

# THE BAPTIST.

**THE BAPTIST,**  
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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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## BAPTIST DOCTRINE, PRINCIPLES AND FACTS.

### SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Baptism, Eph. 4: 5. That an immersion is the profession of that one Faith in the baptism and immersion 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 unimmersed children and members on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrine, 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 communion 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 name 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. 23: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: to the close; Rom. vi: 4, 6; Gal. iii: 12, 27.

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

### SIX IMPORTANT PRINCIPLES.

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

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but as 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 commended or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

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

6. Principles can neither be conceded nor compromised.

### SIX IMPORTANT FACTS.

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

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

3. Nearly all standard 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 purposes 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 acquiesce in, or support.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, officers, orders in the ministry, can justly be called a church; or church of Christ; or a branch of the church of Christ; or "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 Trillemma, p. 35.]

## WANTED—A MINISTER.

We have been without a pastor some eighteen months or more. And though candidates are plenty—We've heard at least a score, All of 'em "tip-top" preachers, Or so their letters ran— And yet we can't exactly hit Upon the proper man!

The first who came among us, By no means was the worst, But than we didn't think of him Because he was the first: It being quite the custom To sacrifice a few, Before the church is earnest: Determines what to do.

There was a smart young fellow, With serious, earnest way, Who but for one great blunder Had surely won the day; Who left so good an impression, On Monday, one or two Went round among the people To see if he would do.

The pious, godly portion Had not a fault to find; His clear and searching preaching They thought the very kind; And all went smooth and pleasant Until they heard the views Of some influential sinners Who rent the highest pews.

On these his pungent dealing Made but a sorry hit; The coat of gospel teaching Was quite too tight a fit; Of course his fate was settled,— Attend, ye parsons all! And preach to please the sinners, If you would get a call!

Next we dispatched committees, By twos and threes, to urge The labors for a Sabbath Of the Rev. Shallow Spurge. He came—a marked sensation, So wonderful his style— Followed the creaking of his boots As he passed up the aisle.

His tones were so affecting, His gestures so divine, A lady fainted in the hymn Before the second line, And on that day he gave us, In accents clear and loud, The greatest prayers we'er addressed To an enlightened crowd.

He preached a double sermon, And gave us angel's food On such a lovely topic—"The joys of solitude"— All full of sweet descriptions Of flowers and pearly streams, Of warbling birds and moonlight groves, And golden sunset beams.

Of faith and true repentance He nothing had to say, He rounded all the corners, And smoothed the rugged way; Managed with great adroitness To entertain and please, And leave the sinner's conscience Completely at its ease.

Six hundred is the salary We gave in former days We thought it very liberal, And found it hard to raise; But when we took the paper, We had no need to urge, To raise a cool two thousand For the Rev. Shallow Spurge.

In vain were all our efforts, We had no chance at all, We found two city churches Had given him a call; And he in prayerful waiting Was keeping all in tow, But where they bid the highest 'Twas whispered he would go.

And now, good Christian brothers, We ask your earnest prayers, That God would send a shepherd To guide our church affairs; With this clear understanding— A man to meet our views Must preach to please the sinners, And fill the vacant pews.

## LOGIC AND CHARITY.

J. M. PREDLTON, D.D.

Among the parts of speech in the English language, grammarians class *conjunctions*. They are very important in their place, and they are divided into *copulative* and *disjunctive*. It is a great thing to know how to use conjunctions. The copulative should never be used for the disjunctive, and vice versa. I think a distinguished writer does, in this paper of December 10, employ the wrong conjunction. The caption of his article is "Logic or Charity?" and his signature is "Cornelius." I respectfully suggest that *or*, disjunctive, should be *and*, copulative. I protest, with due courtesy, against the intimation, or rather the assumption, that logic and charity are to be divorced from each other on the communion question. That this is the view of "Cornelius" is clear from the interrogative form of his caption—"Logic or Charity?" He presents an alternative, which requires that one of two things be taken, and the other must, therefore, be left. I regret that "Cornelius" assumes this position. He is an

able and ingenious writer, and I should be glad to see his powerful pen employed in the exposure, and not in the advocacy of a fallacy. A fallacy is that which deceives, and it may deceive him who makes use of it, as well as others. Far be it from me to believe that "Cornelius" presents a false argument, knowing it to be such. My opinion both of his intellect and his heart forbids this. I think he has adopted his conclusion without a sufficient examination into the facts of the case.

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

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

But enough. It sickens me to attempt even a partial description of the man of charity in the current acceptance of the word charity. I can well conceive how this charity, improperly so called, wars against logic, and is determined to bring truth into captivity. Logic is in its way, and must be put out of the way. Such charity, if it triumphs, must raise its banner of victory over the prostrate, mangled body of truth. But— "Truth crushed to earth will rise again, The eternal years of God are hers."

I must notice more particularly some of the views of "Cornelius." He concedes that "historically, believers did not unite in celebrating the death of Christ prior to their baptism," etc. Very good. If believers in apostolic times did not, believers now should not. This really ought to be a settlement of the whole question of communion.

But "Cornelius" insists that the first Christians did not engage with the unhaptized in any act or expression of Christian or church life. He mentions prayer, preaching, etc. His argument, if

I understand him, is that if Baptists are consistent in practicing *close communion*, so-called, consistency requires them to change their course as to praying with the unhaptized, exchanging pulpits, etc. He seems, moreover, to be of the opinion that as we are inconsistent in the matters named, it would be no worse, or at any rate not much worse, to go further, and commune with the unhaptized. I do not charge this positively on "Cornelius," but this is the impression his reasoning makes on me. His logic does not satisfy me. One inconsistency often leads to another, but, I submit, is no justification of it. If it is historically incontrovertible that "the first believers did not unite in celebrating the death of Christ prior to their baptism," then Baptists are right in insisting on the priority of baptism to communion. They are right on this point; nor can this position be made wrong by a thousand inconsistencies on other points. Let us hold then to what is right. This is both safe and sensible. As to praying with unhaptized persons, I do not see the inconsistency which seems apparent to "Cornelius." The reason I do not see it, is that prayer is not confined to the baptized. It is the duty of all men to pray. It was said of Saul of Tarsus, before his baptism, "Behold he prayeth." If the Scriptures taught that baptism should precede prayer, as it precedes the Lord's Supper, then it would be inconsistent to pray with the unhaptized. But the Scriptures do not so teach. As to exchanging pulpits with unhaptized ministers, recognizing them as ministers, etc., I acknowledge the inconsistency. Many from the days of Abraham Booth till now, have attempted to show that there is no inconsistency. I think they have failed, and that all their successors in that line will fail. The question is not whether Christians, baptized or unbaptized, have the right to talk of Christ, and salvation. No one disputes this. The word preach, however, is currently used in a sense different from talking of Jesus and redemption by his blood. Preachers are considered a distinct class of men, and nothing is more common than for the terms ministry and laity to be used in contrast with each other. According to the common meaning of the word preach, no man is a preacher who has not authority to preach from the religious organization to which he belongs. In all denominations, Quakers excepted, preaching is preceded by baptism, or what is called baptism. Scripturally, it follows baptism, except in the case of John the Baptist—an extraordinary case, and not a precedent, therefore, to be followed. It is said of Jesus after his baptism: "From that time Jesus began to preach," etc. Matt. iv: 17. Doubtless the apostles were all baptized before they preached. Paul was, we know. The New Testament teaches that authority to preach the gospel is derived from God through a church of Christ. God's call is recognized by the church. A church has no right to set apart to the work of the ministry any but its own members; for its jurisdiction reaches no farther, and its own members have all been baptized. No Baptist minister would assist in the ordination of any unbaptized man. How, then, are unbaptized men of other denominations to be recognized as ministers of the word? They have authority to preach from their respective organizations, but no Baptist believes these organizations in accordance with the Word of God. The authority amounts, therefore, to nothing—the "ordination papers" are null and void. Such papers cannot be regarded by a Baptist as possessing any element of validity.

This leads me to notice the most remarkable statement made by "Cornelius." He says we "receive into our ministry men whose only ordination papers have been signed by unimmersed hands." I do not question the fact stated—that is to say, I believe "Cornelius" has known such cases as he mentions. I never heard of such cases before. I have lived in four of the States of the Union, and this is the first time I have heard of the recognition by Baptists of the validity of Pedobaptist "ordination papers." I baptized, more than ten years ago, a Pedobaptist Doer of Divinity, but neither he nor any one else thought his "ordination papers" worth anything. An ordaining council was called, and he was, according to Baptist usage, set apart to the work of the ministry. I have used the words, *Baptist usage*, with a purpose; for I must consider exceptional the cases to which "Cornelius" refers. Indeed, if Baptists generally should regard as valid Pedobaptist "ordination papers," they would have, for consistency's sake, to

recognize their baptism as valid. Then there would be no further use for the Baptist denomination, and its speedy disbandment would be called for.

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

## The Sabbath-school.

S. S. B.

BRO. GRAVES:—I want all your readers to know, beyond a doubt, that the Southern Baptist Convention has a SUNDAY-SCHOOL BOARD, and that the Sunday-school Board has a paper, which should be put in the hands of every Baptist child in the South.

Having sold the *Delight* to the Board, to be united to *Kind Words*, and having consented to be one of the editors of the consolidated paper, I consider myself identified with the Board, and want to identify all your readers, old and young, with it, too.

The Board has started out on a new career, so to speak, since the election of Dr. Teasdale, Corresponding Secretary, and intends to labor night and day to effect the great ends committed to it by the Southern Baptist Convention.

Its aims are: to establish Sunday-schools everywhere; to introduce a thorough Baptist Sunday-school literature into those schools, so as to make the children

1. Real Christians.
2. Real Baptists.
3. Intelligent Baptists.
4. Liberal Baptists.
5. Working Baptists.
6. Missionary Baptists.

Now, wont you permit me to ask your many, many readers all over the South to rally around the S. S. B., and help it accomplish this great work?

It may be asked, how?

1. By circulating *Kind Words*.
2. By subscribing for the *Home and Foreign Journal*, to see what the Board is doing.
3. By beginning immediately a systematic course of contributions to the Sunday-school Board, sent to Dr. Teasdale, Memphis, Tenn.
4. By establishing Sunday-schools everywhere, and writing for information and help when needed to the Sunday-school Board.
5. By loving, aiding and praying for the Sunday-school Board, that it may indeed be the mighty agent for accomplishing the great and glorious objects assigned it by the Convention.

Let me say to Baptist pastors and Superintendents everywhere in the South, that now they have an opportunity for building up a good and cheap Sunday-school paper, which may, under God, be the instrument for making the next generation of Baptists pious, wise, liberal, well-informed and Bible-loving.

What a mighty denomination ours would be if all of us were such Baptists as we should be! And, yet, this grand consummation can be effected for the oncoming generation if, by being wise in time, we properly educate and train up the present generation of children. And this is precisely what the S. S. B. is trying to accomplish.

It wants the assistance of all its friends everywhere. It asks for that assistance. It confidently looks for that assistance. S. BOYKIN, District Secretary.

BRO. GRAVES:—By request of our Superintendent, Bro. John E. Glass, I send you a brief report of our first Sunday-school anniversary celebration, held at the Baptist church in this place on the night of the 28th of December, 1869.

Our building, you know, is rather small, but our membership has been gradually and steadily increasing under the zealous labors and pastoral care of Elder J. F. B. Mays; and we have a first-class Sabbath-school, well organized, with an able and devoted Superintendent, faithful teachers, and affectionate

pupils. Is it surprising, then, that our anniversary was a real festival to all concerned? planned and gotten up, as it was, solely for the encouragement and promotion of the Sabbath-school cause.

If it be difficult to "mark the point where sense and dullness meet," it is even more difficult, for one who is interested, to speak impartially of any performance, especially one in which he has himself acted a conspicuous part. Every one knows the effects produced by reversing an optical instrument are often diametrically opposed to each other; just so, it may be, one who stands within a "charmed circle" of brethren and friends, may see precisely the reverse of that which is observed by those beyond the influence of that circle; therefore, I had hoped some disinterested spectator would be called on to make out this report. But we have been highly gratified by commendations bestowed upon our efforts, not only by brethren of our own denomination from a distance, but by respected members of other denominations. So far as we have heard, they pronounce our anniversary a "decided success," equal to, if not surpassing (under the circumstances) anything of the kind they had ever witnessed.

We had a Christmas tree, beautifully decorated with gifts, prizes and ornaments of various descriptions. Previous to its exhibition our entertainment was varied with songs, original speeches, and select dramatic exercises. We had a personification of the departing year 1869 represented as a venerable old man, with hoary beard and locks, leaning upon his staff, with a pack on his shoulders, in which he professed to carry all the joys and sorrows of '69, leaving only memory to his children, by way of consolation. It was an excellent thing, and well performed.

Of the larger members, delicacy forbids us to speak personally; the juvenile performances, however, would have done honor to any station or community. Seven little girls, forming an arch, and each wearing a badge, representing one of the primary or prismatic colors, personified the rainbow. They recited, partly by questions and answers, a most beautiful and lengthy colloquy on the goodness, perfection, etc., of the Deity. It was, decidedly, one of the best performances we ever saw.

Then we had the soliloquy of Miss Vanity, spoken inimitably by our pastor's little daughter. But time would fail us to speak particularly of all the parts, though we must not overlook the song, "Shall we Sing in Heaven," sung as a duet by two little misses, J. A. Glass and L. White, one of the sweetest things we ever heard, nor the very appropriate, original speech by Master H. H. We regard, with deep interest in some of our little ones, the budding genius of intellect and beauty—rare genius, in embryo, ere long, we trust, to develop and mature for the Master's use.

Our singing was delightful, and if not all, strictly speaking, scientific, we believe our songs were, according to the divine requisition, sung "with the spirit and with the understanding." We have a good instrument, and we are happy to say, we have among us musical talent and ability of the highest order.

When the tree was brought out from its place of concealment, and the distribution commenced, the excitement among the little folks was intense, and pleasing to behold—joy sparkled in every eye, curiosity and anticipation, by turns, predominating. None were forgotten. Each member of the school, we believe, from the pastor down, received some memento of kindness and affection. Tears filled the eyes of many, while emotions of grateful appreciation, "too big for utterance," filled their hearts.

But the crowning features of the entertainment were the perfect order and harmony of feeling that prevailed throughout the entire evening. Each seemed to behold in the faces of those around him, particularly in those of our beloved pastor and Superintendent, a reflection of the intense pleasure and enjoyment which animated his own bosom.

At the close, Bro. Mays, with his characteristic enthusiasm, made one of the most powerful and eloquent appeals in behalf of the Sunday-school, which we have ever listened to. His whole soul was in it. He seemed to carry conviction to the heart of every one present that it was his positive duty to aid, and support the glorious cause of the Sunday-school. Long may he live to enjoy the fruits of his labors, and may he realize his fondest anticipations for the church and the Sunday-school is, we doubt not, the prayer and fervent response of all present on that memorable occasion. Yours truly, A MEMBER OF THE S. S. Jackson, Tenn., Jan. 5, 1870.

Correspondence

GEORGIA.

DID THE DIVINITY OF CHRIST PARTICIPATE IN HIS SUFFERINGS?

Criticism by W. O. Bush—Rejoinder No. 2.

Bro. B. even objects to my interpretation of Isaiah ix. 6. "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

This passage is quoted to show that the Scriptures represent Christ as human and divine, and I say of it: "The everlasting Father of Isaiah, abstractly, was not Christ; nor was the horn given, nor given child, but the two in union was the Prince of Peace." He objects and says, "these are parts of a complex name of the child born, and son given. No part of the name could be blended with either the child born or son given, so as to constitute a God-man."

I may answer, first, our authors ancient and modern, have been accustomed to refer to this passage as one which reveals Christ as God-man. No other being could properly answer to these names. Surely our Bro. B. does not wish to charge Isaiah with using, in any case, a misnomer when under the inspiration of the Spirit? Remember I used it to show by Scripture that Christ was human and divine. Bro. B. admits that the passage refers to Christ. What does Isaiah mean by "born child and given son?" Evidently he means the babe of Bethlehem, who was born of a woman, as other children; was circumcised the eighth day as other Jewish children, and was obedient to parents as other children were by law bound to be.

These expressions, then, "born child" and "given son," direct us to his humanity, and we see it at Bethlehem as a matter of fact in the "born child and given son." But he is the Wonderful, the Counselor, the Mighty God, the Prince of Peace, or else he is misnamed. For Isaiah says, so his name shall be called. But if these are not misnomers, they teach his divinity mysteriously united with his humanity in the incarnation. Really, I never dreamed that such a position would be contested, by a Baptist, in any part of Christendom.

I answer, second, no one ever thought that names, simply, constitute Christ, but that names describe or express the natures which were united in him. The proposition which was supported by the passage, was, "The Scriptures represent him as human and divine—the God-man," and Bro. B. knew this, for he quotes it verbatim. When a man sets out to find fault there is no telling what he will not do.

He also objects to the following proposition: "The mission of Christ required infinite sufferings." He gives two of Webster's definitions of the word "infinite." It is strange that our authors and preachers have so long and so often used this word in reference to the sufferings of Christ for the sins of his people, and but so recently authors are found to put limits and fix boundaries within the range of human comprehension! Verily, I had thought that it was incomprehensibly, inconceivably great! How mental and physical torture could be so vast as to convulse all nature, darken the sun, disturb the dead and extort the centurion cry, "Truly, this was the Son of God!" has always conveyed the idea of the vastness, the mightiness, the immeasurableness of my blessed Savior's sufferings! And this would bring it within the scope of other definitions of Webster, as well as be consistent with the one which he quotes, "boundless."

But according to Bro. B. and Bro. R., his predecessor, my thoughts have been extravagant, and I must modify them to the measure of a man! And he cuts me down as follows: "Now, it is fairly assumable that the law could require nothing more of the surety than it had a just and rational right to require of the principal; and if so, it would logically follow that only to the extent of the ability of the delinquents to suffer, was their surety involved, whatever the abstract nature of the law might be." This is the way the modification is presented, and in substance so it was, but by Bro. Renfro. If this is orthodox, as these brethren use it, I am a heretic, as Bro. B. has already charged, but this time it may not be "pardonable." Let us examine it: I am surety for a brother who owes \$100, and he has ten cents—that is his ability. I, as surety, therefore, am bound for ten cents, only, for that is the extent of the principal's ability!

Again, a man binds himself to love and serve another his whole life, or to suffer to the extent of this obligation, for non-compliance—and I am his surety. He wickedly puts it out of his power to comply, and can only love and serve the other one hour. This one hour is the extent of the principal's ability. Therefore, as surety, I am involved one hour's service and love only!

Again, a man binds himself to the same love and service as above and fails

altogether; he has no ability left. Therefore, as surety, am not at all involved! This is orthodox that charges heresy barely "pardonable" in others!!! But who is principal in this case? All God's people—every one who will be saved by the suretyship of the divine Jesus.

And what the obligations? Evidently, to love and obey God from the years of childhood on, always. Christ is surety. This accountability applies to one—applies to each—applies to all always. If one fails, the extent of his obligation, and not the extent of his ability, is what binds the surety, and this rule applies in law to every case. Not that the settlement of my debt will release all others. Whoever heard of such a law? Righteousness is to be wrought, as well as the penalty for the past to be borne, or no sinner can be saved. The surety had "laid upon him the iniquity of us all." In this connection I quote a second time from Bro. Shaver, concerning Christ as the sin-bearer: "See now, how, from out the ages and from all paths of diverse evil, the sins of these wanderers—for every wanderer thousands and thousands of sine-flock to Calvary to be massed on the soul of Christ in his hour of agony, and to be borne by him as the Lamb of God for atonement!" Can any body count, estimate, comprehend, set bounds to this? To the utmost limits of Christ's suretyship I am a universalist—that he paid the full debt of all his people, and all his people will be fully saved. Here is my heresy, if a human sacrifice only was offered.

TRUST.

I know not if the dark or bright Shall be my lot; If that wherein my hopes delight Be best or not. It may be mine to drag for years Toil's heavy chain; Or day and night my moat be tears On bed of pain. Dear faces may surround my hearth With smiles and glee; Or I may dwell alone, and mirth Be strange to me. My bark is wafted to the strand By breath divine, And on the helm, there rests a hand Other than mine. One who has known in storms to sail, I have on board; Above the raging of the gale I hear my Lord. He holds me with the billow's might—I shall not fall; If sharp, 'tis short; if long, 'tis light; He tempests all. Safe to the land—safe to the land, The end is this; And then with Him we band in hand Far into bliss.

SOUTHERN GEORGIA BAPTIST NEWS.

I wish, dear reader, it was good news, but in part, it's not. We need more ministers in this section. Brethren C. M. Irvin and W. H. Clarke have removed; the latter to Coweta county, in this State, and Bro. Irvin to Madison, Ga. Now, in Lee, Dougherty, Baker and Mitchell counties, there are but four of us, and Bro. Bailey, one of the four, confined to Albany, and the writer confined to the "State at large." Bro. Dr. L. J. Robert, who, though in practice of medicine, did us good service last year, has removed to Middle Georgia.

Dr. J. G. Polhill was ordained to the gospel ministry on the third Sunday in December last at Ebenezer church in Deoley county. He is the oldest son of Eld. J. J. Polhill, deceased, of Burke county, and is now of middle age, and I trust will be useful. Dr. Teasdale has been preaching for several days in Cuthbert, Ga., but I have not heard with what results. He is to be in Albany next Sunday. The weather for ten days past has been most unpropitious for anything.

Wm. N. CHAUDON, Ag't Dom. Miss. Board. Albany, Jan., 1870.

TENNESSEE.

ELD. J. R. GRAVES—I for the first time write you a few lines, for the purpose of reminding you of the Cross where you agreed to bury all the unpleasant scenes of the late rebellion.

I have visited that cross several times within the last twenty-two months, and lo, what do I see? Sometimes a finger, sometimes a toe, again you can see an arm or a leg; and at the great Southern Baptist Convention I viewed numbers of warlike carcasses coming up with their rebellious anger unabated; especially one good brother from Louisiana, who poured out his venom at a fearful rate on carpet-baggers and sealaws. I think he should have offered up a prayer for them. Again I see one condemning a Sabbath-school book because it told of a Yankee down South being run with bloodhounds.

Now, brother, I think your burying was poorly done, for the foot of the Cross is the best burying ground that ever was provided for fallen man; and as you propose to bury all there, you had better do the work over again, for we Union men who were run

with bloodhounds during the war, wish no politics in ours.

We take your paper, for we think it is sound in the Baptist faith, and one of the ablest edited papers of modern times, but would like it much better if it was not for your way of reasserting. I cannot help feeling disappointed when I see such a subscribed for a strictly religious paper, I thought—one that had agreed to let the passage go to the poles and 'bats of the earth (I was so informed by your agent), and thought you had seen the error of gospel ministers engaging in carnal warfare of any kind. And now, brother, if you will visit your burying ground and assure us that no more of these fingers, toes, arms, legs and carcasses can be seen, we will renew at the expiration of our subscription; if not, we will welcome the "mark of the beast," for it is not so horrible to us as the ghost of the rebellion.

A SUBSCRIBER.

Parry, Tenn., February, 1870.

OUROH ACTION.

W. H. Cooper was excluded from the Hopewell church, Sumner county, Tenn., June, 1869, and was last heard from in the region of Oil City, Pa.

Resolved, That the above statement be sent for publication to THE BAPTIST and the National Baptist, with the following brethren for reference: G. W. Griffin, Gallatin, Tenn.; J. N. Carson, Enon College, Tenn.; S. C. Talley, Harveysville, Tenn.; J. J. Wiseman, Castalian Springs, Tenn.

Done in conference fourth Lord's day in January, 1870.

J. J. WISEMAN, Mod.

Wm. CRIM, Clerk.

WHEREAS, S. L. Summar having been excluded from Hopewell church September, 1864, and refused to give up his ministerial credentials, but went into Canon county, and by making a false impression got into Auburn church; and that church finding out that he had been excluded from Hopewell, obtained minutes and evidence of the trial, called a council, examined the charges brought against S. L. Summar in the Hopewell church, allowing said Summar to produce his testimony and make such explanations as he wished, after which the council advised the Auburn church to rescind her act in reference to the reception of Mr. Summar, and leave him where she found him, which advice the church put into action; and whereas, said Summar continues to impose himself upon Baptists, representing himself as a poor Baptist minister, and asking alms of the people; therefore,

Resolved, That this church publish the said S. L. Summar as an impostor.

Resolved, That a copy of this preamble and resolution be sent to THE BAPTIST, Christian Herald and Western Recorder, and that they be asked to publish, with the following reference for proof: L. H. Bethel, Woodbury, Tenn.; J. M. D. Cates, Readyville, Tenn.; J. J. Wiseman, Castalian Springs, Tenn.; J. J. Martin, Milton, Tenn.

Done in conference fourth Lord's day in January, 1870.

J. J. WISEMAN, Mod.

Wm. CRIM, Clerk.

The following resolutions were adopted by the Hopewell church, Sumner county, Tenn.:

Resolved, That this church does not consider Pedobaptist or Campbellite immersion as valid baptism.

Resolved, That a copy of the above resolution be sent to Bro. J. R. Graves. Done in conference Saturday before the fourth Lord's day in December, 1869.

J. J. WISEMAN, Mod.

Wm. CRIM, Clerk.

Round Lick church of United Baptists met this day in conference, and unanimously passed the following resolution:

Resolved, That we will not receive Pedobaptist and Campbellite baptism as valid Christian baptism.

Resolved, That the clerk notify Bro. J. R. Graves of the same.

H. BASS, Mod.

L. D. SMITH, Clerk. Commerce, Tenn.

ILLINOIS.

PASS HIM AROUND.

JOHN W. ROBERTSON.

BRO. GRAVES:—The individual, M. B. Kelly, who gave birth to the sentiments contained in the inclosed circular I send you, was, as he states, formerly a member of the Baptist denomination in Clear Creek Association, Illinois. You will see, by reference to the last minutes of the above association, that there were then before that body allegations leveled against him, and a committee appointed to investigate the same, etc. In the meantime, however, Ebenezer church, the church of which he was a member, took up the case and excluded him from her fellowship, and I have been informed, demanded his credentials, but he refused to give them up; and, quite recently, he sent up an appointment to preach at our church (Dutch Ridge), when, in consideration of which, the church, at her last regular meeting for business, Saturday

before the third Sabbath in last month, on motion of the clerk, voted to exclude him from her pulpit. Hearing that our church had closed her pulpit against him, not at all abashed at it, he next moved to get up a side show at one of our school houses, and sent an appointment accordingly; and on last Sabbath, as we time and place appointed, he delivered his harangue; in short, he indulged his envious propensities by treating his audience to a batch of slimy denunciations against the action of Clear Creek Association, Dutch Ridge church, Ebenezer church, and Baptist ministers generally, and in a very special and conspicuous manner did he bring in one worthy moderator of this association for a double portion of his virulent vituperation.

For some time before he was excluded he became the pliant tool of the Pedoes, and raised a furious and desolating storm in the First Baptist church at Carbondale, between the so-called liberal portion of her membership and her pastor, our highly esteemed and beloved brother, Elder W. F. Troughton, which feud culminated in a serious disaster to both church and pastor. In regard to Bro. Troughton's position, the great killing crime, in the estimation of his persecutors, Kelly and his adherents, appeared to be that Bro. Troughton had said that Pedobaptist churches were not regularly constituted churches of Christ. By the way, Bro. Troughton is in himself a host in defense of Baptist principles, or old landmarks.

This man Kelly, notwithstanding the irretrievable mischief he had done at Carbondale, acted as though he thought to him had been delegated the exclusive prerogative to go around over the country catalogizing the exemplary piety, the sanctity, the consistency, and the many Christian virtues of Pedobaptists and Pedobaptist churches, at the same time allowing making it a point to leave his slimy trail of defamation and slander for the special benefit of Baptist ministers and Baptist churches, seldom failing to draw the contrast between the consistency, the fervent zeal and devotion of the former, with the inconsistencies, divergencies, the want of zeal and piety on the part of the latter, ever and anon crying out, long and loud, More piety and less controversy is what we want.

Now, Bro. Graves, as this man Kelly, an excluded man and an enemy of our faith, is going around in the vicinity of the different Baptist churches, preaching at the school houses, and in private dwellings, etc., disseminating his views, and laboring hard to proselyte and draw on the weak and unsuspecting, and with a lavish hand sowing the seeds of confusion and discord, disaffection and dissension, and as the minds of some of our brethren appear to be much exercised in regard to this Sabbath question, and the course that Kelly is pursuing, you will bestow a favor, a very special favor upon many Baptists in this portion of the country by giving this communication a place in the columns of THE BAPTIST. Let us also hope that you will come out in defense of the Christian Sabbath assailed by Kelly and seventh day Baptists, giving us your views in regard to the Christian Sabbath.

Rest assured, my dear brother, that a compliance with the requests herein contained will not only much oblige us of the Baptist church at Dutch Ridge, but will be, in a more or less degree, a blessing and benefit to all the different churches of Clear Creek Association. Dutch Ridge, Jackson Co., Ill., Dec. 13, 1869. Central Baptist please copy.

TEXAS.

THE "SOUL-SLEEPING DOGMA."

H. F. BUCKNER.

THE BAPTIST of December 4, under the head of "Items," quotes some one as saying of Episcopalians who believe in the "soul-sleeping dogma," that "perhaps they unbibed it from the book known as the Bible, where Whately found it in numerous expressions—as that of David, for instance: 'I shall be satisfied when I awake.'" The same writer accuses some correspondent of ignorance for saying, "If any Baptist writer has favored the theory I am not aware of it," and asks, "Has he never heard of Dobney?"

If "numerous expressions" teach that the soul sleeps from the time of death till the resurrection of the body, the writer of this "item" is certainly unfortunate, both in the passage he selects, and also in his manner of quoting it. Why does he stop where there is no stop in the expression, at the word awake, without adding, as he should have done, the phrase "in any likeness?" What is it of us that will be changed, and fashioned like unto his glorious body? Phil. iii. 21. Is it the soul? Daniel says, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—xii. 2. Does the soul sleep in the dust of the earth? The part that sleeps is the body, the part that shall awake at the resurrection. It is "the dust that shall return to the earth as it was"—not the soul—"and

the spirit shall return to God who gave it." Eccl. iii. 7. Returning to dust is not the same as returning to God; consequently the same destiny does not await the one that awaits the other. If the body sleeps, the soul does not. The soul cannot sleep in the dust of the earth. If Archbishop Whately imbibed the "soul-sleeping dogma" from this, or from any other expression in the Bible, he was certainly very dishonest for remaining in the Episcopal church—too dishonest to allow of any imputation being attached to his authority in matters of theology. As soon as he found that doctrine in the Bible, he should have left, at once and forever, that church which requires a subscription to the Thirty-nine Articles. A prime of the Episcopal church is not worthy of credit in matters of theology, who can deny that "the immortality of the soul, as a disembodied spirit, is revealed in the word of God"—assert that "no such doctrine is revealed to us"—and, at the same time, reverently kneel by the bedside of a sick brother, and pray as required in the "Visitation of the Sick." "O, Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons, we humbly commend the soul of this thy servant," etc. He should rather commend him to sleep!

It will require something more conclusive than even Whately's Logic to convince candid men that it is consistent for an Archbishop to write such a work as that concerning a Future State, by Richard Whately, D.D., and then unite with God's worshipers in singing the sublime utterances of the Te Deum Laudamus: "In glorious company of the apostles praise Thee! The goodly fellowship of the prophets praise Thee! The noble army of the martyrs praise Thee! though their bodies are in the dust, and their souls are asleep!"

Now, Archbishop Whately should have left the church of England when he imbibed this doctrine, just as Baptist W. Noel left her when he could no longer believe her doctrines. The writer of the "item" which I am noticing refers to Dobney as a Baptist author who maintains the "soul-sleeping dogma." It is late writers in THE BAPTIST who support this theory in some degree. Dobney as a Baptist, it ought to be known; for one, I cannot think they do. The "item" is credited to the Adv. Times. I do not know what paper that is, but I am sure no sound Baptist will claim Dobney, who is an Annihilationist, and denies "that the punishment of the wicked will be eternal."

I will conclude by saying that my remarks are not intended to apply to any that are not specified, for it was my intention only to notice the "item" to which allusion has been made.

Linden, Texas.

SWEET BY AND BY.

There's a land that's fairer than day, And by faith we may see it afar; For our Father waits over the way To prepare us a dwelling place there. In the sweet by and by, We shall meet on that beautiful shore. We shall sing on that beautiful shore The melodious songs of the blest, And our spirits shall sorrow no more—Not a sigh for the blessing of rest. To our bountiful Father above We will offer the tribute of praise For the glorious gift of his love, And the blessings that hallow our days.

A WORD FROM TEXAS.

W. W. OWEN.

I have been waiting a leisure time to give some information about our denomination in the sphere of my operations since I came to this State—information especially on the subject of old landmarks.

Last April I located at Lavaca, Texas, and preached there, at Indianola and at Victoria. At these places I preached two months, and, of course, made the acquaintance of every member of these churches, and found them a unit in regarding Campbellite and Pedobaptist immersions invalid.

Being compelled to leave the seacoast for health, I came to Austin last August, and at the earnest solicitation of the pastor, Bro. Taliaferro, and of the church, I took charge of the Baptist church in this city. Since I have been connected with this church I have seen most of the ministers and many members of the churches composing the Austin Association, and I believe I speak the sentiments of all these churches which I have mentioned, when I say that we do not and will not receive Campbellites and Pedobaptists into our churches without immersing them—following apostolic example, and thus keeping the ordinances as they were delivered to us.

Then, to encourage you, Bro. Graves, in contending for the faith once delivered to the saints, I would say that the position of THE BAPTIST on the subject of the invalidity of Campbellite and Pedobaptist immersions, is indorsed by the Baptists of Southern Texas. Austin, Texas, Jan. 24, 1870.

The Baptist

Arkansas Department

The church of Christ is His kingdom; all who are in it are His subjects...

IMPORTANT

To the Moderators and Clerks of Baptist Associations in Arkansas: Beloved Brethren—I am hoping, the coming year, to do more than has been done heretofore...

Bro. Graves:—In compliance with your request for an expression of the sentiments of the Baptists of the South and West, the following resolution was unanimously adopted...

Resolved, That we hold and recommend THE BAPTIST, published by Eld. J. R. Graves, Memphis, Tenn., as a faithful and true exponent of Baptist principles...

Resolved, That we advise every brother in our District to subscribe for THE BAPTIST, as we deem it every way worthy of the patronage of all good men.

N. H. PARKER, Mod. S. T. W. MEER, Sec'y.

MISSISSIPPI

THAT "GENEROUS PROPOSITION"

To Ministers of Mississippi, by J. E. Graves, R. C. BAGGE.

Bro. J. T. FREEMAN:—According to our statistics there are now in Mississippi 466 ordained Baptist ministers, and 111 licentiate preachers. These 577 preachers have the charge of 1178 churches...

Resolved, That we deem the baptisms of Pedobaptists and Campbellites unscriptural and invalid. Resolved, That if the above view be correct, we cannot, as Baptists, consistently affiliate with them either in the pulpit or at the table of the Lord.

Resolved, That we send a copy of the above resolutions to THE BAPTIST, requesting their publication in that paper. W. L. COOPEWOOD, Mod. C. C. COOK, Clerk.

Bro. FREEMAN:—You and the friends of Mississippi College in general, will be glad to hear that we now have, in both departments, eighty pupils, instead of thirty-five as last year, and the C. T. Institute one hundred.

Resolved, That we send a copy of the above resolutions to THE BAPTIST, requesting their publication in that paper. W. L. COOPEWOOD, Mod. C. C. COOK, Clerk.

that is, thirty or forty thousand persons would read the paper weekly.

But possibly there are some Baptist families who are too poor to take the paper. If so, those who are able could together easily raise enough to pay for all such, and never feel it or know it, except as they would discover its happy influence in such families.

Resolved, That we do not disapprove of the conduct of said churches in the case of Elder D. M. Lee, as being contrary to the word of God and detrimental to the Baptist cause in this country.

Resolved, That we hold and esteem Elder Lee as being a true witness for Jesus Christ, and commend him to every Baptist church and community that wishes strict Baptist preaching.

Resolved, That the foregoing preamble and resolutions be sent to THE BAPTIST and that Elder Lee be furnished with a copy of the same.

By order of the church, M. W. MURPHY, Clerk.

Resolved, That we hold and esteem Elder Lee as being a true witness for Jesus Christ, and commend him to every Baptist church and community that wishes strict Baptist preaching.

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ASSOCIATIONAL STATISTICS

Table with columns: Name of Association, Baptized, Received by Letter, Dismissed, Total. Includes Arkansas Associations and Tennessee Associations.

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?

Table with columns: Name of Association, Baptized, Received by Letter, Dismissed, Total. Includes Tennessee Associations.

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 send them.

Mississippi Associations. We have made this good beginning, and now will the clerks 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?

Table with columns: Name of Association, Baptized, Received by Letter, Dismissed, Total. Includes Mississippi Associations.

At the January term of the Mt. Nebo church of United Baptists, the following preamble and resolutions were unanimously adopted:

Resolved, That we deem the baptisms of Pedobaptists and Campbellites unscriptural and invalid. Resolved, That if the above view be correct, we cannot, as Baptists, consistently affiliate with them either in the pulpit or at the table of the Lord.

and contrary to all known Baptist usage, without any foundation in truth, and therefore void.

Resolved, That we do heartily acquit Elder D. M. Lee of every charge brought against his Christian character by said churches.

Resolved, That we do not disapprove of the conduct of said churches in the case of Elder D. M. Lee, as being contrary to the word of God and detrimental to the Baptist cause in this country.

Resolved, That we hold and esteem Elder Lee as being a true witness for Jesus Christ, and commend him to every Baptist church and community that wishes strict Baptist preaching.

Resolved, That the foregoing preamble and resolutions be sent to THE BAPTIST and that Elder Lee be furnished with a copy of the same.

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Business Department

AGENTS. Elder D. B. RAY—General Agent. Elder E. L. COMPERE—Eastern Arkansas. Elder W. H. LEA—Arkansas. Elder J. W. YORK—West Tennessee. R. G. MANARD, East Tennessee. Elder W. M. FARRAR, Miss.

BUREAU OF WANTS

A School Wanted.—Elder J. E. 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 as a highly recommended. Address him at Attalville, Mississippi.

BANNING'S LUNG AND BODY BRACE

It is the only Scientific Shoulder Brace; It is the only Scientific Lung Brace; It supports the Back; It supports the Abdomen; It supports the Stomach; It supports the Lungs; It prevents Lassitude; It prevents Hoarseness; It prevents Piles; It prevents Hernia; It prevents Consumption; It increases the Breathing Capacity; It gives Strength to the Body; It increases the Vital Powers; It expands and enlarges the Lungs; It renders Breathing free and easy; It is used by Lawyers; It is used by Singers; It is used by Ministers; It is used by Laborers; It relieves when all other means fail; It will last a lifetime. It benefits in every case; It is the only remedy for Protrusion Uteri, or Female Weakness. A fit is warranted.

If it fails to give satisfaction, and is returned within one month, the money will be refunded. None sent out on sale or credit. Send measure around the abdomen and \$20 to J. R. Graves, Memphis, Tenn., the agent for its sale in the Southwest.

LETTER FROM THE MANUFACTURERS 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. New York, August 30, 1869.

\$20 Prize Essays

We offer \$20 for the best exegesis of the following passages of Scripture, or essays 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 obtained (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 Feb.—Matt. xiv. 34.—The meaning "generally" in this passage. For March.—"Young Men's Christian Associations"—on 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 worshippers, 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 evangelists or scriptural ministers? The associations referred to are such as "The Evangelical Alliance Ministers Association" (The associations of ministers acknowledged to be evangelists)—pulpit associations. For August.—To whom belongs the pulpit of any given church—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 wilfully" reject the baptism of Christ? For November.—EVI. xvii. 5.—"And upon her forehead was a name written, Myrrer, Babylon the Great, the mother of harlots and abominations of the earth." What organization is symbolized by the meretricious woman called Babylon the Great, the mother of harlots and abominations of the earth? For Dec.—Acts ii. 42.—"They continued steadfastly to the breaking of bread." What is the meaning of "steadfastly" in this passage? For the resolution of sins.

The Baptist.

MEMPHIS, FEBRUARY 26, 1870.

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

BAPTIST PAITH.

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 all his commands; no genuine love to his people that does not induce a man to do good to them, as he has ability and opportunity.

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 others, address to J. R. GRAYES.

THE "APOSTOLIC TIMES" ON DISOBEDIENCE.

We laid aside some weeks ago, an article written by one of the editors, Mr. Lard, in which are some things worthy of the consideration of those who may be drawn into a debate with Campbellites. Mr. Lard evidently feels that his brethren have been generally worsted in public debates with the "aliens," and he, as a captain of the Bethanian hosts, sees the necessity of a change of base and polemical tactics. Here is his advice to the potentates, powers and dominions:

"This leads me at once to speak of the matter which our debates should embrace. But as a preliminary to this I think it proper to say that I will never myself take part in another public debate, nor advise one of my brethren to do so, without first having the following points conceded, and reduced to writing:

1. I am to be permitted to affirm my faith in my own terms." Mr. Lard, if he adheres to this rule, can keep out of danger. He can easily assume his propositions in such terms that no living man would debate with him. He can make a pattern after his learned brother, Mr. Fanning, and touching church verity, affirm his faith thus:

"Churches known as Christian churches are 'gospel churches' and require Baptists and Protestants to deny his affirmative, or be reported as having 'backed out.' Baptist churches are by all Protestants universally conceded to be Christian churches, and how could Baptists deny that their own churches are gospel churches?"

This is nice strategy; or Mr. Lard may adopt Mr. F's other proposition, viz: "That 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."

And yet claim in discussing it, that he does not, by any means, limit the operation of the Spirit to the words of the apostles! Beautiful demand!—the right to select his own terms! or, touching the preservation of the saints, a cardinal doctrine of Christianity, he might adopt Mr. Fanning's terms, i. e.:

"The Scriptures teach that a believer in Christ may apostatize."

It would be asked, "and finally permit?" And Mr. Lard might add in Mr. F's language, "I could not allow you to take such a liberty with my proposition." Certainly not! for he will only affirm his faith in his own terms, no matter how ambiguous, contradictory, sollicitical, or nonsensical!

We say to our brethren, you have a most inalienable and unquestionable right to be consulted as to the propositions you deny, as well as those you affirm, and do not suffer yourself persuaded or braved into the acceptance of mystical, undefined and ambiguous issues.

Let us hear Mr. Lard again: "As to the matter our debates should embrace, I believe we have committed many errors. If I ever debate again I do not intend to frame for the occasion less than twenty or thirty propositions. These shall be denied or they shall be granted. My reasons for this procedure are the following: All over the land we have been denounced in broad general terms as heretics, baptized infidels, etc. Now suppose we had pursued the course just indicated. Out of thirty propositions framed by us, our opponents would most likely have conceded twenty-five of them. With these twenty-five granted propositions they could never have made the people believe that we are the errorists they represent us as being. In that case the very most that they could have said is that we are generally right, but sometimes wrong. Thus the ears of many pious would have been left open to us, which we have uniformly found closed."

"If all your propositions are not denied, as they never will be, it will be an easy thing to read those publicly which are conceded, and to say that your opponent agrees with you on them. Much prejudice will thus be at once removed, and you will have before you an audience thereby much better prepared to give you a candid hearing on the disputed points."

Is not this decidedly scholarly, ingenious and rich? Hereafter all Campbellite proclaimers who peregrinate the land for a "spnte" with the aliens, must frame twenty or thirty propositions, twenty-

five of which are to involve no issue!!! Why? That the people may be compelled to believe that the people called Campbellites do believe some things taught in the Bible as well as Baptists do, viz:

There is a God. The Bible is a revelation from God. The wicked will hereafter be punished, and

Four times four make sixteen! How subtle the purpose! "If we grant twenty-five out of the thirty, why the people will be compelled to say that we are generally right;" only now and then—mathematically, only one-sixth part—in error! Spirit of Loyola, why didst thou not whisper into his ear, "Frame one hundred propositions, and permit only five to involve an issue, and thou wouldst compel the aliens to admit that your sect were only one-twentieth part in error?"

Again, in our discussions I believe we have erred in another respect. The propositions discussed have not covered half the ground of difference between us and our opponents. Many of their unscriptural usages we have never required them to defend. When, for example, we were in public debate, require a Baptist to defend the practice of the denomination in treating a Christian experience before baptism! Have we demanded of them that they should affirm the practice to be scriptural? We have not. But suppose we had. Would they have done it? I do not believe it."

Well, Mr. Lard, be it known to you that Dr. Ford has presented this identical issue to Mr. Fanning since 1868, pledging him that we would affirm it if he would deny it, and he has refused for now going on two years.

Now you ask: "Is there an eminent Baptist preacher in the State of Kentucky who will accept and defend the following proposition: The New Testament teaches that a Christian experience is to be related before baptism? If so, we will deny it, and the issue can be put to the test?"

We have wanted to hear our brethren of the Western Recorder suggest the "David" who would step forth to meet this Goliath, but they may not have noticed this challenge. If they nor Kentucky Baptists will look upon it as infringing, we will mention the David: Eld. David B. Ray, associate editor of the Baptist Sentinel, Lexington, Ky.

QUESTIONS AND DIFFICULTIES. Bro. GRAYES:—I am a great admirer of THE BAPTIST, because it is so outspoken on all subjects that claim its attention, and extends such a cordial welcome to those that oppose its teachings. I admire its "Landmark" features, its Paulistic doctrines, and many other things too numerous to mention. But somehow or somehow else, I can't exactly see through its glasses on every subject. I write, therefore, to you to fix me in the right position, so that I can see things as you do. Now, don't let the full blaze of light fall suddenly on my eyes, for my vision, which is very weak, would be destroyed in that case.

Now, please turn to your issue of October 2, under the head of "Queries and Difficulties," in your reply to Bro. J. C. Bell, and show me how you get that view of the subject that enables you to decide that "it is not made the duty of the Christian to attend church meeting or a religious meeting of any sort on Saturday or Monday; nor can all the ministers and Christians combined make it the duty of a member to attend preaching or church meeting on any day except the one God has set apart for his worship." My difficulty is somewhat after this order: I believe and think you teach that what ever is not commanded, either expressly or impliedly, is sinful to be done. I, now, I ask, where is the command, expressed or implied, that sets apart one day for religious worship, to the exclusion of every other day? If we take the example of Christ and his disciples as authoritative, what do we learn? Christ went into the synagogue on the Sabbath day (Saturday) and preached. "He taught daily in the temple." Was it sinful in those that assembled with him in doing so? "The disciples were daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness." Were they to be condemned for so doing? The disciples met together on the first day of the week to break bread. Was their example in this case alone to be regarded as a lawful precedent? And, by the by, since "all the ministers and churches combined" are incompetent to make a lawful law for Christians, where do we find that God has set apart the first day of the week for his worship?

2. The Catholic might refer to authority to the mother church; but Baptists do not thus believe, and cannot thus speak. Would not your view of the subject, if carried out, interfere very materially with the general public gatherings of Christians in associations, conventions, missionary meetings, Bible societies—yes, would it not also interfere in assembling a family for worship?

3. There are some of the difficulties that present themselves from my standpoint. You will therefore please put me and others upon your standpoint, that we may see as you have seen. And again, under the same head "P. M. R." asks, "Was Cornelius regenerated at heart before Peter?" You answer, in substance, "No." Here I am puzzled again, to see as you say, viz: If he was not regenerated how is it that his prayers and aims were accepted? Can the unregenerate offer acceptable sacrifices? "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." "If I regard iniquity in my heart the Lord will not hear me." And yet his prayer was heard and his sacrifice accepted. Doctrines and facts appear to clash, upon the hypothesis

that Cornelius was an unregenerate man, who was the presiding of Peter. Can you reconcile the matter? I would ask for information with regard to the right of a majority to disband a church, but I forbear, lest I should be considered intolerant.

Now you will very naturally conclude that this disponent sits in a wilderness of darkness where the rays of light are few and faint; and so it is—just on one edge of this wilderness, two weeks ago, a Campbellite lady, who resided in a Baptist church on Campbellite baptism. If you should be inclined to consider me too belligerent, remember that Dr. Fuller is represented to have said about the chicken cook as an emblem on the steeple of the Baptist meeting-house in Chicago, "Of all the churches the Baptist is the true church militant, for they not only have to fight, the world, the flesh and the devil, but also all other denominations, and generally have a free fight going on among themselves." J. C. W. Nov. 22, 1869.

REMARKS.—We for once depart from our rule to notice nameless articles, but this brother—if a brother—needs light. He is deeply befogged, as the brethren on the edge of his beat are who receive Campbellites on their immersion; they are with all those who advocate the validity of such acts—on the half-way ground the Religious Herald was not long ago inquiring for, and, we suppose, found.

Now the first idea we wish to beat into our brother's head—and it is A in the Baptist alphabet—is, that no church can add one law to the enactments of the King in Zion, nor can it modify or repeal one. The code is perfect, and cannot be changed. The church is simply an executive, not a legislative body. Should one church, or one thousand churches together, enact one law, however good and proper in itself—e. g., that our brother should pray with his family each night, and once each day in secret—it would be assuming anti-christian prerogatives, i. e., the powers vested in Christ himself. Family and personal worship is a voluntary matter, not to be coerced by ecclesiastical law. She may advise it to be done, but to enact a law and penalty for disobedience would be impious.

It is a good thing to worship God, but we aver that he has nowhere required any man to observe more than one-seventh of his time for that worship. For a Baptist church to enact that its members shall assemble and worship two days each week, or any one week of the month, on pain of excommunication, is a sin against Christ, and is assuming anti-christian powers. It would be as commendable in a Christian to violate it as it was in Daniel to violate the law of Darius that he should not pray for thirty days.

Cannot a Baptist see this? If not, why should we wonder at the darkness, the stupidity and credulity of the Catholics, who can stand forty fast days together, and one hundred saints' and feast days—holly-Sabbath days in the year?

It is a good thing to return thanks for, or ask a blessing upon our food at the table—we suppose they say out in his section, "grace the table!"—but all the churches on earth united have no right to command the blessing to be asked or excluded.

The members of our churches may give as much of their time to God's worship as comports with the proper discharge of their home duties, if they please to do so, as a voluntary offering, but the church has no right to coerce it by law under pains and penalties. If she can make one law she can make a thousand; if she can add one regulation she can as many as Rome has made, or abolish all that Christ has enacted, if she see fit. The power to make implies the power to unmake. If our brother can't see this, he is blinder than a bat at noon-day.

We notice several points W. makes, specifically—marking them with 1, 2, etc., in his article.

1. We do not say that it is sinful to do anything not commanded—as to dig a well, build a church house, and buy and fence in a burying ground for its members, but we do say that it would be a high-handed sin against Christ for a church to enact that these things should be done, and the members refusing should be excluded. A Baptist who can't see this has no Baptist eyes, and is ignorant of the first principles of a Christian church.

2. The example of the Jewish Sabbath is not applicable to us Gentiles. God never commanded the Gentiles to keep the Jewish Sabbath or the Sabbath rest which in Eden he appointed for the race, with the restrictions he imposed upon the Sabbath he appointed to the Jews when he brought them up out of Egypt. Their Sabbath antedated by one day the original or Edenic Sabbath. When that Jewish Aion—age—or Dispensation was abolished, the Edenic Sabbath alone remained. Christ rose from the dead on the Edenic Sabbath morning, and this sanctified the day forever to his church. Of that day it was prophetically said, "This is the day the Lord hath made; let us be glad and rejoice in it." The Savior appeared to his disciples each time on the first day of the week, because it

was the day they were assembled to worship. The apostles assembled the churches on this day invariably for worship. We have the same authority for assembling on the first day—our Sabbath—to worship, that we have to require baptism before the Supper, i. e. scriptural example.

3. W. here gropes in thick darkness. We doubt his Baptist character, else his Baptist education has been sadly neglected. We may voluntarily offer time, as well as money to God, but the point at issue is, no church can coerce it by fines and penalties. We may attend associations, etc., but what church has the right to require it by law, on pain of excommunication? Will W., dark and thick as he admits the fog is on his vision, affirm that his church has the scriptural right to enact a law that he must pray with his family at nine o'clock each night, or be expelled if he fails to do it, or does it, but not at nine? If, after what we have written, he claims this power for his church, it is useless for us to reason with him. He wants eyes, or a surgical operation—the knife, not logic.

With respect to Cornelius' case, we always thought that it was easily comprehended by Baptists. They believe in sinners praying before baptism, and acceptably too, before regeneration. God ever has regard to the eye of the humble and the contrite. This is one of the propositions to be discussed in the anticipated debate, and we will not discuss it here. We noticed W.'s article to discuss the right of the church to appoint holidays and two Sabbaths a week when God has appointed but one.

If W. is a Baptist he belongs to that class who believe that the Baptist church will be lost if the right to legislate Saturdays into Sabbaths is taken from her!

DE. HENRY S. WESTON. It has been intimated in some of the papers that this brother, the President of Crozer Theological Seminary, is about to retire from his position. I am glad to say that this is an entire mistake. It would be well for editors and others to pay more attention to what they read. Some student of the Seminary, in referring to the admirable manner in which Dr. Weston performs the duties of the Professorship of Exegesis, wrote to some paper that it would be a matter of regret with the students when he should cease to perform those duties. The expression of this opinion, so creditable to Dr. W., was indiscreet, on account of its bearing on the future Professor of Exegesis. The truth of the matter is, that Dr. Weston, for the present, is filling two chairs. When a Professor of Exegesis is secured, the teaching of Dr. W. will be confined to Homiletics and Pastoral Theology. This is all the student meant. This is all there is in the thing. It is hoped by the friends of Crozer Seminary that Dr. W. will remain where he is as long as Dr. A. Alexander was at Princeton. J. M. P.

MR. SPURGEON AND THE EVANGELICAL ALLIANCE. A late number of the New York Examiner contains a letter from Mr. Spurgeon which deserves notice. It had been intimated in several papers that it was the intention of Mr. S. to be present at the meeting of the Evangelical Alliance, September next, in the city of New York. He says in his letter that he has had no such intention, that his health is precarious, that he has as much as he can do at home, etc. He might have stopped at this point, but he did not feel that as an honest man he could do so. He, therefore, informs the public that the Evangelical Alliance had thrust him out "privily and uncondemned." He says: "The Secretary wrote me, requesting me to withdraw on account of my sermon on Baptismal Regeneration, and more especially certain remarks in it upon the evangelical clergy. Of course I did at once withdraw. I have been told by members of its Council that the letter was unofficial, and that they regret, etc., but where the matter rests. I am under the ban of the Evangelical Alliance, and should not venture to appear at any gathering connected with it, lest my freedom of speech should again be checked."

This is, ironically speaking, a nice state of things. A Baptist minister of world-wide celebrity thrust out of an organization, ironically called the Evangelical Alliance, because he denounced the doctrine of Baptismal Regeneration, as taught in the "Book of Common Prayer," and said some very plain things about the clergy who use the words of the baptismal service. I suppose it must now be understood that if Baptist ministers have places in the Evangelical Alliance, they are tacitly to concede that the "Prayer Book" teaches the truth in saying that the speechless infant is in baptism "made a child of God, a member of heaven." I trust there are thousands of Baptist ministers who would go to the stake rather than be guilty of this horrible falsehood. If there are not, we have not among us "the stuff that martyrs are made of."

The case of Mr. Spurgeon seems peculiarly hard. He has been practicing open communion, so-called, for years. His liberal views have been the theme of

many a Pedobaptist eulogium. His example has been held up as worthy of imitation by all Baptists! But the Alliance, ironically designated Evangelical, cannot tolerate him if he speaks against the baptismal regeneration of infants! He must say nothing offensive to the clergy of the church of England! Indeed! This is the gem of the Alliance, is it? O that Baptists had not only a holy reverence for the teachings of God's word, but a suitable Christian self-respect. Then they would repudiate all alliances with Pedobaptists. Such alliances are utterly inconsistent. They cannot be formed without a compromise or a concealment of some part of the truth of God. Crushed and mutilated truth is the basis on which they rest. Too long has Baptist influence been given to these entangling and mischievous Alliances. The Baptist denomination has gained far less by them than it has lost. I have heard two of our Philadelphia ministers say that the number of Baptists in the United States would be five hundred thousand more had the denomination never affiliated with Pedobaptists. I doubt not they are correct in this opinion.

I ask one question and lay down my pen: If the presence of Mr. Spurgeon will not be acceptable when the Evangelical Alliance meets in September, can any Baptist minister consistently take a seat in the convocation? J. M. P.

Illustrations. 371. Little Mercies. If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles by the mere power of attraction!

The unthankful heart, like my finger in the sand, discovers no mercies! but let the thankful heart sweep through the day, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—Dr. O. W. Holmes.

372. Bracing the Mind. Travelers tell us that in some of the Eastern seas, where the wonderful coral islands exist, the insects that form the coral within the reef, where they are under the shelter of protecting rocks, out of the reach of wind and wave, work quicker, and their work is apparently sound and good. But on the other hand, those little workers who work outside these reefs, in the foam and dash of waves are furnished and hardened, and their work is firmer and more enduring.

And so I believe it is with men. The more their minds are braced by conflict, by the necessity of forming opinions upon difficult subjects, the better they will be qualified to go through the hard wear and tear of the world, the better they will be able to hold their own in its various opinions or opinion which, after all, is a man's duty to meet.—Canarcon.

373. Agency of the Holy Spirit. The eyes of a corpse, so long as its transparency remains unimpaired, will receive a picture of the object on the retina, as well as if the organ was in the head of a living person, but there is no corresponding impression produced on the brain.

And so truths may enter the mind and be conveyed to the heart, but to have the heart feel them and be benefited by them, there must be the presence and agency of the Holy Spirit.

Gems of Thought. THOUGHTS AND FLOWERS.—It is with our thoughts as with our flowers: those that are simple in expression carry their seed with them; those that are double charm the mind but produce nothing.

Dr. Hague says this good word for poor divinity students: "No class of persons on the earth are more worthy of remembrance in the holiday season, when a small gift may turn the trembling scale in favor of health and success. There are those here now exhibiting the heroic martyr spirit as much as any that ever lived on prison fare for Christ's sake. These are now His 'hidden ones' till the day of their showing unto Israel."

Prayer, to make it acceptable, requires neither genius, eloquence nor language; but sorrow for sins, faith and humility. It is the cry of distress, the sense of want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well-arranged periods, nor an exercise of ingenuity, nor an effort of a soul struck with the sense of its own misery, and of the holiness of Him to whom it is addressed.

I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he covered my study bursting into tears as he said: "You remember that girl, she was my only child. She died suddenly this morning; she has gone, I hope, to God. But if so, she can tell me what now breaks my heart—that she never heard a prayer in her father's house or from her father's lips! O, that she were with me but for one day again!" Macleod.

THE DEBATE.

Editorial, President Franklin College, Tenn.

Dear Sir:—Having shown in my former letter, to the satisfaction of every one, capable of appreciating an argument or understanding the character of propositions, that your Bro. Philip Fall is essentially or morally unqualified to arrange propositions for a public discussion, and that having waited upon the result of that correspondence since 1868, I now with reason insist that the issues be promptly made up between us or the proposed discussion declined. I shall give what I say to you to the public, also your replies, should you see fit to reply, that it may be informed of our progress, whether it be in the direction of discussion or otherwise.

I cease more reassert the publicly expressed and accepted terms of this discussion:

Mr. D. Lipscomb, editor of the Gospel Advocate, Nashville, the party who challenged me on behalf of your people, in determining the subject matter of discussion, admitted that what was the "usually accepted teaching" of your people, was the matter to be defended by you:

"Of course if one fail to defend the teachings usually accepted by them with whom he fraternizes, the other is at liberty to show that a point is not rightly insisted upon."—D. Lipscomb, Gospel Adv., Dec. 27, 1868.

In reply to this, I wrote and published in my paper, this:

"We honestly regard that system which the world knows as 'Campbellism,' as a most fatal delusion, and utterly destructive of Christianity, and we are willing to attempt to give the grounds of our conviction and opposition to it, provided Mr. Fall will accept propositions that involve the discussion of the characteristics of Mr. A. Campbell's system. If he declines to do this, Mr. Fanning backs out."—BAPTIST, Feb. 27, 1869.

Nothing then was more plainly stipulated than that you were to defend the characteristics of that system known to the world as "Campbellism," as set forth by Mr. A. Campbell and the representative men of your brotherhood—the teachings and practices that usually obtain among you.

I am under no obligation to discuss any teaching peculiarly your own, but the assumptions and teachings set forth by the originators and proclaimers of that new religious system known as the "Current Reformation"—originated by A. Campbell and his coadjutors in 1820-7. You have no published system of faith that I can assail, article by article, and I am therefore compelled to frame propositions that embrace substantially the teachings of the representative men of your denomination, from Mr. Campbell down to the acknowledged exponents of your teachings; and if you refuse to defend their teachings, you shrink from the discussion.

I am not under the least obligation to discuss the issues between those you represent and Baptists "in forms to which we [you] are accustomed." I have sufficiently exposed the character of these "forms" in my former letter. I hold myself bound to accept only unambiguous propositions that clearly involve essential differences between us. I shall propose none but such for your acceptance. And let it be distinctly understood by you that I accept no proposition the very terms of which assume the very thing to be proven.

E. g.: One of the principal issues to be discussed by us is the Christian character of our religious societies. You must not require me to admit yours to be "The Christian church," or your brethren "The Disciples of Christ" in the proposition, because I deny they are entitled to such appellations, and this is what you are called upon to prove.

Think of the reasonableness of your Bro. Fall demanding of me to deny that "Christian churches are gospel churches!" This, I suppose, is one of the forms to which your brethren are accustomed, but I ignore it.

With these preliminary remarks I propose to notice your review of my propositions.

You say: "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 Baptists in regard to the church, viz: 'That the churches organized by Christ had his apostles were Baptist churches,' is as full and fair as I could desire, and I am quite willing 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.'"

I understand you then that my first affirmative proposition is accepted by you. We then have one most important issue between us made up, and here I put it to record:

Mr. Graves affirms: 1. That the churches organized by Christ and his apostles were Baptist churches. Mr. Fanning denies.

There will then be a discussion, for I hold myself bound to discuss this, if no other proposition is agreed upon. Teaching the proposition you propose to affirm, I pronounce it patently ambiguous.

That is, "the disciples"—not even made a proper noun by you—they may mean the

disciples of John the Baptist, of Christ, of the apostles, or the disciples of Luther, of Calvin, of Wesley, of Emanuel Swedenborg, of Ann Hicks, or Joseph Smith, of Alexander Campbell or of Jesse B. Furguson, "are the churches of Christ." If you mean the first class of disciples, I cannot deny, but if you will limit the term by either one of the named personages, I will deny. It will be the part of supreme folly in you, who are so bold in affirming that Calvin, Luther and Wesley had disciples, and organized each a new religious society, to deny that Alexander Campbell made disciples and organized new religious societies and a new order of things. You certainly will not be expected to deny this. I challenge you to affirm, therefore, that the people known to history and the world as the disciples of Mr. A. Campbell, or of T. and A. Campbell, are gospel churches. If you do not mean the disciples of Mr. Campbell in your proposition, will you tell me whose disciples you do mean—Mr. Wesley's, Luther's, Calvin's, or Christ's? How definite the form you have chosen—to which you are accustomed—when you discuss alone—i. e., "the congregations planted by the disciples are churches of Christ!"

I appeal to all candid Christian men and scholars for the plainness and fairness of the proposition, which I call upon you to affirm, viz:

"That the organizations originated by Alexander Campbell and his coadjutors were true churches of Christ, and constitute to-day 'The Christian church,' or 'The Kingdom of Christ visible.'"

If you refuse to affirm this, let it go to record that you refuse to do so, and that you shrink from defending the propositions usually held and taught by your people.

You thus notice my second proposition:

Your second 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.'"

I understand you, then, to accept my second affirmative, and here put it on record:

Mr. Graves affirms: 2. That 'Campbellism' is the proper term to denote that system of religion originated by Mr. A. Campbell and his coadjutors, and that 'Campbellites' is the appropriate name to designate the people who embrace that system. Mr. Fanning denies.

Again, you say: "Your third proposition, 'That the Scriptures teach that it is the duty of the unrepentant 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."

I therefore record my third proposition, as accepted by you:

3. That the Scriptures teach that it is the duty of the unrepentant to pray for pardon, mercy and salvation. Mr. Fanning denies.

You pass my fourth proposition with this remark: "Your 4th affirmative, 'That repentance and faith is the order of these requirements,' is ungrammatical, and to me, unintelligible, and therefore I cannot occupy time with it."

I am a little surprised to receive this confession from the President, late or present, of Franklin College, but you may of late years have given more attention to other matters than to English grammar, and become rusty in its elementary principles. For the use of the predicate nominative after the verb, I refer you to Murray, Fowler, Green and even R. Smith, with whom you may possibly be more familiar. A gentleman at my side who has just risen from reading a chapter in Carlyle's History of the Reformation, quotes this sentence from memory: "Hunger and misery is not a lie." It is presumable that Carlyle thought this sentence grammatical, and intelligible to any one who could construe and understand Paul's affirmation that "the wages of sin is death."

But certainly it is not expected of me to teach you the rudiments of English grammar. I must refer you to the nearest schoolmaster in your neighborhood, or to your brother P. S. Fall, of Nashville.

Were I disposed to reflect upon your proficiency in the construction of an English sentence according to grammatical rules, I would call your attention to the very first sentence of your reply to me. It reads thus:

Mr. J. B. 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 Messrs. 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 penitence' or 'trifling.'"

You may think this sentence both grammatical and intelligible, but as it stands, it is neither the one nor the other. It is universally known that you and your fellow-proclaimers of the Bethanian system of religion teach that faith, repentance and immersion is the divinely enjoined order of these requirements. However widely you may differ among yourselves touching other things, there is the most perfect accord touching this order. You teach that it is rebellion against the King in Zion to reverse it, as

Pedobaptists do, by enjoining baptism before faith, and as Baptists do by teaching that repentance precedes faith. It is remarkable that a plain proposition clearly involving this issue should suddenly become unintelligible to you! You shrink, then, from this issue, and confess that your life-long teaching, as well as that of your brethren, is indefensible by you.

I understand you also to decline to deny my fifth proposition. You say:

"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 influences of the Spirit as you could give, I presume, but is no better form than Dr. Ford's proposition. I object to neither. I only claim to shape my own affirmative on the subject of the Spirit's work."

But, sir, this is not your affirmative. I have not proposed to you to affirm "on the subject of the Spirit's work," but to deny what I affirm to be the teaching of all evangelical Christians "on the subject." If your teaching accords with the above plain, unambiguous statement, then I must believe that you differ from the originator and the representative expounders of your system of doctrine. I have never heard a "disciple" of your school of theology so teach, nor have I the information that one ever so taught. Nothing to my comprehension is more evident than the fact that you, one and all, deny the "personal presence and operation of the third person in the Godhead in the new birth, or moral regeneration of a sinner."

There have now been presented to you two propositions, expressing, in terms the most unmistakable, the teaching of Baptists and of all orthodox Christians touching the agency of the Holy Spirit in the new birth, and though you have spent your life in assailing and attempting to refute it, you now refuse to deny it before a discriminating public! I repeat the proposition offered to you by Dr. Ford, which you refuse to negative in public discussion:

"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."

I will incorporate both in one, viz:

"The Scriptures teach that the personal presence and operation of the Holy Spirit are necessary to the spiritual regeneration, or new birth of the sinner; and the experience of and testimony to this change are essential to gospel immersion and church fellowship."

Now, sir, you have an opportunity to assail, before the largest public audience you ever addressed in Memphis, the teaching and faith of Baptists touching spiritual regeneration and the telling of Christian experiences—what you have constantly done before the little gatherings that you could command on Linden street, in your frequent visits to this city, and in all your peregrinations, to the astonishment of the little crowds of wondering rustics. I must repeat what I wrote in my former letter. Surely, if you refuse to deny the above proposition, the blasphemies of your co-teachers should be hushed throughout the land, and we should no longer hear the teaching of Baptists touching spiritual regeneration and Christian experience mocked at, derided, jeered at and sneered at by Campbellite preachers from one end of the land to the other, to the amusement of the ungodly and delight of infidels.

I appeal to the Christian world to decide which of us shrinks from a fair discussion of clearly defined issues.

If you decline to deny this proposition I shall insist that Mr. Lard take the negative of it off your hands.

My sixth and last affirmative, touching the prerequisites to the Lord's Supper, you decline to deny, because you admit its teaching. You say:

"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 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."

I cannot insist that you deny a proposition which you personally do not believe true. But your proposition touching the administration of this ordinance does not accord with that occupied by your denomination, as I have learned and observed its practice. It has ever been regarded as especially "open" in its communion. Its invitations have been "open," and it has imposed no barriers, but invited all who felt themselves worthy and willing, to come, and all who ever came were welcomed, and communion. It cannot be that I have mistaken the position and the practice of your brotherhood in this matter. In public discussions your ministers—the accredited exponents of the teaching of the "Current Reformation"—have denied the above proposition which you decline to deny. Your brother Caskey, late pastor of your society in this city,

who, by the way, regards himself second to no man in your ranks, denied this very proposition in *ipsissima verba*, in his public discussion with Elder D. E. Burns just before the late war, and again last year, in arranging a rediscussion with him, offered to deny it as stated above.

Your real position, as learned from a subsequent remark, is evasive and ambiguous. It is what may be called a "double position," and yet, as it stands, without additional limitations, is an "open communion invitation." Your remark is:

"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.'"

The first clause of the first sentence is remarkable: "We neither invite to the Lord's table!" Indeed! Not your own members?—no one? Spread your table and sit down like the Shakers waiting for the Spirit—and wait for somebody to come, and if none should do so, rise up and dismiss or go out! "We neither invite to the Lord's table!" This will be a piece of news to our own people. But I know you do invite, and the world knows your people do invite to the table both your own brethren, Christians generally, and Baptists most especially. I have been present at your meetings, and have heard your representative men like the venerable Jacob Creath invite and exhort professors, and Baptists most especially, to come and unite in breaking the loaf.

But the second clause, "nor impose barriers of our own construction." And pray, sir, who claim to impose barriers of their own construction? This discussion is between yourself and myself, as the representatives of our respective denominations. I deny that Baptists impose barriers of "their own" construction, and you admit they do not, by admitting my proposition. Why then this singular statement from your pen?!

But I must force you to a clear issue upon this question.

Who do you regard as judge in the case, the persons addressed, or the church that spreads the Supper? Do you leave it to the persons addressed to decide whether, in their estimation, they have obeyed the form of doctrine prescribed by Christ, and so are qualified to come, or do you hold and teach that the church is the judge in the case? On the former supposition would not Catholics and Mormons decide that they are eminently fitted to participate? And more, if the church knows that such persons have not "obeyed the form of doctrine prescribed by Christ," is it not her duty to refuse to receive them to the feast? I wish you to answer these questions without evasion.

If you are verily a restricted communionist, then you are not the man to represent your brotherhood upon this question, and I insist that Mr. Lard should take your place and deny my affirmation, and should he decline, then Mr. B. Franklin, or Mr. McGaveney, or Pendleton, or some exponent of the teachings usually accepted by your brotherhood.

What I have to say touching the six propositions I call upon you to affirm, I reserve for a future letter.

Respectfully yours, J. R. GRAVES.

Items.

The Biblical Recorder, for the first time in its entire history, prints for actual subscribers 2,040 papers.

We are pleased to learn of its success. It should have 5000 to be self-sustaining.

Bro. E. Dodson says, "David raised \$200,000,000 at one public collection. Malcom's Bible Dictionary reckons a gold talent at \$25,000, and a silver talent at \$1500. Let any man turn to 1 Chronicles, xxix. chapter, and make the calculation."

HYMNS.—A writer in an English magazine shews, from an examination of seven hundred and fifty different hymn books, that Isaac Watts was the author of two-fifths of the hymns which are used in the English speaking world. He adds, that "the only criticism on a hymn which is worth anything, is that which the universal voice of the church pronounces by accepting or rejecting it. The judgment of the great heart of Christianity is ever sound."

1st. Let each one seek to extend the circulation of the Christian Union among Baptists.—Christian Union.

Divide the Baptists by extending the Christian Union among them; this is union with a vengeance! Does Mr. Beecher mean that all evangelical sects are to have their differences secretly recognised except Baptists? that they, the foremost defenders of civil liberty, have no rights which other Christians are bound to respect? Let us, then, remind him that the Baptists know what it is to be tabooed by their brethren, and that they never more made their power felt than when, shut up with God, and truth, and their own consciences, they gave themselves to their providential work with a single eye and girded loins. It will do them good to be tabooed again. History will repeat itself.—E.

SECESSION TO ROME.—The Catholic Weekly Register, of London, affirms that a large body of English clergymen have determined to submit the validity of Anglican orders to the Benneval Council. If the council decide that they are invalid, they will then pray to be received into the Roman Catholic church, ordained as priests, and those who are married

may be permitted to retain their wives, but not to hear confession. The Register states that many of the Roman Catholic bishops of England will sustain the petition.

The three Unitarian clergymen of Michigan have united with eight Universalists in organizing a Liberal Christian Conference.

UPLAND.—Rev. Dr. Pendleton baptised six persons on Sunday last.—National Baptist.

The Hebrew National, a Jewish journal published in London, gives the statistics of the Jews in the world. According to its statements, there are 6,000,000 of Jews in the world, one-half of whom live in Europe—America contains 250,000, Russia 1,800,000, Austria 600,000, Prussia 250,000, other parts of Germany 192,000, France 80,000, Switzerland 8000, Great Britain 51,000, Syria and Asiatic Turkey 62,000, Morocco and North Africa 610,000, East Asia 600,000, Belgium 1800, Denmark 6500, and Italy 4500 Jewish inhabitants.

The Christian Union says: Now that the question of the treatment of the Indians is up, it may be well to look to the original title under which the Puritanic fathers dispossessed the aborigines, and under which we possess the land:

1. Resolved, That the saints shall inherit the earth.

2. Resolved, That we are the saints.

The regular Baptists, in several sections of Virginia, are receiving to their church fellowship persons who have been immersed by the ministers of other denominations.—Christian (Campbellite) Sun.

Ten Baptist, Memphis, probably copied this item from the Recorder and inserted the word "Campbellite." This was an unfortunate blunder; for the Christian Sun has no sympathy with Campbellites.—Biblical Recorder.

We did so copy, Bro. Mills, and pray tell us what set the Sun represents, if any.

Eld. J. R. Graves' long-talked-of debate with the lion of the Campbellites seems as hard to reach as the end of the rainbow.—Bib. Recorder.

Will Bro. Mills tell his readers whose fault he thinks it is? Are not our propositions fair, and do they not clearly present the vital issues between Baptists and Campbellites?

The Apostolic Times, a Campbellite paper, published in Lexington, Ky., has met with a decided defeat at the hands of Mr. Woolfolk, associate editor of the Western Recorder. The disciples of Mr. Campbell in Kentucky must feel mortified and humbled. Mr. Fanning, in Tennessee, may do better for his people and their cause—possibly.

THE GIRLS.—Can we not bring up our girls more usefully, less showily, less dependent on luxury and wealth? Can we not teach them from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it is earned? Can we not put into their minds, whatever be their station, principles of truth, simplicity of taste, helpfulness, hatred of waste; and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called?—Miss Mulock.

CATHOLIC ITEMS.

A writer in the Standard says: "Rome is about once more to give utterance to great sounding words, after a silence of near 300 years, and whoever fails to hear will suffer a loss that cannot be easily repaired, if at all. I would not be an alarmist, but I cannot believe that the old hoary-headed sinner is marshaling his hosts for simple show. The signs of the times indicate—or I am much mistaken—that preparations are being made for a universal conflict. Antichrist and his hosts are gathering to the center. Thousands of willing slaves will be there to learn the will of their tyrant master; and past history assures us that they will go forth to do his bidding with a fidelity and perseverance known to no other people on earth."

Already the intermediate sects are making strong efforts to unite their long divided ranks, only to be separated once more and fall into the ranks of the two original grand divisions.

"Enough of this, however. Believing that you will be nobly represented, I send you a proposition to be printed in large letters: I propose to be one of one thousand of the present readers of your widely circulated self, that will raise ten thousand new subscribers for January, 1871."

What say the ministers of the Southwest in view of this example? Are not Baptist views fully represented in this paper, and does it not weekly bear its faithful and earnest protest against this Antichristian power? Will not a thousand ministers in Tennessee, Arkansas, Mississippi and Alabama say its list shall at least be doubled this year? Why not, at the close of services, make an appeal for it next month, and forward the names obtained?

ROMANISM ON THE RAMPAGE.—A Catholic priest, sometime since, intruded into a Presbyterian mission school in the Southwest. His outrageous conduct was severely and deservedly criticised in the Southern Presbyterian. The Catholic organ denied the facts, but they being proven, the priest ventured a public explanation, of which the following is a part:

"Some time ago rumors reached me that the enemy was insidiously at work, establishing a viper's nest in the shape of a Sabbath-school mission, in the neighborhood of the Jackson railroad depot, for the purpose of carrying on a Protestant propaganda and proselyting institution—soliciting Catholic parents to send their children thereto, and bribing Catholic children to frequent those dens of hypocrisy, lies and deceit, in order to imbibe in that poisoned source, those biblical canons and sanctimonious slang, belched forth by their authors in Luciferian eruptions. Not wishing to act immediately upon the rumors, until I could be better informed, four Sundays ago I made a descent upon the den, and there found one of my Catholic children, whom I ordered out of that nest of darkness and irreligion, remarking to one who was a Sabbath-school teacher, or connected therewith, that I would tolerate no one to influence the Catholics of my parish to frequent that haunt of error—that I would allow no wolf to come in the clothing of sheep, and make incursions among my flock, without sounding the cry of alarm, and expurgating, with all the might of my moral force, my parish, of this imported religious infection."

Secular.

Bismarck remarked the other day to a foreign journalist who visited him at his estate that for his wife he would have been glad to have long ago.

The editor of the Sentinel and Courier-Messenger of Chowan had a fight recently. He struck the other, but both fell on their heads. Nobody hurt. Let us have some Biblical Record.

A couple of unique medals, containing a gold chain, were picked up by a farmer while building a fence at Leavenworth, Kan. the other day. One was stamped with British coat-of-arms and a bust of George III. while the other has the inscription, "4th Presidency of Geo. Washington, MDCCC44. Five hundred dollars has been offered for it."

The Southern Farmer for February received. This is probably the very best of our agricultural papers for this latitude. It is published at Memphis, Tenn., at two dollars a year.—Texas Baptist.

Hon. Jacob Thompson has removed to this city, and will henceforth make it his home. We congratulate Memphis upon having another so distinguished citizen, and must congratulate Mr. Thompson upon chosen so promising a city as Memphis for his future home.

Dr. M. W. Phillips, the editor-in-chief of that superb agricultural paper, The Southern Farmer, has removed to this city with the intention of making it his permanent residence, and he will henceforth give his whole mind and strength to his paper and the Farmer Agency. We regard him as the most valuable acquisition that has been made to our society since the close of the war. His office, at 361 Main street, is the headquarters of the Southwestern farmers, and it is crowded with listeners to the valuable lectures of the Doctor. He invites all to call. And by the way, the Southwestern Publishing House, by far the greatest lion in Memphis, and through its five stories is worth a visit to every citizen.

PUBLIC MONEY FOR SECTARIAN PURPOSES.—From a detailed statement in the New York Observer, of the means voted from the treasury of the city of New York for sectarian institutions in 1869, we take the following: Roman Catholic, \$12,062 26; Protestant Episcopal, \$29,385 09; Hebrew, \$14,442 00; Reformed Dutch church, \$12,630 86; Presbyterian, \$8,863 44; Methodist Episcopal, \$2,760 84; Baptist, \$2,760 84; German Evangelical, \$2,760 84; Miscellaneous, \$44,035 12.

The amount thrown to Baptists and Protestants is merely for blind "top to Cerebus." We trust that Baptists will spurn it. The State church of New York for other purposes, is the Roman Catholic, in addition to the sum of \$112,000 given to it last year, the city since 1846 has granted to the ruling sect real estate worth \$3,200,000.

SMILES.

"A little 'fenny' row and then is related by the wisest man."

A Yale student wants to marry Miss Dickinson. If he can succeed, he will lecture gratis, like many other married ministers that he proposed a series of lectures on Revelation, cautioned him: "I've no objection to ye taking a quiet trot through seven churches, but for o'ny sake drive among the seals and trumpets."

In the new Lutheran church at Lexington, Md., a large hand is painted on the vestibule, pointing to a spittoon, with the inscription, "Please leave your spittoon here."

The Congregationalist says: Merriment was excited by the fact, mentioned in one of the papers read at a recent meeting, that President Hitchcock, of Andover College, was accustomed, during the usual years' course, to preach one sermon for the consolation of the students who were disappointed in the distribution of college honors. The President took the ground that such were all fore-ordained of God. In spite of "crumb of comfort," however, the students were convinced that the college faculty had a good deal to do with their disappointments.

MARRIAGES.

Marriage notices not inserted unless accompanied by responsible names, and within six weeks of date. Any notice out of time or length, of any one not printed in this paper inserted as paid matter—twenty cents for each eight words.

WHEELER-MYERS.—On the 27th day of January, 1870, by Eld. T. J. Hunt, at the residence of Mrs. Watson, Mr. James Wheeler and Miss Elizabeth Myers—all of Shelby county, Tenn.

DEATHS.

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

WALKER.—A few weeks since my wife and I were summoned here to the house of my brother, J. C. Walker, Esq., to see her poor mother, who had been so badly burned as to make it doubtful whether she would recover, and worse, a dear little granddaughter was burned to death. She was in the house by herself when she caught fire, and becoming alarmed, ran out of the house, her clothes in a flame, and ran into the garden where she met her mother, who, in endeavoring to extinguish the flames, took fire, and if assistance had not been obtained, she, with Lett, and two other children, must all have been burned to death. Judge Walker reached the scene in time to save his mother and his other two children.

Oh! what a wretched and painful death dear little Sabbath-school scholar met. Her bitter and untimely end by a warning which she heard of it.

Mother Walker was long a reader of this paper while she resided in Cherokee, Ga. that this dreadful affliction may work its way out of the world.

We judge from certificates and recollections in our possession, that the specific of Rev. T. P. Childs, of Troy, advertised in our columns, is really as a remedy for that loathsome disease, called the head.





Law and Renewed Patrons.

Whoever writes to this office... J. M. GRAYSON, 261 Main Street.

Table with columns for names and addresses, including J. M. Grayson, J. M. Grayson, J. M. Grayson, etc.

SPECIAL ADVERTISEMENTS.

THE COMMERCIAL COLLEGE—230 Main Street. Classes day and evening. New pupils begin any day.

DEAF WITH SPECTACLES—Old eyes made new, without doctor or medicines. Sent post receipt of ten cents.

DEAF WITH UNCOMFORTABLE TRESSING—Comfort and ease for the ruptured. Sent post receipt of ten cents.

DR. PLETZ & GIBSON, No. 296 1/2 Main Street. The Landmark Store of Ladies', Gentlemen's and Children's Boots and Shoes.

THE GREAT DISEASES AND AFFECTIONS OF THE THROAT... Brown's Bronchial Troches.

MOORE'S RURAL NEW-YORKER for Dec. 1869 contains a splendid full-page engraving of the Prize Fowls at the recent State Poultry Show.

DR. J. P. FLETCHER'S TROCHES are a new and reliable remedy for the cure of Hoarseness, Croup, Whooping Cough, etc.

REGENERATION WANTED—Of the postoffice address of my son, John B. Maxwell, aged seven years, who was kidnapped about sixteen months ago.

RECHERCHER'S HAIR DYE—The most perfect hair dye in the world. Harmless, reliable, and does not contain lead.

PERSONS GRAPED—This magnificent grape, native of the South, and one that never fails, is now made in quantity.

COMMUNION SERVICES—We are making a specialty of the Communion Service of the Church of Christ.

ADAMS, BRADLER & CO., 261 Main Street, Memphis, Tenn.

REMARKABLE CURE—Indigestion not only affects the physical health, but the disposition and temper of its victims.

WRITERS TAKE NOTICE.

All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, L. E. Clark, and not to me.

1. It will save our clerks a great deal of vexation and trouble when business belonging to various parties comes mixed up in our correspondence.

M. H. Love, Miss.—You have only sent me \$3, and it paid you from vol. 1, No. 1 to 12, and no more.

H. B. Weaver, Tenn.—Those evasive Mammoth were intended for H. D. Hester.

B. J. Coleman, Ark.—All right, and you shall have an Epistle of Paul.

J. W. Tolson, Mo.—Brethren Gann and Lanford's names are not on the book at St. Louis.

G. W. Hill, Va.—We have credited you the last dollar for tracts, and put your paper all right.

J. M. Germany, Va.—Your paper is mailed regularly to Red Bluff.

P. S. G. Watson, Ky.—Name changed, credit given. We will endorse and approve your expenditure.

J. E. Searcy, Ark.—We will endorse and approve your expenditure.

J. H. Cox, Ark.—I want your article, E. S. Cox, South Port, Ala.

E. W. Wonders, Tenn.—Your paper is regularly mailed from this office.

P. Thompson, W. Va.—You sent \$1.50, and when your time was out you were struck off.

C. H. Mattoon, Oregon.—All right. We do wish you to re-engage this year for The Baptist and for "Scientific and Religious." We will charge you for a year.

J. B. Hamberlin, Miss.—We wanted in our book to elicit all orders, and that's all we know about the matter.

W. A. Swann, Va.—\$3 received and paper changed.

M. W. Regan, Miss.—I have given you credit to vol. 1, No. 1.

W. M. Harrell, Ga.—That \$3 for Bro. Connings did not reach us.

T. B. McKey, Va.—Where is your postoffice? You shall be credited \$11, sur.

H. B. Weaver, Will you turn those Mammoth over to B. Hester, Paris, and help him sell them?

D. A. Christian, Ky.—Your name's Mrs. J. P. Diaguil, money has not reached us.

J. A. Jackson, Ga.—Your Mammoth have been sent, and we suppose received by you ere this.

NEW ADVERTISEMENTS.

JOHN CUBBIN, JOHN GUNN, M. H. COOVER. CUBBIN, GUNN & COOVER, LUMBER DEALERS.

AND MANUFACTURERS OF DOORS, SASH, BLINDS, Molding, Balusters, Newel Posts, Flooring, Ceiling, Siding, Palings, Brackets, Etc.

Yellow Pine, Cypress, Oak, Poplar, WALNUT, ETC. SINGLES AND LATHS FOR SALE.

Planing, Sawing, Scroll Sawing, Turning, etc., DONE TO ORDER. Nos. 161, 163 and 165 Washington St., MEMPHIS, TENNESSEE.

WANTED—AGENTS—\$75 to \$200 per month. Introduce the GENUINE IMPROVED COTTON SEWING MACHINE.

How made from Cedar, Pine, Mulberry or Serpentine in 15 minutes. F. I. SAGE, Vinegar Maker, Crawfordsville, Ind.

S. H. TOBEY, Pres't. E. C. KIRK, Cashier. CITY BANK, New Bank Building, No. 9 Madison Street.

General Banking & Exchange Business. Gold, Silver, Stocks, Bonds, City and Country Scrip, and SOUTHERN BANK NOTES.

STEAM WORKS. MAYDOWELL & ANDERSON, Italian, American and Scotch Granite MONUMENTS.

Nos. 57 & 59 Union Street, Memphis. Monumental, Tomb, Head and Foot Stones, Marble, Brass, Granite and American Marble.

ORGANS FOR CHURCH AND HOME. TO BE SOLD IMMEDIATELY. ORGAN VARYING IN SIZE FROM \$100 TO \$500.

McDOWELL & MARTIN, ATTORNEYS AT LAW, 293 Main Street, MEMPHIS, TENNESSEE.

TEACHER WANTED. A good and competent teacher wanted to take charge of a Sunday School.

NATIONAL WASHING MACHINE. LATEST IMPROVED. Cleanses and dries clothes in one hour.

What every Horseman Wants. A good, cheap and reliable Liniment.

A. A. CONSTANTINE'S Persian Healing or Pine Tar Soap. Each cake stamped "A. A. Constantine's Persian Healing or Pine Tar Soap, patented March 12, 1867."

Y. DAY'S PHOTOGRAPH PARLORS, 251 Main Street, MEMPHIS, TENNESSEE.

Wanted Agents—Highly Important. An Agent wanted to sell in the United States a new and valuable article.

Great Chance! Agents Wanted! \$1000 per year for sale of goods, made or manufactured by the Government.

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NEW ADVERTISEMENTS.

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.

Agents! Read This! We will pay Agents a salary of \$30 per week and expenses, or allow a large commission.

MERCHANTS' NATIONAL BANK, OF MEMPHIS, TENN., No. 8 JEFFERSON STREET.

Authorized Capital, \$1,000,000. Paid in Capital, \$300,000. W. H. CHERRY, Pres't. A. T. LACY, Vice President.

TAKE WARNING! Notice is hereby given to all those who have infringed upon BAKER'S IMPROVED COTTON PLANTER.

WARD'S PORTABLE Gas Burner! Patented June 1, 1869. Which gives the best and cheapest light in America.

Our Thirteenth Year in Memphis. FRANCISCO & WIGGIN, Wholesale and Retail Dealers in HATS, CAPS AND FURS.

No. 307 Main Street, Under Peabody Hotel. Sole Agents in the United States for the sale of the celebrated CHICO'S Solar Pitt-Hat.

GAYOSO PLANING MILLS, No. 212 Adams Street, Manufacture all kinds of Sashes, Glazed & Unglazed Doors, BLINDS AND MOLDINGS.

DOOR AND WINDOW FRAMES, Dressed Flooring, Ceiling and Weather-Boarding, Laths and Shingles.

BEST MATERIALS, AND WARRANTED AS REPRESENTED. WILLIAM FAHRIS, H. SEEHAUSEN, WATCH MAKER.

STRIKES, ETC., ETC., No. 245 Second Street, MEMPHIS.

Y. DAY'S PHOTOGRAPH PARLORS, 251 Main Street, MEMPHIS, TENNESSEE.

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W. M. SCHNEIDER, Practical Gunsmith, No. 42 Washington St., Memphis, Tenn.

JOSEPH SPECHT, CANNIES, and all kinds of Plain and Fancy CONFECTIONERIES.

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SADDLERY HARDWARE, 317 1/2 Main St., Memphis, Tenn.

OWEN, McNUTT & CO., Cotton and Tobacco Factors, RECEIVING, FORWARDING AND—

General Commission Merchants, Lee Block, Union Street, - - Memphis, Tenn.

C. QUACKENBUSH, Wholesale and Retail Dealer in SASH, DOORS, BLINDS, ETC.

All of the Best White Pine, Glass, Putty, Lead, Oils, Varnish, Turpentine, Mixed Paints, all colors, and Brushes.

No. 341 Second Street, Under Greenlaw Opera House, MEMPHIS, TENN.

HANSON & WALKER, LATE TOWN, H. HERR & HANSEN, PREMIUM SILK AND WOOLEN STEAM DYERS.

216 Second Street, Between J. Zeeb and Court, MEMPHIS, TENN.

MARBLE WORKS, FISHER, AMIS & CO., Cor. Adams & Second St., Memphis, Tenn.

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