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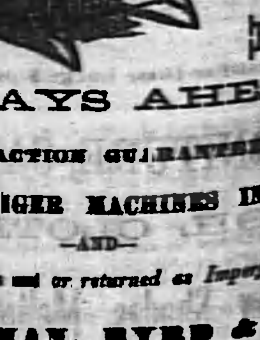

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Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—*Jeremiah.*

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Editorial Correspondents.
Eld. J. T. Freeman, Miss. Eld. J. M. Pendleton, Pa.
Eld. J. M. Wood, Ga.

To the above other of our best writers will be added as the dimension of the paper increased.
Prizes will be offered upon the best Essay written upon ten given subjects during this volume. See "Prospectus."
Southwestern Publishing Company, Printers.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 5. That an immersion is the profession of that one faith in the *burial* and *resurrection* of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.

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

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

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

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

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

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

SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

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

SIX IMPORTANT FACTS.

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

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

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

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

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

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

CONSCIENCE.

ELD. D. K. MORELAND.

So many theories have been advanced on this subject, and they so diverging, that a young writer can but feel some embarrassment in attempting to present anything new. But this is an age of independent thought, and each should think for himself.

Some difficulties present themselves to our minds in arriving at the true meaning of terms in our language, containing as it does, so many derivations. In these cases recourse must be had to the language from which they are derived.

The word "conscience" is of Latin derivation, made up of the inseparable preposition *con* and *scientia*. The usual signification of *con* is "with"—in immediate and direct conjunction, as illustrated in the last word used—conjunction, from *conjungo*, to join together. You may think of as many Latin or English words as you will in which the inseparable *con* is used, and you will find in them all the predominant idea of immediate union and association. *Scientia*, by common consent means knowledge.

Conscientia, the testimony and witness of one's own mind.—Ainsworth.

The following admission made by Dr. Haven, in his Moral Philosophy, is worthy of particular notice: "Psycologically viewed, it is not so much a distinct faculty of the mind, co-ordinate with perception, memory, imagination, etc., as a distinct exercise, or department of action of the general faculty of judgment and the power of feeling, as employed with reference to one particular class of truth, viz: moral."

Without pausing here to consider the views of others, let us proceed at once to investigate in the light of reason.

There can be no conscience without judgment—no judgment without knowledge; and knowledge, which embraces that of all our relations in life, is acquired by experience, observation and close study.

Now, observing this order of sequence, let us proceed to analyze a moral act.

An intelligent man, in an hour of calm deliberation, voluntarily takes the life of his neighbor. His entire mind and soul is soon overwhelmed with the stern reality of the bloody deed. The mind with all its powers begins an earnest investigation of all the circumstances connected with the case; the result of which develops conscience. Are there palliating circumstances in the case? Was it done in self-defense, or to avenge the wrong done to a sister's chastity and honor, or to maintain the public peace and safety? Accordingly will the judgment be less severe in self-condemnation, and conscience less acute in its sting of remorse.

Conscience is a present state of mind, dependent on a judgment, whether exercised prospectively or retrospectively. Hence, in the case of the man who was on the point of taking his neighbor's hay without permission, or of Tarquin glutting over his sleeping victim, there was in each case a dreadful struggle between the better judgment and covetousness and lust. The judgment in each case was based on a knowledge of relationship.

As a vane which turns as the wind shifts its course, or an army which is constantly changing its base with the movements of the enemy, or, a vessel, wheeling around capes and promontories, as the helmsman directs, so conscience has no settled ground till knowledge is perfected and judgment passed accordingly. For instance, a conscientious lawyer (a strange phenomenon) has charge of a litigation in court, in which the evidence seems clear that innocent and deserving heirs are being wronged and deprived of a just legacy. But in process of trial, new and unexpected evidence is brought forward by unimpeachable witnesses, which entirely changes the phase of the case. His clients now are clearly proven to be fraudulent men, with assumed names and nefarious purposes. His conscience now chides, for his judgment decides that he is abetting an evil cause, and injuring suffering innocence. A little while before, his conscience urged him to diligent prosecution of the case. The evidence in the case may change its appearance many times during the trial, and the judgment and conscience do not poise themselves until the whole development is made; and sometimes the judgment is flattered and conscience eased by a mere supposition that many facts were concealed, the development of which would have made his case a favorable one.

The case of Saul of Tarsus is a very forcible one. His education was rigid and thorough, but Pharisaical in the extreme. He knew no religion but theirs. He cared for no other. His judgment decided this to be the best religion, and his conscience fully assented. He thought this must be upheld at the cost of every thing else; hence his violent persecution of the saints, his ardent attachment to his religion and his confession afterward. "*I verily thought I ought to do many things contrary to the name of Jesus, which things I did.*" But when Jesus appears to him, and enlightens his judgment by showing it is Jesus whom he persecutes, his knowledge, judgment, and conscience, all being changed, he turns right about and begins as earnestly to preach that Jesus as formerly he persecuted him.

When an act is performed according to our best knowledge of relationship, and the duties arising therefrom, we have an approving conscience; for our best judgment has nothing for which to condemn us. When an act is performed violatory of any of the duties growing out of any of our relationships, the sting or remorse of conscience will be measured by the magnitude of the offense and the vividness of our conceptions of the relationships of life. This view of the subject explains in a most forcible manner that Scripture, "where much is given much will be required." There can be but little doubt that the future punishment of the wicked will consist chiefly in remorse of conscience. Hence, the greater damnation awaits those who have enjoyed the greater light and gospel facilities.

Conscience is the response of our sentient nature, springing from, and dependent on, a decision of the judgment, passed with reference to our conduct.

If I mistake not, philosophers are accustomed to regard pleasure and disgust as sensibilities; yet conscience is nothing more nor less than pleasure and disgust exercised subjectively. We see a generous, self-sacrificing act performed by another; pleasure springs up in the mind. Had the act been performed by ourselves we would have had an approving conscience, or pleasure in ourselves.

In viewing a selfish, wicked deed, we have disgust; but when *we* perform such an act, conscience condemns, or we have disgust toward *self*. There is no good reason why, in matters of right and wrong, considered with reference to ourselves—I repeat, there is no good reason why we should depose judgment and raise to the throne a new monarch called *conscience*, and place the issues of life and death in its decisions.

Conscience in psychology is the same as taste in asthetics. It is the province of judgment to decide what is beautiful and what is deformed, what is right and what is wrong. But those feelings which succeed the decisions of the judgment we arbitrarily call taste and conscience. Conscience is universal if intellect is. Where there is mind enough to comprehend the nature of an act, and judgment to decide as to its moral quality, there is conscience. It is presumable that every intelligent man and woman has the primary conceptions of relationships. This is what Paul means when he speaks of the heathen being a law unto himself. God has so forcibly manifested himself in his works, that the invisible things are made manifest by those which do appear; so that they are without excuse, having sufficient knowledge to form the basis of a judgment, the decisions of which are approved by the conscience, since it either accuses or excuses all the while, accordingly as the life is fashioned agreeable to his best knowledge of relationship and duty.

The question has often been asked, what authority the conscience should have, and how far its promptings should be heeded? According to the facts herein developed, it appears manifest that conscience, in itself, should have no authority, and its promptings heeded only when springing from the best informed judgment. It is too plain to require proof or illustration, that by the force of education and early habits men of the same mental caliber are led to believe and practice the most conflicting theories. But the throne of truth is as changeless as God—as old as eternity, and known only to those who study hard and linger long about her sacred shrine. Right, as a principle of action, is the prime minister of State, waiting before the throne of truth, wearing the same badge of immutability which is characteristic of truth. In imperfect and fickle minds there may be as many conceptions of the truth as there are minds, but this variety of opinion does in no sense change the nature of truth, however conscientious each one may be in his own convictions. How are we to ascertain whether ...

... presented the strongest incentive to laborious, critical and prayerful study that ever entered the mind. The approbation or disapprobation of conscience is based on the decisions of the judgment, and the decisions of the judgment are based on our knowledge of relationships, and our knowledge of these relations is acquired by close investigations, hard study, prayer and proper instruction. God has given us minds susceptible of almost infinite development, and has spread out before us his book of nature and his precious Book of Grace, in which are unfolded his will concerning us in the various relations of life. We cannot study them too closely. O, God, open these volumes clearly to our minds, that we may know thy will concerning us.

... passion for minorities—if they canno[t] ... leaders. They are critics. They [are] agitators. But these are only a fe[w of] the varieties included in this nu[mer]ous species. Happy the "under-shep[herd] who knows no such trial of his faith [and] patience—no such discipline of his [char]ity—no such incubus on his energ[ies]—no such unraveling of his work for C[hrist].

Is there a "Baptist thorn" in [your] church, reader? Are you quite sur[e that] you may not be one?—*Christian I...*

"The Baptist" Tract Socie[ty].

The terms of membership in this society are as f[ollows]: Any one pledging him or herself to sell or give ... worth of Baptist and religious tracts or small bo[oks dur]ing 1870, will be enrolled as an annual member; $... a life member; $10 worth a life director. Eight ... pages for every $1 sent. Five thousand members ... at once. Address J. R. GRAV[ES].

Our New Volunteers for Third Q[uarter].

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Tracts Not Sent for Second Quar[ter].

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Got.—The word "got" is often introduced superfluously and incorrectly into familiar expressions. When you say, "I've got no money," you simply say what you do not mean. Omit the "got," and your meaning is rightly conveyed. "I've got a cold" is not bad English, if you mean to convey the idea that you have procured or contracted a cold somewhere; but if you merely wish to say, as you probably do, that you are now suffering under a cold, "I have a cold" is the proper expression. "She has got a fair complexion." Here "got" is an interloper; for you do not mean to say she has procured a fair complexion; but simply, that she has one.

Important to Colored Ministers.

For the benefit of the colored ministers of Kentucky, Ohio, Indiana, Illinois, Missouri and Tennessee, we propose, if they desire it, to arrange for a course of free lectures on the Doctrines, Ordinances and Discipline of the Holy Scriptures, to be given in Louisville, Ky., and to last one month. The lectures will be delivered by competent brethren, with whom we will immediately confer, so soon as we know that any considerable number of the colored brethren will avail themselves of the offer. It is especially for the pastors of churches, who have never had the benefit of theological [instr]uction, and who have not now access [to ex]pensive books. Intelligent licentiates [will] also be admitted. We will make as [favo]rable arrangements for board and ... as possible, and this need be the [only] expense. As all our colored brethren do not read the denominational papers, will our white brethren please make known this proposition to them, and [inform] us whether they will come?

A. T. Spaulding,
S. F. Thompson,
R. M. Dudley.

[Br]o. Graves:—The following verses [were] written long ago, when the writer [was] but a school girl. Thinking perhaps [they] might find an echo in some other [heart], I send them to you. Should they [be d]eemed worthy a place in The Bap[tist], so eminently distinguished for its ... of poetry, please insert them.

SAVIOR, MINE.

BEETRA.

[Sa]vior, my sinful, roving heart
[W]ould all its weary wand'rings cease;
[Wo]uld henceforth find in Thee alone
[I]ts long-sought happiness and peace.

[In] earth-born joys, too long, alas!
[U]nfading bliss I sought to find;
[Str]ange! things so frail and perishing
[I]mmortal hopes could ever bind.

[The] earth not always seemed to me
[A] scene of ever-fading flowers—
[I m]arked not once that foul decay
[Wo]rked to destroy its rose-clad bowers.

[Whe]n friendship's tones of kindness, sweet
...s softest strain of melody,
[Ma]de me forget my better Friend,
[U]nchanging in His constancy.

[And] when affection's gentle voice
[In] softest accents met my ear,
[My] raptured soul in ecstacy
[F]elt it would dwell forever here.

[Ear]th seemed so bright and beautiful,
[Th]e future such a dream of bliss,
[Tha]t I forgot that world above,
[A]nd centered all my hopes on this.

[But] Thou in mercy, gracious Lord,
[Am]idst many a vision fair dispel—
[And] many an idol hope destroy,
[L]est I should love this world too well.

...oft in time sped swiftly by,
[L]ife's dearest hopes had with it fled;
[An]d hearts that loved me to the end
[W]ere numbered with the silent dead.

[The] eyes that beamed with kindness once
[W]ere sometimes coldly turned away,
[Th]e friendship, oft, alas, I found
[Th]e shadow of a summer's day.

[I tur]ned me then to Nature's book,
[Fo]r joys I there so oft had found;
[Bu]t the magic spell was broke
[Th]at once my raptured soul had bound.

[Th]e earth was still most beautiful,
[Bu]t on her face I marked decay;
Whatever object met my eye
Seemed born to die, or pass away.

Yet still like bird with wounded wing,
When tempests lower, toils to her nest,
My spirit sought some object here
On which its fondest hopes might rest.

But when the idols of our hearts
Have faded, one by one away,
Their tendrils fear again to twine
Round objects frail and false as they.

Despairing then of earthly bliss,
My sad, desponding heart did find
Earth's joys can never satisfy
The cravings of immortal mind.

This plunged my soul in utter night,
On which no star of promise rose—
Life seemed a long, a troubled dream,
A dream which no awaking knows.

But through the dark and cheerless gloom
That settled o'er my lonely way,
The Sun of Righteousness arose,
More glorious than the orb of day.

With wonder-beaming eyes I gazed,
And by its light a cross espied:
A cross embalmed in blood divine,
On which the Son of God had died.

My soul with new emotions filled,
Forgot its former notes of woe;
All, all forgot—but one desire—
My Savior's pardoning love to know.

And He—oh, for a seraph's lyre
To sound the praise of love divine—
Received and purified that heart
First offered at an earthly shrine.

Then to complete His work of grace,
He gave this word of promise sure:
Though heaven and earth should pass away,
His love should to the end endure.

Dear Lord, and may this doubting heart
Claim these rich promises of Thine?
And may its feeble tendrils now
Safely round thy cross entwine?

And wilt thou guide my future way,
Dispel my every doubt and fear?
In every dark, desponding hour,
Wilt Thou, my Comforter, be near?

Yes, Savior mine, I feel Thou wilt,
Vile and unworthy though I be;
Such are Thy promises to those
Who trust Thy all-sufficiency.

Then, Savior, since Thou hast begun
This wondrous work of love divine,
O, mold me by Thy perfect will,
And make me wholly wholly Thine.

Pontotoc, Miss.

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Yearly and half yearly advertisers, quarterly in advance.

The Sabbath-school.

Bro. Graves:—Permit me to say that I have met a cordial greeting in my official capacity among the pastors and brethren generally with whom I have been permitted to mingle since I left my office in Memphis. There are many friends of our cause in Alabama and Georgia, who, I trust, will not content themselves by saying, "be ye fed, and be ye clothed," while they withhold the *means* necessary to procure food and clothing. They will, I am quite sure, put their hands into their pockets to aid us in drawing the children to Jesus. I am inaugurating a plan for raising contributions by the children, which takes well, and promises very happy results. It is the envelope plan. After explaining to the children fully the object of the contribution, we put an envelope into the hands of each Sunday-school child that is willing to work for us, and request them to take it with them, and see what can be collected for the cause during the ensuing week, and then return the envelope inclosing the money the following Sabbath to the superintendent. He will open the envelopes and give each child credit for what he has done, and send that list with the money to us at our office in Memphis, or send the envelopes to us just as they are handed in, and we will open them and give the proper credits. And then as an encouragement to the children we offer a *prize* to each child that shall collect twenty cents and over for our Board. Of course the value of the prizes will vary in proportion to the amount which each child shall raise for us. To those who raise ten or twenty dollars, valuable books will be given. To those who raise less, we shall give less valuable *prizes*. But still each child will get something, if it be only an illustrated card of merit for what he has done. The children will work for us if the Superintendents will bring this matter properly before them. Let me beg all Superintendents to set their children to work for us one week on the envelope and prize plan, and see what will be the result.

Yours fraternally,
Thos. C. Teasdale, Cor. Sec.

Collections for the Sunday-School Board.

Brethren of West Tennessee:—At your General Association in October last, a resolution was passed recommending all the churches within its bounds to make a contribution to each of the Boards of the Southern Baptist Convention, and to the cause of ministerial education once during the year. The first quarter was designated as the time for taking your collections for the Sunday-school Board at Memphis. I beg the pastors and brethren generally not to forget us. We are anxious to enter upon a system of Sunday-school colportage at once in the destitute portions of our field; and we must have money for this purpose before we can enter upon the work. Please take up your contributions *at once*, and forward them to S. C. Rogers, 361 Main street, Memphis.

Thos. C. Teasdale,
Cor. Sec'y S. S. B., S. B. C.

Secret of Successful Teaching.—An old divine has said that "he who would set others in a flame, must himself be burning." This is the real and true foundation of all successful teaching. When we read the few sermons left by the great evangelist, Whitefield, so meager are they in thought, and there is so little brilliancy in language, that we can scarcely comprehend how they not only moved the masses, but even the critical Lord Chesterfield. But his soul being on fire with love to Jesus, a flame of love to Christ was kindled in his hearers. So must Sunday-school teachers be; for it is earnestness, not mere knowledge or mental power, that is needed to make teaching and success synonyma. In other words:

Thou must thyself be true,
If thou the truth would teach;
Thy soul must overflow if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed!

The longer I live the more highly do I esteem the Christian Sabbath, and the more grateful do I feel to those who impress its importance on the community.—*Daniel Webster.*

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BAPTIST COROLLARIES.

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

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

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

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

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

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

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

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

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

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

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them *the church;* hence all Pedobaptist denominations are only religious societies.

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

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

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

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

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

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

BAPTIST POLICY.

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

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

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

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

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

6. The commission to evangelise the nations having been given to the church through the apostles, *she cannot delegate her authority or her responsibility to a body as a board outside of her*. The churches should select, send for and sustain missionaries of the cross.

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

Correspondence.

THE CAROLINAS.

SINCERITY IN ERROR.

One of the most popular bulwarks of the Pedobaptist position is found in the erroneous and oft-repeated maxim which teaches that *sincerity* is a test of doctrine. "No matter what a man believes, provided he is sincere," say the advocates of a broad and undiscriminating charity; just as though the prejudices, early education, feelings or personal convenience of professing Christians could really modify the revealed commands of the great Head of the church.

This popular fallacy can be traced back for many ages, and through some very questionable channels. Pope, in his "Essay on Man," that compound of weak philosophy and sparkling expression, quite earnestly advocates the doctrine that a man's religious belief is a matter of the utmost inconsequence, provided he *lives* correctly.

"He can't be wrong whose life is in the right," was probably the result of Bolingbroke's infidel insinuations, under whose baleful influence this fancy-work in words—the "Essay on Man"—was composed. Those who now advocate this maxim must not blame us when they find themselves in the bad company of infidels.

But our main design in this article is to present a sketch of the life of one of the most earnest and distinguished advocates of error that has appeared in modern time, and thus to warn our readers against the awful danger of honest error.

If a pure-minded, pious, earnest and learned preacher of the errors of Popery ever lived, it was Fenelon, the Archbishop of Cambray and author of Telemaque. So kind, gentle, lovely and charitable was this accomplished man—so fraternal in his intercourse with Protestants, that he was seriously suspected of being a secret traitor in the Catholic camp. Never was suspicion more utterly at fault.

Though he refused the military force which Louis XIV. offered to furnish him for subduing the Huguenots to the Catholic faith, and insisted upon going forth armed with persuasion alone; though he treated Protestant ministers with respect and brotherly kindness, still, in his work, "Sur le Ministore des Pasteurs," he boldly denies the pastoral authority and the divine commission of *all* Protestant ministers, and contends, with all his great ability, for the most terrible of the errors of Popery.

He probably did more than any man of his day in bringing over Protestants to the Catholic faith. Having been put in charge of a society for training Protestant girls in the Catholic religion, he brought *every one* of his pupils over to Popery.

(Make a note of this fact, all yo parents who are thinking of sending your daughters to Roman Catholic schools.)

He was an earnest advocate of the infallibility of the Pope. He wrote his "Explications des Maximes des Saints," as a defense of some of the doctrines of Mad. Guyon, when that celebrated woman was so fiercely attacked by the great orator Bossuet. In this book he advances doctrines in which he most sincerely believed, and which had been contended for by all the great lights of the Christian church for ages. Bossuet did not keep his temper in the controversy that ensued, but became embittered and fiery. The controversy came before the king, who sided with Bossuet. At last the Pope was compelled to interfere, and fearing to oppose the king, he condemned as *erroneous* (not heretical), thirty-five propositions in Fenelon's book.

Fenelon still said that he could not see the error; but that as the Pope said he was wrong, *it must be so*. He issued a proclamation accordingly, condemning his own book, ordered all the copies to be brought into his yard, and then, with his own hand, applied a torch to the pile, and reduced the whole to ashes!

Few men in France, or elsewhere, ever had a better acquaintance with the Bible than had this distinguished bishop. He was also thoroughly conversant with the doctrines of the Reformation.

"His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world, 'This was a man.'"

We are not sure that a more *conscientious* man ever lived.*

Now, most Protestants will agree that Popery is a hideous blot upon the surface of Christiamty. Many will believe that the Roman Catholic church is the Antichrist alluded to in the New Testament. Some will say it is "the man of sin" that was to be revealed. If such a system as this can boast of earnest, honest, able, pious and well-informed men as its adherents and advocates, should we not be very careful and discriminating in making up our opinion? While it is true that faults in the life breed errors in the brain, it is also true that *as a man thinketh so is he*. We hope the time is coming when this second-hand faith, made up without reflection, and defended on the ground of its *sincerity*, will give way to a more discriminating acquaintance with the actually revealed truths and doctrines of the word of God. The vast mass of man-made religion now prevalent in the world, is one of the saddest subjects that can present itself to the reflection of a lover of a pure church.

J. C. HIDEN.

[*Saul of Tarsus was an instance of sincerity in error, without a parallel. While he was murdering men and women, and making havoc of the church of Christ in his sinful opposition to Jesus of Nazareth, he *verily* thought he was doing God a service. Had he died in this error he would have been undoubtedly lost. Sincerity in error will save no one.—ED.]

Iii-23-1y-iv-22

JOSEPH SPE[illegible]
Manufacturer of
CANDIES,
And all kinds of Plain and Fancy CONFEC[illegible]
also, Ornamental and Plain Cakes, small[illegible]
sorts and sizes.
MADISON STREET,
Between Main and Second, MEMPH[illegible]
23-34

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A. LOEHMEYER & BR[illegible]
Gun and Locksm[illegible]
BELL HANGERS,
Railing and Safe Makers, and Practica[illegible]
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on hand. Every variety of Marble and Ston[illegible]
to order promptly and at lowest prices.
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SHOW CASES FOR SALE.
No. 317 Main Stree[illegible]
Just below the Peabody Hotel, MEMPH[illegible]
I have on hand a handsome quantity of Steel
iii-21-1y-iv-22

CONSUMPTION, BRONCHITIS,
And all Diseases of the
LUNGS AND THRO[illegible]
THEIR TREATMENT AND
To the Readers of The Baptist:
Previous to, and indeed within the past t[illegible]
it was held by physicians, and community a[illegible]
tubercular disease of the Lungs could not be[illegible]
even now, with a large majority of practit[illegible]
diseases are still unmanageable, and nothin[illegible]
torants, inhalations, or simple palliative a[illegible]
and the victims to such empiricism, gradual[illegible]
untimely grave. And yet hundreds and t[illegible]
severe cases are now annually cured by those[illegible]
stand the proper remedies, and the necessar[illegible]
and management of such cases.
For the last fifteen or twenty years I have[illegible]
attention to the treatment of all the variou[illegible]
chronic diseases. In this specialty were in[illegible]
matism, Neuralgia, Nervous Affections, Pa[illegible]
lepsy, diseases of the Liver, Spleen, Kidneys
Dyspepsia, and all diseases incident to
poisonous contamination of the blood. All
forms of Female disease. But prominen
these have been diseases of the Lungs and T
result of my efforts is now generally know
Southern city and community. Thousands a
ing good health, who, without this timely
ing since have been in their graves. O
as well as myself, feel well assured. Disease
is always progressive unless arrested, and s

CHURCH AUTION.

We are indebted to Bro. E. P. Boroughs of Anderson, S. C., for the following resolution passed at the third Union District meeting, composed of nine churches:

"WHEREAS, There has lately arisen a difference of sentiment between Elders Jeter, of the *Religious Herald*, and J. R. Graves, of THE BAPTIST; and

"Whereas, We conceive said difference of views to be vital to the Baptist denomination; therefore,

"*Resolved*, That we do repudiate all Campbellite and Pedobaptist immersions as unscriptural and invalid."

If every church in the land would take decided action upon the question, it would at least aid in checking the deception passed upon the unthinking multitude that are taught to believe that immersion by any denomination is sufficient.

GEORGIA.

WHY BAPTISTS CLING TO THEIR "OLD LANDMARKS."

W. M. DAVIS.

We have seen an "end of all perfection,"—or rather, of all imperfection—among the sects of all ages. Scarcely anything now claiming the name of "church" fails to trace its history to a time when its doctrines and ordinances were almost scriptural. Let Protestant sects look at their "mother, Babylon," and see the truth of this statement. Incipient Popery was but a trifling, an apparently unimportant departure from the gospel pattern. One innovation followed another, till the Popery of Luther's day was seen in all its horrible deformity. Look at the church of Henry VIII. See how it drifts back toward Rome. This is but the result, the natural result, of taking for a model anything else than the church of the New Testament. When men undertake to follow a human pattern in things of religion, they cease to follow the same one, and make additional ones, or else change the old. This arises from several causes. 1. Times and circumstances change. 2. Pride spiritual, or pride natural will suggest changes. 3. The disciples of a human scheme of religion are often superior, intellectually, to the authors of the scheme. When this is the case changes are almost certain to be introduced.

A simple illustration will serve to show how religious innovations are brought in, and at the same time to show how they are to be kept out. A journeyman mechanic is provided with an exact pattern to work by. He is to make each piece by the pattern. Now suppose he makes one piece by the rule, and then makes the next one by his first imitation. Then he throws aside the old pattern altogether, and forms each new piece, as nearly as his eye can distinguish, by the next preceding it. How long will it take him to lose the right form altogether? The twentieth piece he makes in this way will scarcely in any respect be like the form given by the master workman. This illustrates the working of church makers.

This has been the plan of proceeding with all the religious sects of the world, save one. How has that *one* been an exception to the general rule?

Simply by imitating the honest, faithful workman, who makes every new piece precisely like the original pattern—so nearly as in his power. This has been the plan with Baptists in all ages. The church established by inspired men has been our model. Like it we have tried to make every one through all the ages. From ignorance we have sometimes made an imperfect imitation, but we have warned all against following our example. We direct all to the inspired pattern, after which we attempted to build.

Following this course, by the grace of God, we expect to avoid building on the shifting sands. We expect our churches never to grow corrupt, as others have done. Thus far those who have kept nearest to "the pattern shown us in the mount," have prospered in the earth. Our light has been hidden by the cloud of persecution, but it has shone again. Our blood has been shed, but it has watered the earth. Alone against Popery, our old enemy, we stand in line to-day, ready to conquer or ready to die.

QUESTIONS FOR ANTI-IMMERSIONISTS.

W. M. D.

Why are your proofs for sprinkling drawn from your Doctors of Divinity instead of the Bible? If your views are taught plainly in the Bible, would it not save time to point to them there? Would not this course be more convincing to those who hold views differing from yours?

Why do your modes of "baptism" need so much argument to establish them?

Does not much argument show a bad cause? Are not able advocates especially in demand when a weak cause is to be defended?

Do not all Protestant sects admit immersion to be valid baptism?

If, of late, some men have taken the ground that immersion is no baptism, have they not been driven to this extremity by the force of Baptist argument and by their repugnance to the *burial with Christ?*

How is it that sprinkled subjects often become dissatisfied with their "baptism," and ask for immersion? Why are all satisfied with the act of immersion, though they may ask for its repetition because of some circumstance connected with its administration? Why is it that many, on being immersed rejoice, as did the eunuch, while no one, so far as heard from, ever rejoices on being sprinkled? Is not this the case because the immersed has "the answer of a good conscience" from having done the will of God, while the other has not?

Many have admitted the validity of immersion, and yet have not submitted to it, on the ground that its observance was not a matter of importance.

Now, when these substitute for the ordinance of Christ something else, do they *take from* the law of Christ, do they *add to* the law of Christ, or do they *legislate* for Christ?

Is it not infidelity to set aside a divine law?

Is it not plain that Christ ordained a specific form of baptism, since it is called "One Baptism?" And, if so, is it not important to obey him in exact accord with his command? Besides this, is it not as well—is it not better—to set aside a law of Jesus Christ than to alter it, than to substitute a human law, and call it God's law?

If, in your estimation, immersion were as little humbling, as convenient, as *decent*, as sprinkling, would you not prefer it?

Had you thought that, in contending for sprinkling as baptism, you were sustaining the cause of Popery?

If one owed you a debt, and had three kinds of money to pay you with, one of which was good everywhere, while many would not take the other kinds at all, which kind would you take? Is not this an illustration of the kind of baptism that all ought to accept—the kind that all confess to be valid?

Suppose it were revealed to you from heaven that you could not be saved unless you received such a baptism as did the Redeemer, and such as the apostles administered, would you risk sprinkling or pouring? If not, would you demand another mode from the fear of wrath, or from love to Jesus?

What should be our highest inducement in religious observances, love to Christ, or fear of wrath?

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. The martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn'd thy way,
Early may fly the Babylonian woe.

MISSISSIPPI.

BRO. FREEMAN:—I have just finished reading "A Full Report of the Proceedings of the First National Baptist Sunday-school Convention of the United States, held in St. Louis, Nov. 23 and 4, 1869." In this Sunday-school Convention there were over seven hundred delegates, representing twenty-eight States. The full report is published in a pamphlet of ninety-two pages, by the "American Baptist Publication Society, 530 Arch street, Philadelphia," and can be had by any one, minister or layman, male or female, who will send twenty-five cents to the above address, or to B. Griffith, Secretary, 530 Arch street, Philadelphia, Pa. All the sermons but one, the addresses, speeches and debates, made and had, in this three days' meeting, are published in this pamphlet. It contains more information, and more deeply interesting matter on the subject of Sunday-schools and Bible classes, the duties, qualifications and needs of teachers and superintendents, etc., than any pamphlet or book I ever read. I want all of the 75,000 Baptists of Mississippi to read it. Four copies will be sent to any one for one dollar—twenty-five copies for five dollars.

Brethren, with a little exertion you can put a copy into every Baptist family in the State. It was "a Baptist S. S. Convention," and the first "national" ever held in the United States.

E. C. EAGER.

P. S.—The sermon not published in this pamphlet was preached by Rev. Geo. D. Boardman, of Philadelphia, and was on the subject of the early conversion of the young. It is published by the Am. Bap. Pub. Society, and can be had for ten cents, or ten copies for one dollar. All parents should read it.

E. C. E.

Resolved, That the Executive Board of the Yazoo Association of Mississippi express their unfeigned regret at the removal to Texas of our beloved brother, Eld. W. H. Dodson, our former faithful missionary, and that we commend him most cordially to the brethren with whom his lot may be cast, as a minister of the gospel.

On motion it was ordered that a copy of the above resolution be furnished Bro. Dodson, and also that a copy be sent to THE BAPTIST for publication.

Baptist Herald please copy.

J. A. LINDER, Mod. pro tem.
W. H. M. DURHAM, Clerk pro tem.

The district meeting of the Yazoo Association of Mississippi will meet with the church at Bowling Green, Holmes county, Miss., on Friday, and the Executive Board of said Association on Saturday before the fifth Sabbath in May, 1870.

Bro. Graves is cordially invited to attend. W. H. M. DURHAM, Clerk.

LOUISIANA.

CHRISTMAS TREE, PRESENTS, ETC.

G. W. HARTSFIELD.

BRO. GRAVES:—Bro. Mayfield's account of his "Birthday Party" is cheering. Isn't it really refreshing to know that some pastors are thus cared for? Bro. M. wishes to hear from other pastors.

As to birthday presents, they are rather scarce over this way, but our people remember the preacher on some other occasions.

Twelve months ago my people, in Marsfield, gave me something good in the way of a present on a Christmas tree for our Sabbath-school.

On Christmas Eve just passed, the Baptist Sabbath-school in Keachi, La., had a Christmas Tree presentation and invited me to talk to the children. I complied with the request and received a valuable gift from the beautiful tree; my family also, especially our little daughter NORA, our only living child, received beautiful and substantial gifts. This Sabbath-school celebration, under the management of those concerned, especially Sister Beazly, late of Mississippi, now music teacher in Keachi Baptist Female College, was a splendid affair. Everything was so handsomely arranged that it was not necessary to have much talk. Bro. J. H. Tucker, a sound Baptist, is the efficient Superintendent. So you see, that while I may not be up with Bro. Mayfield, I can give you evidences that the two churches (Mansfield and Keachi) for which I am preaching don't forget their preacher.

Thus much briefly for the Christmas Tree and Presents. Now for the etc.

I have just received a circular stating that the American Baptist Home Mission Society propose to reopen in the city of New Orleans a training school for colored preachers, etc. Rev. William Rollinson has been appointed Principal.

What do you think of the movement?

I have been preaching to the colored people here for four years, preaching in afternoon of Sabbaths.

For want of training not a colored preacher near this place is capable of properly instructing his race!

In the New Orleans *Christian Advocate* of Dec. 18, in the Proceedings of the Mississippi Conference, fourth day, the Bishop says in speaking of colored people, "But for the missions of the church South among them the South would have been an Hayti or St. Domingo during the war."

Does he mean that Methodists are doing more for the negro than Baptists are doing? Negroes here are inclined to the apostolic manner of baptism.

Mansfield, La., Jan. 7, 1870.

TENNESSEE.

MINISTERIAL SUPPORT.

If a tree is cut down and thrown upon one man he is killed. If it is cut into two hundred or three hundred pieces for every person to carry, no person is hurt. The motto ought to be "live and let live," not "live and let die." In 1 Cor. vi. 10, covetousness is classed with the worst sins of earth, and excludes people from heaven. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel,"—1 Cor. ix. 14. Some would read it thus: "Even so hath the Lord ordained that they which preach the gospel should *perish* of the gospel."

MEETING HOUSES.

The children of this world are wiser in their generation than the children of light. They excel them in planning. Gov. Morehead of North Carolina had work done on the North Carolina railroad by the subscribers. They took stock and paid it in work amounting to $500,000, without paying one cent of money. When we build meeting houses let people subscribe plank, timber, shingles, nails, work, corn, meat and flour, while some pay money. E. DODSON.

BRO. GRAVES:—The following resolution was offered by Bre. W. A. Dyson at our last meeting, on Saturday before the third Sunday in December, 1869:

Resolved, That the Baptist church at Troy do not regard Pedobaptist and Campbellite baptisms as valid and legal, and therefore will not receive members into this church on their baptism; and, it is further

Resolved, That this resolution be forwarded for publication in THE BAPTIST.

P. H. MARBERRY, Clerk.

Troy, Tenn., Dec. 22, 1869.

C. S. Reeves Nailed to the Counter.

[Will Mr. Franklin, of the *A. C. Review*, please publish the following expose of Mr. C. S. Reeves, or will he prefer to allow his misstatements to go uncorrected?—ED.]

BRO. GRAVES:—In the Baptist, No. 35, I find an article under the title "Name the Church," calling on C. S. Reeves to name it. The cause of his not doing so is plain to me—he misrepresented the facts. My father, Robert Adkins, is the pastor of the church, the name of which is Union. On leaving the church on Saturday, being in very bad health, he asked Mr. R. to preach on Sunday, as there would be a disappointed congregation, being unable to attend himself. After preaching this was his proposition to the congregation, not to the church for there were but eight or ten of them there: "All that are in favor of a union of Christians on the Baptist platform, give me their hands;" which any Baptist would do. The night following the Campbellites communed in the Baptist church, and invited all to participate. Only two Baptists partook with them, being prompted to do so by family relations. I would further say in behalf of the pastor, that he has long been a patron of the old *Tennessee Baptist*, which I read during my boyhood. He is a strict Landmarker, but he invited the said R., through courtesy, toward some of his good neighbors, who were very efficient in helping them to build their house of worship.

Now, under the circumstances, you would not expect C. S. Reeves to name the church.

Yours in the faith, J. T. ADKINS.

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Constitution of the Baptist Church, as Distinguished from that of all other Churches.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—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. The Popery began. Church-officers by degrees assumed new powers; new rites were introduced; new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10–20; 1 Cor. v: 1–; 2 Thess. ii: 3, 4; 2 Tim. ii; 17, 18; Rev. xiii: 1–17.

The question, therefore, is of the great 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 follow:—

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul "essayed to join himself to the disciples" at Jerusalem, they declined to receive him, because 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, at Jerusalem."—Acts ix: 26–28. All the members, also, of the first church, are addressed as saints.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

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

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

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

But in doing so they differ from all other churches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communionists, whether Baptists, 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 no *dispensing* 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); their service must be that of love, faith and obedience.—1 Cor. xiii: 1; Rom xiv: 23; Rom. xvi: 26. They must "*yield themselves* unto God, as those who are alive from the dead."—Rom. vi: 13. In every part of their service, they must have "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 *unconscious* infants by baptism; and to membership by birth.

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

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be *given with ready will,* and that *every church member* who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let *every one of you* lay by him in store, as God hath prospered him."—1 Cor. xvi: 1. 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a *willing mind,* it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1–15. 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 errorists.* "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," etc.—2 Cor. vi: 6, 14–18.

It is clear that every system which extends the sign of Christianity and of initiation into the church, to those who are not new-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 lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5

...Christian morality. Of ... work it must be the advocate and ... having its eye always on the ultimate ... the Redeemer's kingdom, and seek... the regeneration of individual man, ... application of the laws of Christ to ... tment, condition and interest of ...

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...NG TO THINK OF.—The Pope ... ts, with the aid of European gold ... on, are determined to make Amer... a Roman Catholic country, as much ... Portugal, or Mexico. For this ... contributes $800,000 a year, and ... countries, according to their ... this object one-half of the earn... Roman Catholics in this country are ... given. Even servant girls contrib... $50 a year; and men who carry the ... frequently give $100 a year; while ... carpenters, and other mechanics, ... much as $200 a year. Priests, ... leave their thousands to the ... same purpose—to close the Bible ... the gospel in America.

... will Baptists give to establish ... in the Great Southwest, and ... to antagonize that power?

THE DEBATE.

...ed our letter to Mr. Fanning, ... him and our readers to publish ... which we will respond next week. ... the *letter* and the point, as it ... Mr. Fanning's pen—preserving the ... that obtains in Franklin College, ... led by its President.

... the first resolved that we ... provocation indulge in person... Mr. Fanning with the utmost ... distinguished gentleman; but ... nendoes personal and intended ... ourself in the present commu... fear that we shall be tempted ... shall be able to bear. But there ... satisfaction: all gentlemen know ... a man of the coarsest nature ... ing would wantonly insult a ... whom he consents to discuss ... vital principles of the Christian ...

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Your 4th Affirmative, "That repentance and faith is the order of these requirements" is un... to me, unintelligible, and ... not occupy time with it. Your ... "That the personal presence ... the Holy Spirit, are necessary ... the new birth of the sinner" ... ment of the mystical influence ... you could give, I presume, but ... than Mr. Ford's proposi... neither. I only claim the ... own affirmative on the subject ... work. Your 6th Affirmative, ... res teach that, the immersion ... ater, by a scripturally quali... in the name of the Trinity, ... a Christian church, are the ... isites to the Lord's supper," ... iptural words, may contain ... ical nature, to which I would ... Paul exhorted baptized be... themselves and so partake; ... ccurred to me that, one out of ... putting on Christ" in bap... to approach, the Lord's table. ... supposed by you to be par... before baptism, and baptism ... to initiate the saved into Bap... n see no intimate connection ... aptism and the right to the ... The subject, however, of ... approach the table of ... necessarily require attention ... mission of sins. When the ... tists understand each other a ... differences may not bear as ... e to the supper, as has been ... ither *invite* to the Lord's table, ... of our own construction. We ... e obeyed from the heart, the ... rescribed in the New testa... erning the Lord's body. But ... m, 1st "That all the churches ... atized, from the faith once ... nts, and from the order of ... Campbell and his coadju... e proclamation of the prin... t reformation, as it was then ... ld not do, without discredit... or in the cause of my Master. ... and coadjutors, believed, ... "Falling away" that the ... of perdition, opposed and ... ve God, and sat in the tem... g the reverence only due to ... n leaders have done, and ... a sore conflict for ages, be... uman origin and the church ... doubted that the church ... laid by God in Zion, has ... s of the past eighteen hun... finally triumph over all the ... e have taught that, all de... parties and factions in ... oman, Greek, Protestant ... litish, if there is such ... apostacy; that they con... f Revelation, and that, in ... triumph of the Christian ... ll be over thrown. We ... r admitted, that any or... with A. Campbell and ... r has been to call men ... denominationalism—sects ... piritual organization, of ... s. We claim membership ... desire to see no more ... one; and our constant ... sects and parties may ... ire not the friendship of ... ions, but would humbly ... onist, to believe through ... order to become one with ... orld may be convinced ... to reign. You wish me ... hat the baptism of Bap... iptural and null. ... the validity of baptism, ... n the faith, and change ... than upon the assumed ... administrator, we are ... that all baptisms per... ct understanding of the ...

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is at all—nothing but the non-essentials? Why that is no sacrifice at all! The non-essentials *ought* to be given up! Well, let us all abandon them, and see if that is not all that is needed.

The good will surely consent to the giving up of all that is non-essential to secure such a rich blessing. By what rule shall we determine what is, and what is not essential. Every government has standard weights and measures by which commerce is carried on. The government has also fixed the standard of currency, United States money, eagle, dollar, dime, mill, decimally arranged. Then the English money—pounds, shillings, pence and farthings. You perceive that the weights, measures and currency are fixed by law, and no citizen has a right to alter the sealed standards of his country. Fortunately, we have the sealed standards of all things pertaining to religion. The Bible is the book containing all the essentials. God in his providence has only preserved the essentials. In the providence of God the non-essentials were intentionally kept out of the Bible, foreseeing that non-essentials would divide the Christian world. Take infant baptism: if it is essential you can find the chapter and verse where it is recorded. If it is non-essential, you cannot find the precept nor example in the Bible. Let the Bible be the rock on which we stand and agree to unite with all Christians. Charity rejoiceth in the truth. The Bible is the truth. Charity believeth all things (in the Bible). Charity hopeth all things the Bible promises. Let no pious man henceforth ask for union, only according to the standard the King in Zion has fixed.

... We need help here. This note ... written from behind the desk of my business house, where I labor daily for my bread. If my hands were untied I could do a vast deal of missionary work, besides attending to my charge in this city. There is not a church in the State able to sustain its pastor. Would it not be well for our Board to help sustain a few pastors in our larger cities in this State? Other denominations are doing it. Is the sum of two hundred dollars, given to Little Rock, all that can be devoted to our State? There are at least a dozen cities, with a population ranging from three to six thousand, without any Baptist pastor or preaching. Who will come and fill these places, and work for a living while they work for Christ?

Will the brethren of the towns and cities please inform me of their wants? Give me the number of your members, the amount you could give to support a pastor, and what sort of a man would suit you. Give me all the facts, and I can send many of you the man you need. Will you not do it? I have letters from many valuable ministers, who would come to our State if they could know where they are needed. They do not care for the salary; they want work. Write me, and do not expect an answer until you see the man for whom you send. In the meantime, brethren, let us organize churches. Remember the pledge. Who will report the next church?

Helena, Arkansas.

THOUGHTS FOR THOSE WHO THINK.

MOSES GREEN.

How much ought I to sacrifice in order to secure union with all Christians—true Christian union, such as Jesus prayed for? See John xvii. I will abandon all the non-essentials in religion in order to secure true union among all Christians. I am in earnest. I want all the preaching talent and all the writing ability, as also all the leaven of true godliness so united that there may not be any loss of power. But that every man, woman and child who belongs to Christ may so work for the great cause, as that the resultant force may be equal to the sum of their individual efforts, I ask every lover of peace if Christians should not all work in concert. Now, preachers of every name and creed, listen to the terms of union and communion. The object is a noble one. The cause is a good one. The end reached by *this union* is worthy the head and heart of all good men. I hope the day will soon come when one class of preachers will not be wasting their pulpit thunder in demolishing the ecclesiastical peculiarities of another class. Let all the big guns of theological warriors be turned against the common foe. Infidelity, in its hundred forms, would have to give up the contest. Temperance, godliness, brotherly kindness and charity would unite with truth and honesty. Then vice, ignorance and superstition would hide their deformed faces.

How much am I willing to sacrifice to secure such blessings? All, *all* the non-essentials in use among Christians. Well,

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ASSOCIATIONAL STATISTICS.

Arkansas Associations.

Will the clerks or brethren in Arkansas fill up the blanks of their Association in this table for 1869, and let us have the perfect statistics of the denomination in Arkansas for one year?

NAME OF ASSOCIATION.	Baptized.	Rec'd by lett'r	Dismissed	Total.
Baptist				
Bartholomew	91	87	102	838
Bethel	42	38	7	816
Bentonville	195	159	180	1778
Cadron				
Caseine				
Columbia	143	101	230	1313
Dardanelle				
Fayetteville				
Independence	78	73	43	1023
Judson				
Liberty				
Little Red River	118	49	31	855
Mount Vernon				
Mount Zion	34	32	36	643
Ouachita				
Pine Bluff				
Red River	173	137	142	1253
Rocky Bayou	115	88	67	1191
Saline				
Spring River	73	37	24	490
Statistics for 1869				

Arkansas clerks will not respond, and the brethren wait for the clerks to send—and so we fail.

Tennessee Associations.

Will the clerks or brethren in Tennessee fill up the blanks of their Association in this table for 1869, and let us have the perfect statistics of the denomination in Tennessee for one year?

NAME OF ASSOCIATION.	Baptized.	Rec'd by Letter	Dismissed.	Total.
Beulah	62	30	41	993
Big Hatchie	249	154	94	4390
Central	268	109	34	8315
Clinton				
Concord	126	68	58	2136
Duck River				
East Tennessee				
Enon				
Hiwassee				
Holston				
Indian Creek				
Johnson				
Judson				
Mount Zion				
Mulberry Gap				
Nolachucky				
Northern				
Salem	163	46	56	2838
S. W. District				
Sweet Water	69	58	101	2235
Tennessee				
Union				
Unity	153	86	72	2168
Western District				
Statistics for 1869				

Have not our brethren in Tennessee any desire to see the statistics of their State complete for 1869? The Government will take the census of the United States this year, and let us gather the perfect statistics of the South.

If Alabama clerks will forward their minutes we will aid them.

Mississippi Associations.

We have made this good beginning, and now will not the clerk or some brother in each of the remaining Associations in Mississippi forward us at once the minutes of his Association not reported? Will Bro. Eager help us?

NAME OF ASSOCIATION.	Baptized.	Rec'd by lett'r	Dismissed.	Total.
Judson	136	133	201	2219
Chickasaw	133	131	107	1987
Hobolochitto	60	27	35	591
Yalobusha	335	120	106	2050
Tippah	233	78	86	1742
Tishomingo	244	120	144	2118
Coldwater	301	138	236	2884
Statistics for 1869				

KANSAS.

Bro. J. Smith, of Miami Village, adds the following to a business note (all of which business has been attended to, and papers sent):

"In a discussion with a Mr. Davenport (Campbellite), which commenced on the first Monday in January and closed after sixteen thirty-minute speeches, each, I offered him ten dollars if he could find his system in the Bible in the next six months, i. e. faith, repentance, confession and baptism in order to the remission of sins.

"For the benefit of those ministers to whom you have so generously offered the Englishman's Greek Concordance, let me say, by all means get that book, and if you have to refute the 'in order to' of Campbellites, turn to the preposition *eis*, which word is translated 'for' in Acts ii. 38; and you will find it translated 'into' 460 times in the gospels and Acts of the Apostles. Substitute 'in order to,' and read the following as a few of the passages: Luke viii. 33—'entered *into* the swine.' . . . 'down a steep place *into* the lake.' John xx. 27—'and thrust it *into* my side.' Acts ii. 20—'sun shall be turned *into* darkness, and the moon *into* blood;' and Acts viii. 38 will make a Campbellite shrink from 'in order to'—'both *into* the water.'"

TEXAS.

BRO. GRAVES:—The feeling of this church in regard to Campbellite immersions, was thus expressed in conference, Saturday before the third Sabbath in November, 1869:

Resolved, That we, the Baptist church at Farmington, Grayson county, Texas, do not recognize the immersion of Campbellites as baptism, neither can we receive it as such.

On motion, it was ordered that a copy of this resolution be forwarded to THE BAPTIST for publication.

J. F. JACKSON, Clerk.

Farmington, Texas, Dec. 5, 1869.

"BAPTIST THORNS."—One of our ministers, some months since, exchanged a field of labor where the denomination was largely in the ascendant, for a field almost entirely under the influence of "our brethren of the Westminster Confession." To a friend who asked the reason of this transfer, he said that "he thought it more pleasant, and more profitable too, to dig among Presbyterian rocks than among Baptist thorns."

Ah—these "Baptist thorns," among the lilies! What pastor but has, at times, found his spirit pierced and torn by them? They are men of harsh spirit. They "love to have the pre-eminence." They seem to think that to detect a fault is the highest proof of sagacity, and to "strive against" it the indispensable office of conscientiousness. They remember that the apostle instructs us to "provoke" one another—but forgets that he adds, "to love and good works." They are *other-side* men. They have a passion for minorities—if they cannot be leaders. They are critics. They are agitators. But these are only a few of the varieties included in this numerous species. Happy the "under-shepherd" who knows no such trial of his faith and patience—no such discipline of his charity—no such incubus on his energies—no such unraveling of his work for Christ.

Is there a "Baptist thorn" in your church, reader? Are you quite sure that you may not be one?—*Christian Index.*

"The Baptist" Tract Society.

The terms of membership in this Society are as follows: Any one pledging him or herself to sell or give away $1 worth of Baptist and religious tracts or small books during 1870, will be enrolled as an annual member; $5 worth a life member; $10 worth a life director. Eight hundred pages for every $1 sent. Five thousand members wanted at once. Address J. B. GRAVES.

Our New Volunteers for Third Quarter.

LIFE DIRECTORS.

Milton Bacon, Okolona, Miss, paid $10 00

ANNUAL MEMBERS.

Mrs M A Bird, Hernando, Miss, paid $1 00
Mrs S W Lamb, Monticello, Fla, paid 1 00
R P Paramore, Jonesboro, Ark (in 4 packages), paid 4 00
Eld J W Miller, Wild Haws, Ala, paid 1 00
M S Kennard, Wild Haws, Ala, paid 1 00
W S Goodman, Mt Vernon, Lawrence Co, Mo, paid 1 00
J B Duncan, Woodville, Tenn, paid 1 00
Dr W L Slack, Pontotoc, Miss, paid 2 00
J L Henderson, Pontotoc, Miss, paid 1 00
Loyd Robinson, Cobden, Ill, paid 1 00
W H Carroll, Union Springs, Ala, paid 1 00
G W White, Hickory Grove, Crawford Co, Mo, paid 1 00
G Norsworthy, New Linden, Union Co, Ala paid 2 00
Nancy Ferrell, LaGrange, Ga, paid 1 00
W L Slack, Pontotoc, Miss, paid 1 00
T W Anderson, Clarksville, Tex, paid 1 00
P J Exford (colored) 1 00
W H Lynch, Unionville, Ga, paid 1 00
Eld J T S Park, Greenville, Ala, paid 1 00
L E Duncan, Camden, Ark, paid 1 00
W S Chesnutt, Cantrell's X Roads, Tenn, paid 1 00
W M Davis, Blakely, Ga, paid 2 00
S P Leggett, Vienna, Jackson Parish, La, paid 1 00
Elder J J Jones, Vienna, Jackson Parish, La, paid 1 00
D E Echols, Dry Grave, Miss 50
Elder Moses Green, paid 1 00
James Pendleton Green, paid 1 00

Tracts Not Sent for Second Quarter.

LIFE DIRECTORS.

C H Matoon, Salem, Oregon 10 00
Francis Jesson, Morganfield, Ky, paid 10 00
Elder Isaac N Cooper, Pleasanton, Tex 10 00

LIFE MEMBERS.

J V McCulloch, Hamberg, Ark, paid $1 .... 5 00
Elder J B Canada, Macon, Tenn, paid 5 00
J B Barry, Eureka, Miss, paid 5 00
B Hardison, Clarksville, Texas, paid 4 25
Rev J H B Carden, Columbiana, Ala 5 00
T J Sparkman, Friars Point, Miss, paid 3 00

ANNUAL MEMBERS.

Eld G W Prime, Eldorado, Ark, paid sent & $1 extra 1 00
Wm M Smith, Hillsboro, Union co, Ark, paid 1 00
Mrs Martha Williams, Hillsboro, Union co Ark 1 00
Mrs M K Caretin, " " " 1 00
R Coleman, " " " 1 00
R B Saunders, " " " 1 00
Elias J Green, ... 1 00
J McBride, Valadosla, Ga, paid 1 00
Mrs E Blackman, Homer, Claiborne parish La, paid 1 00
Mrs E Johnson, " " " paid 1 00
Hollis Blackman, " " " paid 1 00
George Garrett, " " " paid 1 00
Mrs M H Mitchell, " " " paid 1 00
Mrs Lan Blackman " " " paid 1 00
James T Fortsor, " " " paid 1 00
Eld W C Moreland, Arizona, Claiborne par, La, pd 2 00
J H Williams, Lisbon, Claiborne parish, La, pd 1 00
Mrs E Wilkerson, Lisbon, " " paid 1 00
E W Nichols, Marietta, Ga 1 00
R E B Baylor, Independence, Tex 50
G W Hill, Newbern, Tenn 1 00
R N Crawford, Saulsbury, Tenn 1 00
H. D. Boyd, Troy, Pike co, Ala, paid 1 00
Eld J W Stein, Germantown, Tenn, paid 1 00
B H Hearn, Center, Tex, paid 1 00
T J Perry, Rome, Ga, paid 1 00
G Y Shoemaker, Moulton, Ala 1 00
J Nichols, Columbia, Tenn, paid 1 00
J M Thomas Iuka, Miss, paid 1 00
W C Grace, Yorkville, Tenn, paid 1 00
J J Sledge, Oakland, Colorado county, Texas, paid 1 00
H C Carter, Marshall, Texas, paid 1 00
H B Wester, Paris (what State?) 1 00
Elder N A Bailey, Albany, Ga (special) 1 00
W W Evans, Union Springs, Ala, paid 1 00
J W Elvany, White Pond, S C 1 00
Elder J A Enoch, Austin, Texas paid 2 00
John Turner, Ash Grove, Mo, paid 1 00
Mrs E Gading, Cherry Creek, Miss, paid 1 00
J J Lackey, Clinton, Miss, paid 1 00
J W Croval, Morgantown, W Va, paid 1 00
Elder B Haywood, Columbia, Tenn, paid 1 00
Elder E Hanks, Columbia, Tenn, paid 1 00
E Lumpkin, Kingston, Ga, paid 1 00
W Cates, Eaton, Gibson county, Tenn, paid 1 00
Mrs J H Nelson, Greenville, Miss, paid 1 00
Mrs Fannie A Stocks, Greenville, Ga, paid 1 00
W T Smith, Wellsburg, Ark, paid 1 00
Mrs J E Chiles, Caneyville, Copiah county, Miss, pd 1 00
Mrs J H Anding, Caneyville, Copiah county, Miss, pd 1 00
S Adams, Dresden, Ohio, paid 1 00
J S Taylor, Chrystal Springs, Miss, paid 1 00
D W Whiteman, Vallejo, Solano county, Cal 1 00
E Dodson, Jackson, Tenn, paid 1 00
Miss J A Dunn, Hopewell, Calhoun county, Miss 1 00
Elder G W Barnes (precious name), Salada, Ball county, Texas, paid 1 00
Elder J Thomas, Iuka, Miss, paid 1 00
J W Morris, Iuka, Miss, paid 50
A non-professor, but friend, to be given to some missionary, paid 2 00
[We sent them to Bro. J. Thomas to give away—1600 pages!]
Wm F Carroll, Union Springs, Ala, paid 1 00
Judge J W Suttle, Centerville, Ala, paid 1 00
Mason Young, Washita county, Ark, paid 1 00
J B Lewis, Summit, Miss, paid 1 00
B S Turnipseed, Holmesville, Miss, paid 1 00
S Adams, Dresden, Ohio, paid 1 00
J E Bell, Fayette Court House, Ala 1 00
G B Murdock, Harrisburg, Poinsett Co, Ark, paid 1 00
D A Caldwell, Lick Creek, Hickman Co, Tenn, pd 1 00
G G Backer, Round Mountain, Blanco Co, Texas 1 00
J M Russell, Rockford, Coosa county, Ala, paid 1 00
W Bartsfield, Thomaston, Ga, paid 1 00
W W Loyd, Greenville, Ala, paid 1 00
R D Casey, Big Pond, Marion county, Ark 1 00
M R Howell, Clopton, Ala, paid 1 00
N A Bailey, Albany, Ga 1 00
Loyd Robinson, Cobden, Ill, paid 1 00
M J D Hendricks, New Prospect, Miss, paid 1 00
J F Moore, Taylor's Depot, Miss, paid 2 00
Rev W M Davis, Blakely, Ga, paid 2 00

Tracts Sent, but Subscriptions Unpaid.

S H Shackleford, Tuscumbia, Ala .... sent 10 00
W Jacob Parker, Choctaw Corner, Ala .... sent 10 00
B F Thomas, Forest City, Ark .... sent 10 00
Eld S J Jenkins, Silver Run, Ala .... sent 10 00
A S Worrall, Lexington, Ky .... sent 10 00
Eld S P Arnold, Camden, Tenn .... sent 10 00
Eld J W Lipsey, Hernando, Miss .... sent 10 00
W J Collins, Perry, Ga .... sent 10 00
S C Hearn, Opelika, Ala .... sent 10 00
Eld M Rose, Loudon, E T .... sent 10 00
Wm Borum, Paraclifta, Ark .... sent 10 00
J. L. Whittle, Jefferson, Texas .... sent 10 00
W. G. Dyer, Kansas, Ky .... sent 10 00
Eld T G Espey, Athens, Ala .... sent 5 50
W N Wallace, Murfreesboro, Tenn .... sent 5 00
Lafayette Farguson, Floyd Courthouse, Va .... sent 5 00
Eld W W Middleton, Eureka, Miss .... sent 5 00
J J McLeaden, Andersonville, N C .... sent 5 00
Mrs S L Arrington, Boganville, Ga .... sent 5 00
Benj S Wilson, Huntsville, Texas .... sent 5 00
C P Malone, Toon's Station, Tenn .... sent 5 00
T. L. Young, Caldwell's Store, Tex, pd $2 .... sent 5 00
Eld. J. W. York, P.O. Adamsville, Ex. O. Bethel Springs, M. & O. R.R. .... sent 5 00
George W Hall, paid $1 .... sent 5 00
W B Chessy, Mingo Station, Ky .... sent 5 00
Mrs E M Broyles, Blue Mountain, Ark .... sent 5 00
U A Bixon .... sent 1 00
Joel Caffey, Hartsville, Ind .... sent 1 00
J B Edwards, Sweetwater, Tenn (lost) .... sent 1 00
C B Williams, Meridian, Miss .... sent 1 00
G N Askew, Blackville, S C .... sent 1 00
J L B Barrett, c. W T Thornton, Athens, Ga .... sent 1 00
J M Thompson, Vicksburg, Miss .... sent 1 00
Mrs N E House, Holly Springs, Miss .... sent 2 00
Miley James, Stockton, Cedar co, Mo .... sent 2 00
Ella Avent, Middleburg, Tenn., (lost) .... sent 1 00
N A Maraady, Montezuma, Ga .... sent 1 00
Wm B Loyd, Red Fork, Desha co., Ark .... sent 1 00
Elder J. C. Furguson, Memphis .... sent 1 00
R. W. Tickle, Manchester, Tenn., (her $1 lost, Sister Williams' to her) .... sent 2 00

Business Department.

AGENTS.

Elder D. B. BAY—General Agent.
Elder R. L. COMPERE—Eastern Arkansas.
Elder W. M. LEA—Arkansas.
Elder J. W. YORK—West Tennessee.
B. G. MANARD, East Tennessee.
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LOCAL AGENTS.

Every responsible minister in the South.

BUREAU OF WANTS

WANTED.

A School Wanted.—Elder J. R. Farish, an experienced teacher, and recently ordained to the ministry, is anxious to obtain a school, in connection with a church, that will yield him $1000 to $1200 per annum. He is a Virginian by birth and education, and comes to us highly recommended. Address him at Attalaville, Mississippi.

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

Wanted.—A well qualified school teacher at St. Charles, Ark. Address W. H. Millstan.

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It—increases the Breathing Capacity;
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Send measure around the abdomen and $20 to J. R. Graves, Memphis, Tenn., the agent for its sale in the Southwest.

LETTER FROM THE TREASURER OF THE MANUFACTURING COMPANY.—*Elder J. R. Graves, Memphis, Tennessee:*—Dear Sir—Your favor, ordering a new supply of Braces, is received. We are much pleased to notice the successful efforts you are making to bring our Braces to the notice of the Southwestern public through your agency. As regards prices, we beg to say that we always charge twenty dollars for the instruments applied in our New York office, and we think your customers ought to be well satisfied to get them from you at the same price, and we wish all our agents to charge the same.

Waiting your further orders, we are, dear sir, yours truly, G. SULLIVAN, Treasurer.

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Banning's Body and Lung Brace—ITS SUPERIORITY OVER ALL OTHER BRACES AND TRUSSES.—1st. It is cool. 2d. It is light. 3d. Its pads can all be shifted up or down, right or left, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. IT LIFTS more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and not restraining the body. 7th. Its pads being of horn, 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 proper spinal apparatus, and is the most perfect pile and hernial truss.

$20 Prize Essays.

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

COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

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

PRIZE SUBJECTS.

For March—"Young Men's Christian Associations"—can Baptists consistently unite and work with them as they are now organized?

For April—"The Church of Christ"—"the kingdom of God" and "of heaven"—are they to be understood as synonymous in the New Testament Scriptures?

For May—"The Church of Christ" is it to be understood of a visible organization, or of the spiritual worshipers, without respect to visibility?

For June—"Saturday Monthly Conference Meetings." First. Has a church the scriptural right to appoint them and make attendance a test of fellowship? Second. Are they longer expedient to the highest welfare of the church?

For July—Can Baptist ministers scripturally associate with unbaptized teachers of acknowledged and dangerous errors, as they do with evangelical or scriptural ministers? The associations referred to are such as "The Evangelical Alliance Ministerial Association" (i. e., associations of ministers acknowledged to be evangelical)—pulpit associations.

For August—To whom belongs the pulpit of any given church—to the pastor during his incumbency, or to the church?

For September—"The Keys of the Kingdom." First. What are they? Second. Are they still used? Third. By whom?

For October—Can Pedobaptist ministers, as a class, be said to *willfully* or *willingly* reject the baptism of Christ?

For November—REV. XVII. 5.—"And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."

What organization is symbolized by this meretricious woman called Babylon the Great, the mother of harlots and abominations of the earth?

For Jan.—Acts ii. 38.—"Repent and be baptized * * * for the remission of sins."

For Feb.—Matt. xxiv. 34—The meaning "generation" in this passage.

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A COLUMN TO BE READ.

AXIOMS.

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

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

DILEMMA.

1. Is Christian baptism a *personal* duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?

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

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

FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.

2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

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

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

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

SIMILAR CREEDS.

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

EPISCOPAL.—Every person confirmed is required to answer these questions:

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

METHODIST.—What are the benefits we receive by baptism?

"And the first of these is the washing away the guilt of original sin by the application of Christ's death."

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

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

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

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

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp.* 246, 247, 248, 249, 250, 251.

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

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

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

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

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

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, FEBRUARY 12, 1870.

For Twelve Months, ... $3.00
For Six Months, ... 2.00

BAPTIST FAITH.

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

☞Do not send money to us for the Publishing Company or other parties. It is all we can do to attend to our own business. When money is lost we are expected to pay—and we cannot risk for other parties. All moneys for Tracts and THE BAPTIST, and *none other*, address to J. R. GRAVES.

CHARITY?

G.—We have a kind communication from a nameless writer, reproving us for indorsing the statement of a Methodist writer who admitted that Methodism was the granddaughter of Rome. G. thinks it is a violation of the law of charity to say this, though it be a fact, and compares it to taunting a worthy and honorable man with his low and mean parentage. We suggest to G. that the cases are not parallel, and that the law of charity has nothing to do with the case in hand. Charity consists in giving alms to the poor; second, judging kindly of the motives that prompt action. Touching a fact or a matter of history, or the scripturalness of a creed, charity has no more to do than with the answers of a multiplication table, and our brother, or sister G. ought to be better informed than to think so. Is the Roman church the mother of harlots? If so, it is the duty of every teacher of our Israel to warn the unthinking world of the fact. Because she claims to be the only true church of Christ, and is beguiling thousands into her pale, under this pretence, will G. say that it would be uncharitable in us to state this fact? But all those sects that originated with Rome—that were born of her—are her daughters, her offspring, and not true churches of Christ, as they claim to be; and is it uncharitable to state this fact? Is it not a matter of duty to do it? There is not an intelligent Baptist living who can admit, consistently with his principles, that Methodist and Protestant societies are gospel or Christian churches. They are human societies, devised and built by men, and set up in opposition and in contravention to the churches of Christ. They all belong to the family of Babylon the Great, and are her legitimate daughters and granddaughters, and every witness of Jesus, minister and member, should faithfully warn all men everywhere of this fact, for the day is coming when all who are found in them as well as in the bosom of mother Rome herself, will receive of her plagues. The voice will yet be heard from thousands of Christ's faithful ones, "Come out of her, my people, come out of her, lest ye be partakers of her sins and receive of her plagues," and we trust that G. will be found among those who will faithfully warn men of error, and not of those who encourage them in it, under the specious and false plea of charity.

The Position of the American Baptist Publication Society on the Issues of the Day.

No. 1.

ON PEDOBAPTIST IMMERSION.

The *National Baptist* is the acknowledged weekly organ of this Society, and aside from some of its peculiar views, is an admirable paper—one of the very best in all the North.

In a recent issue we are pained to see it pronounce its position touching Pedobaptist immersions, and it would be compelled to admit Mormon and Catholic immersions upon the same grounds, as follows, viz: (It is in reply to one of the numberless Methodist *Advocates*, and we give the entire article.)

Our Methodist contemporary of New York city, the *Christian Advocate*, in discussing the "communion resolutions" recently passed by the Philadelphia Association, remarks:

"It is well known that Baptists not only demand the immersion of a believer as a prerequisite to communion, but also that such immersion be received at the hands of a Baptist administrator. Immersed believers of other denominations are no more welcome at the Baptist communion table than are believers who have received baptism by affusion. The 'burial of the believer' must have been by Baptist hands and after the Baptist usage. Why not frankly and boldly say this? This persistent effort to conceal the material part of the facts involved is not creditable."

The chief reason for not "frankly and boldly" saying what the *Advocate* wishes us to say, is that it would not be strictly true. There are slight differences among Baptists upon a few minor points connected with the "communion question." A small number would prefer to restrict the communion to the members of the local church in which it is celebrated. A smaller number would perhaps wish to make "immersion at the hands of a Baptist administrator" a condition of membership in a Baptist church. But these are exceptional cases. The great body of Baptists in the United States only ask that communicants shall be "members in good standing" of Baptist churches. In regard to this matter, Baptists believe:

1. That the order of organization and administration which prevails in Baptist churches is that which is required by the New Testament.

2. That the Lord's Supper is a *church* ordinance, and properly belongs only to church members. Perhaps if these points were logically pressed, the communion would be confined to the members of a local church; but as a matter of courtesy the invitation is generally extended to "members of sister churches of the same faith and order." As to the point which the *Advocate* specially emphasizes, it is entirely competent for a Baptist church, in examining a candidate for membership, to accept the immersion by (for example) a Methodist administrator, *if the church is satisfied that at the time of such immersion the candidate had been truly regenerated.* That is, with respect to this act, the religious character and motive of the person who is baptized is the essential thing; the status of the administrator is really of small moment. As a matter of fact, we are happy to add that Baptist churches *often* do welcome to their membership persons who were baptized by our Pedobaptist brethren.

The *National Baptist* speaks for the North when it says "a smaller number" of Baptists in the United States, that would wish to confine communion to a local church—"would wish to make immersion at the hands of a Baptist administrator a condition of membership." If, indeed, it is so, it presents a sad picture: the next generation will be open communionists. Malcom of Newport is only a little in advance of a rapidly progressing, retrogressing denomination. The young ministers now studying will one day see and feel the force of this, our prediction, unless Baptists immediately abandon so unscriptural and so destructive a position.

We will say for the South, that the number of ministers who hold to immersion by a Baptist administrator as alone valid baptism—to those who would receive immersion by unbaptized administrators—is as twenty to three; and of the membership as twenty to one.

It is a fact that upon some questions the membership is sounder than the ministry.

EDITORIAL BREVITIES.

CENTRAL ASSOCIATION, WEST TENN. We have just received a copy of the Minutes of this body, and notice that Elder D. B. Ray, whom Campbellites generally, and the *Apostolic Times* at Lexington, Ky., declare, is a man without character or standing in his own denomination, was the Moderator; and had he not been regarded as *primus inter pares* among the ministers of the Association he would not have been elected to that position of honor.

2. We notice that its total of membership is 8315, which gives it rank as the largest association of Baptists in Tennessee, or in any State South known to us.

3. And we know a third fact: that there are but few, very few, Baptist Protestants among them. A sounder body of Baptists, perhaps, exists not on earth to-day.

4. We notice that the Committee on Publications recommended the circulation of good and sound Baptist publications, both of a denominational and general character, and say they are "informed" that such can be had at the Southwestern Publishing House at Memphis. Bro. Neal and Bro. Hill, as well as Bro. Hillsman, were on that Committee, and did *they* not *know* that such books could be had at the Publishing House? Have they only heard of it—caught a wandering rumor that such was the case? Have we mistaken these brethren? Are they such strangers, and so alien in *their* feelings toward by far the greatest Baptist interest in the bounds of West Tennessee? We were told and pledged ten years ago, if the Publishing House was only located in West Tennessee, at Memphis, every West Tennessee Baptist would be proud of it. Is this the liquidation of the promise?

THE MAMMOTH is at last issued, and we are getting it through this postoffice as fast as possible. Our postage bill for two cent stamps was $100 one day! We have sent already between eleven and twelve thousand. We shall have some five thousand left to fill orders. Now that brethren see that it is out, they will believe us, and forward names and money. If you like it, scatter it, scatter it. SEND IT TO YOUR PEDOBAPTIST RELATIVES AND FRIENDS. GOD MAY BLESS IT TO THEIR CONVERSION TO THE TRUTH. Don't fail to read every article in it thoroughly and file it. It would make a book of one hundred and fifty pages. It is worth fifty cents as a publication. We say, scatter it broadcast among those who do not understand what Baptists believe.

THE ARKANSAS DEPARTMENT of this paper greatly pleases us. The Convention called upon all the brethren in the State to contribute articles and items of religious news, and so make it interesting. The brethren seem to take a pride in it and have written their very best, and we see their communications copied into our exchanges. A goodly ... writers have already contributed—... man, Lea, Mayfield, Murphy, Thres... Green, Espy, Searcy, Boone, Thoma... and others. All these—we say it not as a compliment—are good writers, and there are scores of others. Continue to write, brethren—short, sweet and often.

HOWARD COLLEGE.—We rejoice to learn that there were never more students in Howard College than now, and we are not surprised when we learn that it is blessed with a thorough-going, as well as able, Baptist President, and not a bitter partisan, who could issue an ukase forbidding the students attending the services of a landmark Baptist minister. That President has sunk into the obscurity he so richly merited. Dr. T. R. Freeman, an early graduate of the College, is the present President, and may his labors be yearly and increasingly blessed.

MINUTES OF ASSOCIATIONS.—Why will you not send us a copy of your minutes for 1869? It is passing strange to us that there is not at least one Baptist in a whole association who has sufficient denominational pride to see the full and complete census of the Baptists in his State, that he will sacrifice a single postage stamp—a two cent stamp—to send us a minute. He waits, thinking some other brother will make the sacrifice! Bro. Eager, will you not aid us in Mississippi at once?

—We have a lengthy letter from Bro. Lancaster, of Floyd C. H., Va., informing us that the churches in Floyd county are sound to the core, touching Campbellite baptisms. He says Campbellism is thoroughly known there, and the views ...

...following this course, by the grace of God, we expect to avoid building on the shifting sands. We expect our churches never to grow corrupt, as others have done. Thus far those who have kept nearest to "the pattern shown us in the mount," have prospered in the earth. Our light has been hidden by the cloud of persecution, but it has shone again. Our blood has been shed, but it has watered the earth. Alone against Popery our old enemy, we stand in line to-day ready to conquer or ready to die.

QUESTIONS FOR ANTI-IMMERSIONISTS.

W. M. D.

Why are your proofs for sprinkli... drawn from your Doctors of Divini... instead of the Bible? If your views ... taught plainly in the Bible, would it n... have time to point to them ther... Would not this course be more convi... to those who hold views differi... from yours?

Why do your modes of "baptism" need so much argument to establ... them?

Does not much argument show a b... case? Are not able advocates es... ally in demand when a weak cause ... be defended?

Do not all Protestant sects admit ... immersion to be valid baptism?

If, of late, some men have taken ... ground that immersion is no baptis... have they not been driven to this ... extremity by the force of Baptist argum... and by their repugnance to the *bur...* *with Christ?*

How is it that sprinkled subjects of... become dissatisfied with their "baptis... and ask for immersion? Why are ... satisfied with the act of immer... though they may ask for its repet... because of some circumstance conne... with its administration? Why is it ... many, on being immersed rejoice, as ... the eunuch, while no one, so far as h... whom, ever rejoices on being sprink... Is not this the case because the imme... is "the answer of a good conscie... from having done the will of God, ... the other has not?

Many have admitted the validit... immersion, and yet have not subm... to it, on the ground that its obser... was not a matter of importance. Now, when these substitute fo... ordinance of Christ something els... they *take from* the law of Chris... they *add to* the law of Christ, or d... *legislate* for Christ?

Is it not infidelity to set aside a ... law?

Is it not plain that Christ orda... specific form of baptism, since it is ... "One Baptism?" And, if so, is ... important to obey him in exact ... with his command? Besides thi... it as well—is it not better—to s... law of Jesus Christ than to a... than to substitute a human law, a... God's law?

If, in your estimation, immersio... a little humbling, as conveni... decent, as sprinkling, would you ... it?

Had you thought that, in cont... sprinkling as baptism, you... sustaining the cause of Popery? If one owed you a debt, and ha... kinds of money to pay you with, ... which was good everywhere, whil... would not take the other kinds ... which kind would you take? Is ... illustration of the kind of ...

... all ought to accept—the kind that ... confess to ... valid?

Suppose it were revealed to you from heaven that you could not be saved unless you received such a baptism as did the Redeemer, and such as the apostles administered, would you risk sprinkling during? If not, would you demand ... other mode from the fear of wrath, or ... love to Jesus?

What should be our highest inducement in religious observances, love to ... it, or fear of wrath?

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. The martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn'd thy way,
Early may fly the Babylonian woe.

MISSISSIPPI.

BRO. FREEMAN:—I have just finished reading "A Full Report of the Proceedings of the First National Baptist Sunday-school Convention of the United States, held in St. Louis, Nov. 23 and 4, 1869." In this Sunday-school Convention there were over seven hundred delegates, representing twenty-eight States. The full report is published in a pamphlet of ninety-two pages, by the "American Baptist Publication Society, 530 Arch street, Philadelphia," and can be had by any one, minister or layman, male or female, who will send twenty-five cents to the above address, or to B. Griffith, Secretary, 530 Arch street, Philadelphia, Pa. All the sermons but one, the addresses, speeches and debates, made and had, in this three days' meeting, are pub...

LET US READ FOR OURSELVES.

So did the Bereans of old, and were commended for it by the divine penman. This thought has been suggested by numerous letters of inquiry relative to my sermon on the "Intermediate State," which the writers evidently have not read. I am asked questions requiring explanations, which are fully answered and explained in the sermon itself, and the interrogators would have their minds fully prepared to accept or reject the positions therein taught, if they could but read the sermon with the criticisms of some eminent writers, as also correlative thoughts which have been brought to the surface by the discussion.

I am not desirous to propagate a theory of my own just for sake of notoriety. Far be it from me. I have entertained the views therein expressed for more than ten years. I deemed them scriptural and essentially logical, and quadrating with other great doctrines of central and vital importance to the Christian system and faith, such as the resurrection, baptism and coming of Christ, and crowning of the saints.

I deemed them essential to a refutation of the foul heresy of spirit-rapping, invocation of saints, Swedenborgianism, with the thousand of phantasmagoria views as usually preached in campmeeting excitements, and croppings-out of our obituary literature.

For myself, I was, in the language of my text, satisfied to awake in the likeness of my Master at the resurrection, and to be crowned at the coming of my Lord, as Paul and David taught. The little interval of time between death and the resurrection did appear to them, and does to me, but as a flash of thought; and in the language of poetry and prophecy might be used as instantaneous and present, but to us who remain, an intermediate state in which the spirits of the departed are hid with Christ in God; where Job was willing to wait till his change came.

But my purpose is not to recapitulate, as some testiness has been shown by many who have been awakened to the contemplation of an old thought, long neglected, by the discussion. Yet I would like to have the sermon published with the discussion pro and con, that all who desire to examine the subject may do so at their ease and leisure. I believe that justice to the subject and writers requires it.

J. T. F.

PROSCRIPTION---PERSECUTION.

What is the difference? In the political world the word *proscription* is odious, and each party strives to fasten the obnoxious epithet on the character of its opponent. He who advocates openly the doctrine of proscription for opinion's sake, at once receives the condemnation, in words, at least, of a large portion of the more intelligent portion of any community. The word means, in fact, persecution. No more, no less. It sometimes crops out, unwittingly, among religious people. Its guise and guile is so like its author, that it sometimes deceives for a moment the very elect. It may be seen among Baptists oftener than one would suppose. Because Bro. A. thinks that affiliation in the pulpit with those who are not duly constituted ministers, is detrimental to good order and an official sanction of a disorderly work, Bro. B therefore groans in spirit and says, "How can we give Bro. A. up? He is departing from those comfortable and good old ways that we used to get along with twenty years ago, and therefore we must have nothing to do with him. We must not call him to be our pastor, for fear that he at some time may utter a sentiment which will cause the doctrine of differences to be discussed. Let him alone." Now this is proscription, or persecution, as you please. It is proscribing a man from office or honorable position because he differs with you on some point of speculative theology. You may reverse the reasoning and come to the same conclusion.

I am led to this analogy of reasoning from many things which have cropped out of the minds and words of some readers lately.

It has been the glory of the Baptist brotherhood in the receding centuries of their history, to allow a large margin for individuality of sentiment among us on points of a speculative and opinionative character. Agreeing in the ordinances and faith of justification, the constituent elements of church membership, etc., one has usually been allowed a large margin in all subjects of a speculative character. No Procrustean bedstead was among our ancient fraternity, to lengthen or shorten a man according to the constructive theology of any body of his fellows. It was well that it was so. It prevents that driving off from the great body of the less thoughtful and active men and segmentary bodies, of men who love to dwell upon some of the deep and hidden things of revelation. He who makes invidious and disparaging remarks because of difference of opinion upon disputed points among ourselves, is proscriptive in spirit and persecuting in fact.

J. T. F.

Illustrations.

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The Preservation of Saints.

The chamois hunter of the Alps is wont to take his son, when ten or twelve years of age, with him in his perilous hunting excursions high up among the glaciers, to accustom him to peril and give him a practiced eye, a steady nerve and a sure foot, that he may early be enabled to hunt safely and successfully for his own support. But does that hunter-father say to his little boy, as he takes him along the narrow, slippery path on the icy mountain side and along the edge of precipices that overhang frightful abysses, where one misstep or one slip of the foot would plunge the child into hopeless ruin—"My child, here's my hand. So long as you hold on to it you will be safe; but if you become careless or frightened, or slip, or let go, you are lost?" or does he not take the child's hand, and hold it with the strength of his own stalwart arm, and thus lead him safely amid the threatening dangers of the perilous way—however terrified, however careless of step the child may be? and is not the child safe so long as the father is safe? Can he fall while the father stands? Must they not both live or perish together?

So it is with the child of God. The Heavenly Father is not less solicitous for the life of His child than an earthly father, but more considerate. He does not say to His child, "Here's my hand. So long as you hold it you will be upheld and safe; but if you let go, or the powers of evil wrest off your grasp, you are lost forever." But He seizes hold of His child's hand, and holds it with His almighty power, and no one is able to pluck him out of his Father's hand. And more: the Son of God takes the child by the other hand, and holds him with His almighty arm, and watches his every step with His omniscient eye. So that each child of God, however weak, is held by Omnipotence on the right and on the left. He may well exclaim,

"How can I sink with such a prop
As my eternal God?"

So,

'Tis not the infant's feeble grasp
Which holds the mother fast;
It is the mother's gentle clasp
Around her darling cast.
Just so Thy child would cling to Thee,
Knowing Thy pity long;
For feeble as my faith may be,
The hand I clasp is strong.

Gems of Thought.

If you can part with all for Christ, depend upon it, Christ will never part with you; He says, "I love them that love me."

Time is the only gift in which God has stinted us; for he never intrusts us with a second moment till he takes away the first, and never leaves us certain of a third.

Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The Cross is foolishness to human reason, and a stumbling-block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other.

Items.

A NEW LAW.—The Dutch ... church assembly, that met recently ... disposed of a report upon the ... tendencies in many of their churches, ... that each church may do as it p... was, perhaps, the most important ... considered, and as delegates returned ... distant parts of the Union, they mu... that a grand result had been reach...

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The Protestant sects will be for... to resist the growing influence of ... ments. When the day of conflict ... will openly unite with their mother ... and Rome is not now more oppose... they are.

THE THREE CAMPBELLITE ... Elder Jacob Grath proposes that ... Ballentine, B. W. Stone and A. C... written on "the subject of [Why n... design of baptism, also?] the 'past... Scriptural episcopacy," should be ... a volume which might be "authoritat... brethren—a text book and a standa... proposition accompanied with the ... his part, "to practice what these ... We prefer Christ and the Apost... infallible guides.

UNIONS FOR STRENGTH.—The ... Old School Presbyterians have ... some hope of a resumption of the ... union between the committees ... byterian and the United P... churches, which Dr. Pressly ... to call together again. Two mem... United Presbyterian committee ha... their willingness to meet again, no... ing the non-attendance at the last ... all but one of the members of the ... mittees.

A BAPTIST PROTESTANT B... PROTESTANT.—Rev. E. B. Fairfield, ... of the Hillsdale (Baptist) College, ... speaker of acknowledged ability, ... lecturer of some repute, and a Baptis... has recently, with his wife, united ... Oak Park Congregational church, ne... Rev. M. W. Fairfield, his brother, i... the church.

This is but the effect of pulpit affil... the recognition of Pedobaptist organ... evangelical churches.

METHODISM AND ROMANISM.—... the General Conference of the M. E. ... Chicago, a Roman Catholic priest ... "Bishop Scott, or any other gentle... ... to the discussion of the que... Roman Catholicism a Saving Chr... Dr. Mattison accepted the challeng... sed to change the question so as to ... Romanism a corrupt form of Chri... The priest responded by proposi... that "Methodism is a corrupt fo... tianity." The Methodist man dec... neither one was willing to exp... the discussion did not come off.

AN ADMISSION WORTH PRE... Dr. Hibbard, Methodist, on Baptis... says: "In one principle the Baptist ... Baptist churches agree. In rejecting ... communion at the table of the Lord, and ... rights of church fellowship to al... been baptized. Valid baptism ... as essential to constitute vis... membership. This also we hold; and ... close communion is no more applic... Baptists than to us, inasmuch as the ... church fellowship with them is dete... liberal principles as it is with any ... rant churches—'If it is determine... baptism.'"

THE PRAYER MEETING.—The ... church does not lie in the pulpit; ... prayer meeting. There is the ... ter the root, and very soon the br... and down with the "fruits of th... never I see our own prayer room ... prayers full too, I feel like say... what Elijah said to the king, ... for there is a sound of abundanc... folly to suppose that any minis... gifted with graces of tongue or ... into permanent power and us... gregation of prayer neglecting pe... draw a crowd to listen to him ... but unless the mercy-seat is cr... will be but few converts gath... communion table. If such a church ... will be by certificates from other ... not by conversions from the world.

RE-ORDAINING A PRESBYTE... ER.—A friend writes to us: "Th... your last issue [*Christian Union*] ... attention, and carried my though... days of Roger Williams, who ... system in this country. Willi... first dipped his deacons, who, i... same for him. Now, why should ... this if he was already baptiz... not, could he, according to th... ry, lawfully administer baptism? ... word, was any one of them pr... ing to Baptist notions, ever bapti... ... may be ever so careful, that ... chain cable is sound and who... last one, uniting it with the ... ting, of what use is it?

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Roger Williams was not a bapt... he dipped his deacon, nor was ... Williams dipped him, nor was ... the dipped deacon dipped hi... ple reason that neither could giv... self did not possess. *Ex nihilo...* fore, no unbaptized man with... mission from heaven, as John ... can administer Christian bapti... will the *Christian Union* copy?

THE RELIGIOUS PRESS.—The ... has a mighty work before it, if ... mission in this day when Truth ... Right and Wrong, are struggli... ndancy. It cannot be a truckling ... be independent. It cannot go t... dly, lest it should wound the sensi... ies, parties, or sections; it mus... and positive. Abstaining fro... as such, it must never hesitat... Christian truth when politics i...

Items.

A New Law.—The Dutch Reformed church assembly, that met recently in St. Louis, disposed of a report upon the ritualistic tendencies in many of their churches, by deciding "that each church may do as it please." This was, perhaps, the most important subject considered, and as delegates returned home to distant parts of the Union, they must have felt that a grand result had been reached!

The *Methodist* presents Presbyterian Reunion as a sublime spectacle and a great experiment of the age. The *Western Christian Advocate* hails it as a harbinger of the unity of Protestantism.

The Protestant sects will be forced to unite to resist the growing influence of Baptist sentiments. When the day of conflict comes, they will speedily unite with their mother against us, and Rome is not now more opposed to us than they are.

The Three Campbellite Apostles. Elder Jacob Gratz proposes that what William Ballantine, B. W. Stone and A. Campbell had written on "the subject of [Why not upon the design of baptism, also?] the 'pastorate,' or of Scriptural episcopacy," should be published in a volume which might be "*authoritative* with the brethren—a text book and a standard work;" a proposition accompanied with the pledge, on his part, "to practice what these men wrote!" We prefer Christ and the Apostles for our infallible guides.

Union for Strength.—The New and Old School Presbyterians have united, and there is some hope of a resumption of the negotiations for union between the committees of the Presbyterian and the United Presbyterian bodies, which Dr. Pressly refused to call together again. Two members of the United Presbyterian committee have signified their willingness to meet again, notwithstanding the non-attendance at the last meeting of all but one of the members of the other committee.

A Baptist Protestant Becoming a Protestant.—Rev. E. B. Fairfield, ex-President of the Hillsdale (Baptist) College, a political speaker of acknowledged ability, a popular lecturer of some repute, and a Baptist minister, has recently, with his wife, united with the ... Park Congregational church, near Chicago. Rev. M. W. Fairfield, his brother, is pastor of the church.

This is but the affect of pulpit affiliation, and the recognition of Pedobaptist organizations as evangelical churches.

Methodism and Romanism.—During the General Conference of the M. E. Church, at Chicago, a Roman Catholic priest challenged Bishop Scott, or any other gentleman, lay or clerical, to the discussion of the question, "Is Roman Catholicism a Saving Christianity?" Dr. Mattison accepted the challenge, but proposed to change the question so as to read, "Is Romanism a corrupt form of Christianity?" The priest responded by proposing to affirm that "Methodism is a corrupt form of Christianity." The Methodist man declined this. As neither one was willing to expose his weak side, the discussion did not come off.

An Admission Worth Preserving. —Hibbard, Methodist, on Baptism, cap. 11, says: "In one principle the Baptist and Pedobaptist churches agree. In rejecting from communion at the table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we hold; and the charge of close communion is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches—'If it is determined by valid baptism!'"

The Prayer Meeting.—The root of a church does not lie in the pulpit; it lies in the prayer meeting. There is the place to water the root, and very soon the branches will bend down with the "fruits of the Spirit." Whenever I see our own prayer room filled and the prayers full too, I feel like saying to my people what Elijah said to the king, "Get thee up, for there is a sound of abundance of rain." It is folly to suppose that any minister, however gifted with graces of tongue or heart, can build into permanent power and usefulness a congregation of prayer-neglecting people. He may draw a crowd to listen to him on the Sabbath, but unless the mercy-seat is crowded too, there will be but few converts gathered to the communion table. If such a church enlarges, it will be by certificates from other churches, and not by conversions from the world.—*Cuyler.*

"Re-ordaining a Presbyterian Minister."—A friend writes to us: "This article, in your last issue [*Christian Union*] attracted my attention, and carried my thoughts back to the days of Roger Williams, who originated the system in this country. Williams, it is said, was dipped his deacons, who, in turn did the same for him. Now, why should they have done this if he was already baptized? If he was not, could he, according to the Baptist theory, lawfully administer baptism to them? In a word, was any one of them properly, according to Baptist notions, ever baptized? The Baptist may be ever so careful, that each link in the chain cable is sound and whole; but if the last one, uniting it with the anchor, be wanting, of what use is it?"

"One Born and Bred 'a Baptist.'"

We answer this "born" Baptist for Mr. ...:

Roger Williams was not a baptized man when he dipped his deacon, nor was his deacon when he dipped him, nor was Williams when his dipped deacon dipped him, for the simple reason that neither could give what he did not possess. *Ex nihilo, nihil fit.* Therefore, no unbaptized man without a special commission from heaven, as John the Baptist had, can administer Christian baptism. Will the *Christian Union* copy?

The Religious Press.—The religious press has a mighty work before it, if it fulfills its mission in this day when Truth and Falsehood, Right and Wrong, are struggling for the ascendancy. It cannot be a truckling press; it must be independent. It cannot go to its work timidly, lest it should wound the sensibilities of men, parties, or sections; it must be true, bold, and positive. Abstaining from political ... as such, it must never hesitate to proclaim Christian truth when politics invade the sacred precincts of Christian morality. Of every good work it must be the advocate and defender, having its eye always on the ultimate triumph of the Redeemer's kingdom, and seeking this by the regeneration of individual man, and the application of the laws of Christ to every department, condition and interest of human life. In a work like this there can be no halting; no faint heart or trembling hand. The heart must be firmly stayed on God, and faith must be assured in the triumphs it sees in the future.

Something to Think of.—The Pope and his priests, with the aid of European gold and emigration, are determined to make America, in time, a Roman Catholic country, as much so as Spain, or Portugal, or Mexico. For this object Austria contributes $800,000 a year, and other Catholic countries according to their means. For this object one-half of the earnings of the Roman Catholics in this country are cheerfully given. Even servant girls contribute $40 and $50 a year; and men who carry the hod not unfrequently give $100 a year; while brickmasons, carpenters, and other mechanics, have given as much as $200 a year. Priests, who die rich, leave their thousands to the church for the same purpose—to close the Bible and overthrow the gospel in America.

How much will Baptists give to establish Sabbath-schools in the Great Southwest, and to circulate tracts to antagonise that power?

THE DEBATE.

As we published our letter to Mr. Fanning, we think it due him and our readers to publish his reply, to which we will respond next week. We print it to the *letter* and the point, as it comes from Mr. Fanning's pen—preserving the very spelling that obtains in Franklin College, Tenn., as exampled by its President.

We have from the first resolved that we would under no provocation indulge in personalities, but treat Mr. Fanning with the utmost courtesy due a distinguished gentleman; but from sundry innuendoes personal and intended to be offensive to ourself in the present communication, we fear that we shall be tempted above that we shall be able to bear. But there will be this satisfaction: all gentlemen know that no one but a man of the coarsest nature and lowest breeding would wantonly insult a gentleman with whom he consents to discuss the great and vital principles of the Christian system.

Whether we are worthy to tie the shoestrings of Philip S. Fall, of Nashville, we leave to the world to decide. The record of our life is before the people of America—the record of Mr. Fall's before those who know him. We shall next week abundantly make good our assertion touching the propositions submitted by Mr. Fall to Dr. Ford.

We forbear further remark until next week.

Franklin College, Tennessee
Jan. 31st, 1870.

Mr. J. R. Graves:—Your letter of the 4th instant, has just come into my possession; and you must permit me, to very respectfully suggest that, my high regard for Messers. P. S. Fall & S. H. Ford will by no means allow me, to conclude their past year's laborious correspondence, indicates, in the slightest degree, either "*unexampled puerility*" or "trifling." Months past, I doubt not, they agreed in reference to "*unambiguous issues.*" Mr. Ford, plainly stated that, after much trouble, in regard to the question upon Spiritual influence, he & Mr. Fall had decided upon propositions sufficiently definite, to insure the discussion during the coming Spring. At present, however, I will offer no opinion, in reference to your discovery, that our chosen correspondents, have utterly failed to agree upon issues; but will endeavor to pay all proper respect to their work, as well as your voluntary labor in preparing propositions for both Desciples and Bapteses. [?] To besure, it was understood at the out set, that you and I, should be permitted to state our respective propositions, in the forms we might prefer; but your declatation that, "If Mr. Fanning should decline to discuss the propositions you have submitted, so far as you are concerned, the correspondence must be considered as closed, and you will give it to the public, may surprise some of our friends; but time, the revealor of secrets will soon explain our purposes and vindicate our integrity. It is somewhat strange, Sir, that if I should humbly claim the right to state the teaching of my brethren, in forms to which we are accostomed, after all that has been written upon the subject, you should threaten to put an end to the correspondence, and give it to the public. That you may consider it most discreet, to close the correspondence at any time, would surprise no one beyond the atmosphere of your personal friends; but many would be greatly astonished; at your ever giving it to the public. Permit me to remind you that, you have said, "If Mr. Fanning is willing to defend his system (Teaching—I have no system T. F.) You are ready to vindicate your opposition to it, before the public;" and, "If Mr. Fanning is willing to assail the claims of the Baptist churches, you are ready to defend them." It is most gratifying to me to be able to say in behalf of my brethren, that they are anxious for a discussion of the important differences, between a representative teacher in the Baptist church, and a brother enjoying the confidence of the disciples of Christ. We, indeed, are confident, that the Baptist, are anxious to occupy much of the ground, which we have conquered from the King's enemies, and we have seen no evidence that, they are willing to give us the least credit, for our labor and achievements. With the impression that, you have not yet declined to engage in a discussion of our differences, and that, you can-not honorably do so, I beg the privilege of briefly calling your attention, first to the conclusions at which Messers. Fall and Ford arrived; and in the second place, of noticing the propositions submitted by you. Messrs. Fall & Ford, in regard to Spiritual influence, submitted the following affirmatives, with the understanding that each would be expected to state fully the teaching of his people in his own words, and if real differences should not exist, the world would be enabled to see there is no room for discussion, viz., 1st "The Scriptures teach that, the heart of the sinner, is changed from the love of sin to the love of holiness, by the Holy Spirit, the third person in the Trinity; and the experience of, and the testimony to this change, are essential to gospel immersion and church fellowship."

S. H. Ford, for the Baptist.

1st "The Scriptures teach that in conversion to Christ, as well as in sanctification, the Holy Spirit, employs as an instrument, the word of the Apostles." P. S. Fall, for the disciples.

On the subject of Remission, the following are the affirmatives stated, viz, 2nd "The Scriptures teach that the pardon of past sins, in the case of penitent believers, is conditioned upon Baptism, as administered by the authority of the Lord Jesus Christ."

P. S. Fall, for the disciples.

2nd "The Scriptures teach that the justifications of a sinner before God, is conditioned upon a cardial faith in Christ only."

S. H. Ford, for the Baptist.

Upon the subject of church identity, the following were the propositions submitted, viz, 3rd "The Scriptures teach that the organizations known as Baptist churches, are gospel churches." S. H. Ford, for the Baptist.

3rd "The Scriptures teach that the bodies known as Christians churches, are gospel churches." P. S. Fall,

For the disciples of Christ.

These propositions seem to me, to contain issues which would enable us to show wherein our people both agree and differ; and should they not be accepted and discussed by us, the failure must rest upon you.

In regard to the propositions which you assumed the right, to submit for discussion, a few statements may be in place. Your affirmative for the Baptist in regard to the church, viz, "That the churches organized by Christ and his Apostles, were Baptist churches," is as full and fair, as I could desire, and I am quite willing for you to substitute it for Mr. Ford's proposition, and I will not only take the negative, but affirm "That the congregations planted by the disciples, are churches of Christ." Your 2nd affirmative, in regard to something you call "Campbellism contains nothing that A. Campbell, or his coadjutors ever proposed to defend; and yet, if you insist, I will discuss with you the right to stigmatize the people of God, as "*Campbellites.*" It is gross and hateful. Your 3rd proposition, "That the Scriptures teach that, it is the duty of the unbaptized to pray for pardon, mercy and salvation," contains, possibly nothing which is not in Mr. Ford's "Justification by faith in Christ only," and yet it seems to me to be a suitable subject. Of course, I would undertake to show that, God pardons no one in answer to prayer, before believing with the heart unto righteousness, renouncing the devil, and becoming loyal to Christ by taking his yoke, in being baptized into him.

Your 4th Affirmative, "That repentance and faith is the order of these requirements" is ungammatical and to me, unintelligible, and therefore, I can-not occupy time with it. Your 5th Affirmative, "That the personal presence and operation of the Holy Spirit, are necessary to regeneration, or the new birth of the sinner" is as full a statement of the mystical influence of the Spirit, as you could give, I presume, but it is no better form than Mr. Ford's proposition. I object to neither. I only claim the right to shape my own affirmative on the subject of the Spirit's work. Your 6th Affirmative, "That the scriptures teach that, the immersion of a believer, in water, by a scripturally qualified administrator, in the name of the Trinity, and membership in a Christian church, are the scriptural prerequisites to the Lord's supper," though not in scriptural words, may contain nothing of a practical nature, to which I would object. We know Paul exhorted baptized believers, to examine themselves and so partake; and it has never occurred to me that, one out of Christ, or before "putting on Christ" in baptism, has the right to approach, the Lord's table. But as sinners are supposed by you to be pardoned and saved before baptism, and baptism has no effect but to initiate the saved into Baptist churches, I can see no intimate connection between, such baptism and the right to the Lord's table. The subject, however, of authority to approach the table of the Lord, would necessarily require attention in examining remission of sins. When the Disciples and Baptists understand each other a little better, their differences may not bear as great, in refference to the supper, as has been supposed. We neither *invite* to the Lord's table, nor *impose barriers* of our own construction. We say, to all who have obeyed from the heart, the form of doctrine prescribed in the New testament, "do this discerning the Lord's body. But you ask me to affirm, 1st "That all the churches of Christ had apostatized, from the faith once delivered to the saints, and from the order of the Gospel, when A. Campbell and his coadjutors, commenced the proclamation of the principles of the current reformation, as it was then called. This, I could not do, without discrediting forty years labor in the cause of my Master. While A Campbell and coadjutors, believed, there was a frightful "Falling away" that the man of sin, and son of perdition, opposed and exalted himself above God, and sat in the temple of God, claiming the reverence only due to God, as all sectarian leaders have done, and that, there has been a sore conflict for ages, between churches of human origin and the church of God, they never doubted that the church built upon the Rock, laid by God in Zion, has weathered the storms of the past eighteen hundred years, and will finally triumph over all the factions of earth. We have taught that, all denominations, sects, parties and factions in religion, whether Roman, Greek, Prodestant Baptist, or Campbellitish, if there is such anorder, belong to the apostacy; that they constitute the Babylon of Revelation, and that, in order to the complete triumph of the Christian religion, they must all be over thrown. We have never believed, or admitted, that any organization originated with A. Campbell and coadjutors. Our labor has been to call men from the world and denominationalism—sects and parties,—to the Spiritual organization, of Christ and the Apostles. We claim membership in the body of Christ, desire to see no more sects,—will defend no one; and our constant prayer to God, is, that sects and parties may cease to exist. We desire not the friendship of denominations, or factions, but would humbly invite all sincere religionist, to believe through the Apostle's words, in order to become one with the saints, that the world may be convinced that it is Christ's right to reign. You wish me to affirm "Thirdly" "That the baptism of Baptist churches, are unscriptural and null."

While we teach that, the validity of baptism, depends much more upon the faith, and change of heart of the subject, than upon the assumed official authority of the administrator, we are not prepared to affirm, that all baptisms performed with out a perfect understanding of the design of the ordinance, or by an unscriptural administrator, are null. I can-not conjecture, what allowance our kind Creator, will make for our ignorance in the day of judgment.

The 4th affirmative, for me, "That the pardon of sins, in the case of penitent believers, is conditioned upon immersion—administered by the authority of Christ," you have taken *verbatim et leteratim* from the correspondence of P. S. Fall, with S. H. Ford; and yet, you charge "*puerility and trifling*" upon the labors of a man whose shoe strings, you are scarcely competent to stoop down and untie. You knew, without asking, that, I am willing to discuss the proposition, as you have *copied* it. Your 5th Affirmative for me, upon apostacy, is not in words of my selection; and while I believe we might discuss other matters of more moment, I shall not object to examining with you the question of apostacy from God.

Your 6th Affirmative for me, "That in conversion to Christ, as well as in sanctification, the Holy-spirit employs the words of the Apostles, only! is also just as my Brother Fall wrote it, except "the word "*only.*" There are other words besides the words of the "Apostles, which the spirit emplys in the salvation of sinners, and therefore, I could not allow you to take such a liberty with my affirmative. Still the difference between the Baptist and disciples of Christ, upon Spiritual influence, is across the whole heavens, although you have so far, shrunk from defending Baptist teaching on the subject. It seems to me that, if we are both true to the teaching of our people, there can be no insurmountable difficulty, as to clear statements of our views. The Baptist preach the direct agency of the Spirit, at the mourners beach, in conversion, and that the regeneration of the spirit, is instantanious—before faith—and that, this spiritual agency, goes where the "Gospel has not gone, and independently of the word of God, converts the soul. We believe none of these things; but contend that God's spiritual power in enlightening and saving the world, extends not beyond the truth as revealed by the Spirit. Now permit me, in conclusion, to suggest that, a full and free discussion of Spiritual influence, remission of sins, and church verity, will enable us and our contemporaries, who feel an interest in the subject, to determine if there are radical differences between us, and what these differences are. With the matter now before us, there can be no difficulty as to the form of questions, if we are both really in earnest, in reference to the contemplated discussion, I shall object to no affirmative of yours, on what you may regard as our differences; but will expect, to shape my own affirmatives; and with this understanding, I am ready to designate the day on which the discussion shall commence. Philips. Fall, will cooperate with any one you may select as a moderator, in choosing an umpire, arranging rules for conducting and publishing the debate, and in all matters, connected there with, in which we are mutually interested. Very Respectfully

T. Fanning.

J. R. Graves

We fully appreciate the following. We knew the young brethren would prize the paper if it was all their own:

Bro. Graves:—In accordance with a resolution passed by the students of the Southern Baptist Theological Seminary, I hereby return to you our gratitude for the gift we are weekly receiving at your hands.

We thank you for The Baptist. Some of us have read it for years. It is the paper which our fathers read, and our mothers loved so well. Save by the letters from our "loved ones at home," our hearts are gladdened by nothing more than by the sight of its well-filled columns. We are especially glad that thus we will have an opportunity of reading the report of the forthcoming debate.

The God of hosts be your guide and strength.

Yours in Christ, Hugh F. Oliver.
Greenville, S. C., Nov. 23, 1869.

A GENEROUS PROPOSITION.

To the ministers of TENNESSEE, MISSISSIPPI, ALABAMA, ARKANSAS.

We will send this paper one year to every minister in the above four States, provided they will pledge themselves to send us five new subscribers before the first day of July next, or pay sixty cents for each one of the five they fail to send. Or, if they prefer it, one copy of the

Englishman's Greek Concordance,

—or—

Paul's Life and Epistles.

Let all who accept send on their names at once, and the paper will be started. The books are $2 each, and will be sent on receipt of the club.

SMILES.

"A little fancy now and then
Is relished by the wisest men."

"You speak French wonderfully," said a Frenchman to a young snob who was airing his accomplishments before him. "You have not ze least accent; I mean ze least *French* accent."

A Hardshell Baptist preached in Washington lately from the text, "God created man in his own image." Then he commenced, "An honest man is the noblest work of God." And pausing, looked over the audience and said, "But I opine God Almighty has not had a job in this city for nigh onto fifteen years."

"Biddy," said a lady to her servant, "I wish you would step over and see how old Mrs. Jones is this morning." In a few minutes Biddy returned with the information that Mrs. Jones was just seventy-two years, seven months and two days old.

Anglophobia.—Heine shared the general dislike of the natives of the Continent toward the English, whose exclusiveness and insolence he had suffered from in Germany. When he at last visited England, he told the verger of Westminster Abbey, as he handed him his fee, that he would willingly have given him more if the collection had been complete!

M. Cross, of the French Academy, has succeeded in attaining the much-coveted art of photographing colors, successively illuminating the object with the different portions of the spectrum. The details, however, are not made public.

Secular.

Craftsmen's Life Assurance Co.—This Company has opened its Southern office in the new Stanton Block, No. 5 Madison street, under the management of General Phil. D. Roddey and T. C. Caskin, with W. C. McClune as Cashier. General Roddey won a permanent reputation as a gallant cavalry officer in the Confederate army, and has an established business reputation, and with the experience of Mr. Caskin, in life assurance, and his business "push," we cannot see how the Company could be better served in this city. The office in the Stanton Block is, without question, the finest in the city, fully lighted, and commanding a splendid view of the "Great River." The desks and entire office furniture are of the newest patterns, richest workmanship, and furnished by Van Dewater, of Ann street, New York. The carpet would be admired upon any parlor in this city. The policy, prepared by "The American Bank Note Company," is the finest we have ever seen, and is valuable in blank, as an exquisite work of art, a credit to an organization noted all over the world for the finest specimens of the engraver's skill.

In calling attention to the prospectus of the Company, in another column, we notice the surroundings of the Southern Branch located here, as indicative of the enterprise and felt pluck of its business managers. The office is really an honor to our city.

The Craftsmen's commenced business in October, 1868, and in about one year, and in advance of the organization of its system of agencies and canvassers, it has issued over 1600 policies. This enterprise, at the outset, indicates rare business ability on the part of its management, and promises a success that shall cause the older companies to look to their laurels, placing this, one of their youngest competitors, at once in the front rank, and equal to the best in the competition for patronage.

We refer our readers to the letter of Albert Pike in connection with the advertisement this week.

The population of San Francisco is 170,000.

There are 36,300,664 Roman Catholics in France.

There are 3,669 Catholic churches in this country.

The farm and homestead of Daniel Webster, in Franklin, New Hampshire, has been sold for $15,000.

Voudooism is increasing about Memphis; nearly every negro scamp that is arrested on being searched, showing a "voudoo" charm on his person.

The New York *Herald* says the clergy costs the United States $12,000,000 per annum; the criminals $40,000,000; the lawyers $70,000,000; and rum $200,000,000.

Over 400 colored men have left Richmond, Va., during the past week, to go to work in Louisiana and Memphis. It is estimated that over 2,000 left the State last month for the South.

Two little dogs got into a fight in Buffalo the other day, but a large Newfoundland happened along, and after watching the combatants a few minutes, suddenly caught up one of them by the neck and trotted off with it, keeping a firm hold upon him until his angry passions had time to cool.

The Bindery of the Southwestern Publishing Company is fully competent to any task in the art of Binding Books, or the manufacture of Blank work. Paper ruled to any pattern, and Account Books, large or small, finished in any style. Minutes of Associations promptly, neatly and cheaply printed.

The Red River Affair.—The fact that the Hudson Bay Company has recognized the insurgent government in the Red River region as the only legitimate government there marks a very important point in the history of the revolution. It must be remembered that the Hudson Bay Company itself was the legitimate government there until it sold out to the Canadian Confederation; and if it has recognized the insurgents, it will give them almost the prestige and fully as much aid as any organized nation could.

Russia Looking East.—It is known to geographers that the river Oxus once flowed into the Caspian sea, instead of the Sea of Aral, as it now does. It is proposed by Russian engineers to turn the river back to its original course, thereby securing a means of water communication from the Caspian sea to the heart of Asia. As the river Volga, with its branches and connecting canals, now affords the means of navigation between the Caspian and the Baltic, the scheme, if successful, will be of the greatest military advantage to Russia. Men and munitions of war could be sent from Cronstadt to Afghanistan at a smaller expense and with much greater rapidity than by the present land route. The preliminary surveys for the work are now in progress.

The above movement of Russia looks to the fulfillment of prophecy as does this:

The editor of the London Jewish *Messenger* argues that the opening of the Suez Canal portends the restoration of Palestine to the Jews. At the same time, the editor of the New York *Messenger* holds that the restoration of the Jews is abandoned, that their distinctive habits are disappearing, and they now look to the fulfillment of the prophecy respecting them in the gradual subduing of all nations with the religion which came to the world through the church of Israel.

Helena, Montana, dispatches of the 27th, say: On the 15th instant an expedition against a certain tribe of Indians, who have been stealing stock and murdering the whites for the past several months, left for Fort Shaw, under command of Colonel Baker, and comprising four companies of the Second Calvary, and one company of the Thirteenth Infantry. An Indian, who arrived at Fort Benton yesterday, reports that early on the morning of the 23d, Colonel Baker surprised the Bear Chief's camp of over thirty lodges, and killed men, women and children. No quarter was given them. The surprise was complete, and only six or eight men escaped. Bear Chief was among the slain. He is known to have murdered several whites heretofore. Colonel Baker's loss is trifling. Other tribes of the Blackfeet, upon learning of the affray, immediately made all haste to reach the British possessions, but it is understood that the expedition has permission to cross the boundary in pursuit. This report is confirmed by other arrivals at Fort Benton.

SPECIAL ADVERTISEMENTS.

Dolbear's Commercial College.—230 Main Street. Classes day and evening. New pupils can begin any day. Ladies' class morning and evening. iii20-1yiv20

Away with Spectacles.—Old eyes made new, easily, without doctor or medicines. Sent post-paid on receipt of ten cents. Address Dr. E. B. Foote, 120 Lexington Ave., N. Y. 19-3m.

Away with Uncomfortable Trusses.—Comfort and cure for the ruptured. Sent post-paid on receipt of ten cents. Address Dr. E. B. Foote, 120 Lexington Ave., N. Y. 19-3m.

Van Pelt & Gibson, No. 236½ Main street, have the handsomest stock of Ladies', Gentlemen's, and Children's Boots and Shoes that can be found in any store in the South. All their goods are guaranteed as represented. Give them a call. 20-33

We judge from certificates and recommendations in our possession, that the Catarrh Specific, of Rev. T. P. Childs, of Troy, Ohio, advertised in our columns, is really a sovereign remedy for that loathsome disease, Catarrh in the head. 23-26

"Look Here!—Striking Figures."—Under this heading, our readers will find in an advertisement on our last page, some substantial evidence of the high esteem in which the *American Agriculturist* is justly held by its readers. This Journal will undoubtedly prove very serviceable to every one who adds it to his stock of practical, reliable, instructive reading matter.

Brown's Bronchial Troches, for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try "The Troches," a simple remedy which is in almost every case effectual.

Cherry Pectoral Troches are a new article, just out, for the cure of *Coughs, Colds, Sore Throat, Bronchitis,* and *Hoarseness,* prepared by Ruskton & Co., of New York, one of the oldest drug houses in the country. They will be found superior to all others, quicker to cure and pleasanter to take, having none of the offensive, nauseating, brown cubeb taste; are a hard losenge. Sold by all druggists. 24-30

Information Wanted—Of the postoffice address of my son, John B. Norvill, aged seventeen, also of John Moseley, about sixteen, who left home last May, possibly for Texas and Arkansas, and from that time until now I have not heard whether either of them is dead or alive. As a father I appeal to every father in the land to assist me to find my son. Address
24-27 A. G. Norvill, Cageville, Tenn.

The Debate.—To any minister who will agree to sell one dozen copies of The Debate, I will send thirteen copies. When the one dozen are sold, he can send me five dollars, registered. He must pay the expressage on the books, and the registration, all of which will not be more than fifty cents. I make the same proposition to any merchant or deacon of the Baptist Church, or of the Reformed Church. Address Rev. G. A. Coulson, Hodgenville, Kentucky. 25

Batchelor's Hair Dye.—This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous, does not contain lead, nor any vitalic poison to produce paralysis or death. Avoid the vaunted and delusive preparations boasting virtues they do not possess. The genuine W. A. Batchelor's Hair Dye has had thirty years untarnished reputation to uphold its integrity as the only Perfect Hair Dye. Black or Brown. Sold by all druggists. Applied at 16 Bond street, New York. 24-tf-P

Scuppernong Grape.—This magnificent grape, a native of the South, and one that never fails, never needs trimming, makes a beautiful arbor walk in a few years, and yields more each year, can be had of M. W. Philips & Co., 308 Main street, Memphis, at only twenty-five cents a vine, and they are two years old at that, and really worth to any one, who has a garden only, five dollars a vine. This is the month to plant them, and don't fail to order four at least. They will be sent by mail, postpaid. 24-31

African Wines.—It is not generally known that Cape Colony produces the most delicious wines grown on the face of the earth. A cargo received as a remittance by our neighbors, Dr. J. C. Ayer & Co., contains several varieties raised there, among which the Constancia commands the highest price of any wine in the world. Almost the entire crop of it is consumed in the palaces of Europe, this rare exception being sent to them in exchange for their medicines, which have long been the staple remedies of South Africa.—*Boston Journal.*

Irritable Invalids.—Indigestion not only affects the physical health, but the dispositions and tempers of its victims. The dyspeptic becomes, too, in a measure demoralized by his sufferings. He is subject to fits of irritation, sullenness, or despair, as the case may be. A preternatural sensitiveness which he cannot control, leads him to misconstrue the words and acts of those around him, and his intercourse even with those nearest and dearest to him is not unfrequently marked by exhibitions of testiness foreign to his real nature. These are the mental phenomena of the disease, for which the invalid cannot be justly held responsible, but they occasion much household discomfort. It is to the interest of the home circle, it is essential to family harmony as well as to the rescue of the principal sufferer from a state not far removed from incipient insanity, that these symptoms of mental disturbance be promptly removed. This can only be done by removing their physical cause, a derangement of the functions of the stomach and its allied viscera, the liver and the bowels. Upon these three important organs Hostetter's Stomach Bitters act simultaneously, producing a thorough and salutary change in their condition. The vegetable ingredients of which the preparation is composed are of a renovating, regulating and *alterative* character, and the stimulant which lends activity to their remedial virtues is the purest and best that can be extracted from the most wholesome of all cereals, viz: sound rye. No dyspeptic can take this genial remedy for a single week without experiencing a notable improvement in his general health. Not only will his bodily sufferings abate from day to day, but his mind will recover rapidly from its restlessness and irritability, and this happy change will manifest itself in his demeanor to all around him.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, with reference to prove his guilt.

E. M. Mobley.—All men should beware of crediting him. He is from Georgia. Reference —J. B. Butler, Fulton, Tenn; Wm. Taylor, Gadsden, Tenn.

W. C. Capell.—Last heard from in Arkansas. Reference—Elder Wm. Nolen, Stanton, Tenn.; Elder T. W. Vining, Eunice, Ark.

T. J. T. Jordan, Va.—References—Religious Herald, Virginia; *Central Baptist,* Missouri.

S. J. Bostrick, Kansas.—References—J. S. Spurgin, G. Daggett, E. F. Rogers, Kansas City, Missouri.

INQUIRIES.

J. D. Atkinson.—Where is J. D. Atkinson, late of Bastrop, La.? Do you know, Bro. ... Bussey? He should have written us ...

Elder Kirtly.—We have several times written to Elder F. S. Kirtly of Texas, but can hear nothing. Who can tell us of his whereabouts. He should have written us ere this, according to promise.

OUR APOLOGY for publishing the following list is to our mind most valid. We were caught owing some $10,000 for paper, material, etc., for printing purposes—but at the same time there was due us on our books over $25,000—all we had made in twenty-five years! We trusted it to the honor of our brethren. The war came, and our business was ruined—everything lost—our houses only left over our heads. Now our creditors are determined to have what we owe them, with interest from date, or sell us out. We have put them off until we might collect, but they have commenced suit, and unless our brethren who owe us, now help, we are ruined utterly. We shall publish lists of all who are owing for the old TENNESSEE BAPTIST in all the States, because we have failed to reach them by letter; because many have removed to other postoffices; because many are not aware that they owe; because those who do take this paper may see that some of these are their neighbors and church members, and they will aid us, we trust, in bringing this matter before them. If any are unable to pay all, small as it is, we will receipt them for half. It is a small sum for you, Brethren—you will not feel it—while if you withhold it we shall be ruined. Are you willing to see the shelter sold from over our heads, when the payment of a few dollars you owe us will save it to our children? Shall we plead with you in vain to send us at once the little balance? It is extremely mortifying to us to be compelled to make this exposure of our private affairs, but stern necessity requires it. Will not each patron of this paper aid us in this? If you see the name of a brother or friend you know, show this paper to him, and urge him to forward at once. Our brethren in the ministry can greatly aid us by doing the same thing. Brethren, one and all, will you not help us at once, before execution and sale overtake us? Your brother in Christ,

J. R. GRAVES.

TEXAS.

Muskete Postoffice.	
Thos Petty	$1 25
B J Fortson	10 65
Eld H R Puryar	18 25
Kirkland Crossings P O.	
Elder A E McDonell	2 00
Milton's P O.	
J M Sanford	4 25
M T Byars	4 00
Spring Hill P O.	
John Treadwell	10 10
Burksville P O.	
R Weeks	11 00
J F Thompkins	9 15
E S Phelps	15 35
J Connor	2 25
Dr M P West	2 20
Anacosta P O.	
John Vaught	2 50
Eld G W Eutler	50
Bethany P O.	
John D Jonas	6 00
Daniel Harris	2 50
M A C Hudson	9 85
Beckville P O.	
M Melton	3 00
Carthage P O.	
S Herrin	3 80
W Reddick	50
Mary A Youngblood	4 00
Wm Morris	85
Wm M Herrin	5 25
J B Hartsfield	10 60
Miss Ellen Huggins	2 00
Miss J Anderson	2 00
Miss Bella Simpson	2 00
J La Ve Ge Morer	2 00
Fair Play P O.	
J W North	11 25
Fair View P O.	
Mary Rutledge	9 06
Reed's Settlement P O.	
W Herrin	15 65
Elizabeth Youngblood	4 00
Eliza Seaton	5 00
Mrs M A Herrin	2 00
A B Tankerly	2 00
C S Scruggs	6 00
Susan Beaser	3 60
Dyan Cocke	75
Sugar Hill P O.	
Peter McMillin	5 20
W H Purbee	2 00
J B Sreater	1 00
Peter McMillin	2 00
Peter McMillin	1 00
Walnut Hill P O.	
John C Lindsey	11 30
Gold Spring P O.	
G Cleveland	7 00
B S Peek	2 25
J Hayne	3 00
M Davis	1 65
Dr Dupree	1 65
Miss J A Thomason	2 25
Da Baker	6 20
Mrs R Mosely	5 00
J K Graves	2 10
[illegible]	5 10
Amos Ellis	5 70
B F White	7 10
John Lee	5 75
H Snow	5 00
Thos McCantz	4 00
Dr J W Baldwin	1 50
General J Davis	9 00
Colita P O.	
C C Barlow	5 00
T B McCrory	5 00
Elder J Runs	3 00
John R Manor	5 50
Livingston P O.	
J H Brown	2 25
J L Henry	2 50
Moscow P O.	
Mrs Louisa Rundick	2 00
Mary D Parsons	1 00
Elder J Merchant	3 00
Mrs E Kenedy	3 25
J Valentine	1 75
B G Tallos	1 75
S Brown	1 25
Mrs Catharine Many	2 00
F H Marbut	8 10
H Chandler	3 10
J L Powers	7 10
G H Leland	2 75
Elder R Vining	6 40
Sakonda P O.	
M Dalton	9 60
Palopinto P O.	
N T Beers	2 00
Gamana P O.	
A M Poe	4 60
Veal's Store P O.	
Mrs M Stratton	75
West Point P O.	
R Harris	5 85
Weatherford P O.	
M Burton	8 45
J D Beckwith	85
J R Foudren	3 50
Isaac O Headly	6 00
Clarksville P O.	
F J Tucker	15 00
Wm Guest	15 00
J R Giddens	16 50
W B Stout	10 20
A H R Bryant	8 50
Elder Wm M Picket	3 25
Wm Mooore	1 75
John A Wagley	1 75
Wm Cowden	1 75
Solomon Bryant	10 00
A J Austin	10 25
J E Ballard	1 75
Louis Houston	1 75
James Orcott	2 65
Abraham Hardin	6 00
Mrs Francis Sivley	4 00
Almond Grove P O.	
James Bankston	12 75
Klomatia P O.	
Miss Ellen Halloway	8 25
Maple Springs P O.	
David Albright	3 75
J R Masters	3 00
Pine Bluff P O.	
John T Sneed	12 20
Savanah P O.	
E T Burge	16 85
Refugio P O.	
R Martin	2 00
James M Doty	11 00
St Mary's P O.	
J L Powers	7 25
Owensville P O.	
T B Webb	2 60
Elder C C Shumake	5 00
B Wood	1 85
Foster Brigance	1 85
M Billington	4 50
A Wood	1 00
W A Barber	5 00
Mrs S Armstrong	8 20
M C Henderson	12 35
Bellview P O.	
Mrs S Sivley	75
M H Turner	2 00
James Ivy	3 00
Dr N J Howell	5 00
W B S Hale	3 20
W J Rogers	12 25
B Mallins	5 75
Dr E D Tinsley	2 00
A Webster	2 00
G B Martin	25 00
J R Wood	2 40
T H Still	[illegible]
Mrs E Padget	2 25
W Robinson	5 50
Carolina Angel	7 00
J Pearce	6 00
J E Sexton	1 00
Caledonia P O.	
Eli Milstead	12 60
J H Dixon	12 60
J S Milstead	12 00
A Patterson	3 00
A W Spurgin	3 00
Camden P O.	
Mrs Ann Dodson	1 00
Henderson P O.	
T A Oliver	10 50
J B Brassfield	11 25
Mrs L B Bradley	85
W C Kelly	1 75
W Flanigan	3 00
James Nelms	3 00
Elizabeth Flanigan	1 50
B C Clark	2 00
Mrs Susan Coats	2 00
Elizabeth Young	2 00
Mount Enterprise P O.	
B Lenthicum	2 35
Wm A Parker	2 50
A J Ivy	13 50
Wm Whatley	3 50
Wm Anderson	3 25
Dr A P Galloway	2 75
Franklin Hudmon	1 15
Mount Enterprise P O.	
Sel Walker	1 60
J Hitson	9 10
J C Birdwell	2 10
J W Booker	2 00
Sylvanus Walker	2 00
Millville P O.	
J Vinson	6 50
Thos Bolienger	9 25
Elder A Gilliam	17 00
John A McMasters	4 00
E T Goodwin	9 25
J Walling	1 75
Minden P O.	
John Deason	4 35
F Lewis	2 00
S M Grayvill	12 25
H S Grayvill	14 65
Alfred Annis	1 75
New Salem P O.	
T Y Logan	10 55
Wm Wilson	4 00
J W Reaves	2 25
Col J Todd	2 25
Francis Rose	7 50
Henry C Garrett	2 00
S W Brown	1 00
Pine Hill P O.	
Eli Bucknor	50
J Brandon	2 00
Robert Carlisle	2 00
J W Whitton	5 75
C B Nash	1 75
J Roguemore	75
Sancosma P O.	
S S Perkins	4 75
Dr A P Galloway	3 50
Dr A P Galloway	2 00
Walling's Ferry P O.	
J Hudson	11 40
E M Dunn	11 25
Wheeris P O.	
John Sparkman	5 50
Anadarco P O.	
W Anderson	3 50
Bear Creek P O.	
Wm Lockey	1 75
Hemp Hill P O.	
H S White	5 50
Milam P O.	
Joel Holbert	2 50
L Yates	16 [illegible]
G A Norford	12 50
J H Spright	21 90
Isaac Renfro	3 00
George Lowry	3 85
Henry Nichols	3 25
Sabine Town P O.	
E P Bedin	5 50
Solomon Davidson	2 00
G W Tatexm	2 35
P T Bello	2 35
H Pratt	2 25
M F Carter	2 00
R A Campbell	2 00
A J Bateman	3 50
Joel Head	1 50
David Hinds	1 30
San Augustine P O.	
W J Blackshear	5 00
Eld W R Blackshear	2 75
W J Blackshear	2 00
San Saba P O.	
Elder J Clabaugh	1 00
Hamilton P O.	
W M Brittain	1 65
Elder J L Mills	5 25
Wm Britton	9 00
Robt McGoffle	9 00
E Pye	9 00
Shelbyville P O.	
Bailey Lont	4 00
James Hanks	4 35
W M Hewitt Sr	4 35
Elder R Turner	9 00
Elder W S Childress	9 00
Susan Hunt	4 00
Truett's Store P O.	
Mrs S Collins	19 30
White Cottage P O.	
T J Muse	5 60
Miss Nancy Harris	2 75
Canton P O.	
S A Bailey	13 25
Asa M Elkin	16 00
J A Collins	6 40
E T Boughton	12 75
David Neal	1 50
W G Evans	5 50
Flora P O.	
Dr Z Ellison	3 20
Elder J S Bledsoe	1 75
J D Petter	2 15
Elder Milton Carter	3 65
J T White	1 50
Garden Valley P O.	
W H Bunkley	3 25
Wm Rowe	1 00
Gum Spring P O.	
J F Ballard	4 25
Jamestown P O.	
W J Morris	2 85
Henry Garry	2 40
John H Ashley	2 00
Tully Choice	2 [illegible]
L B Harrington	2 25
W Carter	1 75
John Morris	5 65
L H Lanier	1 10
L B Harrington	2 10
Mount Carmel P O.	
H Yarboro	8 00
Wm Wiggins	1 00
W W Ford	10 50
G W Miller	3 25
Summer Grove P O.	
J Landham	13 25
J Whitmore	7 85
Starville P O.	
J M Dale	1 35
H A Lawrence	1 00
S Pace	5 75
N Myrick	5 75
Dr R K Larkin	5 75
J Yarboro	11 65
J R Christian	4 40
Seven Leagues P O.	
Samuel Hedlebury	1 85
Tyler P O.	
Samuel Dean	2 50
Elder R C Clay	3 00
A J Smith	4 20
M E Hollis	4 2[illegible]
M D Walker	2 65
F Rice	2 50
S A Goodman	1 50
R E Enslee	1 50
Dr R A Felton	1 50
Josephine Taylor	1 50
J M Carrol	5 00
Elder W S Walker	1 00
M Wood	2 00
W H Smith	2 25
R B Hudnall	2 50
W J Morris	11 75
Mrs M McClure	21 00
Newton Guthrie	1 15
J B Bates	9 75
S M Gammon	11 75
S Rogers	13 50
J C Taylor	4 25
G W Stubblefield	10 25
Ellen Kelly	2 50
Julia Kelly	2 50
Troup P O.	
J G James	4 15
S W Boughton	1 85
Ashland P O.	
J Ray	2 25
Birdville P O.	
Allison Christian	9 10
John W Dickson	4 65
James Joice	12 50
A Manning	8 50
James A Freeman	11 35
H R Maple	6 00
W Birdwell	6 50
V J Hutton	2 75
P J Parrot	5 00
Elder S Mugg	3 00
A J Freeman	11 00
J C Dunn	4 00
Estell Station P O.	
Elder A Dobkins	1 00
Fort Worth P O.	
Eld A B Frynear	8 00
Wm Dyer	3 25
A C Beal	3 25
R Tierce	8 25
G Grant	11 00
J S Brown	17 75
Mr Dickson Sr	5 00
Grape Vine P O.	
W M Giddens	5 40
J Estell	8 10
R Crews	1 00
H Granberry	4 20
Miss Fannie Estell	1 00
Wheelock P O.	
J J Webb	5 25

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UNSURPASSED SUCCESS.

Condition of the LIFE ASSOCIATION, as per official investigation of the Superintendent of Insurance for the State of Missouri, and the sworn statement of the State Actuary, from the organization of the Association in June, 1868, to 30th of September, 1869:

Amount of Insurance	$20,464,600 00
Gross Income	1,418,287 23
Divisible Surplus, act'l profit	160,411 73

UNRIVALED ECONOMY.

Ratio of Expense to Total Income........ 20 ½ per cent
Ratio of Expense and Losses to Total Income........$5 25-100 per cent

G. W. GORDON,
General Manager for Tennessee.

Rev. P. M. PINCKARD,
District Agent West Tennessee. 20-23

NEW AND RICH GOODS,

FINE GOLD WATCHES,

JEWELRY,

Chain and Silver Ware

CALL AND EXAMINE.

F. D. BARNUM & CO.,

265 Main Street, Corner of Court,

MEMPHIS, TENN.

18-tf

B. A. FAHNESTOCK'S VERMIFUGE.

Why is it that so many children die under the age of five years? That a large proportion of children die under that age, has long been a subject of remark, and with but a satisfactory cause ascertained, it is certain.

Also, it is known that worms exist in the human system from its earliest infancy; therefore parents, especially mothers, who are more constantly with their children, cannot be too observing of the first symptoms of worms; for so surely as they exist, can they be

SAFELY AND CERTAINLY

removed from the most DELICATE INFANT, by the timely use of

B. A. FAHNESTOCK'S VERMIFUGE.

It is perfectly harmless, contains no Mercury, being a

PURELY VEGETABLE COMPOSITION,

And may be administered with the utmost safety to children of all ages.

Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and B. A. Fahnestock's Vermifuge continues to grow in favor daily.

CAUTION.

Should occasion require you to purchase B. A. Fahnestock's Vermifuge, be particularly careful to see that the initials are B. A. This is the article that has been so

FAVORABLY KNOWN SINCE 1829.

And purchasers must insist on having it, if they do not wish to have an imitation forced upon them.

C. F. GALTON'S

COUGH BALSAM

In offering C. F. Galton's Cough Balsam to the public, we feel confident that in a short time it will become fully as popular, as that well known remedy, B. A. Fahnestock's Vermifuge, with which we have been connected so many years. All we ask is that it has a fair trial, and we have no doubt as to the result.

It has proved itself to be of very great efficacy in the cure of obstinate Coughs, Colds, Asthma, Whooping Cough, Spitting of Blood, and other Pneumonic Affections; and the proprietors feel warranted in recommending it as a safe and useful medicine, and are prepared to show certificates of indisputable authority in testimony of its value.

The ingredients of which the Balsam is composed are selected and compounded with the most scrupulous exactitude and care, and are, singly, of great benefit in pulmonary complaints; and the proprietors feel assured that if it receives a fair trial, it will be the means of alleviating a vast amount of suffering, and may relieve many a slight cough, which, if neglected and permitted to run on, might end in confirmed consumption; whereas, a timely use of this Balsam, with proper precautions in avoiding exposure to damp atmosphere, and keeping the feet dry, may prolong existence.

Are you troubled with a cough or cold? They seem like ailments of little importance, but if suffered to run on, it may end in confirmed consumption. C. F. Galton's Cough Balsam will give you relief almost immediately.

SCHWARTZ & HASLETT,

FORMERLY

B. A. FAHNESTOCK, SON & CO.,

SOLE PROPRIETORS

B. A. Fahnestock's Vermifuge,

C. F. Galton's Dyspepsia Remedy,

and C. F. Galton's Cough Balsam,

PITTSBURG, PENNSYLVANIA.

iii-19-vi-18

VINEGAR.

How made from Cider, Wine, Molasses or Sorghum in 10 hours, without using drugs. For Circulars, address F. I. SAGE, Vinegar Maker, Cromwell, Conn. 4-1y

NEW ADVERTISEMENTS.

A. SUMNER,

AGENT FOR

WHEELER & WILSON'S

Sewing Machines.

Took the only Gold Medal at the Paris Exposition.

It makes the Lock Stitch alike on both sides.

It uses no Shuttle, and has but one tension.

The work will not rip or ravel, and is more beautiful than by hand.

It will do the work of Fifteen Hand-sewers.

100,000 were sold last year.

3000 now running in Memphis.

120,000 more in use than any other Machine.

Full instruction given at the Rooms, or at purchaser's house, where they are taught to Cord, Braid, Hem, Fell, Quilt, Gather, Gather and Sew on the band at the same time. All improvements put to old Machines.

Silk, Clark's Cotton and Cord on hand to suit all Machines.

Terms so easy that any one can purchase a Machine.

SALE ROOMS,

256 Second Street,

MEMPHIS, TENN.

20-3m-31

DR. W. E. ROGERS,

OPERATIVE SURGEON

GIVES SPECIAL ATTENTION TO

SURGERY,

And Diseases Peculiar to Females.

GENERAL SURGERY:

Stone in the Bladder, Stricture of the Uretha, Disease of the Prostate, Piles, Fistula in Ano, Fissure, Aneurism, Club Foot, Harelip, Cleft Palate, Rupture, and, indeed, every class of disease embraced in Surgical practice.

DISEASES PECULIAR TO FEMALES.

He operates for Vesico Vaginal Fistula, Laceration of the Perineum, Ovarian Tumors, Ulceration, Stricture, Prolapsus of the womb, and all complaints to which Females are subject.

With the advantage of twenty years' experience in General Surgery and Diseases of Females, and all the latest and most approved Instruments and appliances at his command, he offers his services to the public.

Pleasant Accommodations for patients from abroad who do not wish to stop at Hotels, at Ten Dollars per week, including nursing.

Office, No. 279½ Main Street, Memphis, Tenn.

OFFICE HOURS: 11 A. M. TO 1 P. M.

This arrangement is made specially for the accommodation of patients from the country. 18 22

S. H. TOBEY, Pres't. E. C. KIRK, Cashier.
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CITY BANK,

New Bank Building, No. 9 Madison Street,

TRANSACTS A

General Banking & Exchange Business

And Deals in

Gold, Silver, Stocks, Bonds, City and County Scrip, and

SOUTHERN BANK NOTES.

Drafts for sale in sums to suit, on England, Ireland, Scotland, France, and all parts of Germany. Also, Gold Drafts on New York. 20-31

TO THE ERRING.

Ignorance is the Cause of Suffering.

Apply to Dr. J. D. Stillman, of Memphis.

He will restore, save and rejuvenate you as no one else can. His skill, humanity and knowledge is adequate to your ills. He who cures Drunkenness and Morphine Eating, can cure you. 3-1y

E. C. M'DOWELL. HUGH B. MARTIN.

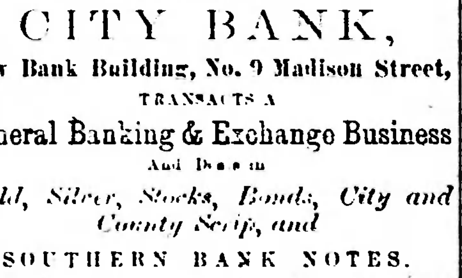
McDOWELL & MARTIN,

ATTORNEYS AT LAW

293 Main Street,

MEMPHIS, TENNESSEE. 16-tf

DENTISTRY.



Teeth Extracted and Filled without Pain with Laughing Gas, which is harmless, at G. H. HURD & BRO.'S, 72 Jefferson street, corner of Third.

Teeth inserted without covering the Palate, avoiding the destruction of taste and articulation. They are light, cleanly and durable.

Entire Under Sets inserted on the suction principle, rendering them firm. iii-23-1y iv-22

Raspberry and Strawberry Plants,

All Extra Plants, for sale at

L. W. HAMILTON'S FRUIT FARM,

Warranted True to Name.

Also a choice lot of PEACH TREES.

Of Strawberry Plants I have Wilson's Albany, Jucunda or Knox's 700, Downe's Prolific, Green Prolific, etc.

Of Raspberry Plants I have Hamilton's Black Cap (originated with me), of which THE SOUTHERN FARMER says in the June number, that it is the largest and sweetest berry they have ever seen—nearly double the size of the Doolittle Black Cap. The Christian Advocate says of it, in its issue of June 12th, it is the finest berry they have seen this season. I have fruited it for two seasons, and consider it at the head of the list of Raspberries. I also have the Davison's Thornless, Mammoth Cluster, and Doolittle Black Cap.

For terms, send for Price List and Circular. Address
L. W. HAMILTON,
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THE MARY SHARPE COLLEGE, *WINCHESTER,*

Commences its TWENTIETH ANNUAL SESSION with a full and able corps of Teachers on the first Monday in September.

Tuition per year in full College course, including Latin and Greek..........$60
Board, Fuel, Washing and Lights, per year.......... 160
Send to M. B. Clement for Catalogues. 2-tf

CENTRAL FEMALE INSTITUTE,

Clinton, Hinds County, Mississippi.

The Scholastic year of 1869-70 will begin Tuesday, the 28th day of September, and continue forty weeks, or ten school months, until July 1, 1870.

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

Expenses are for tuition in English Branches, $3, $4 or $5 per month; for board, including furnished room and fuel, etc., $17 per month; for washing $2 per month; for incidentals and ink, forty cents per month. Tuition in Music, Languages and Ornamental branches is the same as it was in gold before the war.

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

ROBT. KELLS, Prest. Board of Trustees.
Geo. WHITFIELD, Sec. Board of Trustees. 5tf

MISSISSIPPI COLLEGE,

Clinton, Hinds County, Mississippi.

The next Collegiate year will open on the 27th of September, 1869, and continue forty weeks, until the 1st day of July, 1870.

The expenses for the entire year are $49 to $50 for tuition; $10 for incidental and fuel fees. Board for the last year was from $1[illegible] to $17 per school month—four weeks are counted a school month. Washing $2 per month. It is expected that board will be obtained on as reasonable terms next year. Students for the ministry are not charged tuition, fuel or incidental fees.

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

At the State Convention, held in Canton the 1st of June, it was resolved to raise money to pay the debt of the College and to furnish means for its future maintenance. The Agent, Elder E. C. Eager, is now engaged in soliciting subscriptions with every prospect of success. The future permanence of the institution is thus insured, and none need hesitate to come for fear they cannot here complete their education.

Circulars containing fuller information can be obtained by addressing the President, Rev. Walter Hillman, Clinton, Hinds county, Miss. BENJ. WHITFIELD,
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Medical Institute,

42 NORTH COURT STREET,

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The Largest and Oldest Institution

OF THE KIND

IN THE SOUTHWEST.

ESTABLISHED TEN YEARS.

Where Invalids can obtain Scientific and Commonsense Treatment at a Moderate Expense.

RHEUMATISM AND NEURALGIA.

LUMBAGO, GOUT, SCIATICA, MERCURIAL RHEUMATISM, TIC DOLOREUX, NERVE-ACHE.

In all arthritic complaints, as Rheumatism, Gout, Neuralgia, etc., this practice is almost perfect. The most intense pains are almost instantly relieved; enormous swellings are reduced; limbs which have been contracted and stiff for years are relaxed. Cases of twenty, thirty and forty years' standing have been cured by me after all other means have failed.

A great accomplishment is my triumph over pain, by which I can often, in a few moments, soothe and carry off the most excruciating sufferings.

If this system did nothing more than to relieve pain, it would stand superior to any other systems extant.

CATARRH

Stopped-up Head, Running of the Nose, Constant Hawking and Spitting, Constant Blowing of the Nose.

Thousands suffer from that most annoying, disagreeable and offensive complaint, Catarrh, without knowing what it is.

Often the secreted mucus, flowing down the throat, clogs up the lungs, and lays the foundation for Consumption.

The most skillful physicians fail to cure it.

Recently several "Ear Doctors" of this city have turned their attention to the treatment of Catarrh, and demand most fabulous prices from patients.

I cure any case of obstruction, stopped-up head, discharges of greenish, thick, thin, or glairy mucus from the nose, internally or externally, pain or fullness between the eyes, constant blowing of the nose, inflammation of the nasal passages, ulceration of the schneiderian membrane, etc., in the course of a few days.

SCROFULA.

Struma, Glandular Swellings, Running or Crusty Eruptions, Salt Rheum, King's Evil.

The Scrofula taint, inherited or otherwise, filling life with untold misery, is, by all usual medical treatment, hopelessly incurable.

The only true cures which I have ever seen, are those which have been performed by me.

I will contract to cure, without fail, every case of Blood Diseases, even the most terrible forms of Leprosy, Erysipelas, Eczema, Cancers, Tumors, Ulcers, Abscesses, and every form of red, scaly, or disfiguring eruption, in from forty-eight hours to a few weeks.

GENERATIVE AFFECTIONS.

Self-abuse, Discharges, Stricture, Gleet, Sores, Spermatorrhœa, Impotence, Premature Decay, Debility.

The press, the pulpit and the lecture-room are silent on the subject of diseases of the sexual organism. A false delicacy conceals the knowledge for which thousands thirst.

And how terrible are these diseases? Spermatorrhœa, shattering the entire Nervous System, impairing the mind, and causing self destruction.

Charlatans, or incompetent physicians may essay to cure them, but in vain. The only hope and resort is in the humane and learned physician who understands their case.

Among these affections, none are worse than Spermatorrhœa, or Seminal Weakness, and emissions. Dr. Woodbridge says, "That the loss of one ounce of seminal fluid by abuse, is equal to the loss of forty ounces of blood."

The worst form is when the seminal fluid passes off unperceived in the urine.

Empiries, and characterless men, by working upon the fears of a mind, too often sharing the feebleness of the body, not only extort large sums of money, but, in nearly every instance, have complicated the disease, and rendered it more difficult to cure. I have never yet seen a case of Sexual Weakness or Impotency cured by any physician but myself.

All the affections of the sexual organs have been deeply studied by me for many years. I have made a discovery in the treatment of all syphilitic and virulent diseases which promises to overthrow all former preconceived notions and theories on the subject. I employ entirely new remedies, and never use nauseous copaiba, cubebs, turpentine and mercury. In every case I guarantee a perfect cure.

OFFICE HOURS, 9 A. M. to 5 P. M.

Dr. J. B. RUSSELL, Consulting Physician,

L. G. WARREN, Secretary,

Assisted by a full corps of eminent physicians. The usual courtesy extended to the regular profession.
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NATIONAL WASHING MACHINE LAUNDRY, 61 Adams St. Clothing washed, ironed and ready for delivery in twelve hours. Clothing nicely done up, and at lower prices than anywhere else in the city. N. B.—We use the National Washing Machine, which does its work thoroughly, and does not wear the clothes. Persons wishing to purchase a National Washing Machine can see them in operation by calling at the Laundry, where they are for sale. 20-3m-31.

MEDICINES.

I COME AS THE

Edward Wilder's Stomach Bitters. Its body is pure Bourbon Whisky. It cures Dyspepsia, Liver Complaint, and all species of indigestion. It gives immediate relief in Colic and Flux. It is prescribed by the ablest physicians. It is used by the ministry. It should be kept in every household.

HARBINGER

OF

HEALTH!

Edward Wilder's Sarsaparilla and Potash is a rare combination, such as the world has never before known. It is an unfailing and rapid cure for Scrofula in all its forms, Scrofulous Sore Eyes, Chronic Rheumatism, Pimples on the Face, Skin Diseases, no matter how old or inveterate, White Swelling, Constitutional Syphilis, and Ulcers of every kind. For the rapid and permanent cure of these diseases this medicine stands unrivaled, and a cure is guaranteed in every case.

THE RESTORER

Edward Wilder's Compound Extract Wild Cherry cures Coughs, Colds, and Catarrh of every description. In Bronchitis, Laryngitis, Asthma, and Phthisic, it gives immediate comfort and relief. In Consumption, Difficulty of Breathing, or Cough, this medicine has no equal, and has never been known to fail to give instant relief, followed by certain and permanent cure.

OF THE HUMAN

SYSTEM!

Edward Wilder's Chill Tonic cures and eradicates from the system Chills and Fever, Fever and Ague, Dumb Ague, and every type and variety of malarial fever or affection. The blood becoming thin and porous produces these diseases. This medicine contains iron to thicken and bring up the blood, and hence eradicate the disease entirely from the system.

AND THE

Edward Wilder's Mother's Worm Syrup should be used in all cases of worms. It is perfectly harmless in its nature. It is a pure Syrup that children will readily eat. It is never failing in its effect, and will relieve your little ones of worms at once, and without the aid of any other medicine.

DESTROYER

OF DISEASE!

Edward Wilder's Family Pills cures Constipation or Sluggish Bowels. In these conditions of the alimentary canal they are guaranteed to be infallible as a purgative. In all Fevers and Inflammatory diseases they can not be excelled, and should always be used in connection with Edward Wilder's other medicines.

EDWARD WILDER & CO.,

WHOLESALE DRUGGISTS,

NO. 215 MAIN STREET,

MARBLE FRONT,

Louisville, Kentucky.

Get Edward Wilder's Free Almanac for 1870.

For Sale by

C. C. WARD & BRO., | W. H. WILKERSON & CO.,
G. W. JONES & CO., | GOODYEAR & FALLS,

AND ALL DEALERS. iii-20-iv-12-eow

BELLS.

MENEELYS' BELLS. Foundery at West Troy, N. Y. Established by Andrew Meneely. Bells for Churches, Academies, Factories, etc. ... more have been made at this ... the other founderies in the country ... dred and fifty unsolicited commendations during the past year. Written ... every bell. Mounted with Conical ... 1869 and 1868), the most recent and ... in use. An illustrated catalogue ... tion to ... Beware of attempts to deceive. Our Foundery is at West Troy, not Troy.
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OLD ESTABLISHED TROY BELL FOUNDRY

TROY, NEW YORK.

Established in 1852. A large as... Academy, Fire Alarm, and other Bells ... hand and made to order. Large Illustrated ... sent free upon application to ...
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ESTABLISHED IN 1837.

Church, Academy, Factory, Farm, ... &c., made of pure Bell Metal, (Copper & ...) in quality, tone, durability, &c., and ... Patent Improved Rotating Hangings. ... logue sent free. VANDUZEN ... 102 & 104 E. Second st. ...
33-tf

MISCELLANEOUS.

Aromatic Vegetable Soap

For the Delicate Skin of Ladies and Children.

Sold by all Druggists.

WATERS'

NEW SCALE PIANOS

With Iron Frame, Overstrung Bass and Agraffe Bridge.

Melodeons and Cabinet Organs.

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs of six first class makers at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $45 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms, 481 Broadway, New York. HORACE WATERS.

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The Waters Pianos are known as among the very best.—N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr. Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—... Principal Brooklyn Heights Seminary.

We have two Waters Pianos in our Seminary ... have been severely tested for three years ... testify to their good quality and durability.—... Gregory, Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir—The ... me is allowed to be the best Piano in this town ... are several of Chickering's and Stoddart's ... Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Piano ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos ... He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood for years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger endorsement we could not give.—Home Journal.

A. A. CONSTANTINE'S Persian Healing or Pine Tar Soap.

Each cake is stamped "A. A. Constantine's Persian Healing or Pine Tar Soap, patented March 12, 1867." No other is genuine.

For the Toilet, Bath and Nursery, this Soap has no equal. It preserves the complexion fair, removes all dandruff, keeps the hair soft and silky, and prevents it from falling off, and is "the Best Hair Renovator in use."

IT CURES chapped hands, pimples, salt rheum, frosted feet, burns, all diseases of the scalp and skin, catarrh of the head, and is

A GOOD SHAVING SOAP.

This Soap has already won the praise and esteem of very many of our first families in this city and throughout the country.

IT IS USED extensively by our best physicians. Wherever used it has become a household necessity. We advise all to try it. For sale by all dealers. Agents wanted. Call or address A. A. CONSTANTINE & CO.,
14-tf 34 Ann Street, N. Y.

THE MEMPHIS AVALANCHE. 1870.

The events which will transpire during the year 1870 will be of more than ordinary interest. The legislation of the Constitutional Convention and the Legislature will be of vital importance to the people. Congress will be in session, and as parties will come and go upon the issues on which the next Presidential campaign will be fought, every man should be fully posted on all the topics which will divide the people. Virginia and Mississippi will apply for readmission into the Union under the Reconstruction acts, and it is feared that Georgia will be remanded into her former territorial condition. The Congressional and State elections during the year 1870, and the canvass preceding them, likely to be long and exciting. The AVALANCHE fully prepared to enter upon the duties of the events, and will make itself a live journal. The paper already enjoys the largest circulation of any daily journal in Tennessee, and it is the intention of its conductors to greatly increase its circulation the present year, and to make still farther improvements that it may still obtain greater pre-eminence. ... ment will be kept up in all ... spirit of the age. Our facilities and resources ... lection of reliable and interesting matter ... every department. In politics the AVALANCHE ... heretofore, will be anti-Radical—bitterly ... those who have, for three years, kept the ... by disfranchising the whites, as well as ... new perpetuate strife by disfranchisement ... are the earnest advocates of Democracy ... kind of Democracy which would cast ... us, and which looks to that line of policy ... restore quiet and confidence and encourage ... industry, and which will make the country ... more prosperous than it has ever been ... the issues of the war; we have accepted ... simply because we can't help ourselves ... believe it to the interest of the country ... tention to living issues. We will advocate ... that has for its object peace, an honest ... will allow the wounds of the war to heal ... become effaced; a peace which shall ... its tragic experience of strife and ... which shall secure all their rights ... enable them to work harmoniously ... to develope the great resources of the ... them. The South must have a new ... men of the South, especially, have ... power before them. Let them step ... have a hand in the shaping of ... Olympian gods of the past have ... has begun where that which they ... in this new era we need new ideas ... leaders. In Virginia the young ... canvass. Men whose patent of ... service of the Confederacy; who ... banner until it was lowered ... those who had made the circuit ... those who had rushed with ... hosts of Banks and Hooker ... illustrated the old Confederate ... Walls and his associate plunderers ... to the dominion of the carpet-bagger ... sunken and the month of January ... renewing subscriptions and sending ... for 1870. Of course subscriptions ... in advance, as experience has demonstrated ... best plan both for publishers and ...

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For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. *Faded or gray hair is soon restored to its original color with the gloss and freshness of youth.* Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

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nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

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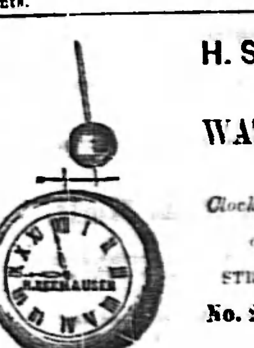

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Fifteen to Forty Dollars ...

This is well worth the attention of ... right of a State is a sure fortune. Call ...
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Gayoso Block, MEMPHI...

Offer their Large St...

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At prices that will compe... market.

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[M]ENEELYS' BELLS. Foundery at West Troy, N. Y. ...ished by Andrew Meneely in ... hurches, Academies, Factories, ... been made at this establishment ... unsolicited commendatory ... Mounted with Conical Rotary ... illustrated catalogue sent free upon ...
...of attempts to ... Our Foundery is ... West Troy, N. Y. ...y, and Troy. } E. A. & G. R. M...

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The best manufactured. Warranted for Six Years.
Melodeons and Organs of six ... reduced prices for Cash. New ... and upward; new cabinet organs for ... second-hand instruments at great bargains. Catalogues mailed for three cents ... r, New York. HORACE WATERS.

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...two Waters Pianos in our Seminary ... severely tested for three years ... their good quality and durability ... Mt. Carroll, Ill.
...Esq.—Dear Sir—The Piano ... to be the best Piano in this town ... Chickering's and Stoddart's ...
...481 Broadway, is famed for the ... Pianos and Organs.—Evening Post.
...Piano ranks with the best manufactured ... the N. Y. Independent.
...Since Mr. Waters gave up ... he has devoted all his capital and ... manufacture and sale of Pianos and ... issued a catalogue of his new ... scale of prices, which shows a ... former rates, and his Pianos ... the First Premium at several Fairs ... the present day, who are attracted ... the daming advertisements ... adly overlook a modest man ... but we happen to know that ... a good reputation long before ... connected therewith ... we have one of Mr. Waters' Piano ... (where it has stood for ... in the world might ... always been delighted with it as a ... instrument, and there is as ... More than this, some of the best ... the city, as well as several ... formed on the said piano, and all ... and first-class instrument. ... could not give.—Home Journal.

A. CONSTANTINE'S
...an Healing or Pine Tar Soap.
...is stamped "A. A. Constantine's ... Pine Tar Soap, patented March 12 ... genuine.
...Toilet, Bath and Nursery, this Soap ... removes the ... makes the hair soft and silky, and ... and is the Best Hair Renovator ... chapped hands, pimples, salt rheum ... diseases of the scalp and skin.
[G]OOD SHAVING SOAP.
...has already won the praise and ... of our first families in this city and ... country.
...extensively by our best physicians ... has become a household ... For sale by all dealers. ... A. A. CONSTANTINE & CO., 43 Ann Street, New York.

MEMPHIS AVALANCHE.
1870.
...nts which will transpire during the year ... more than ordinary interest. ... Constitutional Convention and the ... importance to the people. Congress ... and as parties will ... which the next Presidential ... man should be fully posted on ... will divide the ... will apply for re-admission into ... the Reconstruction acts, and ... will be remanded into her former ... Congressional and State el... ...ear 1870, and the canvass ... long and exciting. The AVALANCHE ... to enter upon the duties of ... and will make itself a live journal ... already enjoys the largest ... journal in Tennessee, and it is ... to greatly increase its circulation ... to make still further improvements ... be kept up in all respects to ... of reliable and interesting matter ... department. In politics the AVALANCHE ... anti-Radical—bitterly ... for three years, kept the State ... franchising the whites, as well as ... state strife by disfranchising the ... earnest advocate of Democracy ... Democracy which would cast ... which looks to that line of ... quiet and confidence and encourage ... and which will make the country ... than it has ever been ... of the war; we have accepted ... because we can't help ourselves ... to the interest of the country to ... for its object peace, an honest ... the wounds of the war ... peace which shall ignore ... experience of strife and blood ... secure all their rights to ... to work harmoniously and ... the great resources of the land ... The South must have a new departure ... the South, especially, have years, hope ... before them. Let them step to the front ... and in the shaping of our future ... gods of the past have departed ... where that which they shaped ... new era we need new ideas, new ... In Virginia the young men led ... Men whose patent of nobility ... of the Confederacy; who had followed ... will it was lowered in defeat ... he had made the circuit of the Confederacy ... with Jackson ... Banks and Hooker ... the old Confederate ... and his associate plunderers ... dominion of the carpet-bagger ... and the month of January ... subscriptions and sending ... course subscriptions ... as experience has demonstrated ... both for publishers and ...
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...yearly, in advance ... one month, in advance ... one copy, one year ... of five or more, each ... remit by express, (charges prepaid) ... and letters, or postoffice money orders ... AVALANCHE, Memphis, Tenn.

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Hair Vigor,
For restoring Gray Hair to its natural Vitality and Color.

A dressing which is at once agreeable, healthy, and effectual for preserving the hair. *Faded or gray hair is soon restored to its original color with the gloss and freshness of youth.* Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

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Funeral Undertakers,
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Finest Hearses in the city, including a beautiful Hearse for children. ...
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An Agent wanted in every county in the United States ... interest in a new article just patented, that will sell on sight to every housekeeper. It is a Portable ... fits in the holes of any cook stove, or ... Three cents per day will pay for fuel to cook ... meals. It will boil, broil, roast, toast, bake, stew, ... irons, etc. Any man, with a small capital, can clear from
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50,000 Apple Trees, 5 to 7 feet	25c.	$20
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ALL OUR STOCK WARRANTED.

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Price $5 per bushel at Durant. All orders should be sent to C. Simons & Co., Durant. JAS. M. BARRY.
We, the undersigned, have examined all of the most approved Cottons extant, and indorse the above statement of Dr. Jas. M. Barry. J. T. McGEE, B. L. GORDON.
P. S.—We will receive and fill orders for this splendid seed that we have fully tried the past year and found it to yield fully one-third more than Dixon's Prolific.
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In report of New York Insurance Department, the CRAFTSMEN'S ranks as one of the four highest of thirty-three Companies in "the ratio of realized assets," and in the Massachusetts report as to "security" furnished to policy holders by assets, leads all other Companies.

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No. 5 Madison St., Memphis, Tenn.
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N. B.—All applications for Agencies throughout the South should be addressed to this office. 15-tf

Letter from General Albert Pike.

Memphis, Tenn., November 8th, 1869.

Messrs. RODDEY & CASKIN, Managers, etc.

GENTLEMEN:

If my name on your Board of Reference for the Craftsmen's Life Assurance Company of New York can be of any value to the Company, you are quite welcome to its use.

I am well acquainted with the founders of the Company, among whom are some of the best Masons in New York, and the Board of Directors consists in a large measure of business men, standing as high, and known to be as substantial as any in that city.

I can conscientiously commend the Craftsmen's Life Assurance Company to the Free Masons of the Southwest, and to all others, as a sound and staunch Company that is already doing a very large business, even and especially in California, and whose affairs will be administered with entire honesty and fidelity.

Very respectfully yours,
ALBERT PIKE.

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Insures Lives and promptly adjusts and pays losses. Its principal business is with Southern States, and to them it appeals for patronage. It has ample means to fully protect policy-holders and pay all losses.

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CAROLINA LIFE INSURANCE CO.
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Insures against Loss of Life Only.
AUTHORIZED CAPITAL $500,000.

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DR. J. G. LOWREY,
OCULIST,
CORINTH, MISS.

Having permanently located in Corinth, Miss., I am now prepared to treat all Diseases of the Eye. Having had long experience in the practice of Medicine, and for the last few years devoted much time and especial attention to the Eye, with the innumerable host of diseases incident to that important organ, do not hesitate to say that I will treat with success all diseases of the Eye that are in the reach of human skill—of no matter how long standing.

I also treat Cancers with success,

when they are located upon parts where medicine can be properly applied, and where the fibrous roots have not extended to vital parts of the system.

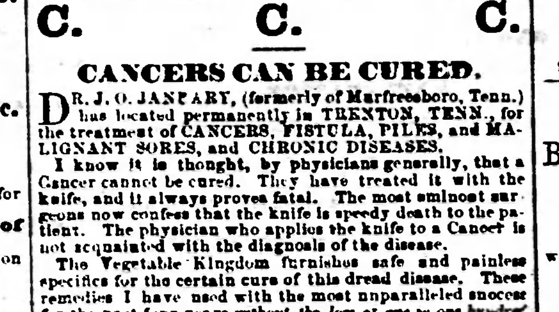
I can always be found at my office, at the PANNELL HOUSE, except on Wednesday, which day of every week I will be at RIENZI, MISS.

No charge made for examining eyes or cancers unless treatment is given, and then under contract.

TERMS—Cash, or its equivalent in good property.

Prices reasonable, and proportioned according to the nature of the case. 1-37-tf J. G. LOWREY.

Diseases of the Eye and Ear.



DR. S. W. CALDWELL,
TRENTON, TENN.,
Continues to give Special Attention to
Diseases of the Eye and Ear,
And to
Diseases Peculiar to Females.
23-tf

C. C. C.

CANCERS CAN BE CURED.

DR. J. O. JANUARY, (formerly of Murfreesboro, Tenn.) has located permanently in TRENTON, TENN., for the treatment of CANCERS, FISTULA, PILES, and MALIGNANT SORES, and CHRONIC DISEASES.

I know it is thought, by physicians generally, that a Cancer cannot be cured. They have treated it with the knife, and it always proves fatal. The most eminent surgeons now confess that the knife is speedy death to the patient. The physician who applies the knife to a Cancer is not acquainted with the diagnosis of the disease.

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past four years *without the loss of one in one hundred cases.*

What physician in Tennessee can say this of his treatment of the fever or measles? Yet medical schools deny that one solitary case of Cancer was ever cured! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL

Let any medical school in the United States send me a patient afflicted with what the faculty of said school shall pronounce to be a genuine Cancer, and I will promise to cure that very Cancer, provided the faculty of said school will agree to give me a certificate admitting the cure, if cured, duly signed by them and sealed with the great seal of their college, and they shall not be required to give the certificate for twelve or eighteen months after the cure has been treated; or,

The faculty of any medical college, or any responsible physician, may send me ten cases of confessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the medical schools especially to put my skill in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the above challenge;
1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured but the consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the Cancer is taken out.
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The above is the proposition made to the medical schools of Tennessee and the South by my father, R. W. January, during the period of thirteen years; and so manifest was his success, that no school ever accepted it. I now renew the challenge.

I was educated in the science of medicine by my father, and associated with him for eight years in the treatment of Cancers and other malignant affections, and at his death, which occurred in 1866, he committed the secret alone to me.

Having served my country as a soldier through the late war, and, with others, lost all, I now devote myself to the treatment of Cancer especially, and to the other above-mentioned diseases.

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The Rev. J. R. Graves, editor of "The Baptist," has been familiar with my father's practice for many years, and he kindly permits me to refer to him.

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For further information, send for circular and testimonials. Address

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ap4

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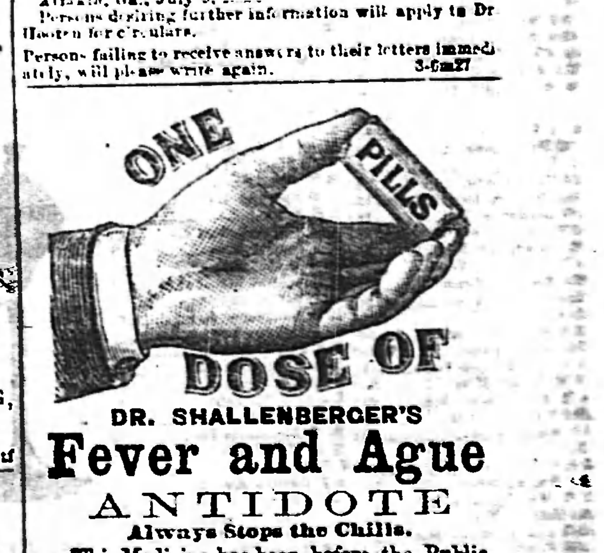

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[illegible] Brewer La	19	M King Ga	21
[illegible] J C Wright Ala	19	Eld H B Carroll Tex	22
[illegible] Brasfield Ala	19	[illegible] Newton La	16
[illegible] Mitchel Ala	19	Eld M F Ham Ky	50
[illegible] J Bryson [illegible]	19	T Marion Ky	21
[illegible] Norman Miss	19	[illegible] Garrison Ky	21
[illegible] Taylor Miss	19	J F Marrs Ky	20
[illegible] Davis Ala	15	R Binford Ky	21
[illegible] P McAuliff Miss	15	G D Slaton Tex	21
[illegible] W B Brown Ga	19	Eld J B Paxton Tex	50
[illegible] E P Lyles Miss	19	J H Kinard Ga	21
[illegible] Lyles Miss	19	D Mashburn Ga	21
[illegible] Gilbert Miss	19	J M Hansford Ga	21
[illegible] Hart Tex	19	R A Hatley Tex	21
[illegible] Ostendaner Tex	19	R B Bass Tex	21
[illegible] Reed Tex	19	W J Bell Tex	21
[illegible] King Tex	19	J A Crain Tex	21
[illegible] Stinson Tex	19	L R Bray Tex	21
[illegible] Tillman Miss	19	J M Whitehurn Tex	21
[illegible] Parks Miss	21	J M Nelson Tex	21
J Parks Sr Ind	21	R B Sypert Tex	21
[illegible] L Sandidge Miss	21	J W Barnes Tex	21
[illegible] Bussey La	[illegible]	[illegible] Owen Tex	21
[illegible] Phelps La	19	J Buchanan Tex	21
[illegible] Lizzie Stanmoney La	50	[illegible] Thomas Tex	21
[illegible] Marable La	19	W B Thomas Tex	21
[illegible] Ligon Va	19	R F Rowland Tex	21
[illegible] G D Morgan Miss	13	D Partlow Tex	21
[illegible] Joe Davis Miss	13	J M White Tex	21
[illegible] H C Hay Miss	19	J R Rambow Tex	21
[illegible] Nellie Walker Tenn	19	L P Wolfe Tex	21
[illegible] W Nabers Miss	19	J Wingo Tex	21
[illegible] S R Gilespie Miss	21	R M Pyle Tex	21
[illegible] P Hill Ark	21	Mrs D B Morrell Tex	22
[illegible] H Bell Ark	21	Mrs M Yoster Tex	20
[illegible] F Bratcher Ark	21	Vol 5	
[illegible] Overlay Tenn	22	B W Boddie N C	53
[illegible] Eubanks Ala	21	J R Mankin Tenn	11
J Baker Ala	21		
[illegible] Boyd Miss	21		

H. G. WICKER, Clerk.

TEACHER WANTED.

A good and competent teacher wanted to take charge of Gardner Seminary, who desires a permanent situation and will build up a good school. This Seminary is located in a healthy and fertile country. A gentleman with his lady is preferred. Trustees: John A. Gardner, Samuel [illegible], F. B. Stubblefield, J. R. Freeman, W. P. Caldwell.
23-25

NEW ADVERTISEMENTS.

T. H. JONES & CO.,

Manufacturers and Dealers, Wholesale and Retail, in

Agricultural Implements,

Improved Farming Machinery and Field Seeds,

And Exclusive Agents for "BURDICK'S"

NATIONAL FEED AND STALK CUTTER,

THE PRACTICAL CORN PLANTER,

Broadcast sower and seed drill combined,

Nos. 2 and 4 College St., Corner of Church,

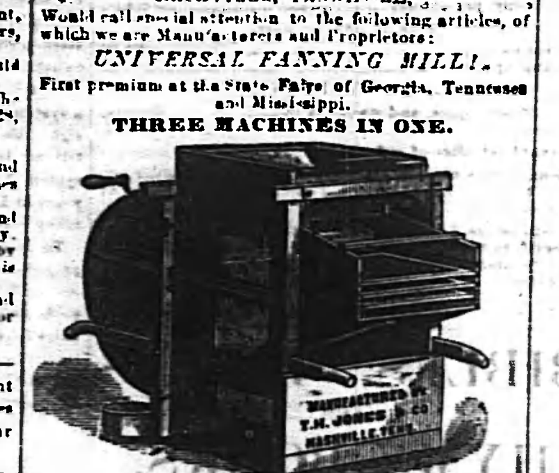
NASHVILLE, TENNESSEE,

Would call special attention to the following articles, of which we are Manufacturers and Proprietors:

UNIVERSAL FANNING MILL!

First premium at the State Fairs of Georgia, Tennessee and Mississippi.

THREE MACHINES IN ONE.



THE FARMERS' FAVORITE.

Used for Cleaning and Preparing all kinds of Grain for Seed and Market.

COMBINED FANNING MILL,

SEED CLEANER AND SMUT MACHINE.

The best Grain and Seed Separator in existence! It is compact and simple in construction, while for the Rapidity and Variety of its work it is unrivaled. This Fan will clean and separate the foulest wheat from smut, cheat, cockel, blighted, broken and shriveled grains, and other impurities leaving the best, healthy, plump and perfect grains to sow. Every intelligent farmer knows the advantage of sowing pure seed wheat, so that when you raise a crop you will have nothing but wheat, and consequently will raise three or four bushels more to the acre. Will it pay? In twenty-five acres of wheat, this makes a difference of one hundred bushels, and at present prices that would gain for the farmer over two hundred dollars. Will it pay? It cleans wheat for market without waste, saving the small grains. It will chaff from three to four hundred bushels of wheat per day, and do it cleaner at one running through it than any Fan in the market.

It cleans corn, oats, rye, barley, timothy, clover, hemp, flax and Hungarian grass seeds. If timothy and clover seeds be mixed, it will separate them. Grain dealers will gain from twenty-five to fifty cents more on the bushel for foul wheat cleaned on this machine than with the common fan. Millers can save from one-third to one-half of the screenings, from which they can make good family flour. It is considered by the best millers as far superior to their ordinary smut machines, because it takes out the smut grains whole without breaking them. Every mill should have one. We invite farmers to bring the worst sample they have of any kind of grain or seeds, and thoroughly test it for themselves.

We refer to the following well-known gentlemen: Gen. W. G. Harding, John J. McCann, proprietor Jackson Mills, Rhea, Smith & Co., grain dealers, Wholesale & McAlister, Nashville, Tenn.; Gen. R. S. Ewell, Spring Hill, Tenn.; Gen. B. Frank Cheatham, Paul, Hemmaker & Co., Gallatin, Tenn.; Lillard & Emerson, Shelbyville, Tenn.; J. M. Mayes & Co., Columbia, Tenn.; Street, Andrews & Co., Murfreesboro, Tenn.; Fox & Smith, Clarksville, Tenn.; J. A. Andrews & Co., Hartsville, Tenn.; J. W. Hill & Co., McMinnville, Tenn.; Jefferies & Bibb, proprietors Russellville Mills, Russellville, Ky.

We also offer an excellent opportunity for making money to energetic men with small capital, in the purchase of State and County Rights for this valuable machine. Every machine warranted. Price of Fan at manufactory, Forty Dollars. Full directions accompany each machine. For Territory of Fanning Mills, call on or address

T. H. JONES & CO.,
Nos. 2 & 4 corner College and Church streets,
Nashville, Tenn.

SOUTHERN WALKING CULTIVATOR,

For the cultivation of corn and cotton. Saving time and labor is a saving of money. Every Southern farmer and planter is interested in this. Look at the difference: this plow, with one man and two horses, saves the labor of three men and two horses. The Plows are made to throw the dirt to or from the corn, or cotton. Is very light draft—so simple in construction and management, and is adapted to the most ordinary field hand. Warranted in every particular. Price, etc., and orders should be addressed to T. H. JONES & CO., Nashville, Tenn.

LIGHTNING CHURN.

Everybody who keeps cows want a good churn. We have it. No mistake. The only one we ever saw that we could guarantee. Combines all that could be required of a churn.

1. Produces butter very quick.
2. Takes more butter out of the milk.
3. Gathers the butter beautifully.
4. Is easier cleaned and kept clean.

And lastly, is very cheap.

Price, four gallon churn, $8; 6 gallon churn, $10; 8 gallon churn, $12. All orders should be addressed to
T. H. JONES & CO., Proprietors,
iii-21-1y-1v-21 Nashville, Tenn.

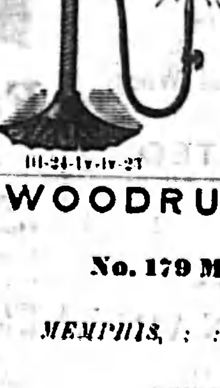
WARD'S

Latest

PORTABLE

Gas Burner!

Patented June 1, 1869,



Which gives the best and cheapest light in America. It burns equal to coal gas, and is safe in every respect. Come and see it. Fixtures and rights for sale by
J. STOLTS,
16 Jefferson street,
Memphis, Tenn.
iii-24-1y-1v-27

WOODRUFF & CO.,

No. 179 Main Street,

MEMPHIS, : : : TENNESSEE,

DEALERS IN

Carriages, Rockaways, Barouches,

Park Phaetons, Buggies, Wagons,

And all kinds of

Carriage and Wagon Material, Iron, Springs, Axles, Bolts, Spokes, Hubs, Enameled Leather, Enameled Duck, Cloths, Damask, Carpets, White Lead, Paints and Oils,

All of which are Offered at Low Prices.
21-11

ROBINSON & NICHOLSON,

Western Foundry and Machine Shop

OPPOSITE THE GAYOSO HOUSE,

Front Street, Memphis, Tennessee,

Dealers in

IRON CASTINGS,

—AND—

Repairers of Machinery Generally.
iii-23-1y-1v-22

THE PLANET DRILL.

For Garden-Seed or Guano the Best.

The most simple, compact, largest, easiest regulated, lightest and lightest running, cheapest! No gearing, no slides! Sows always evenly, and in open sight all ordinary seeds; also, Salsify, Broom-Corn, Osage Orange, Nursery Seeds, etc. Also, spreads Fertilizers in the row, without loss from winds. No. 1, 3 pounds seed, $12; No. 2, 12 quarts seed, or 25 pounds. Guano, $20. Manufactured by S. L. ALLEN & CO., Forrest Building, Philadelphia, Pa.
24-tf

ISAAC B. SLOAN,

Carpenter and Builder

No. 182 Madison Street.

ALL KINDS OF

JOB WORK PROMPTLY EXECUTED.

SATISFACTION GUARANTEED.

Memphis, Tenn., Jan. 25, 1870. iii-23-1y-1v-22

NEW ADVERTISEMENTS.

200,000 SUBSCRIBERS.

LOOK HERE!

STRIKING FIGURES.
STRIKING FIGURES.
STRIKING FIGURES.
STRIKING FIGURES.
STRIKING FIGURES.
STRIKING FIGURES.

3,944	in One Day.	
2,486	in One Day.	
1,767	in One Day.	
2,206	in One Day.	
1,456	in One Day.	
2,221	in One Day.	
1,366	in One Day.	that is,
2,307	in One Day.	
1,685	in One Day.	**30,837**
1,593	in One Day.	
1,887	in One Day.	in only **15** Days!
2,511	in One Day.	
1,665	in One Day.	
1,759	in One Day.	
1,981	in One Day	
2,056	Daily Average.	

EXPLANATION.

THE above FIGURES GIVE the EXACT NUMBER of SUBSCRIBERS to the *AMERICAN AGRICULTURIST* DURING each of FIFTEEN DAYS PAST. THE WORK HAS BEEN GOING ON IN about the SAME RATIO for MANY WEEKS (ever since Sept. 1st), and STILL CONTINUES! These SUBSCRIBERS COME from ALL PARTS of the COUNTRY. HERE IS A LIST OF the STATES from which the ABOVE 30,837 CAME:

From Pennsylvania	4,217	From Kentucky & Ark's	478
" Ohio	3,349	" Main	453
" New York	3,378	" New Hampshire	438
" Massachusetts	2,038	" N. A. S.	432
" Illinois	2,038	" Tennessee	128
" Indiana	1,410	" Virginia	410
" Connecticut	1,117	" Minnesota	401
" New Jersey	1,327	" Geo., Ala., Fla.	340
" Iowa	1,237	" Vermont	328
" Missouri	814	" Central Territories	332
" Wisconsin	782	" Rhode Island	308
" Michigan	750	" Louisiana & Texas	254
" Canada, etc.	687	" Mississippi	132
" Delaware & M'd	577	" Nebraska	100
" Pacific Coast	520	" District of Columbia	78
" Kansas	502	" Foreign	835

Total for only HALF a MONTH 30,837

At this rate of Increase, the **160,000** Circulation for 1869 will for 1870 reach fully **200,000**

What Does It Mean?

ANSWER.—SIMPLY THIS, that, DESPITE the HARD TIMES, and the LOW PRICE OF GRAIN, etc., FARMERS and Others WILL HAVE the *AMERICAN AGRICULTURIST*. THEY HAVE READ it LONG, APPROVE of IT, and NOT ONLY FIND the MEANS TO CONTINUE THEIR own SUBSCRIPTIONS, but THEY ALSO BRING ALONG their NEIGHBORS, and thus CONTINUE TO SWELL the LIST OF READERS, AS ABOVE INDICATED.

THEY are SHOWING their WISDOM IN SO DOING, FOR there is NO OTHER JOURNAL or MAGAZINE that GIVES SO MUCH FOR the MONEY—SO MANY EXCELLENT ENGRAVINGS, WHICH both PLEASE the EYE and INSTRUCT the MIND—SO MUCH PLAIN, PRACTICAL, RELIABLE INFORMATION for the HOUSEHOLD (the LITTLE ONES included), for the GARDEN, and for the FARM and EVERYTHING CONNECTED WITH IT.

Reader,

Make a NOTE of the ABOVE, and FOLLOW the EXAMPLE of Nearly 200,000 SENSIBLE PEOPLE, who SPEAK by ACTION LOUDER THAN WORDS, in TESTIMONY of the GREAT VALUE of the *AMERICAN AGRICULTURIST*......EVERY NUMBER contains 44 Great PAGES, FULL of GOOD THINGS—JUST SUCH as YOU WANT, as YOUR WIFE WANTS, and as YOUR CHILDREN WANT—whether YOU LIVE in CITY, in VILLAGE or in COUNTRY. The COST is only $1.50 for A WHOLE YEAR, or FOUR COPIES for $5. TRY IT for THIS YEAR. IT WILL PAY, and PAY WELL.

ORANGE JUDD & CO., Publishers,
245 Broadway, New York.
24-11

THE CENTRAL BAPTIST.

A PURELY RELIGIOUS WEEKLY,

Devoted to the Interests of the Baptists of the Mississippi and Missouri Valleys.

It receives the hearty support of the General Association of Missouri, and of the working Baptists of the State.

It is a Sunday school Paper.
It is a Family Paper.
It is the Minister's Paper.
It is a Beautifully Printed Paper, and costs only $2 50 a year.

It Advocates Missions.

It Advocates the Cause of Sacred Learning.

It Defends the Discipline, Practices and Principles of our Apostolic Faith.

Its Editor, J. H. Luther, and its Associate Editor, A. A. Kendrick, are assisted by some of the most distinguished writers East, West and South, among whom are T. Rambaut, LL.D., Rev. B. B. Dalin, A. C. Osborn, D.D., J. A. Broadus, D.D., J. Dixon, D.D., A. H. Burlingham, D.D., R. E. Pattison, D.D., B. T. Winkler, D.D., R. A. Guild, Esq.

Send money by postoffice order, registered letter, bank draft or express, to

CENTRAL BAPTIST,
St. Louis, Mo.
15-tf

NEW ADVERTISEMENTS.

C. QUACKENBUSH,

(Successor to McWilliams & Co.)

Wholesale and Retail Dealer in

SASH, DOORS, BLINDS, ETC.,

All of the Best White Pine,

Which will be sold at Louisville prices.

Glass, Putty, Lead, Oils, Varnish, Turpentine, Mixed Paints, all colors, and Brushes, which will be sold cheap for cash.

No. 341 Second Street,

Under Greenlaw Opera House, MEMPHIS, TENN.
iii-23-1y-1v-22

JOSEPH SPECHT,

Manufacturer of

CANDIES,

And all kinds of Plain and Fancy CONFECTIONERIES; also, Ornamental and Plain Cakes, small and large, all sorts and sizes.

MADISON STREET,

Between Main and Second, MEMPHIS, TENN.
23-34

A. LOEHMEYER. W. LOEHMEYER.

LOEHMEYER & BRO.,

Gun and Locksmiths,

BELL HANGERS,

Railing and Safe Makers, and Practical Machinists

73 Poplar St., cor. Third, Memphis.

Prompt attention given to all kinds of Repairing, etc., and warranted. iii-23-1y-1v-22

T. A. FISHER. L. AMIS, JR.

FISHER, AMIS & CO.,

MARBLE WORKS,

Cor. Adams & Second Sts., Memphis, Tenn.,

Importers of Scotch Granite, wholesale and retail dealers in Italian, American and Tennessee Marble, Monuments, Head and Foot Stones, Table and Counter Tops, Vases, Flower Pots, etc.; also, Terra Cotta Drain Pipe constantly on hand. Every variety of Marble and Stone Work done to order promptly and at lowest prices. iii-23-1y-1v-22

WM. SCHNEIDER,

Practical Gunsmith

No. 42 Washington St., Memphis, Tenn.

Manufacturer and Dealer in

Guns, Rifles, Pistols, Gun Materials, etc.
23-34

NEW STOCK! NEW GOODS!

JUST RECEIVED BY

JOHN SCHUMM,

DEALER IN

Picture and Mirror Frames,

Of every description, Lithographs, Engravings, Chromos, Oil Paintings, the most handsome styles of Oval and Square Frames, Carved Cornets, Ornaments, all styles of new Moldings, Pictures, Cords, Tassels and Nails, Gilt Ornaments, Stereoscopes and Views, Gold Leaf, Oval and Square Matts, Bristol Boards, etc.

SHOW CASES FOR SALE.

No. 317 Main Street,

Just below the Peabody Hotel, MEMPHIS, TENN.

I have on hand a handsome quantity of Steel Engravings
iii-21-1y-1v-22

CONSUMPTION, BRONCHITIS, ASTHMA,

And all Diseases of the

LUNGS AND THROAT.

THEIR TREATMENT AND CURE.

To the Readers of The Baptist.

Previous to, and indeed within the past twenty years, it was held by physicians, and community at large, that tubercular disease of the Lungs could not be cured. And even now, with a large majority of practitioners, such diseases are still unmanageable, and nothing but expectorants, inhalations, or simple palliatives are resorted to, and the victims to such empiricism, gradually sink into untimely graves. And yet hundreds and thousands of severe cases are now annually cured by those who understand the proper remedies, and the necessary treatment and management of such cases.

For the past fifteen or twenty years I have given special attention to the treatment of all the various forms of chronic diseases. In this specialty were included Rheumatism, Neuralgia, Nervous Affections, Paralysis, Epilepsy, diseases of the Liver, Spleen, Kidneys and Bladder, Dyspepsia, and all diseases incident to impurity or poisonous contamination of the blood. All the afflictive forms of female disease. But prominent among all these I have been diseases of the Lungs and Throat, and the result of my efforts is now generally known in every Southern city and community. Thousands are now enjoying good health, who, without this timely aid, might long since have been in their graves. Of this they, as well as myself, feel well assured. Disease of the Lungs is always progressive unless arrested, and soon bears its victims away. And here I will say that in this disease, of all to which we are liable, delays are most dangerous. Its attacks are upon the vital organs, and it is the giant tell destroyer of health and life, while its approaches are ever insidious and deceptive.

My late successful treatment of many cases of the most formidable chronic diseases, has, to many, appeared wonderful, and to some even mysterious. And yet it is nothing more than the result of scientific knowledge in understanding the nature of such diseases, and the necessary combinations of medicines adapted to their cure.

"THE BLOOD IS THE LIFE."

When this is diseased vitality diminishes, and a morbid and diseased condition ensues. Therefore, I treat the "blood," restore to it healthy vitality and action, and thereby enable it to throw off morbid and diseased matter, and thus free the system from destructive poison and its depressing influences. This I find necessary in every form, and in almost every case of disease. Had physicians, generally, studied this principle, and gained, through the science of chemistry, a proper knowledge for combining remedies to accomplish this result, they could have arrested diseases in their incipiency, and not only prevented their patients from becoming invalids, but also saved the lives of thousands who now sleep in untimely graves.

Unfortunately for the afflicted, however, most of our practitioners of the present day still maintain the "old fogy" notion and practice of administering calomel, blue mass, and the usual routine of mineral and narcotic poisons. This is an easy mode of practice and profit to them, though it may be death to their patients. Certain it is, that it is more or less injurious to the constitutions of all. These poisonous medicines I have long since discarded, as I have found far better, more certain for good, and yet always harmless remedies extracted from the vegetable kingdom. My experience has been ample to enable me to judge correctly, as I have probably treated a larger number of patients than have passed under the care of any other during the same period of the present age, and the numbers of new applicants now, daily, is evidence sufficient of my successful mode of treatment.

I know, with some physicians, it is considered unprofessional for a regular practitioner to advertise, and they are ever ready to class all who have the independence to do so together. Yet, how otherwise are those who feel themselves hopelessly afflicted—so far as the efforts of the ordinary practitioner is concerned—to know there is still hope and relief for them? And by proper investigation community at large can determine between the empiric and the regular practitioner of known experience and skill.

I have been extensively engaged in the practice of medicine in various cities of the South for over twenty years; the last eight of these, during fall, winter and spring, in this city. Hence, while here, I feel myself at home with friends, who can speak for me. I have often been urged by former patients to advertise more, so that those who are afflicted may learn and know where to apply for relief.

I will remain in Memphis until the first of next May, and although I now have a large number of patients, yet, during this period, I can attend to hundreds more should they come, or apply by letter for treatment at their own homes. And here I will say, that in a large majority of cases, where a full statement is given, either by letter or through a friend, I can prepare remedies, and send with full instructions, and treat as successfully at their own homes as though present with me, and thus save to such a large expense which would be incurred by travel and boarding in the city, for in this way I treat hundreds annually.

I prepare all remedies in my own Laboratory, and those suited to each case presented, and make my charges as low as will possibly justify considering the nature of the case and the necessary remedies.

Time is required in the treatment of all cases. Therefore the sooner applications are made the better, as I cannot prolong my stay beyond the first of May, though if it should be necessary in any case, I can prepare and furnish remedies to last for several months, and keep up treatment by correspondence. My charges can be learned on application, made personally or by letter.

D. MORTIMORE, M. D.
Office, Room 42, Central H[illegible],
Memphis, Tennessee.
22-28

BLOOMINGTON, ILLINOIS, NURSERY,

19th Year! 500 Acres! 10 Greenhouses!

Largest, best stock and shipping facilities. Apples 1, 2, 3 year, 1000 fine 1 year, $25. Apple Root Grafts, Nursery Stocks, Seeds, Osage, Apple, Peach, Wild Goose Plum, Osage Hedge, 10,000, $15. Evergreens, Roses, 1000, $100. Dahlias, Gladiolus, Greenhouse, Bedding Plants. Send 10 cents for Catalogues.
F. K. PHOENIX.
22-30

NEW ADVERTISEMENTS.

HANSON & WALKER,

LATE THOS. H. HUNT & HANSON,

PREMIUM SILK AND WOOLEN

STEAM DYERS,

246 Second Street,

Between Jefferson and Court, MEMPHIS, TENN.

Special attention given to Ladies' Dresses, Shawls, Lace Curtains, etc. Gentlemen's Clothes Cleaned, Dyed and Repaired in a new and superior style, abolishing the old and destructive made of scouring—preserving the original shape and brilliancy of the garment, at prices cheaper than any other house in the city. Goods can be sent and returned by express, and will have our best attention.
iii-23-1v-22

B. A. HOLLENBERG'S

MEMPHIS STEAM

Dyeing and Cleaning Establishment

Offices: 262 Second and 212 Beal Sts.,

MEMPHIS, TENN.

Cleaning all kinds of Ladies' and Gentlemen's Wear, without ripping or injuring the material or shape.
iii-23-1v-1v-22

A. P. MORGAN,

DEALER IN

Carriages, Rockaways, Buggies

SPRING WAGONS, ETC.,

222 and 224 Second St., Memphis, Tenn.

All kinds of Repairing done in the best style, and at the lowest prices. iii-23-1y-1v-22

GAYOSO PLANING MILLS,

No. 312 Adams Street,

Manufacture all kinds of

CARPENTER'S WORK,

And keep for sale a large stock of

Sashes, Glazed & Unglazed Doors,

BLINDS AND MOLDINGS,

In great variety, also, Mantles, Ventilators, Brackets, Cornice and Scroll Work; also, Stair Work, Newel Posts, Hand Rail and Ballusters, Table Legs, Shelf Ballusters, etc., also,

DOOR AND WINDOW FRAMES,

Dressed Flooring, Ceiling and Weather-Boarding, Laths and Shingles. All of our work is made of the

BEST MATERIALS,

AND WARRANTED AS REPRESENTED.

Mine is a Home Manufactory, and challenges competition, both in quality and price, from anywhere. Send for Price List and try me.
23-tf WILLIAM FARRIS.

Established 25 Years.

R. J. B. L. WINN & CO.,

Home Made Saddlery and Harness,

WHOLESALE AND RETAIL,

American, English, Mexican & Texas Saddles

CARRIAGE, BUGGY,

WAGON AND PLOW HARNESS,

BRIDLES, WHIPS,

Collars, Hames, and Trace Chains.

All of which we propose to sell cheap. All our own work, which we guarantee.

No. 247 Main Street,

Opposite Court Square,

MEMPHIS, TENNESSEE.
iii-23-1y-1v-22

BEN. K. PULLEN,

Importer, Wholesale and Retail Dealer in

CHINA, GLASS AND QUEENSWARE

SILVER-PLATED WARE,

House Furnishing Goods, Etc.,

273 Main Street, Union Block,

Opposite Court Square, Memphis, Tenn.
iii-20-1v-19

Leddin's Commercial College

238 Main Street, Memphis, Tenn.

INCORPORATED IN 1866.

The course of study is extended, thorough and practical, affording superior facilities for obtaining a sound Business Education.

English Department.

This department is in charge of a ripe scholar, and an experienced teacher.

Penmanship.

Students in the different departments of the College will receive special instruction daily from a professional teacher of the art.

A Separate Department for Ladies.
24-31 T. A. LEDDIN, Principal.

STEAM WORKS.

MAYDWELL & ANDERSON,

DEALERS IN

Italian, American and Scotch Granite

MONUMENTS,

Nos. 57 & 59 Union Street, Memphis.

Monuments, Tombs, Head and Foot Stones, Mantles, Vases, Counter and Table Tops, Furniture Slabs, etc., of the best Italian and American Marble, at Northern prices.
iii-20-1y-1v-19

C. N. CASE, Jr.,

MANUFACTURER OF

Saddlery and Harness,

Leather, Collars, Bridles, Whips, Etc.,

AND DEALER IN

SADDLERY HARDWARE

317½ Main St., Memphis, Tenn.
iii-23-1y-1v-22

H. LEMON,

SLATER, MASON AND PLASTERER

41 Madison St., Memphis, Tenn.

Lemon's Patent Improvement in Open Fire Places.

This improvement gives twice the heat and saves fifty per cent fuel.

Is prepared to do all kinds of Plain and Ornamental Plastering, Slating, Brick and Stone Work.
iii-23-1y-1v-22

NEW ADVERTISEMENTS.

BUY YOUR FURNITURE

—AT—

282 SECOND STREET,

J. D. STILES,

THE GREAT

CHEAP FURNITURE HOUSE,

No. 282 Second St., Memphis, Tenn.

HE MANUFACTURES EVERY ARTICLE

—AND—

Sell at the Lowest Possible Prices

FOR CASH.

Great care taken in Packing and Shipping to customers.

SEWING MACHINES CHEAP.

A large stock of good second hand Sewing Machines:

Wheeler & Wilson's,

Grover & Baker's,

Singer's,

Wilcox & Gibb's,

and [illegible]

FOR SALE LOW.

Machines Bought and Repaired at [illegible]
19-43 66 north side Court [illegible] near [illegible]

Our Thirteenth Year in Memphis

FRANCISCO & WIGGIN,

Wholesale and Retail Dealers in

HATS, CAPS AND FURS,

No. 267 Main Street,

Under Peabody Hotel.

Sole Agents in the United States for the sale of the celebrated Chinese Solar Pith Hat. We are constantly receiving, per steamer, all the new styles of [illegible] suitable for retail trade, and keep a general assortment for wholesale, to which we invite the attention of purchasers.

Hats made to order on the shortest notice.

THE BAPTIST TEACHER,

A NEW MONTHLY PAPER FOR

Sunday-School Teachers and Officers,

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To the above other of our best writers [illegible] the circulation of the paper is extended [illegible] Prizes will be offered upon the best [illegible] ten given subjects during this volume. [illegible]
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BAPTIST DOCTRINES, PRINCIPLE[S]

SIX IMPORTANT DOCTR[INES]

1. One Lord, one Faith, one [illegible] iv: 5 That an immersion is the [illegible] that *one* faith in the *burial* and [illegible] that *one* Lord. See Rom. vi: 4 [illegible] 1 Cor. xv: 29; 1 Peter iii: 21.

2. The Grace of God, the only [illegible] Hope and Faith in Christ, the [illegible] Justification.

3. The Word of God the Instru[ment] [illegible] Spirit of God the Agent in the [illegible] adults.

4. Each visible Church of Christ [illegible] of scripturally immersed believer[s] [illegible] believers and their *unconverted chil[dren]* on probation,) associated by volu[ntary] [illegible] to obey and execute all the [illegible] Christ, having the same organizat[ion] [illegible] officers and ordinances of the C[hurch at Jeru]salem, and independent of all oth[ers] [illegible] adging no lawgiver in Zion but C[hrist] [illegible] mitting to no law he has not [illegible] Rom. i: 7, 1 Cor. i: 2; Eph. i: 1; Col. [illegible] 41, 42.

5. The "Lord's Supper" is a [illegible] commemorative ordinance to be [illegible] by a Church of Christ *as such*, (th[at is, in its] capacity), not as a test of Christ[ian] [illegible] personal feeling of one commu[nicant for] another, as Pedobaptists erroneo[usly] [illegible] only to shew forth Christ's *dea[th]* [illegible] again, and being a *Church* act, [illegible] dentally, a symbol of *Church re[lation]* [illegible] sequently, only those churches [illegible] in this ordinance that agree in fa[ith and prac]tice. The members of one chu[rch] [illegible] the same faith and order) can [illegible] munion of another only by an [illegible] and not by *right*, for each church [illegible] being made the guardian of th[e] [illegible] sacred feast, is invested with th[e] [illegible] discipline those whose relations [illegible] gives the right.

6. Christian Baptism is the [illegible] believer in water by a qualified [illegible] in the name of the Trinity, in [illegible] the burial and resurrection of C[hrist] [illegible] fession of a death to sin, union w[ith Christ] [illegible] consecration to his service. (I [illegible] therefore can answer this design [illegible] fession of baptism cannot be m[ade] [illegible] except "*the children of God by Fa[ith]*" [illegible] 16 and xxviii: 17, Mark xvi: 16 [illegible] Acts viii to the close; Rom vi [illegible] Gal iii: 26, 27.

Burying in water of one de[ad] [illegible] only action since the burial of [illegible] the only "likeness" or represe[ntation] [illegible] in the world, for it is called the li[keness] [illegible]

SIX IMPORTANT PRINC[IPLES]

1. The *Bible*, and the *Bible* [illegible] with human devices or traditi[ons] [illegible] has been the religion of Baptis[ts].

2. *Positive* laws (as baptism [illegible] al baptism, etc.) are not left [illegible] *in all cases* require *positive* and [illegible] or *examples*.

3. To divide the positive [illegible] Christ into *essentials* and *non-esse[ntials]* [illegible] how far Christ is to be obey[ed] [illegible] points we may safely disobe[y] [illegible] refuse to obey one of the leas[t] [illegible] requirements or to teach others [illegible] in the guilt of violating all.

4. Every positive law, ordin[ance] [illegible] in the Church, *not expressly comm[anded]* [illegible] plied, is *positively forbidden*, since [illegible] *one thing is the prohibition of eve[ry other]* [illegible] are all human inventions and [illegible] fant baptism, sprinkling, pouri[ng] [illegible] tized for religious rites, for wh[ich no] warrant can be found, and are [illegible]

5. Christ gave no man, socie[ty] [illegible] the authority to *frame* with th[e] [illegible] organization of his Church or [illegible] make or change his laws, and [illegible] thing for another. To surrend[er] [illegible] established, is *treachery*—to cha[nge] [illegible]

6. Principles can neither be [illegible] *promised*.

SIX IMPORTANT FA[CTS]

1. *All scholars, critics and lexi[cographers]* [illegible] note, *unanimously* declare that [illegible] (its first) and *leading* significati[on] [illegible] is to dip or *immerse*, while some [illegible] scholars of any age, affirm the [illegible] *meaning*.—[Liddell and Scott. [illegible]

2. Standard historians *unani[mously]* [illegible] *primitive* and *apostolic* baptism w[as] [illegible] by the *immersion of believers in* [illegible] of the Trinity.—[Stuart, Rabin[son] [illegible]

3. *Nearly all standard Pedobap[tists]* [illegible] admit that the Bible does not [illegible] *command for*, or *example of* [illegible] there is the utmost disagreem[ent] [illegible] tion among them on what gr[ound] [illegible] purpose it is to be administer[ed].

4. All standard historians [illegible] that the *government* of the apost[olic churches was] *purely democratic*, (that is, vest[ed in the] membership,) and *all the c[hurches]* *republics*. All religious *societ[ies]* [illegible] *powers*, and *clerical* or *aristocra[tic]* [illegible] (that is, in the hands of the [illegible] a session,) are *anti-scriptural* [illegible] tyrannies which no Christian [illegible] tenance, or *republican freemen* [illegible] consequently, all the acts and [illegible] irregular bodies are *illegal*, [illegible] received by us; nor should [illegible] any way, recognized as scrip[tural] [illegible] their preachers as official min[isters] [illegible] pit. The Baptist Church is [illegible] [illegible] and republican govern[ment].

5. No society, organized up[on] [illegible] ing from those of the *apostoli[c]* [illegible] *different subjects*, [illegible] can justly be called a *gospel c[hurch]* [illegible] or a branch of the c[hurch] [illegible] "things equal to the same [illegible] each other."

6. Protestant historians [illegible] Baptist churches are the only [illegible] nities that have stood since [illegible] Christian societies, which ha[ve] [illegible] the doctrine of the gospel throu[gh] [illegible] Trilemma, p. 36