

CONSTITUTION OF BAPTIST 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 every change in the church is a profane and sacrilegious act; and every new rule 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. vi: 11-18; 2 Thess. ii: 3, 4; 2 Tim. ii: 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 was going out, he declined to receive him, because they "believed not that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be "with them, coming in and going out, as Jerusalem."—Acts ix: 26-28. All the members, also, of the first church, are addressed as saints.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the churches 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, who are baptized as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbytery, and of many Congregationalists on this subject, says that the children of members are the members of 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 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 receiving to membership should be *fraternalized*. 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, the 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; for 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 Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches the power to set aside His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever." He has commanded, (Matt. xxviii: 20) and, if ever tempted to neglect His laws, "to obey God rather than men."—Acts v: 29.

III. Baptist churches regard it as Christ's will, that all church members should be *voluntary members*; that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth. (John iv: 24) and, as He is spirit, that of love, faith and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvii: 26. They will "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 a willing mind," (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

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

IV. Baptist churches maintain that Christ requires *holy activity in every member*. Church members are spoken of in Scripture as "living 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 unlearned, the feeble-minded comforted; the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. ii: 9); to the ungodly to be made known, as God hath prospered him.—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to co-operate as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to the measure of his ability; that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-16. 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 errands*. "Ye are not of the world."—John xv: 19. The reception of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi: 14, 15-18.

It is clear, that every system which extends the sign of Christianity to all infants into the church, to those who are not *born*, 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 living 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.

Arkansas Department.

The Christian should make everything bend to his religion, and allow nothing to stand in the way. "There is no middle ground between Catholicism and Baptism. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with its partners of its root and fate." (C. J. Adams).—Br. Rev. J. T. TAYLOR, Ep. of Strasburg.

ROMAN CATHOLICISM—No. 2.

J. B. SEARCY. In my first article I noticed the Catholic Church, its idea of the Scriptures, and of tradition. I now propose to notice its SACRAMENTS.

"There are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one, to-wit: Baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace." (Manual of Controversy, page 4.)

There is sufficient contained in the above quotation to furnish material for several articles, but we must abridge. Before noticing the sacraments separately, I would notice that the observance of these sacraments are considered by Catholics "necessary for the salvation of mankind." The above astounding declaration would consign to eternal damnation all persons not the recipients of baptism, confirmation, eucharist, penance, extreme unction, orders and matrimony. This would send down to the infernal regions all "the unmarried fathers" of Rome, who practice their priestcraft upon the fair daughters of our land who are so unfortunate as to go beyond the veil. But, "With smooth dissimulations, skilled to grace, A devil's purpose with an angel's face." They add, "though not all for every one." This is a saving clause for the priests, and is strikingly characteristic of a Jesuit.

This view claims that, although our Lord Jesus Christ instituted seven sacraments, which "confer grace," and has made the observance of them "necessary for the salvation of mankind," yet Catholic priests do not need this "grace;" yea, that they may with impunity neglect the observance of these sacraments. Yea, more! that, so far from its being wrong for the priests to neglect these sacraments, which, say they, "were instituted by Jesus Christ," it by them is considered positively a sin for a priest to observe one of these sacraments, *in view to observe one of these sacraments, viz: matrimony*. This philosophy reminds me of Hufed's "Chance World," in which he observed that food that was healthy for one person was a deadly poison for another. These sacraments are so healthy for a portion of "mankind" that they cannot have eternal life without them, while they are (at least matrimony) so poisonous to priests that they will be thrust down to hell if they observe all of them. The reason why priests hold the above doctrine is so evident that I need not restate it. Christian parents, if you would have your ewe lambs—in the person of your tender daughters—escape the claws and fangs of the ravenous wolves, in the person of priests, keep your children out of Catholic schools.

NORTHERN LOGIC.

J. B. SEARCY.

In the Standard of November 3d I find the following: "Disbelief in the divinity of Jesus Christ does not in any sense affect Masonic standing." The above is the decision of the Grand Master of the State of Illinois, and the editor of the Standard in indorsing it reasons thus:

"It would be as rational to require uniformity in religious beliefs in a political party, in a temperance society, in a trades union, as in a Masonic Lodge. And then, too, we have what are called Christian Churches all over the land, in which a disbelief in the divinity of Jesus Christ does not, in any sense, affect the standing of members."

If Masons may be Masons and disbelieve in the divinity of Christ, they are responsible for that. "If they have known the Son they should have known the Father also;" and hence to deny the divinity of the Son is to deny the divinity of the Father also, which would leave us without a God—the very condition in which the wicked wish to be. But ignoring the subject of Masonry, let us see how the editor's logic applies to his practice of affiliation with acknowledged errorists. We notice he places "what are called churches" in the category with political parties, temperance societies, and Masonic Lodges. The epithet, "what are called churches," seems clearly to imply that in the editor's opinion the word "church" is assumed. But why does he think the organizations referred to are not "churches?" Evidently because he thinks their organizations, faith and practice are not Scriptural. Well, as the editor claims to be a Baptist, it is reasonable to suppose he believes Baptist Churches to be Scriptural in their organization, faith and practice. But if he does, he must believe that all other organizations claiming to be churches are

only "what are called churches," and are really no more Churches of Christ than political parties, temperance societies, or Masonic Lodges. These societies may be composed in part or in whole of pious, regenerated men and women, but after all, are but societies, and not Churches of Christ. For since things not equal to each other never can be equivalent to the same thing, therefore if Baptist Churches are Churches of Christ all others are not, for Baptist Churches differ from all organizations in the world claiming to be churches. But to continue the lead of the editor's logic, I would ask him if he would invite the Master of a Masonic Lodge into his pulpit to preach for him, thereby recognizing a Masonic Lodge to be a Church of Christ? Would he invite a politician or a temperance lecturer thus? If not, when he invites the ministers of "what are called churches" to preach for him, his practice is ground to powder by his logic. Which will he give up, his practice or his logic?

THE PATIENCE OF HOPE.

Thou may'st not limit to a day The prayers that from thy bosom swell; Trust to thy God the time and way, Assured "He doeth all things well." But when His purpose is made known, And when the door wide open stands, With heart sure staid on Him alone, Haste to the action He demands. Not idly sitting in the sun Brings promised blessings from above; But patient, daily duty done, All in His strength and for His love. For Jacob's ladder, round by round, Rises from earth to meet the sky; There angels, as of old, are found, And we must climb who cannot fly. O faithful workers! all is well;— Lift your worn faces to the light; Though in the valley yet you dwell, The morning breaks upon the height!

VISIT TO LONOKE STATION.

T. B. ESPY.

Four o'clock last Saturday morning found us on our way from the Rock to Lonoke Station, Memphis and Little Rock railroad, twenty-five miles east of the capital. This is a small railroad town, which, being near what is called the "Rich Woods," has grown very fast for the last year or two, and promises to increase in importance still. Several brethren met on Saturday at the Baptist house of worship, and among them, a Brother Witherington, just from the Old Dominion, who is seeking a location in Arkansas. His papers showed that he was ordained by an associational presbytery. Upon inquiry I found that the Association when he was ordained had appointed certain brethren, whom it expected the church would call on, when they had such work on hand. Before he left, however, through himself and others, it was so changed that every minister of the Association belonged to this presbytery. Brethren of Arkansas, let us give this brother a Baptist welcome. He has a small family, and would like to get the care of a church or churches. Those wishing to secure a good preacher can address Elder Witherington, Anstin, Arkansas. Sunday morning some of the brethren discovered several large Eagles in the school-house. The excitement had brought out the citizens of the place. They laid hold of one of the largest, and Breth. Green, Russell and myself were called upon to see what we could do with him. After working with him and around him for about two hours, we got him harnessed, when he became quiet. How astonished the people would be in some quarters to learn the size and strength of "the eagle." He is about six feet high, weighs about 160 pounds, and has the strength of a man. Any one disposed to question the truth of this statement, can call at Lonoke Station and see for themselves. This is one of the best, if not the very best church, in the Caroline Association. It has only nineteen members all told, but some of them are *live* Baptists. They have paid their pastor, Eld. A. M. Russell, \$300, besides giving liberally to associational and other purposes. It is not yet a year old. It is hoped that other churches doing less, and their name is legion, will profit by the example of this little organization. As before stated, Eld. M. Green was also with us. He preached one of his characteristic sermons, and took a prominent part in the other exercises of the occasion. The examination of Bro. Eagle brought out the question of the validity of John's immersion, on the supposition that one immersed by him had lived until the present. I said I would not receive such an immersion *now*. Was I right? Bro. Green was going south, to be gone some time. He expected to call at Pine Bluff, Monticello and, perhaps, De Witt. I don't know that he could be induced to leave the bounds of the Caroline; hope he will not; but if so, there is a chance for some church or churches to get one of the very best preachers we have in the State. Little Rock, Dec. 7, 1870.

NEWS FROM THE CHURCHES.

BRO. GRAVES.—The meeting before last, (fourth Sunday in October), being sick, Bro. S. Gardner filled my appointment at Friendship Church, Jefferson county, Ark., where he baptized four cheerful candidates, three of whom were the Methodist, one a class-leader. This brother was raised a Methodist and never had any conscientious scruples of the correctness of his faith and practice, he said, until a few months ago, when, as he said, so much ado was made about the difference between Baptist and Methodist doctrine, that he undertook its investigation, and after weeks of mental toil and earnest prayer, he became fully satisfied that Baptists are right, and he now says he believes if all converted Methodists would divest themselves of prejudice and read the Bible and Pendleton's "Three Reasons," they would become Baptists. Last meeting, at the same church, Breth. J. C. Ward and Thos. J. Cope were ordained to the office of deacons; also, one was baptized. I baptized two yesterday, (Dec. 4) at Macedonia Church; three stand approved for baptism at Enon and one at Zion, all of Bradley county. These Christians seem to be "looking for and hastening unto the coming of the day of God." "Come, Lord Jesus, come quickly. Amen." J. B. SEARCY.

MY SISTER VIRGINIA.

T. B. ESPY.

Returning from the Convention, I found a letter bringing the sad intelligence of the death of my eldest sister. She was about four years my junior, and the mother of four little children. When death comes so near, making his mark on those we love so well, what thoughts of the past, present and future come rushing in upon us—feelings, heart-memories, that the pen refuses to note. There are some things too sacred to be disclosed. The heart only knows, and it sometimes loves to hide its woes. Ah, it is so, my sister has gone to the regions beyond. She, who combined many noble virtues, and battled with hardships and privations, has suddenly been called away from a world that flooded her pathway with but little of its light. Dear sister! my heart has often been melted by the thoughts that your remembrance excited. But best of all, she was a Christian. None could have borne the trials through which she passed with her fortitude, unless their hopes and affections had rested upon some object beyond this present world. Her own widowhood she was uncomplaining and discharged her household duties with cheerfulness. The blessed assurance that my sister is in heaven, as I pen these lines far from the home of our childhood, and the grave where her remains sleep in the arms of death, affords a measure of relief too sweet and strong for utterance. She "is not dead, but sleepeth." And the Master himself hath said, "I am the resurrection and the life." Wait, my soul, till thy glorified vision, in a sphere far brighter than this, shall see the complete "salvation of God." Till then, fond sister, farewell. Your earthly anxieties, cares and toils are done. Little Rock, Ark., Dec. 10, 1870.

ORDINATION.

The church at Lonoke, Prairie county, Ark., having at its previous meeting called J. P. Eagle to ordination, also called Elds. M. Green, T. B. Espy and their pastor, A. M. Russell, to be a council of recognition of ordination, on the first Sunday in December, 1870. The brethren invited met and the following order was observed: Eld. T. B. Espy preached an appropriate sermon from the text, "Preach the Word." The candidate was examined in Christian experience and call to the work of preaching the gospel, with his doctrinal views of Scriptures. The examination being conducted by Eld. M. Green, and found entirely satisfactory, T. B. Espy offered the ordination prayer and Eld. A. M. Russell delivered the charge, and the hand of fellowship given by presbytery and church. Benedictions by J. P. Eagle, the candidate. Thus Bro. Eagle is set apart to the full authority and work of a gospel minister. M. GREEN.

ENGLAND THE GUARDIAN OF THE POPE.

The telegraph flashes a strange revelation across the deep. The world will be astonished. Mr. Gladstone, the English minister, announces the fact that "the government has taken care to make the provision necessary for the protection of the Pope, and an adequate support for his dignity." (Appeal, Dec. 12.) This is a strange announcement. The English government is stooping down from its lofty position. Once the boasted defender and bulwark of Protestantism, it now becomes the patron and defender of the Pope. It now invites the same power into its own land, and into the midst of its own liberal institutions, with gracions promises of protection and support, which once crushed it to every earth and caused it to bleed at every

pore. What a strange transformation must have taken place! As the ages march on, and the providence of God approaches its grand conclusion, how startling the triumphs of this mother of harlots.

Episcopalians have sheathed their swords in England. Their great bulwarks have been torn down. They have bowed their necks to the feet of the Pope. And does not the shadow of this great movement fall across our own continent? In this country, the great Episcopalian brotherhood seems ready to surrender. The theology of the Episcopal Church is very much that of Rome. Its great lights shine with a splendor borrowed from the Holy See. And when the Roman legions are marshaled on the field, in the coming conflict, the Episcopalians will whirl into line, and smite to the earth, if possible, every friend of religious liberty. Let us confront the rushing tide with bared breasts and arms, and dare to hold up the Bible as the world's only light, and Christ as the only Savior of our fallen race. M. Helena, Arkansas, December, 1870.

BRO. GRAVES.—For the first time in life I address you. I have been a Baptist for about thirty years, and saw last week something that looked strange to me. The Methodists commenced a meeting some four miles from where I live; conducted it for some days; the circuit preacher leaving, the meeting was taken charge of by the Baptists, removed to a Baptist church, and carried on for some days; the circuit preacher returned, preached in the Baptist church and called for members to join his society. Is the above Scriptural or in accordance with Baptist usages. My dear brother, I have been trying to preach the gospel of Christ for about four years; I am ignorant and poor, and am afraid much of my time has run to waste, and I, perhaps, am near my home. I greatly desire that the doctrines of the Bible may be proclaimed in their simplicity and beauty, and that Baptists should be consistent. Will you be so kind as to inform me how I can lay out ten dollars for books to the greatest advantage for my use. I have a Bible, Hymn Book and Pulpit Cyclopaedia. Yours with Christ. D. D. WILLIAMS. Fulton county, Ark., Sept. 30, 1870.

REMARKS.—The following will do you as much good as any ten dollars' worth we can select from the House's list. You will be pleased with them, viz: Orchard's History, 2 vols.....\$3 00 Seclusaval..... 1 50 Text Book Campbellism..... 1 50 Theodora Earnest, 2 vols..... 3 00 Pendleton on Atonement..... 15 Spiritism..... 15 Old Landmark..... 10 Watery War..... 10 Total.....\$10 00

TEACHERS.

Some people think if they have a charity scholar they are released from giving to other benevolent objects. When I was a teacher I did not begin to think that my charity scholars were any part of my subscription. I gave as much as if I had no charity scholars. Why cannot teachers give a tenth of their gross income every year, even besides their charity scholars? If they were to do so, who can tell the amount of good they could do if they were to give one-tenth. Jacob gave one-tenth of his annual earnings and became so rich that when he crossed the Jordan he had two bands.

PHYSICIANS.

frequently excuse themselves for not giving, as they have so much charity practice. I have known pious physicians who do not include their charity practice in their gifts. If they were to give one-tenth of their income from all sources, besides charity practice, they would prosper and at the same time benefit their own race.

FARMERS.

Suppose all farmers were to give one-tenth of their income to Christ, how much could be given? They would even prosper more, while, like David, they served their own generation according to the will of God. The carpenter and blacksmith, with railroad hand and machine shops of every kind, could give one-tenth and not feel it.

RELIGIOUS NEWSPAPERS.

THE BAPTIST, for 1871.....\$3 00 Home and Foreign Journal, for 1871..... 50 Kind Words, for 1871..... 50 Southern Farmer, for 1871..... 2 00 A farmer can get all these for \$5.00 by sending to the editor of THE BAPTIST. If he takes THE BAPTIST it will benefit his soul, and, likewise, if he takes the Journal and Kind Words. The Farmer will benefit his body and add fifty dollars to his annual income by telling him how to manage his chickens, stock, garden and farm. E. DORSON.

THOSE Christians who will rush into the flood or the flame to rescue one exposed to death, and who pass through life without a single direct effort to lead a soul to Christ, constitutes first-class contradictions.

Business Department.

OUR NEW PREMIUM LIST.

ACTIVE CANVASSING. We expect, have reason to expect, and should expect, active canvassing the next two months to run up the circulation of this paper to 10,000. This is a point that should be reached at an early day. The census of religious newspapers showed that only four Baptists in one hundred take any Baptist paper, while three times as many Methodists take their Advocate. Then get a church paper into every family, and into the hand of every member if possible. Will not the Baptists of the Southwest change this figure? One in every five members should take a Baptist paper. Let us try a reform. Look at the list of premiums below, and decide which you will have by Christmas, New Year. We will send by mail, postpaid, except the three large books.

THE SISTERS' PREMIUMS. We wish to encourage every sister to become an active worker for THE BAPTIST, and we offer them the following premiums: 3 new subscribers of the following: Seclusaval.....\$1 50 Jephthah's Daughter..... 1 50 The Woman in Purple and Scarlet..... 1 50 Md. Democrat..... 3 00 Southern Farmer..... 2 00

PREMIUMS FOR MINISTERS. 15 new subscribers, a Body and Lung Brace.....20 00 12 subscribers, Fuller's Complete Works, 3 volumes..... 12 00 5 new subscribers any of the following: Life and Epistles of Paul..... 5 00 Smith's Bible Dictionary..... 5 00 Englishman's Greek Concordance..... 5 00 4 subscribers, The Preparation and Delivery of Sermons, by J. A. Brown, Tenn. Sent post-paid..... — 3 new subscribers, Ray's "Snoozebox of Baptists," just out, or Seclusaval, or The Woman in Scarlet, etc..... 1 50

Each pastor who will put this paper into every family of his church, and report the same before the first of February, shall receive the paper one year gratis, or we will send it to a member too poor to pay for it. Will not every pastor make a special effort this month to raise 1,000 new subscribers, and secure one of these valuable premiums? BLESS YOUR WEEK.—You are permitting your time to expire before you renew. Don't put it off another week. It is annoying to you and costly to us—for we have to pay for dropping your name, and then again for setting it up. Ask your brother or neighbor to renew with you, or to send on for the paper if he does not take it. Work a little for your paper, and the cause it represents.

Banning's Lung and Body Brace.

It is the only Scientific Shoulder Brace; It is the only Scientific Lung Brace; It supports the Back; It supports the Abdomen; It supports the Neck; It supports the Lungs; It prevents Lassitude; It prevents Hoarseness; It prevents Pile; It prevents Hemia; It prevents Constipation. It increases the Breathing Capacity; It gives Strength to the Body; It increases the Vital Powers; It expands and enlarges the Lungs; It renders Breathing free and easy; It is used by Singers; It is used by Ministers; It is used by Laborers; It relieves when all other means fail; It will save a life; It benefits in every case; It is the only remedy for Prolapsus Uteri, or Female Weakness. Dr. STROX, of New Orleans, La., the most eminent living surgeon, pronounces the Brace as the perfection of mechanical invention for the purposes intended. We have several hundred names on our list whom we have supplied, and are now using it with the greatest relief. It has not failed in a single instance where a fit was obtained. As warranted. If it fails to give satisfaction, and is returned within one month, the money will be refunded. None sent out on sale or credit. Send measure around the abdomen and \$30 to J. R. Graves, Memphis, Tenn., the agent for its sale in the Southwest.

Banning's Body and Lung Brace.

ITS SUPERIORITY OVER ALL OTHER BRACES AND TAPERS.—It is a soft, 2d. It is light and easy to wear. 3d. It is made of the best material, and is so constructed as to be worn day or night, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. It is more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and supporting the body. 7th. Its pads being of horse, stimulate and harden the muscles, while soft and cushioned ones relax and weaken, through heat and perspiration, besides giving them a rancid smell. 8th. It is so constituted as to admit of attaching to it any other spinal apparatus, and is the most perfect pile and hernia truss.

PRICES OF DUPLICATED PARTS.

Front Horn, Pad and Spring.....\$5 00 Short Standards, each..... 2 00 Hip Pads—lower..... 1 00

BEACON INSTRUCTIONS.

1. Before you order a Brace, send and follow instructions for the same. 2. If the Brace does not fit, return unopened express paid, and we will send until it does fit. 3. When you return a Brace, always accompany it by your name, P. O. address, and size needed. Address THE BAPTIST, Memphis, Tenn.

THE DETECTIVE.

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

J. W. BACON.—Who represents himself in Arkansas as a Baptist minister and agent for Clinton College, Ark., is an impostor, and said to be crazy. Reference—J. A. Linder, Salem Baptist Church, Carroll county, Miss.

RICHARD E. HOVER.—A man of this name, playing the role of Baptist preacher, was lately driven from Truxton, Mo., for attempting to marry his ninth wife, the eight former ones being all living.

JOHN P. CARRUTH.—All Baptists should beware of him, and especially those in Texas, where he is supposed to have gone. He is a bad man. Reference—J. C. Farmer, Pineville, Missouri.

E. M. MOSELEY.—All men should beware of crediting him. He is from Georgia. Reference—J. B. Butler, Fulton, Tenn.; Wm. Tindal, Gadsden, Tenn. G. T. JAMESON, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—E. A. Alexander, J. D. Bate, Boone, Texas. W. C. GARRETT.—Last heard from in Arkansas Reference—Elder Wm. Nolan, Stanton Depot, Tenn.; Elder T. W. Vining, Sunice, Ark. WILLIAM T. FOWLER.—Reference, E. Allen, Church Clerk Ellettsville Baptist Church, Monroe county, Indiana. JOHN G. GARNER.—Reference, George Reaves, Church Clerk Mt. Lebanon Church, Marshall county, Tennessee. S. J. BOYKISS, Kansas.—Reference—J. B. Sprung, G. Daggett, E. F. Rogers, Kansas City, Missouri. J. J. JORDAN, Va.—Reference—Religious Herald, Virginia; Central Baptist, Missouri.

The Baptist.

MEMPHIS, TENNESSEE, DECEMBER 24, 1870

R. FULLER, ON THE COMMISSION—No. 3.

Bro. Fuller, as will be seen from that portion of his article published in last week's issue, takes the position that the commission was not given to the eleven apostles only, but to the whole church as such, and, therefore, binding upon each member of the church! It follows, then, that it is just as much the duty of each member, male and female, to preach and to administer ordinances as it was the apostles' duty, and that the same signs will attest their ministry as attested the ministry of the apostles. Who is prepared to receive this new doctrine of lay preachers recently started in the North in the young men's Christian associations, where started woman preaching and woman's suffrage, Spiritism and Socialism?

Bro. Fuller boldly accepts the sequences of his position, and pronounces our views and the views of all those who believe that preaching of the gospel and the administration of the ordinances of a Christian church are duties belonging to those men especially called of God to the work, and duly authorized by a Scriptural church, as smacking of the Papacy. We give his own words: "Is every member, then, bound to preach the gospel?" That such a question can be asked shows how, among Protestants who scout the Pope of Rome, there is still a Popery corrupting the simple gospel. In the commission, "preaching the gospel" is, in the original Greek, "publishing the good news"; but now canonicals are set up, and preaching the gospel is the delivery of an oration once or twice on Sunday.

We regret that Bro. Fuller should yield his great influence to this most unscriptural and anti-scriptural opinion, and should suffer himself to be betrayed into branding as Papistical the faith and the practice of the apostolic churches, and of the martyr Baptists of all succeeding ages. That our readers may see that we do not misrepresent Bro. Fuller when he declares that any member may baptize and administer the supper, we quote the closing paragraph containing his conclusions from his false premise—i. e., that the commission was given to the whole church, and therefore binding upon each individual member:

"Some one will say, how with regard to baptism? We reply that by direct inspiration the churches were and are instructed as to the selection and ordination of pastors and deacons; and it is 'decent,' 'orderly,' proper that the pastors shall administer the ordinances. Wherever it is possible, we insist emphatically upon this 'custom' among the churches of God." But we know that there is no Scripture warrant to make the validity of either ordinance depend upon the ordination of the administrator. But even the church of Rome admits 'lay baptism.' The baptisms in the case of Roger Williams were valid. Nor would it be anything but superstition and Pnyseism for converts to live and die without baptism, because it was impossible to procure an ordained minister. Philip, who baptized the eunuch, was only a deacon; and it is no part of a deacon's official duty to baptize. So as to many churches which omit the supper for months or years because they cannot get a Baptist priest to consecrate the bread and wine. When such a church wrote to Andrew Fuller, he returned, for answer, that he had long been of opinion that there was no Scripture authority for confining the administration of the Lord's supper to a minister."

1. If the Holy Spirit did specially and explicitly instruct the churches as to the selection and ordination of pastors and deacons to do a specific work, then it is not only "decent," "orderly" and proper for them to do that work, but none others are called by Christ to do it, nor is it the duty of any other to do it, but more, it is the duty of the unappointed not to do it.

2. "But we know," says Bro. Fuller, "that there is no Scripture warrant to make the validity of either ordinance depend upon the ordination of the administrator!" So Bro. Fuller knew just as certainly that no one of the eleven apostles doubted, but Mark says they did, and Christ upbraided them for it. But he quotes Pres. Wayland's opinion to sustain his, or, more likely, indorses the position upon the authority of Pres. Wayland. We have as high a regard for the character of Pres. Wayland as any man need have, but certainly touching three things his opinion has not a feather's weight with us, for he is wrong, terribly wrong, respecting them. First, his theory of conscience is radically false and destructive of Christianity itself; second, his views of communion are unscriptural and ruinous; and third, his views of the commission as here expressed.

This position, destructive as it is to all peculiar to Baptists in their denominational... I know that we restrict to the ministry the administration of the ordinances, and to this rule I think there can be no objection. But we all know that for this restriction we have no example in the New Testament.—Dr. Weyland's Sermons, p. 55.

polity, must be met, and be refuted or embraced, and if embraced, then the ordinances must be taken from the sacred custody of the church, where they have been preserved in their purity for the two centuries past, and given over into the hands of the individual members, men, women and children, to be administered by them and to whom they may deem qualified to receive them!

Against Breth. Wayland and Fuller, we affirm: 1st. That Christ, during his whole public ministry, allowed none to preach and baptize except those persons whom he ordained to the work.

(a) John the Baptist was specially ordained by Christ to preach and to baptize. (b) The seventy were specially selected and ordained by Christ to preach and to baptize.

(c) The twelve, after the resurrection of Christ, were specially authorized to preach and administer the ordinances.

We challenge Bro. Fuller to find another person save these allowed by Christ to preach or to administer the ordinances during his life time. If he cannot find one instance, we have prima facie evidence that the apostles did not do it.

Open the Acts of the Apostles, and specify one unauthorized by the church whom the faithful historian records as preaching and administering the ordinances. Inference will not do upon which to base law. No man knows better than Bro. Fuller that law cannot be inferred. We must have positive enactment. We are willing to admit that clear examples bind with the force of law, but inferred examples are utterly worthless. There is no tradition of the Papacy that cannot be established if inference be allowed. Where are the clear examples?

"Philip, who baptized the eunuch, was only a deacon," says Bro. Fuller. It is pure inference, with all the precedents against it. We have a right to claim that Philip was authorized by Christ or the church at Jerusalem to preach and baptize, because we find, up to his case, no unauthorized person permitted to do so, and the conclusion from precedents is that he would not have been allowed unless authorized—Philip may have been one of the original seventy, which did not militate against his being made a deacon, for the time being, of the first church.

Or Philip, with several others, may have been authorized by the apostles, or by the church before it was scattered abroad, to go forth and preach and baptize, being known to be a man "full of the Holy Ghost and prayer"—eminent qualifications for the ministry. He was specially commissioned by the Spirit to preach to the eunuch. Paul, and Barnabas, and Silas, and Timothy, were ordained and authorized by the church to preach, and when Bro. Fuller will mention one, from the ascension to the close of the New Testament history, who preached and administered the ordinances without Divine or church authority, we will yield the point—find a private member, a woman or minor child baptized or administered the supper, without church authority.

The twelve disciples at Ephesus were doubtless immersed by unauthorized administrators, and they were re-immersed. Bro. Fuller strangely declares that the immersions of Roger Williams were valid. We declare that they were not valid, and in this opinion we are supported by a greater than Bro. Fuller, viz.: Roger Williams himself. He was fully convinced of the utter invalidity and unscripturalness of his acts, and repudiated them and dissolved his little society as a nullity—and neither can Benedict, Wayland, nor our estimable Bro. Fuller make a church out of it, or make its ordinances valid. Roger Williams was not a Baptist, or he would have joined himself with the Baptist Church at Newport, R. I., then in existence—but he did not, because he was not a Baptist but a Familist. Yet every anti-landmark Baptist in the nation is determined to make him believe what he did not believe. He has long enough had the credit of what is justly due to John Clark, a pure Baptist, and founder of the first Baptist Church on this continent. It is most remarkable that Bro. Fuller will, in the same article, repudiate immersions of Pedobaptists (and Campbellites too, we suppose) as irregular and invalid, and indorse the baptism of Roger Williams! The legs of the lame are unequal. The question whether the church, in the absence of a minister, could not ordain pro tempore her deacons to administer the supper, is altogether another question from the one under consideration.

If Bro. Fuller's positions are correct, then each man, each woman, and each child member is divinely authorized to preach, baptize ad libitum, and administer the supper to whom they please, without consulting a visible church, and every reader can see what this practice would result in. This lay preaching we class with woman's right to preach—which it includes—and woman's right to vote, in the church and in the State, and the latitudinarianism of New England and the North, which we profoundly regret to see finding advocates on the east of the mountain.

At half-past four, Monday morning, there passed from earth, in the triumphs of Christian faith, one of the best of mothers—our second mother, dear and precious to our heart. Never passed a redeemed soul more calmly, more sweetly or more joyfully away from earth. Her disease was organic, and she had been expecting death for some weeks past, and had fully "set her house in order." She had seen each living child and blessed them with her dying advice and prayer. But one prayer of her life remained unanswered—that she might live until the last child was converted to Christ—and this she seemed for weeks to be waiting for. She had two—her youngest son and her youngest daughter—out of the ark. The son visited her a week ago, and attending the meetings at the First Church, found the Saviour; and last week, while witnessing the baptism of our own daughter, Nora, the youngest daughter was struck under conviction, on Friday last made a bright profession, and last Sabbath night was buried with Christ. Our mother heard all the circumstances of the baptism, and then the silver chord was loosened, and the earthly pitcher broken at a fountain of joy, and she exclaimed, "God has graciously given me all the desires of my heart, has answered every prayer, and now what wait I for? Lord now, just now, now let thy servant depart in peace, for mine eyes have seen thy salvation." We suggested to her that the sentiment of old Simeon was, not that the Lord would take him then, but that he could now depart in peace, i. e., "Now, Lord, thou dost permit thy servant to depart in peace," having permitted him to see his salvation. "Yes, that's it; that's better; when my Lord wills, I can depart in peace;" and she rapidly declined from that hour. Her last moments were exceedingly clear and bright, her assurance boundless, and her words precious to her weeping husband and children. "Don't weep for me; Jesus has wiped all my tears away. I soon—very soon—leave you. I only leave one more child, then I go to see—shall in a few moments be with, and know, and love—O the blessedness of the religion of Jesus. Blessed Jesus! how my soul loves him! how my soul loves, loves him. Tell me, can this be death? How pleasant—how calm—how sweet, how sweet this is!" We said: "You find it true that

"Put out the light, The shadows all are past, And everlasting glory breaks On mother's soul at last!"

Thus passed from earth one of earth's noblest women, and a model wife, mother and Christian. Scores of ministers will read this and confess that they have lost a friend in our mother, and one that made her hospitable home a pleasant resting-place for them. Pressed to earth with this fresh and heavy grief, we kiss the rod, and try to say, "They will be done."

[The funeral exercises were conducted in the First Baptist Church by Elds. Mays of Jackson, Tenn., and Ford of this city. Eld. M.'s discourse was deeply impressive. We give below the substance of remarks made by Bro. Ford.]

"Lord now lettest thou thy servant depart in peace, according to thy Word." These were among the last words of our departed sister, whose remains lie shrouded in the coffin before us—beautiful even in death. Some four weeks since I conversed with her on her then seemingly immediate departure. We thought she could not survive the day. She sat calmly in her chair—cheerful, heaven-like, on the brink of the cold river. One wish, one intense desire in regard to earth, still filled her heart. It was that the last of her large family should be brought to the Lord before her death. We prayed for it—prayed that she might be spared to know it. Special, earnest prayer was offered in the prayer-meeting for it. A wondrous strength seemed imparted to her. Against all precedents and hope she lived and prayed till a month passed—till the blessed answering beam had shined into her heart. On Sabbath night her last child out of Christ was publicly buried with Christ in baptism by Dr. Graves. The venerable child of God lifted her eyes, smiling with a soft heavenly lustre, and said: "Now let thy servant depart in peace, according to thy word." And then with words that melted while they inspired those around her bed—words that seemed like echoes of heavenly converse—she told them to lower the lamp—to dim its light. The light of day—eternal day—was shining; and her spirit passed from earth's glimmer, to bathe in the glory of the beatific vision:

"Where the morn shall wake in gladness, And the noon of joy prolong, Where the daylight dies in fragrance, 'Mid the burst of holy song, Sister we shall meet and rest, 'Mid the holy and the blest!"

Mrs. Nora Cromwell Snider descended from the ancient family of that name in England. She was born in Baltimore, and her father was one of the first settlers of West Tennessee.

At an early age, full fifty years ago, she made a profession of religion, and was baptized in Jackson, Tenn., by the venerable Dr. Finley.

A more affecting and instructive record of female Christian work and usefulness than is afforded by the life of Mrs. Snider can hardly be found. She and a venerable sister now present, commenced the first Sunday-school in all the wide district of West Tennessee. Against all discouragement—almost alone—these young females kept on, worked, and wept, and prayed, and the flourishing Sabbath-school in Jackson to-day—the thousand streams of influence fell all over this region—is traced to the source of their faithful endeavor—and witnessing monuments of God's promise fulfilled, "Ye shall reap if ye faint not." These two young, working, Christian females had unconverted husbands. Constantly and believingly they prayed for them. God answered their prayers—the one after a long life of piety went, the other is here to-day to bless God for giving him an angel wife who long years since led him to that Savior he adores.

But these remarks must close. Three years ago, in the midst of epidemic, I took a lovely babe from the bosom of the dying mother. Ere she breathed her last, her husband—Bro. Graves—asked her, "if all is light, press his hand." She gave the sign with strength and expired. It was the daughter of her who lies before us. They have met in heaven. The child has welcomed the mother to the star-mansion prepared for her. There the whole family will soon meet—father, children, grandchildren—at home at rest.

How God has afflicted this church. So short a time since we went together over the bier of dear Bro. Burns, so loved by her over whom we now weep. But they, too, have met:

"Not forever have they left us, Those for whom we shed our tears, Not forever shall our mourning, Darken long and weary years. There shall be a joyous meeting, When the reign of death is o'er, In the home where all are happy, In the land of evermore, And forever shall the tear-drops Vanish from each face away, And forever in the darkness Banished where 'tis endless day; And forever death and sickness, Sorrow, sighing, pain and woe, Shall be known no more, nor looked for, In the house to which we go."

"Ah, let us work, for the night is coming Let us fill up the measure of our days, And then can we say in the peaceful shades of death's valley: 'Now let thy servant depart in peace, according to thy Word.'"

"Put out the light, She will not need it more, Her work is done; her feet have gained The fairer, purer shore."

"Put out the light, For her the morning gleams, The sweetest waking she has known To-day upon her beams."

"Put out the light, Sleep on and take your rest; A soul at rest in Paradise, And we the souls distressed."

"Put out the light, She walks the heavenly way, And less than ever yet before She needs our tears to-day."

VISION OF ADAM.
BY R. H. FORD, LL. D.

Can we banish from our minds the thought or impression, pictured by artists, and so generally imagined, of an angel with flaming sword driving our first parents from Eden? It is important thus to banish it. The conception is untrue.

Let us listen to the oracle: "So he drove out the man and placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way, keeping the way to the tree of life." (Gen. iii. 7.)

We must now turn our thoughts to Adam, the representative of the race—fallen, crushed, hopeless, condemned, separated from God, shut out from the tree of life—blackness above him; guilt upon him; death near him; eternity before him—standing there before the east gate of Eden, and tremblingly lifting up his eyes, and quickened by the Holy Spirit—what meets the fearful, crushed sinner's gaze? Behold the lofty cherubim, looking lovingly and invitingly down on him, and directing his tearful eyes to the ever-turning flame of unapproachable splendor, which is as a sword turning upon itself—making itself its victim—exhausting its just vengeance upon itself; as a substitute for the doom; and then looking through this ever-rolling flame—sword, he is pointed to the tree of life, now lit up with a new brilliancy, an eternal glory, and flooding Eden with a beauty never before brightening its scenes; and as he gazes with new-born joy on the glory between the cherubims, he sees him "who dwelt in the bush," beholds "the Lamb of God," and there rings through his soul words afterwards uttered: "Awake, O sword, against my shepherd, and against him who is my fellow." It is "the new and living way" to the tree of life—Paradise regained, Heaven secured.

What a vision to the condemned, hopeless Adam! The mercy-seat, the seed of the woman, the substitute, the sacrifice. How would Adam bring Eve to this Holiest of Holies in this great temple? Or was he, the high priest of the race—type of the second Adam—to go alone before the east gate, the mercy-seat between the cherubims, and with the blood of the first victim, offer the first typical atonement for sin? Oh, Eden lost; tree of life forfeited; ye are regained through the flaming sword turning upon itself.

Was this the vision of Adam? As in the rapt visions of Job, of Isaiah, of Ezekiel, of Daniel, of Stephen; and as in the closing scenes of the grand apocalypse, which passed before the unsealed eyes of John in Patmos—the open door, the slain lamb, the heavenly altar, the priest, the throngs raised to the paradise of God, and who have access to the tree of life through him; who passed through him and are clad with the flame-splendor of his death and righteousness—as in these visions, did Adam behold the sacrifice, the priest, the way which flaming justice, and smiling mercy, paved to the tree of eternal life?

Was this the vision which, like the star in the East, like the day spring from on high, like the eternally shining sun, bathed Eden in a glory surpassing earth's first morning-dawn, and wakened music in heaven whose echoes rung through Judaea's hills, ages afterwards, "Glory to God in the highest, on earth peace and good will to men?"

Was this the vision?—Christ shining between the cherubim—the mercy-seat disclosed?

Such is our conclusion—such to us is the meaning of the oracle. Will the hearer or reader follow us a moment while we present our proof with as much clearness and brevity as we can? This view is borne out by the literal meaning of the words quoted.

Man had fallen. Unbelief, pride, renunciation of God's authority, had dethroned him. Crownless and crushed he lay condemned. He had forfeited all right to the tree of life. To confront the eternal law of love which he had broken; to go in his own righteousness, and eat of that life-giving tree—would have been to have added an impassable obstruction to his possible redemption. God drove him out. The word is separated, divorced. It is the word used for divorce. The covenant was broken. He was severed from God; debarred all privileges based on righteousness. He was expelled from Eden. The tree of life—hitherto the sacrament, the pledge, and also the medium of continuous life, and perhaps also the memorial and sign of a sublimer service, and a sweeter rest, and more exalted life than Eden was—this wondrous tree could no longer be reached. All now was death. But was this to be his endless condition? Was there no plan, no way, no rift in the clouds of blackness? The sacred emblem of life still bloomed in Eden. Could it never be approached? God himself had pity on the guilty, hopeless pair. He loved the world that he gave his only begotten son. "His own arm brought salvation." This plan, this way

was, that justice might be met, Deity remain inflexible, and yet the guilty be saved. But the sword of flame turning every way must turn upon itself. God had driven out the man. He then placed at the east of the garden of Eden cherubims and a flaming sword. That is between the cherubim. The word "placed" is the same word as that whence comes *Schechinah*, a word always used for the Divine Presence, or the habitation of the Divine Presence, whether in the bush, in the tabernacle or the temple. This symbolic or real presence usually dwelt between the cherubims. And in the temple a perpetual fire was kept burning before the mercy-seat. It was before this Divine Presence the priest, with downcast look, entered within the veil with the blood of atonement. Was not the east of Eden the Holy of Holies to Adam? With this view let us notice the correct rendering of the passage by Rabbi Aben Ezra: "After he had driven him out, then Jehovah dwelt or inhabited [schechinah] at the East [chedem] with the cherubim, and the flaming sword, the edge of the sword turning. The same word translated in our version, "placed," [schechinah] is used when God is said to have dwelt in the bush. On this latter Parkhurst says: "May we not hence assign the true meaning of Gen. iii. 24, 'and Jehovah Alim caused to dwell in a tabernacle at the east of the garden the cherubim,' etc. So the word expresses a tabernacle resembling *morae*, in which the cherubim or emblematic fire of glory were placed from the fall, and which sacredly continued in the believing line of Seth. Whether the emblem was preserved by Noah in the ark, and remained till the descent of Israel into Egypt, and was brought up by them from thence, I pretend not to determine. Certain it is, from 33.7-9 that the Israelites had a tabernacle sacred to Jehovah long before that erected by Moses. (Parkhurst: *Ischechina*, 1 Note.)

The word "turning" (*emptepshet*), rendered "turning itself every way," signifies "rolling upon itself," or terminating upon itself, after the manner of a flame rolling on in its consuming power, and turning its sword like edge in upon itself. That is, its changing its threatening position from mankind and turning upon itself as THE SINGLE AND APPOINTED SACRIFICE.

"We find," says Robinson, "that immediately on Adam's expulsion from Paradise, and the cessation of the first dispensation of religion, Jehovah Alim himself set up these emblems, together with the burning flame rolling upon itself to keep [lead] the way to the tree of life—not to hinder, but to enable man to pass through it and reach the tree and live. *Dir. Cherub.*

The Septuagint translates the Hebrew: "And he caused him to dwell over against the garden of pleasure, and he ordered the cherubim," etc. "The words," says Gill (*in loco*), "are not to be understood either of placing man, or placing the cherubim, but of Jehovah himself, or taking up his habitation or residence before the garden of Eden, for so the words may be rendered. "And he inhabited the cherubim, or dwelt over or between the cherubim at the east of the garden of Eden."

So the Jerusalem Targum: "And he made the glory of his *Schechinah*, or glorious Majesty, to dwell of old at the east end of the garden of Eden over the two cherubim."

It was to this Presence—this Holy of Holies—where the *schechinah* "kept," preserved, showed the way to the tree of life—that Cain and Abel brought their sacrifice. The sacrifice was accepted by the springing forth of the flame-sword to consume the victim. Fire, we are frequently told, came down and consumed the sacrifices—sign of acceptance. *Levit. ix. 24.*

Now, "in the process of time, Cain brought, of the fruit of the ground, an offering unto the Lord, and Abel, of the firstlings of his flock. And the Lord had respect unto Abel and his offering."

They brought the offerings; brought them to the presence of the Lord; brought them to the Mercy Seat, to the *Schechinah*, to him who dwelleth between the cherubims, the visible symbol of whose presence and mercy was the flame-sword turning upon itself. The Lord had respect to Abel's offering. Theodotion renders the word "fired it," or set it on fire. And Jarchi paraphrases it, "fire descended and licked up his offering." And Aben Ezra, "fire descended and reduced the offering of Abel to ashes. [Tzeror Hammor.] "To Cain and his offering, he had not respect"—did not fire or consume it. "And Cain went out from the presence of the Lord," and dwelt in the LAND OF WANDERING [Nod]. Away from the presence of the *Schechinah*; away from the only way to the heavenly Eden; to the tree of life, and to God the Judge of all. He wandered in the darkness of his own invention, forsaking Christ, seeking another way, false, fruitless, idolatrous.

Oh, how significant the prayer of David!

"Cast me not away from thy presence." Let me not be like the tabernacles of old, the like the abandoned Adam was made me the "brightness of the express image of him who dwelt between the cherubim?" The sweet mercy glorious beyond sacrifice to his own statute for man. He saw his glory. The sword, by faith, he Eden, the rivers of less glory, the tree of living glory, the temple, where the sun, for the Lamb's vision of God shall a Father's love of Father's wisdom of Father's power of ransomed spirit can

AN INTERESTING... The following is a lady to her former mission to publish, thoughtfully considered, Pedobaptist friends. This lady is one of the most highly accounted Tennessee.

"Rev. W. Morrison: "Dear Sir:—And ing myself with the feel I can serve in this age of religiously entirely unchristian tempt it. But, at tian courtesy require reason" for having my seem to you, which, for the last bership has been a *gentle* hope, condemn me hearing; neither will to fickleness of es my church relations result of an *abandon* a long and close student, both in English I joined your church you will recollect I came back here I Church to which I longed broken up, to feel that I and in a pastor, who was tian ministers I had in the South, visit pray with us, give advice, and I feel that they were pastor as lambs of I sought admission in I not lacked moral joined the Baptist was quite as well as the soundness of its youth I loved the mitted to the sac member of the church feel that I had been required, however, I turn aside from the and above all, it was flesh to follow Ch *conscientiously* believed oamed to *abandon* that God will all grace to those dete commands, and called to bear, how seen in the distant ment we lay hold comes to us a must not omit to *first* began my Chri most earnestly to the Baptist Church tively presented fre and relations grew only my uncle, B only brother, who know, a *Presbyter* ordinary talent, premly unhappy and I consequently of the Scriptures, Testament, to see *well* founded. The after truth only ser first belief; but G lect of duty, when a man character word such an indescrib water" to take being, that I throu low Christ in the saw the heroic dea who *immediately* ring the Saviour, to way, I felt repro of cowardly *shame* me the strength to I am rejoicing consciousness of having neglected duty! sir, permit me to a sense of justice and all, who were meeting, constrain there was no atten the part of any of to their persuasion, a stranger ones of th same, that I was the Baptist Church differently. It was proached them on for many years Besides, it is not say, I am *fully* judg for myself that every one who careful and unwor did, to satisfy him ject, will believe i "Yours most tru

"Madisonville, Nov

vid! "Cast me not away from thy presence." Let me not be driven from the "tabernacles of Jehovah of Hosts" onto the land, the darkness of wandering like the abandoned Cain!

Need we add more to show that Adam was made a glorious disclosure of the "brightness of his Father's glory and the express image of his person"—of him who dwelt between the cherubim, shining forth in justice, in truth, yet in mercy? The sword was sheathed in his own glorious bosom. He became the sacrifice to his own broken law, as a substitute for man. Adam beheld it. He saw his glory. Through that flaming sword, by faith, he beheld the eternal Eden, the rivers of pleasure, the cloudless glory, the tree of life; and all his believing posterity gathered in the eternal temple, where there is no need of the sun, for the Lamb shall light it, and the vision of God shall comprehend all that a Father's love can prompt, all that a Father's wisdom can devise, all that a Father's power can protect, all that a ransomed spirit can enjoy—forever.

AN INTERESTING LETTER. The following interesting letter from a lady to her former pastor we have permission to publish. Let it be read and thoughtfully considered. Show it to your Pedobaptist friends. It speaks for itself. This lady is one of the best educated and most highly accomplished women in East Tennessee.

"Rev. W. Morrison: Dear Sir:—An apology for connecting myself with the church in which I feel I can serve my Master best, is, in this age of religious light and liberty, so entirely unnecessary, that I shall not attempt it. But, at the same time, Christian courtesy requires that I render a reason for breaking off so abruptly, it may seem to you, from the church in which, for the last three years, my membership has been placed. As a Christian and a gentleman, you will not, I hope, condemn me without giving me a hearing; neither will you, I trust, ascribe to fickleness of character that change in my church relations which has been the result of an unbiased decision, based upon a long and close study of the New Testament, both in English and French. When I joined your church several years ago, you will recollect I told you that when I came back here I found the Methodist Church to which I had formerly belonged broken up, and as I did not wish to feel that I and my children were without a pastor, who would be with the Christian ministers I had been accustomed to in the South, visit us from time to time, pray with us, give us religious counsel and advice, and make my little children feel that they were regarded by their pastor as lambs of the fold of Christ, I sought admission into your church. Had I not lacked moral courage, I would have joined the Baptist Church then, for I was quite as well satisfied then as now of the soundness of its doctrines. In early youth I loved the Savior, and I was admitted to the sacrament as a baptized member of the church; but I could never feel that I had been baptized at all. It required, however, so great a struggle to turn aside from the faith of my fathers, and above all, it was so repulsive to the flesh to follow Christ in what I conscientiously believed his way, that I succumbed to selfish fear, not reflecting that God will always give sustaining grace to those determined to follow his commands, and that the cross we are called to bear, however ponderous it may seem in the distance, disappears the moment we lay hold of it in faith, and becomes to us a crown of rejoicing! I must not omit to mention that when I first began my Christian career I desired most earnestly to connect myself with the Baptist Church. This I was positively prevented from doing by my father and relations generally, among whom was my uncle, Dr. Cator, my father's only brother, who was, as you doubtless know, a Presbyterian minister of no ordinary talent. I was rendered supremely unhappy by their opposition, and I consequently commenced a study of the Scriptures, especially the New Testament, to see if their prejudice was well founded. The result of my search after truth only served to strengthen my first belief; but God, to punish my neglect of duty, when all obstacles of a human character were removed, permitted such an indescribable horror of "the water" to take possession of my entire being, that I (I repeat) never could follow Christ in that way. But when I saw the heroic decision of my little son, who immediately resolved, upon embracing the Savior, to follow him in his own way, I felt reproved for my long years of cowardly shame and fear! God gave me the strength to go forward, and now I am rejoicing in the delightful consciousness of having discharged my long neglected duty! And now, my dear sir, permit me to say, in conclusion, that a sense of justice to the ministers, one and all, who were present at our recent meeting, constrains me to affirm that there was no attempt, whatever, made on the part of any of them to proselyte me to their persuasion. On the contrary, I presume, that I was already a member of the Baptist Church, until I told them differently. It was I, myself, who approached them on the subject which had besides, I do not claim too much to say, I am fully capable of reading and judging for myself; and I firmly believe that every one who will take the same careful and unprejudiced pains that I did, to satisfy him or herself on this subject, will believe as I do concerning it. Yours most truly, SUE C. GAINES. Madisonville, November 19, 1870."

BREVITIES. 1871 NEW YEAR. (1871) THE BAPTIST. WITH MALICE TOWARD NONE, AND LOVE FOR ALL, BY OUTSPEAKING AND UNMISTAKABLE EXPRESSIONS AND DEFENSE OF THE DISTINGUISHING PRINCIPLES OF THE OLD BAPTIST FAITH. \$3.00 per annum in advance. \$1.50 for six months. \$15.00 for six copies. \$1000 in premiums to be given away in January. See list, and work for a paper or a book.

THE CHRISTMAS STOCKING.—We shall hang up our stockings during the Christmas week. Who will drop in a new subscriber? What columns of names would we have to publish if all our readers would but try for new names. Will not all our friends?

NEW YEAR'S.—We shall send a little present to each little or big namesake who will write us a letter, or if too young, whose parents will write. We must know their P. O. address.

CHRISTMAS CAROL.—"Come let us rejoice," To THE BAPTIST ADEW, And never step still, etc.

DEATH AMONG OUR LITTLE NAMESAKES. J. R. Graves White, of Crawfordville, Miss., aged but two years, passed into Paradise a week ago.

CHRISTMAS WEEK.—No paper. The printers must have Christmas.

We alluded last week to the resolution of a brother to devote the tenth of his income for the extension of the Redeemer's kingdom. We present his letter, and commend its spirit to every Baptist in the South.

We have indicated to him the plan by which he can do so much good with his means after his death and while time lasts, as he could while living. His income enables him to take one share of stock in the Southern Baptist Publication Society each four months—three shares, \$150, yearly. The dividend of this while he lives he can devote to the dissemination of Baptist literature, and after death it can be so used forever. Who will do likewise?

Rev. J. N. Stein, Missouri.—We now know no reason why we cannot be present and preside at the opening sermon in your new house at Byhalia on the second Lord's day in January and the Saturday before. Let it be so understood and published. If sickness of family or self prevents, we will recall the notice.

BRO. P. YEATMAN, in St. Louis, we are gratified to learn, has gathered the largest Baptist congregation in the city. He don't preach politics, nor thank God that he is a "born Radical."

DELAVER.—Bro. Griffin's article was delayed in newspaper matter, and too late for this number. Will appear in next issue.

G. W. ROGERS, of Missouri, reports seventy additions to his church in the last two months. He was aided by Breth. Heiman and Van House.

ED. BAPTIST.—At a Conference meeting of the Baptist Church of Christ, worshipping at Newbern, Dyer county, Tenn., the following was presented, and unanimously adopted:

WHEREAS, Eld. Wm. Hill has labored with us, and lived in our midst for ten years, we heartily indorse the following resolutions:

Resolved, That Bro. Wm. Hill is a faithful and efficient minister of the gospel of our blessed Savior, Jesus Christ, and as such we commend him to all people.

Resolved, That in his removal West from us, we feel a great loss in our neighborhood and church; but we have the consolation that what will be our loss will be the gain of those with whom Eld. Wm. Hill may live and labor.

Resolved, That this church gives her earnest prayer for the welfare of Bro. Hill and his beloved family, and that they have our warmest sympathy wherever their lot may be cast.

On motion and vote, a copy of the above is directed to be sent to THE BAPTIST at Memphis, and that paper be requested to publish the same.

Done in Conference, September 25, A. D. 1870. Eld. W. C. Grace, Mod. J. R. Westbrook, Clerk.

We give place to the following from the Herald:

"This is to notify the Baptists generally that one John Garret, who claimed to be a Baptist minister—having obtained a letter of dismission from Mt. Lebanon Church, Marshall county, Tenn.—having it in his possession, did elope with one Jones' wife—having a wife of his own. From the best information we have of him, he is in Lauderdale county, Ala. Since his runaway the church has excluded him, and takes this method of notifying the brotherhood to beware of the impostor. THE BAPTIST will please copy. Done by order of the church, on Saturday before the fourth Sabbath in September, 1870.

"GEO. REAVES, C. C."

DEAR BRO. GRAVES.—You will please give notice in THE BAPTIST that there will be a meeting of the ministers and deacons of Baptist Churches at Walnut Hill Church on Saturday before the fifth Sabbath in January, 1871. All are respectfully invited to attend.

GEORGE HEWLETT. Jackson, Tenn., December 18, 1870.

"A writer in the Tennessee Baptist states that there are whole counties in Arkansas without a church or a ministry of any kind. Here is a field for Home Mission work to which we would call the special attention of the means and men to occupy it for Christ and his gospel." Why do not the Northern Boards cultivate their own field, rather than the territory belonging to the Southern Baptist Convention? There are as desolate fields in New York and Pennsylvania as in Arkansas, and why prefer Arkansas?

ACTIVE CANVASSERS WANTED.—We wish to engage one active canvasser for THE BAPTIST and "Seclusaval" in each of the Associations in East Tennessee for the next three or four months. Brethren applying will give one or more good references, and inform us of the territory they will operate in—visiting every church, and every family in every church. An agent can do great good, and be paid for his labor.

The office of the Central Baptist, in St. Louis, was lately burned down, and we hear that our brethren have suffered loss beyond their insurance; and, worst of all, their subscription-book. Let every subscriber, who knows that he owes that office, send the amount of their indebtedness on at once; and all who expect to renew soon, renew at once, and help just now, for it will never come in so good a time.

At Canton, Mississippi, Bishop Green, stated in a sermon that "no matter how wicked a man was, it was his duty to be baptized and confirmed, and that he was then in a saved state." In a sermon in Holmes county, he stated that "if they [the sinners] would comply with the ordinances of the church, he would insure their eternal salvation." Can Rome say more?

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Louisiana Department. Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Editors and other Baptists of the State be invited to write for said paper. Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected. Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—commend it to the denominated as one of the best living exposures of Baptist faith.—Louisiana State Convention.

PRO. GRAVES.—On the morning of the 9th of November, rumor reached me on my way home that W. M. Fancher had left for parts unknown with his wife's housekeeper—an orphan girl, daughter of a Baptist minister—and that his wife, Mrs. Fancher, was in deep distress, anxious that I should visit her. Without delay I obeyed the summons, and learned from Mrs. Fancher that the rumor was true, and received of her a letter to our church, and his credentials. The next Sabbath his letter was read in church, the resolution calling him to the pastoral care of the church was rescinded, and his name was stricken from the church book. He stated in his letter that, as a church, "you know your duty, and I expect you to do it."

He reminds me of the prodigal son that left his father's house abounding with plenty. He is now feeding the swine with nutritious food; when he resorts to husks, and is forced to partake of them himself, he may possibly return.

Before the Conference closed, a young lady—Miss Sutton—gladdened our hearts by presenting herself for membership. After giving a Christian experience, which was perfectly satisfactory, it was unanimously agreed that she be received into the fellowship of the church after baptism.

The Bayou de Glaze Baptist Church, like the church of Philadelphia spoken of by the loved disciple, has her door open, and no man can shut it. The Apostle Paul says in a great house there are not only vessels of gold and silver, but also of wood and earth. If there be any of the latter class of vessels in our house, the blow Fancher has given may possibly split the wooden and break the earthen. Fancher was loved by the members of the church, and highly esteemed by those without. None, moving in a small sphere, had more influence as a pastor and Masonic lecturer. Though he has gone over to the enemy, I have not the least idea that he will cast further reflection upon the cause of Christ. Could you see a letter written to me from Cairo, eighteen days after he left, you would agree with me. I feel confident that the strength of the church is equal to her trial. She is in order, and practices what she teaches. She believes that Baptists have the truth and work that none others can do. This stroke will brighten the vessels of gold and silver; be to her like the refiner's fire. Those that are true will be drawn closer together, at the same time giving ample room for conscripts, if any she has, to escape to the enemy's camp. All good husbandmen contend that the thicker the grapes cluster around the vine, the more necessary is the sun; and the vine-dressers remove all withered leaves and dead branches from the vine, also those shaken off by the wind, rotting around the trunk.

We are accustomed to having our pulpit filled on the Lord's day. Do you know of one competent and willing to teach a congregation, that are found at their house of worship on Sabbath days, and all other appointed days of worship, whether her pulpit is filled or not—they having covenanted together to follow the Great Head of the Church. The duty of often assembling themselves together they dare not nor would neglect. Jesus bids them follow him, and as he was every Sabbath at the temple, so would they. As he met his Father there, and honored him, and gave example to his disciples, so would they follow and honor their Savior King, and give example to their children.

If the Corresponding Secretary of our Convention has sent to THE BAPTIST for publication the report of our missionaries, please let us have the benefit of it. Sister States are up and doing, why not Louisiana? Are we not slow in getting a Sunday-school agent? The Convention left it with Dr. Teasdale. This Catholic State needs more light, and nothing will bring it about more rapidly than Sunday-schools and our colporteur system; and to make this a success, the Southern Baptist Publication Society must be sustained; will no doubt be, when understood. Our denomination will rise in the might of one man, and with their means and influence, call out the talents of Southern Baptists, that Bible truths—Baptist principles—may not only abound to such extent as to supply the wants of our own country, but elsewhere. Let us not leave succeeding generations to do what we ourselves should do. In the days of yore, we were looked upon as a peculiar people, zealous of good works. Why not be such now? It is remarkable that errorists, Catholics and

Protestants demonstrate day by day the leverage power of concert of action in their onward march, and we lie in a manner passive. It is a good work to encourage and sustain good men in any enterprise that will extend the cause of Jesus. It is true there was considerable loss of life and property in the late war, yet there is a sufficiency left to make the Southern Baptist Publication Society a success, if we are united. Baptists are united upon the principle of truth, and a unit in faith; why not in practice, and the upholding of societies and organizations that have for their object the suppression of error and the extension of truth. Fraternally yours, etc. B. W. BLAKEWOOD. Big Bend, La., December 11, 1870.

WHO WILL WRITE? J. J. WISEMAN.

I should be pleased to see a well-written article upon the pronoun, used in the New Testament, standing for the Holy Spirit. In our version the pronoun standing for the Spirit is he and him, which are of the masculine gender. The Savior said to his disciples: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin and of righteousness, and of judgment." In this quotation, the pronoun is he and him. The question I should like to see settled is, whether or not this is a proper rendering of the Greek pronoun. Is the Greek sufficiently plain to settle the matter? Or can there be arguments produced to show that this pronoun should be rendered he or him, instead of it. I have noticed in the writings of Campbellites, that they are inclined to say, it, instead of he or him. I read one article in which the writer took the position, that the Greek pronoun was of the neuter gender. Hence, should be rendered it instead of he or him. If this writer was correct, we should like to know it. But it sounds so much like Campbellism, we shall be slow to receive it until we have better reasons than mere assertions. It appears that Campbellites are either inclined to teach that the Holy Spirit is simply an emanation from the Father, or they are most unhappy in their selection of terms to express their ideas. Is it because Baptists have been so long accustomed to use pronouns of the masculine gender in place of the name of Deity, that they feel like they were speaking irreverently in calling the name of Jehovah it? Or is it because, so to speak, it would be a violation of the principles of the English language and common sense? Shall we then call the third person in the Trinity it? Who will write a short article upon the subject, setting forth plainly the facts in the case, short and pointed, so all of us, country Baptists, in speaking of the Holy Spirit, may know whether to say him or it? Give us the reasons of your position, that we may have no doubt about the matter. Will Bro. Griffin or some one of the editors give us light? You may consider this a small matter, but perhaps you overlook the difficulties with which most of your country brethren have to contend. Some of us live where there are some people who know a great deal, if they are not Baptists, and we are desirous to learn.

ELD. J. R. GRAVES.—Dear Bro.—On Saturday before the fourth Sabbath in November, Breth. J. L. Bowers and P. Williams were ordained to the gospel ministry in the Watanga Church. The presbytery consisted of Elds. J. H. Hyder, L. L. Maples, John Hataway, S. P. Sorrel and the writer. Ordination sermon by Eld. L. L. Maples; prayer by Eld. Sorrel, and charges by Eld. J. H. Hyder and the writer.

The meeting was protracted for twelve days, which resulted in twelve additions to the church, one of which was a Lutheran. I also held a meeting of days with Zion Church, beginning on Saturday before the fourth Sabbath in October, which resulted in ten additions. Let us give honor to him who merits all honor. Fraternally yours, A. J. T. HYDER. Elizabethton, Tenn., December 14, 1870.

WE, the united Baptist Church of Christ, worshipping at Hopewell, Ballard county, Ky., do certify that our beloved Bro. Thomas L. Hauk is a member in full fellowship and good standing with us, and is an able and interesting minister of our common Lord and Master; and we cordially recommend him to all with whom God, in his kind providence, may cast his lot, or call him to labor in the Master's vineyard.

Signed by order of the church, at her regular meeting of business, on Saturday before the second Lord's day in December, 1870. F. M. MASHEW, Mod. DAVID E. PORTER, Clerk.

The church ordered that a copy be sent to THE BAPTIST for publication.

William T. Fowles, Elizabeth A. Fowles, his wife, and James Fowles, his son, are excluded from the Ellettsville Baptist Church, Monroe county, Ind., on the following charges: 1. For leaving the county privately by night without paying their just debts. 2. For making false statements, or for falsehood. Said William T. Fowles being a licensed minister of good education and some speaking talents, may seek to impose himself on some church.—Done by order of the church. ELIJAH ALLEN, C. C.

Items. Dr. Wilde died in 1870, at the age of seventy. His poems were very popular in London. Dryden calls him the Withers of the city, and his poems, which were at first published in the streets, had an immense circulation. A few lines from The Royal Nonconformist, or what we dare swear, and what he dare not swear, will give a sample of his quality: I dare not swear Church government is right As it should be; but I dare to swear (If thou should'st put me to't), the bishops might Do better and be better than they are. Nor will I swear, for all that they are worth, That bishops will stand and doomy work; And yet I swear the gospel holdeth forth Christ with his ministers till then will be. That Peter was a prelate they aver; But I'll not swear it when all's said and done; But I dare swear, and hope I shall not err, He preached a hundred sermons to their ear.

For holy vestment, I'll not take an oath: Which linen most ornamental may be; Some are for lawn, some Holland, some Scotch cloth; And Amp, for some, is fitter than all these.

A nun in the Convent of Linz, in Austria, having claimed the protection of the new laws, has been permitted to leave the convent. She entered the convent at seventeen, bringing a dowry with her of twenty thousand forins; and being a wealthy heiress, the greater part of her fortune ultimately became the property of the convent. At first she was treated with great friendliness; but, after a time, she became unpopular with the other nuns, and repeatedly complained of the persecution to which she was subjected by them. At length she expressed her determination to leave the convent, upon which every effort was made to induce her to remain. A few months ago Bishop Rediger had repeated interviews with her, representing the sinfulness of her conduct, and informing her that if she still persisted in her determination not a penny of her fortune would be restored to her. The nun, however, was not to be dissuaded from her purpose, and told the Bishop that she would rather go to service than remain in the convent any longer.

The application of chloroform to patients requiring surgical aid, was at first opposed by some on the ground that it prevented the sensation of pain in connection with "irritations from God," was to contravene the decrees of an All-wise Creator. Dr. Simpson's reply to these objections was: "Did not God throw Adam into a deep sleep when he wished to extract a rib out of which to make this wife?" Some were silenced, if not convinced that anesthesia was of Divine origin and first practiced in the Garden of Eden.

AN AXIOM.—No candid man will deny that as soon as a man is in Christ his sins are forgiven. But if this is true, then in coming into Christ a man obtains forgiveness, and as the Scriptures say we believe into Christ, then we obtain forgiveness in believing, and never in baptism!

THE LARGEST SUNDAY-SCHOOL IN THE NORTH.—In the last published report (1870) of the Sunday-school in Stockport, England, the number of scholars is stated to be 5150. The number of teachers is 432. The total working expenses of the school last year were £556, 17s. 9d.

A GOOD MOVE.—At the late session of the Portsmouth Baptist Association, arrangements were made for introducing the Religious Herald into every Baptist family within the bounds of the Association.

GEORGE MULLER'S LAST REPORT.—During the past year, 1869 orphans have been taken care of in the "Ashley Down Orphan House." Since the beginning of his work for orphans, Muller has received £167,000, and taught in the schools 19,000 children.

The editor of the Hartford Secretary is to suspend his issue for one week, in order to seek a retreat from the labors and anxieties of editorial life.

WRITERS TAKE NOTICE. All business relating to the publishing of THE BAPTIST, should be addressed to the Secretary, P. O. Box 100, and not to the Editor. We have no connection with the business of the Publishing House, whatever, having no right to give our private attention to it. All business relating to the Sabbath-school, or other matters, should be addressed to P. O. Box 100, Baptist Agent.

But all business relating to THE BAPTIST, or THE TRACT SOCIETY, should be addressed to J. R. GRAVES, 31 Main Street.

We will save our clerks a great deal of vexation and trouble when business belonging to various parties comes all mixed up like hotel cash. Letters often miscarry and money is often lost, and we will not be responsible for other people's money. We only risk money sent us in Registered Letters, by Postoffice Order, or by Express. Where no business allowed it can be sent at our expense. Articles for publication should be written plainly and on only one side. We cannot engage to return rejected articles. J. R. GRAVES, Editor BAPTIST.

DELAYED CORRESPONDENCE. Jas. F. McLaughlin, Arkansas.—Look me the margin of your paper and see the figure of the first stand for the volume, the second for the number. We will explain—4 20 means time out Vol. 4, No. 20. Now look down over the head of reading, and at the left hand corner see Vol. 4, and at the right hand corner No. 20, or 18, or 20, as it may be. We learn that a great many do not understand the figure yet. J. G. Cook, Alabama.—We will hunt up and republish the Prize Essay on Feet Washing on an early day, on your request. But one of three things will decide if the practice is obligatory on Christians now: 1. Find where Christ commanded it to the churches. 2. Find where an apostle enjoined it upon a particular church. 3. Find where a New Testament church ever practiced it.

Eld. Cheney, Dirt Town, Ga.—The enclosure was sent you by mistake of clerk. There was an enemy in the postoffice or on the route between your office and this—and we know not what it did—only to request of each patron to be diligent in the number of times their papers are sent each month, and we will report the routes.

W. C. Crane, Texas.—We decline to publish the Texas College question in our columns. We will not interest our readers on this side of the river, is purely local, and should be confined to your State papers.

R. H. Rome, Ga.—We cannot consent to write the obituary; have not the time; never do it.

T. J. Fant, Sparta, La.—Your book has been waiting for weeks that you may, but we cannot express office to send it.

"Dr. L. E." Mississippi.—We decline to answer your query. 1. It is without number. 2. It is a matter too plain for a question.

The Home Circle.

OLD TIMES.

There's a beautiful song on the slumberous air That drifts through the valley of dreams;

Soft eyes of azure and eyes of brown, And snow-white foreheads are there;

A breath of spring in the breezy woods, Sweet wafts from the quivering pines—

There's a tincture of grief in the beautiful song That sobbs on the slumberous air

THE MITTENS.

Do you want to know why little children wear mittens, and not gloves, like grown persons? Listen, and I will tell you.

Once upon a time, a mother went out, and said to the five little fingers, "Children, when I am not at home, behave well, and do what I tell you."

"O, mother!" exclaimed the five fingers, "we will certainly mind; only tell us what we must do!"

Then the mother answered,—"The fore-finger must point abroad, The middle finger can only nod,

"Now go, mother dear," said the fore-finger, "I'll certainly be attentive, and point prettily, if you will only bring me something."

Then the middle-finger cried out, "I will promise to be polite, and bow nicely if you will bring me a little house too, for I'm the biggest one!"

"I will certainly keep watch, my little brother does not get into mischief," cried the ring-finger;

"No! mine!" exclaimed the little finger, "mine must be prettier than all the rest—and then I won't make a bit of noise!"

But the baby-thumb only said, "Mother, dear, I will do just what you say!"

But their mother had only been gone a very few minutes, when the fore-finger exclaimed:

"It is very stupid and tedious to be so good, and to point all the time. I want to rest a minute." So he lay down.

"Ah, you lazy thing!" replied the middle-finger; "it is so much more fatiguing to be so industrious, and bow all the time, and he was going to lie down too; but the fore-finger jumped up, and gave him a blow, crying, 'How dare you find fault with me! You are lazy yourself, you wicked boy!'"

Then the middle-finger struck him again, and the fore-finger returned it; and who knows how long they might have fought, if the ring-finger had not called out:

"Aren't you ashamed of yourselves! One of you is as bad as the other. See, how I torture myself, and stand here, keeping watch all the time. I mean to stop and rest, and let you great fellows keep guard over your little brother!"

"What!" exclaimed the fore-finger and middle-finger, "you little rogue, do you pretend to dictate and find fault with your brother? There, stop now!"

Then they both began to beat the ring-finger. He turned, with all his strength, and struck the little-finger, which he had the care of. The little one gave a dreadful scream, and began to kick and scratch, as well as he could. But just as they were in the hottest of the fight the door opened, and their mother came in.

O, how frightened the four naughty fingers were! They hung their heads, and were so ashamed they could not speak.

Finally, the middle-finger said that the fore-finger was lazy, and that he would not allow it. But the fore-finger laid the blame on the middle-finger, and said he began the quarrel. The ring-finger blamed them both, and the little-finger complained of all.

Then their mother spoke and said, "You are four naughty, disobedient children, who deserve to be punished. See here, what I have brought for you!"

And drew a beautiful glove out of her pocket. On it were found five houses, just as large as the five fingers. One was for the thumb, one for the fore-finger, one for the middle-finger, and one for the little-finger.

"but you cannot have these pretty houses now," said their mother. Then she went out, and soon returned with another kind of glove.

"Look!" she exclaimed, "this has only one separate house, which belongs entirely to little thumb, because he is good and obedient. You others must live together, and as soon as you become kind and obedient, then you shall have a house of your own."

And there it was; the four fingers might retreat as much as they could, it would not help them. Ever since this time, so many little children wear mittens; but when they grow tall, and become good, then they can wear gloves.

SAN FRANCISCO will soon have buildings which will be proof against earthquakes, their walls being horizontally and vertically bound together by wrought iron bars and rods.

A PHYSICIAN in Toronto has sued a paper for libel, his special grievance being that the paper asserted that he was "formerly a coachman." He only craves twenty thousand dollars!

OBITUARY notices not inserted unless accompanied by responsible names, and within six weeks of occurrence.

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CULTIVATING ATTACHMENTS. NEARLY DOUBLE CROSS. GREAT SUCCESS IN ALL SOILS.

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SINGER! SINGER! ALWAYS AHEAD. SATISFACTION GUARANTEED. 400,000 SINGER MACHINES IN USE. None worn out or returned as Imperfect. MERRIMAN, BYRD & CO., GENERAL AGENTS, 275 Main St., Memphis, Agents Wanted.

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THE TIME TO SUBSCRIBE. Contains the publication of the DAILY BELL, as heretofore, except that it will be published in the morning. The important news published in the BELL for the day will be given in the PUBLIC LEDGER.

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