells expressly that Lazarus died, and the rich man died, and *not before*, but *after* death the one was comforted and the other tormented. I need not enlarge; if this narration does not teach the soul's consciousness after death, the Epistle to the Romans does not teach the doctrine of justification by faith." This utterance reminds me forcibly of a certain "muley dilemma" constructed by our brother not long since. Let us examine the allegory (?) a little.

First, however, we object to the use Bro. P. makes of the word *after*. No one, I suppose, contends that man is unconscious *before* death. He is in this state *after* death and *before* the resurrection. He certainly does not expect us to prove the eternal unconsciousness of the soul. Turn to Luke xvi. Lazarus died, and the rich man also. The one was carried to Abraham's bosom—the other went to torment. They are represented as seeing each other, and conversing with each other. One is represented as having a tongue that might be cooled by a drop of water on the finger of the other; that there was a great gulf between them, etc. The whole imagery is peculiarly and thoroughly materialistic. There is not the shadow of anything merely spiritual connected with it, and of course it can prove nothing in regard to the separate consciousness of the soul. If it proves anything at all, it is the necessity of the union of soul and body in order to consciousness. The design of the illustration, however, is very clear,

namely, that there is a future state of rewards and punishment, and that our condition in that state depends upon our course of life in the present state. Further than this it cannot lawfully be pressed, for no one knows better than Bro. P. that you may destroy almost any illustration of this kind by "pressing it on all points." So that our brother's assertion in regard to the teaching of this Scripture is wholly gratuitous.

Bro. P. next takes up the direct proof of his theory. The language of Stephen is regarded as conclusive. I ask what could have been more natural than this language of a devout heart in the hour of dissolution? "Lord Jesus receive my spirit." Paul says to Timothy, "For I know that he is able to keep that which I have committed unto him against that day." David also says, "Into thy hand I commit my spirit." It is just because of the unconsciousness of the spirit from death to the resurrection, that this language of these devout hearts seems so natural, so appropriate. Take the child's prayer—

"Now I lay me down to sleep,  
I pray the Lord my soul to keep," etc.

And has not our brother himself, often, in his evening devotions, prayed, "Keep us while we sleep?" To use his own language, "Do we mean receive or keep an unconscious thing?" and do we teach our children an error on this subject? I have thought not. We are conscious when awake, that we are unconscious while asleep—not dead, but in a state resembling death. We pray, and teach our children to pray, "Keep an unconscious thing;" so the proto-martyr properly interpreting the language, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," and as if lying down to sleep till aroused by the resurrection trump, prayed, "Lord Jesus receive my spirit." The body goes back to dust, but keep my soul-spirit through the night of death." He thus prayed "without indulging an unauthorized expectation."

Bro. P. next refers to 2 Cor. v., which he claims is conclusive as to the soul's "survival of death and its consequent consciousness." Again, our author is wanting in clearness of expression. We hold that the soul survives the body, but without consciousness till the resurrection. See 4th verse of this chapter, "For we who are in this tabernacle," etc. I conceive the tabernacle—the body—is that with which we are clothed, and the apostle desires not to be *unclothed*—i. e., without a body, but to be clothed upon—that the mortal might be swallowed up by the immortal. To be without a body is just precisely what he does not desire, and his hope in the resurrection gives him a foretaste of the joys that lie beyond, and he longs to enter upon them. He is willing, however, to be absent from the body with its trials, to be "kept by the power of God, to be revealed in the last time."

Bro. P. makes another assertion I have frequently heard, though from what teaching the information is derived, I have never known. He says of the saved, "No doubt their bliss will be greatly increased at the resurrection, which will be the public part of their adoption, namely, the redemption of the body." I have been accustomed to think the happiness of the saved is perfect, complete, unalloyed. Does that which is perfect admit of comparison? "I shall be satisfied when I awake in thy likeness," says the Psalmist. Did he indulge in "unauthorized expectation?"

What Bro. P. says about "putting off the tabernacle" would require no notice did he not make it the occasion of introducing some remarks about the "materialistic philosophy." Here he falls into the common error of drawing conclusions for his opponent. He says our theory is the outgrowth of this philosophy, and those who hold it are materialists, and "to be consistent they must say that angels cannot act without bodies. They must go further and say that the Bible is at fault in saying that God is a Spirit," etc. Here lies the error. His theory and ours are irreconcilable, but ours is perfectly consistent with itself. Admitting all Bro. P.'s premises, our conclusion would be, perhaps, ridiculous, and *vice versa*. We are not materialists, but hold that God, the great uncreated Spirit, may create beings with or without bodies, and adapt them for their spheres of action. He has his sphere, angels have theirs, man has his, and so on. All we want is to let the order God has established alone. Bro. P.'s theory subverts it. It makes of the compound being *man* a simple, merely spiritual being. Let the reader decide who subverts God's order.

I am glad, however, that Bro. P. raised this question, or the world would have, perhaps, remained forever in ignorance in regard to a certain record of Paul concerning himself. Had our brother been there he would not doubt have told Paul when he was "caught up," etc., that he was *out* of the body. What a pity he did not live in apostolic times! Our theory has nothing to do with *living* men in a trance or vision, and hence we re-

main in the same doubt. "Whether in the body or out of the body we cannot tell."

In our next we will take up the direct proof of our "theory," as Bro. P. calls it, and try to give a reason for what we believe.

Crystal Springs, Miss., July 28, 1869.

## Business Department.

## AGENTS.

Elder D. R. BAY—General Agent.  
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## LOCAL AGENTS.

Every responsible minister in the South.

## BUREAU OF WANTS

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

## WANTED.

Wanted.—A school in the city or a pleasant town, by a lady thoroughly qualified to teach English, Latin and Music. Address the Editor.

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

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

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LUNG AND BODY BRACE

It is the only Scientific Shoulder Brace;  
It is the only Scientific Lung Brace;  
It supports the Back;  
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It supports the Stomach;  
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It prevents Lassitude;  
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Send measure around the abdomen and \$20 to J. R. Graves, Memphis, Tenn., the sole agent for its sale in the Southwest.

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RULES OF MEASUREMENT FOR THE BRACE.—Persons wishing to order for the Brace may draw a tape snugly around the body, one and a half inches below the tips of the hip bones, each accompanying the order, and the Brace will be sent to order, and exchanged as suit, provided it be immediately returned in an unsoiled condition. Persons measuring as above, 20 inches, wear No. 1; 22 inches, No. 2; 24 inches, No. 3; 26 inches, No. 4; 28 inches, No. 5; 30 inches, No. 6; 32 inches, No. 7; 34 inches, No. 8; 36 inches, No. 9; 38 inches, No. 10; 40 inches, No. 11; 42 inches, No. 12; 44 inches, No. 13; 46 inches, No. 15; 48 inches, No. 16; 50 inches, No. 17.

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## \$20 Prize Essays.

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

COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

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

## PASSAGES PROPOSED.

For October.—Rev. xx. 12-15—Shall the righteous be judged at this the final judgment?  
For November.—2 Thess. ii. 3, 4—The Man of Sin. Is he a person? Has he appeared?

For Dec.—1 Peter iii. 18—"He went and preached to the spirits in prison."  
For Jan.—Acts ii. 38—"Repent and be baptized . . . for the remission of sins."

For Feb.—Matt. xxiv. 24—"The maning 'generation' is this passage.

## The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, OCTOBER 23, 1869.

## TERMS TILL THE DEBATE

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## BAPTIST FAITH.

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

J. R. GRAVES.

## VOICE FROM THE OLD NORTH STATE.

We copy the following from the *Biblical Recorder*, of North Carolina, because it is an outspoken expression of the sentiments of ninety-nine hundredths of the Baptists of North Carolina, and we rejoice that it is so. Baptists of the South are not prepared to surrender their cherished principles, sanctioned by inspiration and sanctified by the blood of martyrs. Irregularities may have, through false teaching and the influence of influential ministers, here and there crept into our churches; but ten thousand past irregularities are insufficient to justify one present, palpable and acknowledged one. The piety and sincerity of the recipient of an unscriptural ordinance does not make that ordinance scriptural or valid to that one. One may conscientiously receive sprinkling for baptism, and feel satisfied with it, nevertheless such an one is unbaptized in the sight of God, has not the answer of a good conscience, and is living in disobedience to the plain command of Christ. Bro. Jeter may say they know no better, and, therefore, it is sufficient for them, and should be to us; but we say it is their business to know better, and any who will take the teachings of the New Testament rather than those of men, can know what Christ requires of them.

We would not make the impression that Bro. Jeter would for a moment approve sprinkling for baptism, how pious and sincere soever he might regard the recipient of it, but we think while he strains out a gnat with the utmost carefulness, he swallows a camel when he accepts and teaches his brethren to accept the baptism of A. Campbell and his followers. We would indorse the sprinklings of any Pedobaptist society as soon:

The *Herald*, pressed on every side by its correspondents and canvassers, gets off the following as the editor's latest and most matured views of this vexed question:

"We say, then, that we do not consider the qualifications of the administrator, in every case, essential to the valid administration of baptism. The ordinance is sometimes administered by Baptists with regular ordination—sometimes by ministers who have been excluded from regular Baptist churches, but who have been sustained by minorities—sometimes by excluded Baptists, in defiance of church authority—sometimes by Baptists who are proved to be ungodly—sometimes by impostors claiming to be Baptists—sometimes by Pedobaptist ministers—and sometimes by ministers of the Disciples' churches, some of whom have been excluded from Baptist churches. We put all these Baptisms in the same category. They are irregular. The administrators were not authorized to baptize. We would not have baptized them. They are accountable to God for their acts. If, however, the persons whom they baptized were believers, acted in good faith, in ignorance of the want of qualifications on the part of the administrator, and from love to Christ, we believe it was, on their part, an acceptable act of obedience—the answer of a good conscience toward God—valid baptism—and should not be repeated."

The above views of Dr. Jeter win increased importance from the fact that they are also the views of his associate, Dr. Fuller; that they are contained in a paper which says, "if it does not claim to be the organ of Southern Baptists; and that they are both men of great influence and the special patrons of the Seminary at Greenville, if not trustees of the institution."

Now, I would ask, granting that Baptisms are administered as the editors say, does it follow that a Baptist church might receive a Campbellite without baptism, whom he knows to have been immersed "for the remission of sins"? Or, if it is the Campbellite view of that sentence? Or, if it is the view that one must receive the work of a Pedobaptist whom she knows to be unbaptized as equal to the baptism of immersion? Do North Carolina Baptists subscribe to this view of the case? "Tis time we should know our men, our papers, and our institutions."

But hear the editor's summing up: "We say, then, that if a person who was baptized by a Disciple were to apply for admission to a Baptist church, and we were satisfied that he was at the time of his baptism a believer—that he acted from love to Christ, and in obedience to his authority—we should favor his reception without rebaptizing him. If the church should insist on his baptism, we would make no complaint, but should not administer the ordinance."

Then a young convert may baptize, women may baptize, and the "Sisters of Charity" may baptize for the Baptists. Or, if all depended on the belief or satisfaction of the candidate, a convert may validly baptize himself. From such notions, I, at least, hope to be delivered. I am sure that in this *Herald* does not represent the majority of Virginia Baptists, and, moreover, that if these sentiments shall be pressed much further, they will divide the denomination.

We should be pleased to know the position of all our papers and our theological schools upon this question:

ARE THE IMMERSIONS OF CAMPBELLITES OR ANY PEDOBAPTIST SOCIETY SCRIPTURAL BAPTISM?

We would not be considered as demanding, but we do most earnestly, respectfully and affectionately request an answer from the Baptist press of America, and from the professors in our Theological Seminaries. We may not in all our

views represent the Baptist denomination in America, but shall we not in the forthcoming Debate touching the validity of Campbellite immersions?

## EDITORIAL BRIEVITIES.

—We have two special requests to make of a portion of our readers:

1. We are sending this paper to several hundred single subscribers. If you don't know that you are one, ask your postmaster if you are not the only person who takes *THE BAPTIST* at your office. Now the papers of such are always more irregular than where several go in the same bundle, and such are more expensive to us. We ask it as a special favor of all single subscribers, to get one or more names for their sakes, for our sake, and for the truth's sake. By obtaining five new subscribers they will get their own free for one year. Brethren, will you not get one more for us at your office this month?

2. The time of several hundred of our patrons is just expiring, and we are having all the names in our list set up, so that each one will be printed on his paper with the volume and number his subscription expires. It will be expensive and a great inconvenience to us to disarrange the entire form, by striking off their names in a month or so. We specially request of all who know their time is just about out, to renew at once. We will regard it as a great favor; and while you are sending your three dollars, ask some brother or friend to subscribe for 1870. It will help us, and it will do him good.

—To encourage thousands of our brethren to enter the army of tract distributors, we give this fact. Eld. C. N. Ray, in an Association last year, remarked: "A gentleman came to join Buckingham church, Ky., and in stating his experience said—'I got hold of some books and tracts printed by the Southwestern Publishing House, and in reading these I was awakened to a sense of my lost condition, and by them pointed to the Savior. I thank God that such publications ever came into my hands.'" We trust our six thousand readers will think of this testimony. There is not one who reads these lines who cannot, if he or she only has the will to do it, send for at least one dollar's worth, and sell or give them away this fall. If each subscriber would send one dollar to the Tract Society this year, 4,800,000 pages of religious and denominational literature would be put into circulation without cost of an agent—and not here and there one, but thousands would be caused to bless God for the Tract Society. Brethren and sisters, let's work for Jesus and for souls. Let us send out the truth we love in the printed page for the healing of the nations.

—It was our pleasure to attend the recent meeting of the Bear Creek Association (Ala.), held with the Cherokee church. It is composed of twenty-one small churches, situated in the mountains, and consequently unable to do much, but we found them a band of devoted Baptists, rich in faith. There were one hundred and eighteen baptized and fifty-three received by letter. Total additions during the year, one hundred and seventy-one, which indicates life and labor. They responded to the claims of the S. S. Board, and resolved to establish a Sabbath-school in every church during the year. They also subscribed for one hundred and sixty copies of *Kind Words*. Let every association in the South but do as well as this, and *Kind Words* will have an abundant support. We feel grateful to our generous hosts, Brethren Malone and Newsom, who made our stay so comfortable and pleasant.

—The *Lavaca Commercial* is one of the liveliest and freshest secular papers that come to this office. Imagine our surprise on looking at the head, to see the name of our old friend, Col. John Elliott, formerly of Jackson, Miss. We give you our hand, Col. You should be editor-in-chief of one of the daily papers of this city. We wish you great success.

Two of our old Mississippi friends, Dr. M. W. Phillips and Jno. Elliott, editors of successful papers since the war.

—W. M. Lea, for several years a minister of the gospel, and formerly President of the Baptist Convention of the State of Arkansas, has been excommunicated from the First Baptist church at Little Rock, for adultery.—*Central Baptist*.

We regret that the above announcement should have been made in the *Central*. Our brethren who direct that paper should have inquired fully into the matter before they made a publication calculated to destroy one of the oldest, most influential and useful ministers of the State of Arkansas, and the President of the State Convention.

The facts have been submitted to us by both parties, and from them we are forced to conclude—

1. That the prosecution, from first to last, was informal, unscriptural, and invalid.

2. That the proofs were purely circumstantial, wholly unsatisfactory, and insufficient to condemn a private member.

3. That the charges were entertained and the prosecution made by the pastor—

who, we fear, allowed his personal prejudices to influence him—is evident from the vote of exclusion, three to three, Bro. Robert giving the casting vote!

Eld. Lea was excluded by the vote of Bro. Robert's family, one of the three being his son, and another one connected, or expected to be, with the family. Had we been in the place of our Bro. R., we would not have cast that vote for any consideration, or have made the above publication. The character of the evidence produced to criminate Bro. Lea would excommunicate Bro. Robert, and any minister in Arkansas or Missouri can be ruined in the same way. Bro. Lea may be guilty, and Bro. Robert may be, but it has not been proved upon either. Let justice be done one of the most laborious and devoted ministers who ever labored in Arkansas for over a quarter of a century.

—W. B. Seward, Methodist circuit rider north of Jackson, Tenn., the other day asserted that "baptism is no part of the gospel"—that it is not expected that converts will understand baptism and church government, but it was the *preachers' duty* to instruct them as to what was the teaching of the Scriptures, and *their duty* to be taught by them. How far is this from Rome? from first-class priestcraft? Pedobaptism, like its parent, Catholicism, discourages the duty enjoined by Christ, to examine the Scripture for Christian duty, and to obey its teachings at all peril. Like this minister, it teaches to hear the preacher and the teachings of the church.

—The question of the hour is the one partially discussed by us this week. It has been made so by the teachings of the editors of the *Religious Herald*. We invite the ablest pens of our denomination North and South to use our columns in its discussion. It is a question vital to the existence of Baptist churches. If such immersions are scriptural, there is no longer any use for Baptist churches.

We wish to be distinctly understood. For the editors of the *Religious Herald*, Elders Jeter and Dickerson, we have the kindest personal feelings and a high personal respect; and we shall regret if anything we may write against their denominational teachings should be construed by them or others as having a personal bearing. Great and good men may err, embrace and teach doctrines destructive of the church of Christ—e. g., Spurgeon and Robt. Hall in England, and Sawtelle, Cartis and others in America. We sincerely regard the positions and present teachings of the Richmond editors as ruinous to Baptist churches as those of open communists—and as such we oppose them, i. e., their teachings.

—We notice that during the last hours of Secretary Rawlins, "the ordinance of baptism" was administered, followed by the sacrament of the Lord's Supper. It strikes us as about time that Protestants, Christians left to the Romanists the business of conferring extreme unction upon those who are at the point of death. Do the Methodists regard baptism as a saving ordinance, that they hasten to administer it to the dying? Do they intend to foster the old-time notion that it is well to defer the rite to the end of life, that thus one's sins may infallibly be washed away? Again, was the preacher's suddenly expressed belief that the deceased Secretary had gone to heaven intended as the equivalent of a plenary absolution?—*New York Examiner*.

The fact is, Methodist ministers are scarce a step behind Romish priests in administering their baptism and communion to dying sinners—persons who make no profession of personal regeneration. When Dr. Edgar, of Nashville, declined to baptize the dying ex-President Polk for this very reason, a semi-papist priest was found in McFerrin to administer extreme unction, and then plenary absolution.

GENERAL ASSOCIATION OF NORTH ALABAMA.—This body met last Friday with the church at Tusculumbia. There are seven or eight associations in North Alabama, and the object of the General Association is to secure the co-operation of all these, and their efficient working together in one body, which has never yet been accomplished. Only three associations were represented. The body was a small one, but composed of most excellent brethren; the meeting was characterized by the utmost good feeling, and its influence upon the messengers and congregation all that could be desired. All left feeling it was good to have been there, and we are confident that the next session, to be held in Huntsville, will be double or treble as large.

The question of union with the General Association of Middle Tennessee, also with the Alabama State Convention, was discussed at length and laid over for the decision of a future meeting.

Bro. Sumner of the Marion Board was present, and made an unusually fine impression upon the body. It resolved to do its mission work through the Domestic Mission Board. Bro. Sumner preached on the Sabbath, and raised considerably over \$100 for Domestic Missions. Bro. J. T. Freeman represented the Sabbath-school Board, and raised over one hundred subscribers to *Kind Words*. The meeting closed at night with a fine expression of Christian and fraternal feeling. It was a good meeting, and good impressions and progress were made.

## QUERIES AND DIFFICULTIES.

1. Has a church the right to receive charges against a member of another church, both churches being in the same community?

Answer.—No.

2. Has a church the right to accept charges against one of her members brought as above?

Answer.—Do not understand this question.

3. Has a committee or council the authority to exclude a member from fellowship in a church—he objecting to said committee?

Answer.—No.

4. Should a committee report a member excluded, and the church only receive the report and discharge the committee, is he excluded?

Answer.—No.

5. If a member was dealt with as above, holding a letter from his church, would another church be justifiable in receiving him to fellowship upon said letter?

Answer.—Yes, after inquiry into the matter and being satisfied.

6. What ought to be done with a Baptist preacher who introduces such a polity as the above into his church?

Answer.—He should be instructed more perfectly in the way of the Lord.

7. What ought to be done with a leading member who repeatedly and publicly teaches that there is no rule in the Bible governing cases of discipline?

Answer.—He should be better instructed.

8. Has a meeting called by a part of a church the right to set aside business done at a previous regular term?

Answer.—If a minority, no. If a majority, and notice duly given, yes.

9. Are the acts of a church of any binding force when carried out upon the principles of the first four queries?

Answer.—No.

10. If a church were to deal with and exclude a member as above and publish him in the public prints as excluded, could he libel the church?

Answer.—We think the church would libel herself.

RENEW.—"Come, let us renew," should be the motto of very many whose time will expire this month. We beg you not to permit our nice new book to be defaced by an erasure of your name. Then our receipts should be two hundred more per week. We cannot help loving a prompt subscriber—it makes business pleasant. Some are always behind and dragging.

THOSE YOUNG "J. R. GRAVES" AGAIN. Several on the list have failed to receive their present from us—a new book. Let each one send his name in full and post-office and State again, and we will send until a book does reach them; that's a fair bargain. We want to make each one a New Year's present yearly. A nice Testament next January, 1870.

THEOLOGICAL SEMINARIES AND THE BAPTIST GRATIS.—We are solicited by theological seminaries to send this paper gratis to their reading rooms. We are willing not only to do so, where we are assured that it is filed, but we are willing to send it this year gratis to every young minister in every theological seminary in the United States, and we will thank any who will aid in making our proposition known.

## FIFTY THOUSAND MAMMOTS! A Proposition.

We will send, postage prepaid, ten, twenty, fifty, or one hundred copies of the Mammoth to any responsible brother, to sell, and he may refund when sold. We will add papers to cover his expense of mailing the money back.

The Mammoth is only delayed by an accident to the paper mill. Push the clubs to 100,000.

## MASONIC PRAYERS.

I am glad that Bro. George agrees with me in my view of Masonic prayers. He says, "I object to those prayerless printed prayers as much as Bro. Pendleton. They are printed for the classes, and have nothing to do with Christians' prayers. They are mere dumb watches for show or form."

I have referred, in what I have written, to the "printed prayers," for the very good reason that I could know nothing about those not printed. I think, however, I have said nothing so severe concerning them as has Bro. G. He calls them "prayerless," having "nothing to do with Christians' prayers," "mere dumb watches for show or form." If I had written thus, what would Masons say? It will be remembered that the prominent objection I have made to Masonic prayers, properly so-called, is that they are not offered in the name of Christ. The following prayer will show just what I mean. It was offered at the laying of the Corner-Stone of Logan Female College, Russellville Ky., Sept. 9th, 1869. "The Grand Master" said:

In conformity with immemorial Masonic usage, let us first invoke the aid and blessing of the Great Architect of the Universe upon our present exercises. Most Reverend Grand Chaplain, will you invoke that blessing? The Grand Chaplain offered the beautiful prayer of the Masonic Ritual: "Almighty God! Creator and Upholder of the Universe! Who from primeval nothingness didst first call chaos into order: on whom eternity hath its foundations! Of light and life, of harmony and joy, whose origin, all beauty, strength, and wisdom thine! Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. Thy light and life, in their wide plenitude pervading worlds, have reached our bosoms. We are, O God! and surely thou must be! As children of thy creation, having the germ and image of our Father's mind, we too create and make, plan and mold. In thee is our wisdom; in thee is our might! Oh, thou Eternal and without whom nothing is holy, we invoke thy blessing upon our present work. Prudent from every danger, the life and liberty, the health and strength, of all who may be engaged in this building. May the Master, Fellow-Craft, and Apprentices, be directed by thy

most gracious favor, and furthered with thy continual help! May the structure which is this typical be cemented and adorned, completed and preserved by those good offices and kind affections which he requires who will lay judgment to the line and righteousness to the plummet. From this Corner-Stone, 'well tried, true, and trusty,' may the good work advance in peace and harmony, till all worthy brethren shall bring forth the head-stone with shouting, crying, Grace and peace be unto it. And thy holy name be all honor and praise, now and forever. Amen.

It will be seen that this is termed "the beautiful prayer of the Masonic ritual." It is not presented in the name of Christ. Jews and Deists, with their views, might offer it; but how Christians can call on God, and make no mention of the "Mediator between God and men, the man Christ Jesus," I do not understand. Still, Bishop McTear, of the Methodist denomination, took part in the services on the occasion referred to. J. M. P.

## INJUSTICE.

Bro. Freeman does me injustice in *THE BAPTIST* of Sept. 18. He refers to my notice of his sermon on the "Intermediate State," and seems to represent me as saying, "trample it under foot." This he calls a "popish expression." As he quotes my words, "it" appears to refer to his sermon. I beg leave to say that I did not refer to his sermon. I was writing of the "wretched philosophy" of Materialists, and showing that if carried to its legitimate extent it would deny consciousness to God, because he is a Spirit. Of this philosophy I said, and say again, "let it be trampled under foot." I am pleased that Bro. Freeman finds in the "respectful style" and "kind and generous spirit" of Bro. Booth so much to encourage and comfort him. It is well that all brethren do not use "popish expressions." By the way, who acts the Pope? Do I, who criticize a sermon, or does Bro. F., who preaches the sermon, and in it advocates a theory never before advocated, so far as I know, by a Baptist writer? Quite a number of Episcopalians hold the "soul-sleeping" dogma, having imbibed it, I suppose, from Archbishop Whately's volume on the "Future State," but if any Baptist author has favored the theory I am not aware of it. This, however, may only prove my ignorance. My view of the matter is this: As Bro. F. places himself in antagonism with Baptists, dead and living, it would be better for him not to refer to me as using a "popish expression;" especially as I in my notice of his sermon, expressed my "profound regret that talent and learning so respectable are utterly wasted on a theory so repulsive in itself," etc. I intended to be respectful and courteous. J. M. P.

## SECOND ADVENT OF CHRIST.

In a recent number of *THE BAPTIST* we made some quotations from the inspired word to call attention to the fact that it is our duty to consider this matter in an active light, without entertaining for a moment the oft-recurring and soul-seducing expression of "non-essential," with its correlative expression, that it matters not what we believe so that we are sincere. There are no non-essentials in the revealed word of God, and it is open insult to his majesty and wisdom to say that great doctrines, on which hinge the destiny of souls and of worlds, should be non-essential; or, that it is unimportant what we believe, when it is clearly revealed that our salvation depends, as far as human act is connected with it, on believing the truth and obeying it, too. God has said, watch! watch the signs of his coming, and adds a blessing to that servant whom the Lord shall find so doing when he comes. Certain signs being given, certain biddings, which may not be mistaken, being given as our guide, we may safely examine the question with prayerfulness, with the assurance that a blessing attaches to it, because the Master has so said. If, in looking out at the dust of passing chariots in the realms of history and fact, the humble man is sometimes mistaken, and calls attention to circumstances and pageantry of the skies, which he fondly hopes are but precursors of his Lord's approach, he may be the object of derision of unbelievers, but he certainly has the approbation of his Master and a rich feast to his own soul. The thought makes his existence pleasant. He fondly believes that the Lord will come, as he has promised, to the scene of his former apparent degradation, and there visibly triumph before his friends and with his friends, where he once, to all human and finite appearances, failed before his enemies and his friends. The avengement of his elect, most precious to the thought of the pious and humble, is not a cruel retribution upon his foes of some torment, but the vindication of the faith of that faithful few who have ever believed what they hitherto could not so clearly demonstrate, that is, that the Lord is risen and ascended to heaven, and that he will return to earth and cause earth and hell both to see and confess him Lord over all.

Some men of pious minds and sincere desire to come at the truth, have decided this idea as unbefitting the dignity of their risen Lord to come back to this earth. They seem to think, or intimate by their doubts, that this earth is now too

small a particle in the universe of God to so command the attention of Christ as to become again the local habitation and realm of his personal administration. We would suggest to such this query: Has Christ grown larger or the world smaller since his ascension from Olivet? Is not his glorified body a *fac simile* of that of Jesus, the son of Mary? Are not even the wounds in his hands and side immortalized and spiritualized by the wonderful and mysterious plan of salvation? Is not our great High Priest, who maketh daily intercession for us, yet in the form of man, with the marks of the sacrifice and suffering, still before the Father? It is this thought that encourages us to come boldly to a throne of grace to obtain mercy and grace to help in time of need. And do we not, by prayer, prove our faith that Christ, our Messiah, is very nigh to every one of us, yea, within speaking distance? and it only requires the removal of a veil of gauzy texture to reveal him to our natural eyes.

Will it not be a sweet avengement to the elect, such as mercy may delight in, simply to prove all these wonderful and mysterious facts to our foes, by ocular demonstration, and to behold our Lord walking the streets of rehabilitated Jerusalem, whence he was once driven in scorn, followed by execrations and contempt? May we not say that it is due to the connected history of the events with prophecy, and consonant with the declarative glory of God in the ministration of his word, one jot, nor one tittle of which must fail, that Christ do come in person as he ascended, visible to natural eyes as he was then, "this same Jesus" whom ye see ascend? They saw him. He was not too large for earth, nor did he scorn the representative form of man, though the clouds were his chariots and angels were his attendants. "In like manner" ye shall see him descend. To what? To the earth, that his friends may be vindicated in their faith, and his own manifest glory be made apparent on the field of his apparent defeat. The sons of earth shall behold him and mourn, for they will see the wounds in his hands and side, immortalized and glorified though they be, and they will know that this is the "same Jesus" whom they pierced. The same broken body and shed blood typified in the Supper to be held up by the church "till he comes," as baptism, the other monumental ordinance, bears testimony to his resurrection and to our faith in our own resurrection, without the connected truth and realization of all of which Paul has asserted that our faith is vain. J. T. F.

YAZOO AND ZION ASSOCIATIONS.—Bro. A. H. Booth, of Winona, writes the following cheering news from these two Associations. The increase in numbers and young ministers is truly cheering. That unanimous negative to validity of Campbellite baptism is but the response which will run along the lines of united brotherhood throughout the wide domain of our widespread country. The regularity and authority of the administrator are important links in the chain of order which makes unity in our faith in placing and keeping the ordinances where delivered and left by inspiration. To treat any one part of the plan with irreverence and encourage disorder but leaves down a gap through which a thousand heresies and disorders might enter. A man might be in love with a country which he had entered and adopted—might obey the laws, reverence the ruler and be sincere in all his feelings and affections—yet if he take the oath of allegiance before an unauthorized man, or one expelled from office, he is not entitled to suffrage or legal citizenship. And when informed of his mistake, if he is more desirous of gratifying his own peculiar views than honoring the government with a prompt compliance with the rules and regulations thereof, the government could only let him alone. It would be inconsistent with self-respect and judicial order to waive its laws to gratify the peculiar views of one seeking citizenship. It is much better that we should have fewer members than to open the door to disorders and dangerous precedents.

Bro. Booth's notice of these Associations is worthy of publication entire:

"Bro. FREEMAN:—I have just attended the sessions of the Zion and Yazoo Associations. Both were pleasant places to be at. Every church of the former was represented except one. The usual subjects in which our people are interested were reported, discussed, and adopted at both meetings with much zeal and earnestness in the form of contributions, especially that of ministerial education. The former have two promising young men preparing for the ministry, namely, M. T. Hicks and Daniel Spencer. The former, though not yet twenty-one, has been ordained, and has baptized this year more than two score of believers. A respectable subscription was obtained to place them at Clinton. And for this cause the latter Association raised in cash and subscriptions over \$200."

"The Yazoo Association was held with the Mt. Nebo church, after which the

meeting was protracted and a glorious revival prevailed which resulted in 81 baptisms. Most of our churches have been revived. Over 500 have been received by baptism in the two Associations this year.

"The following query was discussed and answered by the Yazoo Association: 'Should a pious Campbellite apply to any one of the churches of this Association for membership, who states that he was not baptized for the remission of sins in the literal sense of the term, that baptism in his case was not a regenerating act, but the answer of a good conscience toward God; and that he has conscientious scruples against a repetition of the baptismal act; should he be received without baptism?'"

"Unanimously answered in the negative."

OUR ASSOCIATIONAL MEETINGS.—Outside of the Baptist church the religious world are inclined to regard our associations and conventions in the same catalogue and the same light as Methodist conferences and Presbyterian convocations of church officials, and suppose them clothed with the same assumed authority. There is a wide difference, much wider in principle than in appearance. Baptist associations are merely voluntary gatherings of representative men from a small district of churches, one main object of which is to send Christian salutation from one sister church to a collection of a sisterhood of the same faith and order; that they may interchange Christian gratulation and the amenities and kindnesses which belong to the essential life of Christ's people. They then consult together about the common good in their bounds, that the strong may help the weak, and that the troubled ones may have the concurrent advice and sympathy of their more fortunate neighbors. To legislate or make laws is most foreign to their object—most repulsive to their faith in the sovereignty of every individual church, with Christ at its head, and his laws as all sufficient for every imaginable contingency, as the only ground of hope and rule of faith. If these associations pass resolutions, they are merely in fact and spirit Christian advice and counsel, to encourage concert of action, and method and system in benevolent operations, that all we do in the circumference and realms of Biblical teaching may be done in decency and in order, and that the individual churches may feel that courage and strength which a consciousness of co-operation with kindred families, acting from similar promptings, always gives. These gatherings always give a fresh impetus to Christian love at home, and infuse a species of self-reliance and humble boldness, so necessary in discharging Christian duties in the face of great and strong-handed opposition. Our messengers, who consist of a large majority of private members and deacons, return home, not to report additional laws and rules of faith, to be accepted or rejected on peril of excommunication, but to report how prosperous is our common cause, and how greatly our brethren love one another. Thus the equilibrium of love and active benevolence is preserved and kept in vigorous activity. The question at the home church to the returned delegates is not, what laws have you made by a wicked assumption of power, like Antichrist, or what ordinance have you changed, modified or nullified, but how much love do our brethren entertain for us and for each other, and what new suggestion have they to make to us to increase our zeal and labor of love.

A writer on the same subject in a contemporary has the following beautiful remarks:

Next to churches of baptized believers, associations are everywhere the favorite institutions which Baptists especially value as furnishing annual occasions for the exhibition and indulgence of that spirit of voluntary fraternity for which they have always been distinguished—a spirit which they have known how to gratify without any sacrifice of their cherished and jealously guarded individualism and independence. Averse to every thing like organic centralization, they have, nevertheless, had strong tendencies toward fellowship and have been drawn toward one another for purposes of Baptist companionship and edification. Obeying no outward constraint, but rather the impulses of their new natures, they have sought in fraternity the accomplishment of ends which are best attained by the inward compulsions of gracious principles and affections. Ignoring territorial divisions, they have, like the early Christians, combined according to convenience of location, taking care to have respect to denominational affinities rather than to any partition lines that would foster sectional pride or preferences. Hence the multiplicity of these small bodies called by a diversity of names, every one organically separate and distinct from every other, yet cultivated in like manner by the recognitions and courtesies appropriate among brethren loving and acting under a common head. As the inhabited country extends and population increases, new organizations are formed, until no man has the ability to give us a catalogue of their present number, or tabular views of their statistics.

BRO. J. W. TOLSON, of West Point, Miss., reports one hundred accessions to the Siloam church in its recent revival.

ORDINATION.—The church at Koscius recently called Bro. E. Simmons to ordination, and invited a presbytery to meet with them on the first Sabbath in October for that purpose. Bro. Kendall, one of the ministers invited to form the pres-

bytery, not being present, Elders Freeman and Savage proceeded to examine the candidate on Christian experience, call to the ministry, and doctrine. The examination proved fully satisfactory, and on motion he was received for ordination. Prayer by Elder Savage and charge by Elder Freeman, afterward the right hand of fellowship by the presbytery and the church. Bro. Simmons is a young man of very fair promise. He is industrious and persevering, and it is the hope of his respected pastor and church that he will be blessed in his labors and a blessing to the cause which he now represents.

#### The Convention.

All the ministers in West Tennessee who can possibly do so, should attend the Convention in Brownsville, the second Sabbath in November and the day preceding. They should raise a subscription in their churches to pay their expenses. They should have raised their Convention money long before. Let Bro. Conner be as busy as a bee in writing to the Presidents of railroads to get free return tickets. If our ministers will not attend our Conventions five causes will suffer:

1. Ministerial support. Churches will not support a minister who has a slow view of things.
2. Religious newspapers will suffer—such as THE BAPTIST, HOME JOURNAL and KIND WORDS. People who will not attend our Conventions are not apt to take our papers. Those who do not take our papers are never posted. An editor once told a poor man if he would give him the chickens a hen would raise, he would send him his paper. He did so and paid for his paper. A very poor man can pay \$10 for ten months for his child to read and spell. The newspaper teaches the whole family at a very low price for twelve months.

3. Absence from the Convention injures State Missions.
4. It injures Domestic Missions.
5. It injures Foreign Missions.

Covetousness kills body and soul. It kills the body by not providing stoves in churches; it kills the soul by not supporting the ministry, State Missions, Domestic Missions and Foreign Missions. The Holy Ghost says in 1 Cor. 5, that we are not to commune with the covetous man; in 1 Tim. 3, we are not to ordain a minister or a deacon who is covetous; in 1 Cor. 6, the covetous man is debarr'd from Heaven.

E. DONSON.

#### Items.

SAD PROSPECT.—The wife of Spurgeon, a woman of earnest and lovable Christian character, is now suffering from an incurable disease that must soon terminate in death.

INFIDELITY.—Carlo Voght expresses an earnest desire for "the annihilation of the Christian church." Let anti-landmarkism prevail for a generation or two and it will be most effectually accomplished. Look at England! Scarce a scriptural church in the whole realm.

The church did not agree to observe "washing of feet" as "an ordinance," but only as a Christian duty. We regard it as a *means of grace*, as important to us as Sunday-schools or prayer meetings.—*Chr. in Georgia Index.*

Who made it the duty of a church to wash feet as a church duty? We did not know before that a Christian duty belonged to any one but a Christian. Church rites, ordinances and laws are another thing.

THE Baptist Ministerial Institute, recently held at Trenton, Mich., was attended by between sixty and seventy ministers. There were five courses of lectures, of about five lectures each—three lectures per day, occupying an entire week. The evenings were devoted to free discussion. By unanimous agreement a committee was appointed to arrange for a meeting of the same kind next year.—*Ind.*

Such an Institute would be an invaluable aid to all our ministers in Tennessee. Shall we not inaugurate one? Who speaks?

QUERY.—"Can a Presbytery of Baptist Ministers confer valid ordination on a Minister, without the call and co-operation of a gospel church?" The above query is asked by a brother who is esteemed as one of our best and most faithful preachers—one who does not shun to declare the truth. In a private note he asks us to "invite other brethren to give their views on the subject." Who will answer?—*Texas Herald.*

We have answered the above at length. Cannot the Baptist press South express an opinion? What body on earth has the power to confer authority to preach the gospel? and without which authority no man has a scriptural right to preach and to administer church ordinances.

A friend says: "Would it not be nice if you could just close up your office, and all go to the mountains for seven weeks, as Bro. Graves, of the Memphis Baptist, has done?"—*Religious Herald.*

A few of our exchanges, especially the *Central Baptist* and the *Religious Herald*, are much concerned about our August rest. They have made the impression upon their readers that we rested at some \$1000 expense to our readers, while they know it was at some \$1600 loss to ourselves, and not one cent loss to our subscribers. When the *Central Baptist* and the *Religious Herald* can afford to lose \$1500 and spend \$1000 more for a seven weeks' trip to the mountains, they can take it on the nice terms it cost us. Do you correct your mis-impressions, brethren?

HYMNS "LINED."—We quote the *Central Baptist*: Says the report of a certain meeting: "The hymn was read, lined and sung according to Baptist usage." And an abominable name best! "Lining" was useful in the days when the people were too poor to buy hymn books, but to keep up the custom now when hymn books can be had in plenty, is absurd.

We "join" the *Central Baptist* in the above expression. Lining was a necessity in former years when there was but one to the congregation, and that the one used by the preacher; and the practice was continued after hymn books became more common, because all those who loved the Lord could not read. To line now is a public admission that the congregation is either too poor or too stingy to purchase hymn books, or that they are generally unable to read

hymn book. Let all the churches in the South-west send for an ample supply of hymn books. The Southern Psalmist is the book now most generally used, and we should aim to use one book, so that members that move or visit will not be compelled to purchase a new hymn book, and at our associations and conventions we can all use the book we use at home. The Southern Psalmist is universally pronounced a far better book than "The Psalmist"—the Boston book, and the "Psalmody," used in some parts of the South. The publishers, we are pleased to say, offer to take all hymn books of other compilers and replace them, book for book, with the Southern Psalmist, in order to secure uniformity. They are now, for the first time this year, able to fill large orders, \$1 per mail; \$9 per dozen.

#### BAPTISM OF AN EPISCOPAL MINISTER.

The Chicago Standard contains an account of a sermon preached in the Second Baptist church of that city by the Rev. H. W. Woods, "late Rector of St. Mark's church," which was followed by the baptism of the preacher. The principal points of the sermon were: 1. Faith an essential antecedent of baptism. 2. Immersion the only mode of baptism. 3. The evils ensuing from a change of the ordinance, in its subjects and mode. The speaker stated that "it was these considerations that led him, after careful study and prayer, to renounce his former ecclesiastical relations, and to form new ones more in accordance with the spirit and teaching of God's word, and more in harmony with the facts of church history." Mr. Woods brought testimonials of Christian and ministerial character from the vestry of his late church.

#### CATHOLIC ITEMS.

##### A Nun Locked up in a Cell for 21 Years.

We published a statement recently relative to an attack by a mob on the Carmelite Convent at Cracow in Austrian Poland, on account of the cruel treatment of one of the nuns, who has just been released after confinement in a cell for twenty-one years. The circumstances attending the case appear to have excited great public horror and indignation, and are thus stated by a Vienna correspondent of the London Times.

"While passing in the neighborhood of Cracow on Friday last, I heard that the whole town was in a ferment, owing to the following shocking story that was just coming to light, and to which further particulars are now added; the papers have since been full of it. A few days ago, an anonymous letter, apparently written by a woman's hand, reached the Court of Correction, stating that in the Carmelite Convent a nun named Barbara Abryk had been kept for years walled up in a dark cell. Accordingly the Vice President of the Court placed the information in the hands of an officer, who went to the Bishop and requested admission to the convent. The Bishop represented that it was sure to be all an invention, but that since the Court pressed it he would allow it, and thereupon handed over the officer to a priest. The officer came to the door with the commission, knocked, and was answered by a portress, to whom he said he had come there to see and speak to the nun Barbara. The portress drew her breath with astonishment, fell back a step or two, and said it was impossible; but while she was turning herself about to go away, the officer put his hand on her and forbade her, in the name of the law, to stir from the spot. The party then entered and was shown through a long corridor to the room of Sister Barbara. It was a cell eight feet by six feet in size, next the sink; the window had been walled up and a narrow chink furnished the only aperture through which, now and then, a ray of light fell upon that gloomy prison. I go on in the words of a Vienna paper: 'In a dark, stinking hole, on a heap of straw, sat, or rather cowered, a naked, wild grown, half-witted woman who, at the unusual appearance of light and human beings, dropped her hands and implored piteously. I am hungry; pity me, give me meat; I will be obedient. This dungeon, with its little straw and much filth, and a dish of moldy potatoes, without fire, bed, table, or even chair, which no sunbeams cheered or fire-blaze ever warmed, had the inhuman Sisters chosen as the dwelling place for their should-be companion; there had they imprisoned her year after year since 1848. For twenty-one years did those dreadful Sisters pass that cell, and to none of them had it ever entered to take compassion on their poor victim. And now, half human, half beast, with her body covered with dirt, with her legs shrunk and withered, with her head squallid, diseased, year upon year long unwashed, a terrible being revealed herself, such as Dante himself, with all his powers, could not have depicted or imagined. So kneeled there that wretched victim in the Convent of the Carmelites. The officer immediately ordered a chemise to be given the wretched creature, and himself went to fetch the Bishop. At the sight of the poor sufferer the Bishop was deeply moved, called the nuns together, and reproaching them violently for their inhuman treatment, said, 'Is this your sisterly love? Is this the way you think to come to heaven? Furries, not women.' And when they have excused themselves, 'Silence, miserable ones! you who disgrace religion, away from my sight.' He suspended them, and then the Confessor and the Lady Superior talked of breaking up the nunnery, and sent Barbara to be clothed and fed. While she was being led away, she asked, anxiously: 'Won't they take me back again to my grave?' and inquired why she was shut up there. 'I have broken my vows, but these, these,' darting wildly round, and glaring furiously on the Sisters, 'are no angels.' Then, springing at the Confessor she shrieked, 'You beast!' On examination the Lady Superior said she had shut up Barbara on the doctor's recommendation in 1848. The present doctor, who has held the position seven years, stated that he had never even seen Barbara once. In the evening the poor creature became wilder, and it was settled to move her next day to the mad-house. On Friday, therefore, the 23d, the Commission came again to take her away. On seeing the sunlight and grass of the convent garden she convulsed with extreme joy, and when one of the Sisters who accompanied her to the gate ran out, when the others turned back, embraced and kissed her, she was so touched with the strange sympathy that she implored the author of it to come away with her, and incessantly called for her afterward on the road. The fresh air was too much for her, and during the journey she fainted. In her new home Sister Barbara was provided with everything comfortable; but at first she kept frequently rising

from her bed to lie on the bare floor, as she had been used. Since being properly washed and dressed, the wildness has quieted down, and the doctors have hopes of eventually restoring her to her senses."

The above is a revelation of some of the beauties and sanctities of Romish Convents. These are the places where Sisters of Charity are trained for their labors for the Holy Church, and such beings—female fiends in human forms—are the sweet and holy nuns—the Mothers and Sisters who come over to this benighted land to teach American girls; to educate the daughters of Protestants and Baptists. They have an odor of sanctity, and are considered very paragons of virtue and piety. But the credulous here regard Romish nunneries otherwise, as synagogues of Satan and houses of vice, should read the history of Convents and the revelations of Maria Monk. All Europe is thrilled with horror at the revelations at Cracow and several other places, and laws will be passed opening every convent to inspection, and giving liberty to the imprisoned nuns and unmarried mothers to depart thence when they please. "Secularism" is needed in America.

THE WAR RAGING.—The Catholics of Cincinnati are waging a relentless war upon the public schools of Cincinnati. We clip the following from a late issue of the *Recorder*, published in Louisville, Kentucky:

"The following is a telegram received in this city from Cincinnati, dated September 6th: 'In the School Board a resolution was offered to put the Bible and the singing of sacred songs out of the public schools in order to remove the objections of the Catholics against them; also a motion to appoint a committee to confer with the Catholic church authorities as to the terms on which Catholic parents will send their children to the public schools. The resolutions were ordered to be printed, and made the special order for next Monday night.' 'The logs of the lane are not equal.' In this city the Catholics object to the public schools because of their irreligion, the Bible being excluded from them. It shows that it matters not whether the public schools have Bibles, or no Bibles, they (the Catholics) will not rest satisfied till their own pestilent and proscriptive spirit controls them; and the real question at issue is, whether this country is to be ruled and reigned over by Jesuitical priests, doing the bidding of a wily old man at Rome."

Since reading the above we learn that Bishop Purcell requested time to consult with the Pope at Rome, before he decided the terms he would accept for Catholics. So it seems the Italian priest and tyrant is to dictate laws to the free cities of America! What is in the near future for us? And yet, in the face of these startling facts, Protestants and Baptists will give lands and money to build Catholic churches, schools and nunneries, in order to influence Catholics to fill up our towns and cities, to control our elections, to break down our public schools, or to make them subservient to Catholic interests! What will wake our people to a sense of the coming danger? Let "Secularism" be circulated broadcast over this whole continent, and if it fails to warn Protestants their blindness is hopeless.

CONVENTUAL IMMORALITY.—A powerful argument against nunneries would be the picture of their own morals, if we dared to draw it. But we dare not. The conventual system escapes in part the condemnation it merits from its very obnoxiousness to that condemnation. We recommend those who believe these establishments to be the abode of piety—a sort of celestial infirmaries for the cure of the weary and heavy-laden—terrestrial paradises where humanity becomes again unfallen, and where there is no serpent to tempt the inmates to taste forbidden fruit—just to look into the "Life of Scipio de Ricci," Bishop of Pistoia, and ponder the facts there detailed. There they will see the kind of holiness that is cultivated in these abodes, and the sort of angels by which they are tenanted. These revelations have received recent corroboration. Since the passing of the Conventual Suppression Bill by the Italian Parliament in 1863, many discoveries have taken place of subterranean passages connecting the male and female convents of Lombardy and Tuscany. There is another class of witnesses, whose testimony is not less condemnatory of these establishments. We refer to the Popes. The Popes, we may be sure, would do nothing to bring odium on establishments of which they have been the patrons and promoters, without necessary cause; but how often have they interfered, not simply in the way of imposing restraint, but in the way of suppressing these establishments altogether! The Papal edicts abolishing these establishments all men will hold, are graver proofs of their incurable wickedness than even the startling revelations of those eye-witnesses who have lifted the veil, and shown us the lewdness of which the conventual establishments were the abodes in all the countries of Europe. It is in Italy and Spain, where convents are best known, that they are most detested; and surely a Protestant nation may be excused for discountenancing what almost every Popish nation in Europe has been compelled to suppress.—*Rome and Civil Liberty.*

The contemplated dogmas of the Roman Council are further opposed by the Bohemian bishops, and it is said that Father Hyacinth's action will be defended at Rome by four French prelates.

The *Figaro* says Dupanloup, Bishop of Orleans, will espouse liberal ideas in the Council of Rome, sustained by fifty American bishops.

#### Secular.

"DROWNED."—J. P. Gallagher, a very respectable young gentleman, was accidentally drowned Sunday evening while out rowing for pleasure on the river. He was in his own "shell," and was returning to the city from a trip to Mount City, when the force of the current took him under a barge that was lying next the St. Louis wharffloat at the foot of Jefferson street. His "shell" was capsized at once, and he was plunged into the whirling eddies. He rose to the surface but once, and then sank before any assistance could reach him. He was fond of boating, and was an esteemed member of the Memphis Boat Club. There does not appear to be anything immoral in boating on Sunday, no more than in walking or buggy riding for pleasure, as some people try to make out. Mr. Gallagher was a native of Cork, Ireland, whence he migrated to this country

in his youth. The circumstances of his death are all the more sad because he was engaged to be married shortly to a very estimable young lady of this city. A very wide circle of acquaintances lament his untimely death.—*City Paper.*

Whatever our city contemporary may think, the number of fatal casualties on our river from boating for pleasure is truly startling, and through them the God of the Sabbath speaks to young and old, Profane not my holy day.

A GRAND INVENTION.—Mr. Waylies, of New Orleans, has recently invented a car which has proved a complete success. In the car station there is an ordinary steam-engine of about sixty-six horse power for compressing air into reservoirs. The reservoirs are made of a paper composition, and two of them are placed on top of the car. On each car there is a small engine operated by air supplied from the reservoir in the same manner as steam, giving the exact amount of power that is required to compress the air. The engine is not difficult to run, and the cars can be stopped much more readily than where horses are used. Each car will have 300 pounds of compressed air to start with, which will be sufficient to run it nine or ten miles. The exhausted air as it escapes from the engine may be used for ventilation. The New Orleans *Picayune* says: "When this system is adopted in our city, it will cause at least 5,000 mules to be sent into the country, thereby being of much benefit to the farmers." In New York there are some 40,000 animals employed on the various rail-way lines. The release of this immense number of horses would do much toward reducing their value. The cost of running cars by this method would be much less than at present, and the speed more uniform. It is claimed that cars can be stopped quicker with the compressed air than by horses.

Of all the Southern families that emigrated to Brazil at the close of the war, only seven or eight, it is said, now remain.—*Ex.*

Is this so? Cannot the editor of the *Louisiana Baptist* answer? Is not Eld. Ratcliffe in Brazil with a colony of Baptists?

Prof. Hilgard, of the Oxford University of Mississippi, and assistant editor of the *Southern Farmer*, thus speaks of a discovery in the Parish of Calcasieu, La.:

"The sulphur-bearing formation consists of a superior stratum of friable crystalline limestone, about sixty feet in thickness; beneath this lies the great sulphur bed, specimens of which I have seen naturally adherent to the limestone. This bed was found about one hundred feet thick, without perceptible change; it is pure, crystalline, semi-transparent native sulphur."

Rutter, President of the late Tennessee National Bank of Memphis, publishes a letter in this morning's *Appeal*, in which he promises extraordinary disclosures concerning the celebrated six hundred thousand dollar school fund. Rutter says he has a book, now in press, which will give full particulars regarding the school fund and every one concerned therewith. His expose he says ought to damn Radicalism in Tennessee for all time to come.

If he will only aid us in recovering the lost treasure in part, or the whole, he will be a State benefactor.

#### MISCELLANY.

It is thought the Paraguayan war is ended.

The French troops are not to leave Rome.

San Lorenzo, California, was startled by an earthquake a few days since.

Utah had a reeling shock of an earthquake on the 1st.

The south of Spain is the scene of a formidable republican insurrection.

The public debt was reduced seven and a half millions in September, making a total of quite fifty-seven millions since March. Women vote in municipal elections in England. Leicester has over two thousand enrolled.

A steam boiler exploded last week at the Indiana State Fair, killing twenty-four and wounding over one hundred persons.

About \$200,000 will be raised for the widows and orphans of the miners who perished in the late Avondale disaster.

A bank in Norwalk, Connecticut, has been robbed of one hundred and fifty thousand dollars by burglars.

Sixty persons have committed suicide at Hamburg in the last five years on account of ruinous losses at the gambling halls.

Prince Napoleon's private secretary is a Spanish ex-priest, who left the church in order to get married to a beautiful French ballet girl.

The United States received 342,567 emigrants from Europe during the year ending June. Nearly a thousand (a good sized village) a day.

On Saturday night commenced a violent storm of wind and rain, which prevailed from Virginia to New England, doing immense damage to railroads, dams, canals, embankments, etc. Loss of life is also reported in many places.

Cuban affairs are assuming greater importance. The revolutionists have now an armed vessel at sea, and are making arrangements for other privateers; and also for foreign aid in the form of men, money and war material.

"Old Joe Roberts," of Hawkins county, Tenn., the other day deliberately took a bundle of straw and fired his wife's house, then burned his mother-in-law's house, then proceeded to attack his wife with a butcher-knife, and literally cut her to pieces. He was arrested.

Matthias W. Baldwin, of Philadelphia, a member of the New School Presbyterian church, during the last five years of his life built a church every year at his own expense. The aggregate of money spent in this way is estimated at \$150,000.

The serenity of the Austrian Government is considerably disturbed by the alleged discovery of a plot among the large and influential Italian population of the commercial city of Trieste to establish its independence. In fact, Trieste and the province around it are much more Italian than German, and the movement suggested has long been talked of in many parts of Europe.

Several shocks of earthquakes have taken place along the Peruvian coast. On the

16th of August, at Arica, the shock was terribly severe at half-past 4 A. M. At 5 A. M. a second shock occurred, and at 9 A. third, but both of the latter were much lighter than the preceding one. One account says that in Arica there were no less than forty earthquakes on the 19th, all more or less strong. The people, dreading another sea inundation, completely deserted the place, taking refuge in Tacna and elsewhere. In Iquique a very strong shock was felt early on the morning of the 16th, causing the inhabitants to desert their beds, and take to the surrounding pampas. Similar reports of numerous earthquakes are received from Tacna and Arequipa.

An humble workman named Deckoe, occupied as a bridge-tender on the Passaic river, at Newark, New Jersey, claims a place on the list of the world's heroes. Week before last, as he was engaged turning the draw of the bridge, his little son, ten years old, fell into the river just underneath. Casting his eye up the track he saw a train approaching, and the question was whether he should hasten to rescue his son, or finish putting the bridge in position for the train. Instantly remembering that if the draw was not closed the train would dash into the river, he went on with his work, with eyes following his drowning child. As soon as the work was done he hastened into the stream; but death had completed its work. He gave his son that he might save the people on the train.

Arrangements have been made for the opening of navigation in the Suez Canal on November 17th. The navigation of the canal will be open to all ships, without distinction of nationality, provided their draught of water does not exceed 7½ metres, the depth of the canal being 8 metres, equal to 26 English feet.

#### DEATHS.

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

HOCKADAY.—Died August 7, 1869, Miss Fannie B. Hockaday, aged 20 years, 9 months and 29 days.

The subject of this notice came to her death by burning—not suddenly, but after twenty-three hours of painful suffering. This misfortune was occasioned by the explosion of a can of oil ignited while the young lady was lighting a wood fire in a stove.

Miss H. had been approved for baptism by the church worshipping at Poplar Grove, in Gibson—her native county—Tennessee. For some time prior to her death, she breathed with the sweet atmosphere of sacred song. She greatly delighted in such hymns as "Joyfully, joyfully, onward we move," and "Out on the ocean so boundless and wide." During her sufferings she talked but little of the bright heaven of which she had sung and talked so frequently ere death beckoned her to its presence. In health and fair young womanhood, she chose to live for Jesus; and we feel confident that he has taken her to himself.

Lift up your heads, ye sorrowing Christian parents. Fannie is not dead but sleeping. Her body is free from pain forever, and her spirit safe with Jesus. You loved her songs here—in glory earth's discords give place to Heaven's glorious anthems. An heir of Heaven, she is not lost forever; for we may all—parents, brothers, sisters and loving friends—join the departed where separations come not, and where sufferings are known no more.

October 2, 1869. W. T. BENNETT.

RENNOLDS.—Sister Sarah A. Rennolds was born in Louisa county, Virginia, on the 26th day of February, 1811, and departed this life September 5, 1869; aged 58 years, 6 months, 7 days. She made a profession of religion in 1836, and joined the High Hill Baptist church in 1856, remaining a pious and consistent member of the same until her death. Her disease was a complicated one of the heart, liver and stomach, some of which she had suffered with many years, and for four weeks before her death acutely, but she bore it as a Christian only can bear it, and died resigned and in hope of a blissful immortality. She leaves a husband, a son and daughter, and many relatives and friends to mourn her loss. But they mourn not as those who have no hope, but feel that what is their loss is her eternal gain. E. H. R.

Conyersville, Tenn., Oct. 6, 1869. Richmond Herald special notice.

#### SPECIAL NOTICES.

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

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

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, 83m-P20 Williamsburg, Kings county, N. Y.

THE SOUTHERN FARMER FREE.—The publishers of this excellent paper offer *The Southern Farmer* free for three months to every one sending two dollars for 1870—fifteen months—and the following valuable premiums to those who will get up clubs:

For ten new subscribers, one of Cahoon's hand sowers, price \$10; or one of Brinly's sates; and best steel plow, price \$9.

Agricultural clubs shall receive one-fourth of the money sent for the *Farmer* in agricultural books for a club library. It is freely admitted by our practical farmers that the *Farmer* is the most valuable agricultural paper published North or South, and it certainly should be taken and read by every farmer, and by his boys. Next to Christianity, we advocate the proper cultivation of the soil. When the stocks and the fields bring forth abundantly the Christian's treasures are multiplied, and he is able to give more liberally for the spread of the Gospel, and to the *Tract Society*. Many a farmer has told us that Mr. Phillips' paper has been worth fifty to one hundred dollars to him this year. Read the advertisement in another column, and the advertisement in October for *The Southern Farmer* for your wife and your children's sake, if not for your own. The main object in publishing this paper is to do good by disseminating the principles of the doctrine of Christ.

## The Home Circle.

## THE LOVED AND LOST.

The following poem, from the *Church of England Magazine*, will come like a "song in the night" to many a stricken heart:

"The loved and lost! why do we call them lost?  
Because we miss them from our outward road.  
Unseen angel o'er our pathway cross,  
Blessed on us all, and loving them the most,  
Straightway relieved them from life's weary load."

They are not lost; they are within the door  
That shuts out loss and every hurtful thing—  
With angels bright, and loved ones gone before,  
In their Redeemer's presence evermore,  
And God himself their Lord, their Judge and King.

And this we call a loss! O selfish sorrow  
Of selfish hearts! O we of little faith!  
Let us look round, some argument to borrow,  
Why in patience should we await the morrow  
That surely must succeed this night of death.

Ay, look upon this dreary, desert path,  
The thorns and thistles whereso'er we turn;  
What trials and what tears, what wrongs and  
wrath,  
What struggles and what strife the journey  
hath!

They have escaped from these; and lo! we  
mourn.

Ask the poor sailor, when the wreck is done,  
Who with his treasure strove the shore to  
reach.

While with the raging waves he battled on;  
Was it not joy, where every joy seemed gone,  
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand  
A little child, had halted by the well,  
To wash from off her feet the clinging sand,  
And tell the tired boy of that bright land  
Where, this long journey past, they longed to dwell.

When lo! the Lord, who many mansions had,  
Drew near and looked upon the suffering  
twin.

Then pitying, spake, "Give Me the little lad;  
In strength renewed and glorious beauty clad,  
I'll bring him with Me when I come again."

Did she make answer, selfishly and wrong—  
"Nay, but the woe I feel he, too, must  
share!"

Oh, rather, bursting into grateful song,  
She went her way rejoicing, and made strong  
To struggle on, since he was freed from care.

We will do likewise. Death hath made no  
breach  
In love and sympathy, in hope and trust;  
No outward sigh or sound our ears can reach,  
But there's an inward, spiritual speech  
That greets us still, though mortal tongues be  
deaf.

Behold us do the work that they laid down—  
Take up the song where they broke off the  
strain;

So journeying till we reach the heavenly town,  
Where are laid out our treasures and our crown,  
And our lost loved ones will be found again.

SETTLING PROPERTY ON A WIFE.

When men are prosperous, and are  
making money, and considering them-  
selves rich, I wonder that it so seldom  
comes home to them that they are liable  
to reverse, which shall plunge their fam-  
ilies into the utmost pecuniary distress.

Men know that business is subject to  
fluctuations, and that nothing is more  
frequent than that men should in one  
year have all the comforts and advan-  
tages of wealth, and the next year be  
stripped bare. But a vicious hopefulness  
prevents them from realizing that they  
shall never be subject to this fate which  
befalls others.

Men expect to live; they do not antici-  
pate bankruptcy. When times change,  
and the pinch comes, it is too late for  
them to make provision for the family.

The wife, the children, the whole house-  
hold, are suddenly plunged into distress.  
Indeed, much as the business man suffers  
for himself, his own pangs are the least  
part of the suffering.

I have lived long enough to see the  
overthrow of a great many families be-  
cause the father, believing that he should  
live and always keep them in comfort-  
able circumstances, had neglected to make  
an independent provision for them.

At the man's death the estate proves  
either insolvent, or is reduced to a mini-  
mum. The wife, not trained to business,  
is obliged to settle the estate by agents.

What with unskillful management, care-  
lessness, or even sometimes deliberate  
fraud, the residuum melts in her hands,  
and the widow, with five or six young  
children to be fed, clothed and educated,  
finds herself alone and penniless! Hab-  
its cannot be changed in a day. She has  
not been trained to business. She may  
have been a good housekeeper, but now  
she must earn money, which is a very  
different thing from ordering a house-  
hold skillfully. Some, utterly over-  
matched, break down under the trial, and  
the children are scattered like young  
partridges whose mother the hawk has  
devoured.

I believe it to be the duty of every  
man who is prosperous, out of debt, and  
making money, to settle upon his wife  
a certain amount of property, which  
shall not be affected by either his bank-  
ruptcy or his death. This may be done  
by a life insurance—especially if it be a  
policy which is not forfeited by neglect  
of payment. But a still better way is to  
settle upon the wife a good house and  
furniture. Then if misfortune comes, the  
man will still have a home. He will be

secure at the root, and may begin again  
with some hope. If death takes away  
the father, the nest remains. The chil-  
dren do not need to be scattered.

Some persons have questioned whether a  
scrupulous honesty would allow one to  
hold back from his creditors any part of  
a husband's property. A settlement of  
property on another, while debt hangs  
over it, either for the sake of avoiding  
payment of debt, or of securing the fam-  
ily, would be fraudulent, dishonest and  
wicked. But if, while clear of debt, the  
husband settles property on his wife for  
the just maintenance of herself and chil-  
dren, his after debts have no more claim  
upon the property than if he had sold and  
transferred it to a neighbor instead of to  
his own wife. No man has a right to  
leave a family, whom he has accustomed  
to affluence, liable to sudden and wasting  
poverty. A provision made betimes, in  
prosperity, for the safety of his family in  
case of his death or bankruptcy, may be  
accepted and employed by the most sensi-  
ble conscience. I write strongly on this  
subject, because I have seen so much  
distress arise from the want of such pre-  
caution.—*Beecher.*

ADVICE TO YOUNG LADIES.

If a young lady cannot bear reproach  
without sullenness, and disappointments  
without repining, what are we to expect  
of her when placed at the head of a fam-  
ily, to guide and direct its concerns?

Truly the education of females at the  
present day seems diametrically opposed  
to all that advances the happiness of  
domestic life. To attract the admiration  
and shine abroad appears to be the prin-  
cipal objects, as though they were de-  
signed for no higher purpose; like the eph-  
emer fly, they flutter awhile and are  
seen no more. What a lamentable cir-  
cumstance, that the admirable picture  
drawn by Solomon should not have been  
more frequently imitated. All the refine-  
ments which wealth and luxury have  
introduced, since the foundation of soci-  
ety, will never have power to do away the  
influence of those domestic virtues  
which the inspired penman has so beau-  
tifully delineated, in the last chapter of  
Proverbs. One reason why the domestic  
virtues are so neglected, is the love of  
show and external parade. When once  
a love of fashionable pleasures steals  
upon the affections, it is in vain to look  
for the growth of those virtues which  
require a keeping at home. Fashion de-  
thrones judgment, and lays her empire  
in the dust. When once the affections  
begin to entwine around the idol, the  
soul is fascinated with a kind of enchant-  
ment, which it seems impossible to resist,  
until it becomes a prey to the most vio-  
lent passions; which like a garden grown  
up with weeds, presents a most gloomy  
prospect for a future day. O! let not  
that siren voice charm your ear; let  
none of those bright illusions divert your  
attention for a moment from the paths in  
which you have been directed to go.

Although you may feel yourself restricted  
as it respects many outward pleasures,  
yet you will find all those restrictions to  
be attended with a satisfaction within  
the mind, which is impossible to describe.

Let your mind in every respect be  
properly disciplined, if you wish to gain the  
summit of moral or intellectual perfec-  
tion. Learn now, upon your first en-  
trance into society, to lay a restraint  
upon your wishes, and keep all your af-  
fections within proper bounds. Every  
conquest you gain over your own propen-  
sities will give increased vigor to your  
soul, and enable you to bear the trials of  
life with the fortitude and firmness which  
few support. Thus you will be prepared  
to escape those innumerable evils which  
originate from misplaced affections and  
improper directions in early life.

THE TWO PAINTERS.

Two painters were employed to fresco  
the walls of a magnificent cathedral;  
both stood on a rude scaffolding con-  
structed for the purpose, some eighty  
feet from the floor. One of them was so  
intent upon his work that he became  
wholly absorbed, and in admiration stood  
off from the picture, gazing at it with  
delight. Forgetting where he was, he  
moved backward slowly, surveying criti-  
cally the work of his pencil, until he had  
nearly reached the end of the plank upon  
which he stood. At this critical moment his  
companion turned suddenly, and, almost  
frozen with horror, beheld his imminent  
peril; another instant and the artist  
would be precipitated upon the pave-  
ment beneath; if he spoke to him it was  
certain death—if he held his peace death  
was equally sure. Suddenly he regained  
his presence of mind, and seizing a wet  
brush flung it against the wall, splat-  
tering the beautiful picture with unsightly  
blotches of coloring. The painter flew  
forward and turned upon his friend with  
fierce imprecations; but, startled at his  
ghastly face, he listened to the recital of  
danger, looked over the dread space be-  
low, and, with tears of gratitude, blessed  
the hand that saved him.

There is in this familiar old incident a  
most excellent moral, for it teaches us  
that we are often greatly benefited by  
true friends, who have the courage to do

or say which appears, on our first indig-  
nant impulse, to be a serious injury to us.  
Often a man may be hastening the down-  
ward road to ruin, unconscious all the  
while of the fearful danger impending  
over him. A sincere friend, in his ear-  
nestness to recall the erring one may have  
to resort to some harsh means, but the  
good accomplished justifies the means  
used.

Scientific.

GENESIS AND GEOLOGY.

The object of the Bible is to teach the  
great truth of redemption. It does not  
aim to teach the facts of science. It is  
the most utter folly, therefore, to speak  
of the inspired record as contradicting  
the discoveries of science. There is no  
contradiction between them; they do not  
need to be reconciled. There is conse-  
quently no ground, on the one hand, for  
the student of nature to attempt to dis-  
parage the Bible for not agreeing with his  
scientific facts; nor, on the other hand,  
for the Christian to fear the investigations  
of science as being damaging to the  
truth of God's holy word.

And yet it is interesting to notice how  
exactly, and sometimes unexpectedly, the  
Bible falls in with and corroborates what  
science demonstrates to be fact. It  
goes some way toward evidencing the  
divine origin of the holy Scriptures, to  
find that accounts written thousands of  
years ago are yet strictly in accord with  
what the latest and best investigations  
show to be the exact facts in the natural  
world. A very striking illustration of  
this has been recently brought to public  
attention.

It has been supposed ever since geology  
came into existence as a science, that the  
earth was originally a globe of liquid fire;  
that it gradually cooled and hardened on  
the surface, forming thus the so-called  
"primary strata" of the earth's crust; and  
that it still is, in its interior, a sea of fire,  
confined only by this comparatively thin  
shell upon which man lives. This is  
known as the "igneous" or "Plutonic"  
theory of the formation of the primary  
rocks. It has been, until quite recently,  
the current theory among geologists.

Some of them, indeed, upon the strength  
of this theory—for it was only a theory—  
have tried to prove that the Bible is  
untrustworthy, because its description of  
creation does not favor the idea of a  
molten globe, but on the contrary seems  
to bear against it. Geology, said they,  
deals in facts; but what reliance can be  
placed in these "Hebrew myths?"

Science can speak with "authority," for it  
founds on fact. What authority can at-  
tach to these merely "speculative opin-  
ions" of the writers of the Scriptures?

So, to their view, and to the view of  
those they lead astray, up goes science,  
and down goes revelation.

But lo, a change has come to pass. The  
so-called "facts" of geology have, some of  
them, been shown to be the purest fiction.

A process of investigation, carried on for  
some years past, has demonstrated that  
granite and its kindred rocks of the pri-  
mary strata have not been formed by the  
igneous process, but by the aqueous  
process. "In a word, granite is a mor-  
tar, not a metal." Sir Charles Lyell has  
asserted that "various experiments have  
led to the conclusion that the minerals  
which enter most largely into the com-  
position of the metamorphic rocks have not  
been formed by crystallizing from a state  
of fusion, or in the dry way, but that  
they have been derived from liquid solu-  
tions, or in the wet way—a process re-  
quiring a far less degree of heat."

It turns out, then, that Moses did  
not describe the process of creation as a  
making of a mass of liquid fire, and then  
of its cooling and hardening, for the very  
good reason that such was not the fact  
of the case. The igneous theory has  
been completely upset. The Bible thus  
incidentally, but only the more strongly,  
shows that it speaks correctly, that it  
states only facts concerning the process  
of creation, and deals in no mere myths,  
or speculative opinions, or dogmatic as-  
sumptions. More than twenty centuries  
ago the Hebrews themselves interpreted  
the account of creation in the first chap-  
ter of Genesis as teaching, first an instan-  
taneous creation of the substance of the  
world out of nothing. "In the begin-  
ning God created the heavens and the  
earth." Then followed the chaotic pe-  
riod, indefinite in extent, when this pri-  
mal substance grew into form under the  
wings of the brooding Spirit. Then  
came the arrangement of the earth's sur-  
face in the six days' work. Last of all  
came the creation of man "for to dwell  
on the face of the earth."

Now, does not the second verse of this  
chapter not only generally but exactly  
bear out what these latest discoveries  
have demonstrated, namely, that after  
the creation of the original matter, the  
earth was developed by a process of what  
would be termed in scientific language,  
"sedimentary formations?" that it was  
the "water process," not the "fire pro-  
cess?" "And the earth was without  
form, and void; and darkness was upon  
the face of the deep. And the Spirit of

God moved upon the face of the waters."

Thus science and revelation, when each  
is rightly interpreted, go hand in hand.  
Having very different aims, they still, so  
far from contradicting, exactly corrobo-  
rate each other. Let, then, the men of  
science learn reverence for the divine  
word. Let Christians learn more fear-  
lessly to trust in the "lively oracles."

Let all men learn that this book of truth  
is set as a sun in the moral heavens, "a  
light that shineth in a dark place."  
—*American Messenger.*

A bar of iron, placed exactly north  
and south upon the roof of a house, will,  
after the exposure of a year, become  
magnetized to such an extent that it will,  
when suspended by a string, always point  
north.

THE MOST PERFECT IRON TONIC—  
HEGEMAN'S FERRATED ELIXIR & BARK.  
A pleasant cordial prepared from Cali-  
saya Bark and Pyrophosphate of Iron,  
possessing the valuable properties of  
iron, phosphorus and calisaya, without  
any injurious ingredients. As a preven-  
tive to fever and ague, and as a tonic for  
patients recovering from fever or other  
sickness, it is recommended as unsur-  
passed by the most eminent physicians.

Physicians in prescribing, and the public  
in purchasing, should be particular to  
specify HEGEMAN'S, as there are many  
inferior articles in the market, purport-  
ing to be of the same combination. Pre-  
pared only by Hegeman & Co., Chem-  
ists and Druggists, New York, and sold  
by all respectable druggists.

NEW ADVERTISEMENTS.

THE  
"CHAMPION"  
Wrought Iron Oven Cooking Stove.

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

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

THE CHAMPION  
Those who will examine carefully many first class stoves  
(so-called) which have been used a year or so, will see a  
great deal of rust on the inside of the stove. The reason  
therefor is that the material used is of inferior quality.  
Recommendations are obtained which would have been with-  
held after a more extended trial. The plates of

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

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

THE CHAMPION  
Is simply itself. It has but one damper, which com-  
pletely controls the heat of the stove. It is a sliding  
damper on the top of the stove, the use of which is obvi-  
ous to any one who ever saw a stove in operation.

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

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

THE CHAMPION  
Will bake quicker with less fuel than any other stove  
made. Its large blue flame reservoir of hot air which is  
continually radiating into the oven to assist in the retent-  
ion of the heat. The fire chamber of

THE CHAMPION  
Are constructed with special reference to the wants of  
the household trade. The fire chamber is very large, en-  
abling the purchaser to use large, rough wood. The fire  
chambers are 20 inches long on their hand and 18 inches  
wide, rendering it unnecessary to cut round wood but one in  
preparing it for the stove, thereby saving a great deal of  
labor over the kind of stove made East, which require  
very short wood. The radiating surface being very  
large, no fire need be entertained in regard to its heat-  
ing qualities.

THE CHAMPION  
Is made in such a form as to be furnished the stove  
oven, or any other in our store, at cost for their own use.  
Dr. Shelton, who was formerly connected with the Uni-  
versity, has returned, and the Trustees congratulate  
him on securing his services.

THE CHAMPION  
President Selig will, for the present, continue his labors  
in the field to raise an endowment, and his classes will be  
distributed among the other members of the faculty.  
For further information apply to any member of the  
faculty or  
D. D. MANN,  
Sec. Board of Trustees.

THE CHAMPION  
The next session of this institution will open on August  
30, 1899, close second Thursday in June, 1899.

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College. \$40 to \$50  
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Board per week. \$1.00 to \$1.50  
All students entering are charged from date of entrance  
—no deductions except for protracted illness.  
The institution is now fully organized and prepared to  
enter upon its career of usefulness. The buildings which  
were sadly injured during the late war, are being thoroughly  
repaired, and measures are on foot for restoring the library  
and apparatus to their former condition.

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## THE MARY SHARPE COLLEGE, WINCHESTER.

Commencement TWENTY-NINTH ANNUAL SESSION with  
a full and able corps of Teachers on the first Monday  
in September.

Tuition per year in full College course, including  
Latin and Greek. \$100  
Board, Fuel, Washing and Lights, per year. \$25  
Send to M. E. Clement for Catalogue. 3-11

*Sedain's Commercial College*  
No. 238 Main St., Memphis, Tenn.

Incorporated in 1866

The Course of Study is extended, thorough and practical,  
affording superior facilities for obtaining a sound Busi-  
ness Education.

English Department.—This department is in  
charge of a highly qualified and experienced teacher.  
Penmanship.—Students in the different depart-  
ments of the College will receive special instruction daily  
from a professional teacher of the art.

Central Female Institute,  
Clinton, Hinds County, Mississippi.

The Scholastic year of 1899-1900 will begin Tuesday,  
the 25th day of September, and continue forty weeks, or ten  
school months, until July 1, 1900.

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

Expenses are for tuition in English Branches, \$3, \$1 or  
\$2 per month; for board, including furnished room and  
fuel, etc., \$17 per month; for washing \$2 per month; for  
incidentals and fuel, forty cents per month. Tuition in  
Music, Language and Ornamental branches is the same  
as it was in gold before the war.

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

MISSISSIPPI COLLEGE,  
Clinton, Hinds County, Mississippi.

The next Collegiate year will open on the 27th of Sep-  
tember, 1899, and continue forty weeks, until the 1st day  
of July, 1900.

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

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

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

Circulars containing fuller information can be obtained  
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UNION UNIVERSITY,  
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Rev. D. H. SELPH, A. M.,  
President and Prof. of Moral Philosophy.  
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Professor of Theology.  
GEO. W. JARMAN, A. M.,  
Professor of Ancient Languages.  
T. T. EATON, A. M.,  
Professor of Mathematics.  
Rev. J. M. PHILLIPS,  
Principal Preparatory Department.

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LEE BLOCK,

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All Cotton, Tobacco or other Produce consigned to us

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Price. 5-11

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J. L. VERSER,

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MEMPHIS, - - - - - TENNESSEE.

Bagging, Baling and Ties furnished at lowest market

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F. M. CASH, late of Falls &amp; Cash, late Cashier of Mem

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Will open October 1st, in their New Office,

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200 Front, 3 and 5 Madison sts.

Can be found now at No. 3 Madison street.

Special attention to sales of Cotton, and to filling of

country Orders. Produce of all kinds received, stored

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Liberal advances in store.

Charges Moderate.

Prompt advice of Sales.

All consignments covered by open policy in transit

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FURNITURE.

SEND YOUR ORDERS TO, AND

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At 282 Second Street.

J. D. STILES,

THE GREAT

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No. 282 Second Street, Memphis, Tenn.

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Highest Cash Price paid for Feathers.

Great care taken in Packing and Shipping to our custo

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Manufacturers of

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## FARM FOR SALE.

Six hundred and forty acres of good cotton land for sale,  
one hundred and sixty acres cleared, with and under  
good fence, good gin and press, good log house and  
framed office in the yard, good locality for a physician.  
Will divide to suit purchaser. Situated in Holmes  
county, Miss., about half way between Lexington and  
Durant, on the Mississippi Central railroad, eight miles  
from Durant. Terms easy, as I am going to move West.  
Apply to  
F. M. BARRY  
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## SEED STORE,

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## New Crop Turnip Seed

(51 per pound by mail.)

7-Top

Red Top Flat Turnip, Winter Variety.

White Flat Dutch Turnip, Fall and Winter Varieties.

Large Globe Turnip, Varieties.

Large Norfolk Turnip, Varieties.

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## IMPROVED

## Buckeye Cider Mill and Wine-Press.

The above cut represents our Junior Buckeye. Price \$25.

Improved Buckeye (large size) 45.

Lively Plots, Brandy Cultivators,

Brandy Double Seed Plows,

CRAIG'S SEED STORE,

For Sale at 375 Main Street, Memphis, Tenn.

## O'KEEFE'S

## LARGE WINTER HEAD LETTUCE.

Messrs. M. O'Keefe, Son &amp; Co., the well known and re

liable Seed Importers, Growers and Exporters, Rochester,

N. Y., having grown and thoroughly tested the new variety

of lettuce for the past three years, now offer it to the public as

a Fine and valuable acquisition for both the market and

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Three Weeks Earlier

than any other variety of Lettuce, except that grown under

glass. It will stand the winter without protection in

the coldest of our northern climate. It is a very

large, solid, compact, tender, green, without heads,

the outside leaves being of a brownish tinge. Orders for

seed will be received now, to be filled by mail, in sealed

packages, at 25 cents, and can be had in quantities and

sent at their establishment, under immediate dis

patchment.

M. O'KEEFE, SON &amp; CO., Rochester, N. Y.

## VICTOR GRAIN DRILL

Has no equal. Proven by three seasons trial. It has

Force Feed, light draft; no weight on horse's neck, and

the best made in the market.

Will sow line or plow, if weighted with grain.

Send for full description. Agents wanted.

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## CANE MACHINERY.

The only reliable and universal are the celebrated

VICTOR CANE MILL,

COOK'S SUGAR EVAPORATOR.

Of which 25,000 are in use and warranted.

Send for SUGAR HAND BOOK and Descriptive Circular.

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## PREVENTIVE

Of Murrain and Hog Cholera

A Specific to prevent Murrain in

Cattle and Cholera in Hogs.

I have used this thirty-two years for cattle with constant

success—not one failure. I have used it for hogs twenty

years, with perfect success. Follow directions, and I

will refund the money paid for medicine in case of death

from murrain or cholera.

Medicine, with directions, sold at 50 cents per pound.

Sent by express, or by cash, at Shelby Depot, M. &amp; L. R.

R. R., or E. D. Webb &amp; Bro., 220 Front street, or

C. C. Ward &amp; Co., opposite Northwestern House, Memphis.

The medicine should be used from 1st May to 1st Octo

ber with cattle, and during the year with hogs, except in

bad weather. However, I bind myself to refund the

money if the stock are brought under its influence before

they are affected with the disease, commencing at any

time. W. N. PURYEAR.

This is to certify that we are acquainted with Mr. Pur

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## SOUTHERN LIFE INSURANCE CO.

17 Madison Street, Memphis, Tenn.

T. A. Nelson, President.

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Ben. May, Secretary.

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Capital—\$225,500

Surplus—102,742

Assets, over Half a Million.

T. A. Nelson, Directors: Sam. Tate, A. Woodruff,

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Insures Lives and promptly adjusts and pays losses.

Its principal business is with Southern States, and to

them it appeals for patronage. It has ample means to

fully protect policy-holders and pay all losses.

11-6-11

## CAROLINA LIFE INSURANCE CO.

OF MEMPHIS, TENN.

Office No. 391, Main Street.

Insures against Loss of Life Only.

AUTHORIZED CAPITAL \$500,000.

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The Company is now prepared to issue policies in all the

various forms of Life Insurance, and respectfully solicits

public patronage.

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OF MEMPHIS, TENN.

No. 8 JEFFERSON STREET.

Authorized Capital, \$1,000,000

Paid in Capital, 300,000

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## WATERS'

## NEW SCALE PIANOS

With Iron Frame, Overstrung Bass

and Agraffe Bridge.

Melodions and Cabinet Organs,

The best manufactured.

Warranted for Six Years.

Pianos, Melodions and Organs of six first-class makers,

for sale and repair; new cabinet organs for \$50 and up

ward. Second-hand instruments at great bargains. In

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Circulars. 481 Broadway, New York.

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The Waters Pianos are built of the best and most thor

oughly seasoned material. Advocate and Journal.

Our friends will find at Mr. Waters' store the very best

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Having used one of Waters' Pianos for two years, I

can say that they are the best of the kind. I have

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DR. J. G. LOWREY,

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CORINTH, MISS.

Having permanently located in Corinth, Miss., I am now

prepared to treat all Diseases of the Eye. Having had

long experience in the practice of Medicine, and for the

last few years devoted much time and special attention

to the Eye, with the innumerable host of diseases fac

ing to that important organ, do not hesitate to say that

I will treat with success all diseases of the Eye that are

in the reach of human skill—no matter how long

standing.

I also treat Cancers with success,

when they are located upon parts where medicine can be

properly applied, and where the Rhinos tumor have not

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I can always be found at my office, at the PANNELL

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I will be at BLYNN, MISS.

No charge made for examining eye or cancers unless

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TERMS—Cash, or its equivalent in good property.

Prices reasonable, and proportioned according to the

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DR. J. O. JANUARY, (formerly of Murfreesboro, Tenn.)

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LIGIANT TUMORS. Without consulting any other

I know it is thought by physicians generally, that

Cancer cannot be cured. They have treated it with the

knife and the cautery, and have caused the patient to

suffer and to die. I have cured many cases of Cancer

and know that the knife is a deadly death to the pa

tient. The physician who applies the knife to a Cancer

is not qualified to cure it. I have cured many cases of

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