THE BAPTIST.

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 DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

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

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

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

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

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

Burying in water of one dead to sin is the only antitype; 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 in *all cases* require *positive* and plain commands, or *examples*.

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

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

5. Christ gave no men, society or church the 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 *compiled* 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 "Baptize," 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 *Christian* and *apostolic* baptism was administered by the *immersion of believers in water*, in the name of the Trinity.—[Stuart, Robinson and Wall.

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

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

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

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

THE HOLY SPIRIT.

"The law of the *spirit of life* by Christ Jesus." Rom. viii. 2.

The Edanic law, the "*lex mon scripta*," was divinely generous, and so simple that a child might have comprehended it. It was permissive and prohibitory in its character. Its violation brought sin and death into the world. The "*lex scripta*," or stone law, demanded *perfect* and *perpetual* obedience. Man had voluntarily defaced the image of his Maker, and violated divine law, and was a sinner dead in trespasses and in sins—and unable to comply with the claims of the law on account of his love of sin; his nature antagonized with holiness. The law was holy, just and good; man was unholy, unrighteous, and desperately wicked in all the convictions and emotions and affections of his soul. "By the deeds of the law can no flesh be justified." In this perilous state of man Christ became the end of the law for righteousness' sake, and God sent his own Son in the likeness of sinful flesh, and on account of sin, condemned sin in the flesh, and through the gospel accomplished for fallen man what the law could not—justification, peace and salvation. An archangel's majesty could not have redeemed us. Man had sinned, and man must suffer the penalty of his folly, unless some mediator would appear in behalf of both violated law and fallen man. The seed of the woman—the seed of Abraham—the lion of the tribe of Judah, God's own Son, became incarnate, manifest in the flesh, that he might develop the eternal purposes of God in the work of redemption, and execute the plan of the Father. The gospel of Christ is spiritual. Its incarnate author would never have walked the bosom of a fallen world had it not been by the special work of the Spirit—no angel's song would have charmed the ears of earth, an oratorio of glory—no virgin mother warmed into incarnate life a Savior but by the overshadowing power of the Holy Spirit. The gospel was inaugurated by the recognition of the eternal Father, and the anointing power of the Holy Spirit, when John the Baptist led the Savior into the Jordan, and brought him up from its liquid grave, unfolding, as by prophecy, the glory of the coming resurrection. Calvary had never witnessed the mighty offering, the grand and all-sufficient sacrifice for sin, but by the power of the Holy Spirit, for Jesus offered himself a sacrifice for sin through the eternal Spirit. The glories of the resurrection morning, that knows no evening hour, and whose holy light illumines the dust of every slumbering saint, would never have dawned over the dead sleeper in Joseph's new tomb but by the quickening power of the Holy Spirit.

The commission, Go teach all nations—preach the gospel to every creature, could never have been accomplished but through the gift of tongues bestowed by the power of the Holy Spirit. The tear of penitence had never welled up from the broken-hearted sinner in deep conviction for sin, unless the Holy Spirit of God had convinced him of sin. No man ever saw himself a lost, ruined, helpless sinner save under the influence of the Spirit. The Word is the sword of the Spirit, and is only mighty through God when wielded by the Holy Spirit. The Spirit of God must bless the Word preached or the eloquence of an angel would be but as sounding brass or a tinkling cymbal. Nor can human might or power calm the angry storm of agony that tosses the convicted, sorrowing soul, and change the tempest into a heavenly calm, the deep woe into holy joy. The Holy Spirit alone can apply the blood of Jesus to the sin-sick soul, and regenerate our fallen, ruined nature. Nor could the pardoned sinner realize his acceptance with God, and cry out abba Father, unless the Holy Spirit bore witness to the truth of his acceptance, and enabled him to know that he had passed from death unto life, and had been made a child of God. It is alone the testimony of the Spirit which brings to the soul the sweet assurance of acceptance with God through Jesus Christ. The Bible would be a dead letter without the inspiration of the Holy Spirit. God, the Father, *planned* the vast scheme of human redemption, the Son *executed* it, and the Holy Spirit *applies* it. The law of the Spirit of life by Christ Jesus. It imparts life, spiritual life, to the dead. The law said nothing of life and immortality in the heaven of God's divine presence. The hope of eternal life, the joy of heavenly blessedness, was reserved for the Holy Spirit by Christ Jesus. Without the influence of the Spirit we must wander in the labyrinths of gloom and uncertainty forever.

From the conviction to the final glorification of a soul in heaven it is the work of the Holy Spirit. This power breaks the fetters of sin, and bids the captive soul rejoice in the liberty of the sons of God. The drooping soul, warmed and energized by the power of the Holy Spirit, presses forward to the mark of the prize of its high calling through Christ Jesus—and is enabled to rejoice in hope of the glory of God. Death is no more death, but the resurrection, and the grave is but a temple of immortality. God's holy Word is full of testimony to the official work of the Holy Spirit. Without this work in the salvation of man the Bible would be only a mutilated fragment of fabulous dogmas, unworthy of our faith and love. May the Spirit of God guide us into all truth, and make us free from sin and error.

E. H. Osborne.

Bell's Station, Tenn., May 8, 1870.

The following letter has been sent to us, and with a slight alteration we give it to our readers:

LETTER TO A PASTOR.

My Dear Brother:—Yours is received, and in answer to your request to know what is the duty of a pastor in regard to the Sunday-school work I would say,

1. Acquaint yourself with the Sunday-school work. Properly conducted, a Sunday-school is a great power for good. Great and good men see this, and are enlisted in the cause. Their experience and plans are published. Read the books they have written and you will learn how to work with equal success. If you can preach the gospel successfully and take good care of a church, you can by study learn how to organize and direct the affairs of a Sunday-school. You cannot plead ignorance or want of ability to work in the Sunday-school, if you are qualified to preach the gospel and rule the church; for the Sunday-school is a part of the church work, and a neglect to foster and encourage it is a dereliction of duty on your part. You must therefore, first of all, learn how to do it most efficiently.

2. Organize a Sunday-school in each of your churches at once. You are the proper person to do this, and can do it better than any one else, because you are the divinely appointed religious leader of the people. Select the most suitable member of the church for a Superintendent, and appoint for teachers those best qualified to teach the truths of God, and put them at work. Use the best material you have, and by instruction and friendly counsel make it better every month. Organize and go ahead, and you will find that your Superintendent and teachers will learn how to work by experience.

Always organize Baptist Sunday-schools. Members of the church do best when they work in their own way and for themselves. I have found that Baptists seldom enjoy themselves or do much good in union schools. Besides, every school should belong to a church and every church should be in a school, hence every Baptist church should have its own Sunday-school where its members can study and teach the whole truth of God. But invite all to attend the school whatever may be their religious views, that you may teach them the true faith as it was delivered to the saints.

4. See that the Sunday-schools connected with your churches are supplied with Baptist literature. Listen not for a moment to the plea that union books are unsectarian. The converse of this you know, is too true. Union books are sectarian because they leave out a part of the truth or teach error in its stead; while Baptist books teach the whole truth and nothing but the truth. Supply every school therefore, with the *Baptist Teacher*, *Kind Words*, and with library books from the Sabbath-school Board at Memphis.

5. Encourage all the members of your churches to attend their own Sunday-school punctually every Sunday. Teach them as laborers in the Lord's vineyard, to work in their own school every Sunday, even though it may deprive them of the opportunity of going to hear Tom, Dick and Harry preach erroneous doctrines, that will poison their minds against the truth you have ministered to them. Teach your brethren not to violate the fourth commandment by Sunday visiting, but to work for the salvation of souls and the enlargement of their own church by working faithfully in their own Sunday-school every Sabbath whether you are present with them or not.

6. Where it is possible, organize neighborhood Baptist Mission Schools. There may be settlements several miles away from the church where some of the members live. Organize a Sunday-school for them to conduct. Get all enlisted in doing something for Jesus, and they will love and support you better, and be more useful in saving souls.

7. Visit the Sunday-schools of your churches as often as possible. Your presence will encourage the Superintendent and teachers, and a word from you to the children about Jesus, as taught in the lesson, will secure their love to yourself and the school, and above all, it will help to bring them to the Savior. Preach a children's sermon occasionally, or what is better, have something for them in every sermon. "Preach the gospel to *every* creature."

8. The secret of your success as a good minister of the gospel will be found in your ability to enlist others in gospel work. Your preaching will do but little good to the church unless its members put in practice what you preach, nor will it do much good to sinners unless it is enforced upon their consciences by the godly example and prayerful instruction of the church. You secure activity and co-operation on the part of all the membership of your churches in the work of saving souls, and God will give you many seals to your ministry. I hope, my dear brother, you will kindly heed and put in practice these suggestions. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Yours for Jesus, very truly,
S. W. Marston.

St. Louis, March 16, 1870.

PEN PORTRAITS.

We find a few of these in the columns of the *Courier-Journal*, and such as we did not give sketches of last year we hang up on our walls this year:

REV. DR. J. W. M. WILLIAMS,

of Maryland, has been the efficient and successful pastor of the First Baptist Church, Baltimore, for more than 20 years. This fact alone speaks volumes in his praise and tells at once that he is a most acceptable preacher, and a judicious, working, efficient pastor. He is superintendent of his Sunday-school—one of the largest and best conducted in the country—and has his hands always "ready for every good work." A native of Virginia, he thoroughly sympathized with her in the recent struggle, and did a great deal for the relief of Southern prisoners. But feeling it his duty to remain with his congregation, he never allowed an allusion to the war to be made in his pulpit.

When the missionaries of the Southern Baptist Convention were cut off by the blockade from communication with the Board at Richmond, the Baptists of Baltimore and Kentucky nobly sustained them, and Dr. Williams was largely instrumental in bringing them to this result. His visits to Kentucky on this behalf, and earnest appeals for contributions will be long remembered.

Of fine social qualities, he is greatly beloved. A ready speaker, and recognized as an efficient worker, he wields considerable power among the Baptists of the South.

REV. WM. D. THOMAS,

holds an important position as pastor of the church at Greenville, S. C., the seat of the Southern Baptist Theological Seminary. He is a native of Virginia, the son of a wealthy citizen of Richmond, and is now about thirty-six years of age. His education was commenced at Richmond College and completed at the University of Virginia, where he took the degree of Master of Arts. Impelled by a sense of duty, he abandoned soon after graduating his cherished purpose of entering the legal profession, and devoting himself to the ministry, he became pastor first of a country church near Richmond, and then of the church at Warrenton, Va. Driven thence, in the midst of most successful labors, by the events of the war, he accepted a call to his present pastorate in Greenville. A trip to Europe, mainly to secure surgical treatment for an affection of the eyes which threatened to cut short his studies by blindness, has made the only interruption of this pastoral relation. There is nothing specially striking about Mr. Thomas' personal appearance. Of short, thick-set figure, but with broad, intellectual forehead and a look of quiet humility and reserve, mixed with earnest thoughtfulness, he would probably not attract attention in an assembly, except while addressing it. As a preacher he is lucid and simple, affectionate and fervent, addressing the conscience and faithfully bringing home the truths of scripture to the hearts of the hearers. There are few ministers whose sermons are so well adapted to effect lasting benefit. As a platform speaker, while lacking somewhat in grace of manner and modulation of voice, he is always highly effective. Full of earnestness, clear as a sunbeam, closely logical and eminently practical, his points are always well taken, and his addresses, which are unfrequent, never fail to tell upon the questions be discusses. His effort before the Convention on Saturday, upon the vexed question of co-operation between Southern and Northern Baptists, would, by general consent, of itself place Mr. Thomas in the very front rank of the rising undoctored ministry of his denomination.

JOHN H. MILLS, ESQ.,

editor of the Biblical Recorder, the organ of the Baptists of North Carolina, was born in Halifax county, Virginia, in 1833, was graduated at Noke Forest College, North Carolina, with the highest honors of his class, in 1854. Successfully conducted a female seminary in Oxford, North Carolina, for ten or twelve years, and three years ago removed to Raleigh and mounted the editorial tripod. He is the son of Rev. J. Mills, famous throughout Virginia as a pulpit orator of great power, and has inherited much of the energy and will-force of his father.

Mr. Mills is a very large, loose-jointed, firm-looking man, and walks the earth with the tread of a giant. He has small respect for what Lawrence Sterne calls "the sweet little courtesies of life," and his manner is often so brusque as to be mistaken for coarseness and a want of sensibility; but, with all his apparent roughness, he has really a warm and tender heart." As a writer, Mr. Mills wields an independent, original and trenchant pen, not unfrequently working up somebody rather uncomfortably by his tomahawk criticisms.

Mr. Mills is popular with the masses, has good talents for business, and is making his paper a success.

REV. W. W. GARDNER

is one of the best preachers and pastors of the Kentucky delegation. He is, we suppose, about 50 years old. Having filled some of the principal pulpits in his native State, he now occupies the chair of theology in Bethel College, Russellville. He has recently published a valuable work defending the views of the Baptists on "Church Communion."

REV. C. LEWIS, LL. D.,

is a native of Virginia, but has been in Kentucky for twenty-five years. He is a tall, intellectual-looking gentleman, and gives evidence of much oratorical power. Until recently he occupied the chair of theology in Georgetown college, but is now in the pastoral relation in Woodford county. He is probably fifty years of age. He is prominently connected with some of the important committees of the body.

REV. R. L. THURMAN,

is well known all over Kentucky, having been prominently connected with the educational and missionary enterprises of the State for twenty years. He is about fifty-five years of age, and is general agent in Kentucky for the Foreign Mission Board of the Convention. During the past year he collected nearly $7,000 for that agency. He is a fine preacher, and one of the readiest extempore speakers in the State.

REV. J. S. COLEMAN, D. D.,

of Kentucky, is one of the four Vice Presidents. Dr. Coleman has presided over the Association of his State for twelve years, and is an excellent presiding officer. He is ever prominent in all the benevolent enterprises of his people, and is deservedly recognized as a power among them. The rising ministry have ever found him a sympathizing and liberal friend, and some well-known preachers have studied under his immediate direction.

REV. J. J. D. RENFROE,

of Alabama, is pastor of the Baptist church in the town of Talladega, a position he has filled, with a slight interval, for more than ten years. He is preeminently a "self-made" man, having had few educational advantages in early life. He has reached an eminence among the ministry of his State second to no man of his age. His sermons abound in excellent thoughts clearly presented, happily illustrated and fervidly enforced. He is just entering upon the prime of life, being about forty years old, with a them happy.

promise of usefulness surpassed by none of our ministers. We may add that Brother Renfroe is one of the associate editors of the Christian Index and Southwestern Baptist, the organ of the Baptist denomination in Georgia and Alabama. In this capacity he wields the pen of a ready writer, and has added no little to the interest of that paper.

REV. BRADLEY KIMBRO.

This patriarch in the ministry is a native of East Tennessee, where he spent the first few years of his ministerial labors. His father was a preacher, and his family has been a tribe of Levi among the Baptists of Tennessee, as have the Broaddus and Taylor families been in Virginia. Mr. Kimbro entered upon life as a lawyer. After a short practice he was converted and called to preach the gospel. He was a member of the State Convention of Tennessee in 1834, which framed the State Constitution, and on his motion ministers were rendered ineligible to office. He afterward removed to Middle Tennessee, and interested himself in the establishment of Union University, located at Murfreesboro. Traveling over the country horseback (there were no railroads), he was indefatigable in his labors, and his efforts were crowned with success. He established many churches, and occupied new fields. Not having enjoyed all the advantages of education with those who have lived in older countries, he has yet labored with marked effect. He is a man of rare force of character, and makes himself felt wherever he is. He is now more than seventy years of age, yet his mental and physical vigor continue, and his white hair makes him look eminently, as he is, a father in Israel.

REV. JOHN W. JONES,

of Virginia, is pastor of the Baptist Church, Lexington, Va., at which place the Virginia Military Institute and Washington College (Gen. Lee's), are located. Mr. Jones is quite a young man, being little past thirty, and is rather corpulent. He impresses one, on first acquaintance as being a man terribly in earnest, and this impression increases with the acquaintance.

REV. ROBERT RYLAND, D. D.,

is a native of the Old Dominion. He graduated at Columbian College, D. C., and at once took position as an earnest proclaimer of the gospel. His first pastorate was in the city of Lynchburg, where he was eminently successful. About the year 1833 he was called to preside over the institution which was soon elevated to the rank of a college and known as Richmond College. This position he filled until the breaking out of the war, when the college was suspended. Under his judicious discipline and instruction many of the most useful ministers of the Baptist denomination have been reared, to say nothing of scores who have filled the various professions and employments of life. For many years, while president of the college he served the First African church of Richmond, containing more than three thousand members, and rendered in this relation incalculable benefit to the community and the cause of Christ. When the war closed, and nearly all the ministers of Virginia were cut off from the usual means of support, Dr. Ryland removed to Kentucky, and is now the president of the Female college in Shelbyville. What Virginia lost is the gain of Kentucky. Dr. Ryland is among the best educators of the South, and well deserves, as he is securing, the liberal patronage of his adopted State. The beautiful simplicity of manner and marked integrity which make up his character have served to endear him to thousands in the Old Dominion. Though he has passed his three score years, he still retains the mental and physical vigor which may fit him for years of active service.

REV. HENRY McDONALD,

Pastor of the Second Baptist Church in Covington, is highly esteemed by his brethren. He is an Irishman by birth, and came to Kentucky after he was grown, where he became acquainted with Baptist views and renounced the Roman Catholic religion, in which he had been brought up, and joined the church with which he is now identified. He is one of the most fervid, eloquent and faithful men of God in the State, and is everywhere loved for his works' sake.

REV. F. M. HAYGOOD

is by birth a Georgian, and has spent his life in Georgia. He is a man of deep-toned piety and an active laborer. It is doubted whether there can be found in all the South a better colporteur or a warmer friend of Sunday-schools. He loves the children, and has a peculiar power in eliciting their love and making

BAPTIST COROLLARIES.

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

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

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

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

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

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

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

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

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

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

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

AXIOMS.

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

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

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

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

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

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

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

BAPTIST POLICY.

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

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

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

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

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

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

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

From the States.

TENNESSEE.

RECOGNITION OF PEDOBAPTIST SOCIETIES.

P. S. HARRIS.

Read before Union Meeting of Enon Association, and Ordered to be Published in The Baptist.

Ought Baptists to recognise Pedobaptist preachers as evangelical gospel ministers? must receive either an affirmative or negative answer. It does not admit of an ambiguous response. The truth is in the affirmation or negation, and I will aim to show that truth requires the question to he answered negatively. Some, perhaps, will say that nothing but bigotry could prompt me to attempt the execution of such an object; others, in their sudden astonishment, will probably say, he is beside himself; and others still may exclaim, he is throwing himself beyond the circumference of the sympathies of all evangelical denominations. But none of these things move me. With me it is a very small thing, that I should be judged of man's judgment; he that judgeth me is the Lord. To present the subject as impressively as possible, the only question then, is, whether those associations of Christians that call themselves churches, and that practice sprinkling, are real churches of Christ; in other words, whether baptism by sprinkling is valid baptism. If nothing but immersion is baptism, there is no visible church except among the Baptists.

What is a church? It is a company of believers, in covenant with God, essentially organized according to the gospel, holding the essential doctrines, and practicing the essential duties.

If you demand more, you may not find a church on earth. The only question then, is, whether those who have only had a few drops of water poured on their foreheads, for baptism, are baptized in accordance with God's Word. No one who deserves the name of Baptist will hesitate to answer, no. It is the universal belief of Baptists that the action of sprinkling or pouring, so far from being baptism, does not bear the remotest resemblance to it. They cannot imagine how any analogy can be detected, even with the aid of a theological microscope. We take the ground that nothing but the immersion of the believer in water is baptism according to the Scriptures, and where there is no baptism there is no gospel church. From this premise, laid down with admirable clearness and candor, every Baptist is irresistibly and inevitably led to the conclusion that there are no visible churches of Christ among Pedobaptists. Nothing but immersion is baptism, say the Baptists of Asia, Europe, Africa, and the Isles of the Sea; while in America, from Maine to California, the same declaration is made beside a thousand streams, filling the valleys with its delightful echoes, and making the hills vocal with its triumphant reverberations. Baptists must, therefore, look alone among themselves for visible churches of Christ. The unwarranted substitution of sprinkling for baptism of itself invalidates the claim of Pedobaptist societies to be considered churches of Christ. But there is another fact which renders that claim utterly worthless—it is the element of infant membership in those societies; they introduce unconscious infants into their churches, thus practically superseding the necessity of personal repentance, faith and regeneration in order to membership.

If it were the object of Pedobaptists to thwart the purposes and plan of Jesus Christ in reference to the organic structure of his churches, I cannot conceive how they could do so more effectually than by making infant membership the predominant element of their organizations. It is the predominant element. This arises from the well-known fact, which secures an increase of population, namely: that there are more children than parents. How then, can it come within the limits of the wildest possibility for a Pedobaptist society to be a church of Christ when the infant enters more largely than the adult element into its composition? True, the members of such a society say they are in favor of believers' baptism; this, however, is a mistake; it is transparent sophistry, for let the sprinkled infant become an adult and believe on Jesus Christ, then, when Baptists insist on the baptism of such a believer, behold, Pedobaptists wish the sprinkling of the unconscious infant to be received instead of the baptism of the believer. Yet they say they are in favor of the baptism of believers. Greatly in favor of it, truly; they allow the sprinkling of a babe to supersede the baptism of an accountable agent; and they know, too, that if their principles should universally prevail, the baptism of believers would be banished from the world. It would become an obsolete thing. There would be only a historical knowledge of it. Pedobaptists, then, so far as an overwhelming majority of their subjects of baptism is concerned, have no baptism; they have improper subjects, even if the action were right. But the action is wrong; they sprinkle or pour water, refusing to do what Christ commanded. This remark applies to the great body of Pedobaptists. Some of them, it is true, will immerse rather than lose valuable accessions to their societies. If Pedobaptists fail to exemplify the precepts of the New Testament in reference to the subjects and the action of baptism, they have no churches of Christ among them; they have their organizations, but they are not gospel organizations. It will be said that there are good, pious men and women among Pedobaptists. This is cheerfully conceded, but it proves nothing as to the evangelical nature of those organizations. In this day of spurious liberality and false charity, much is said about evangelical churches. What is an evangelical denomination? A denomination whose faith and practice correspond with the gospel. What is an evangelical church? A church formed according to the New Testament model.

Now, if Pedobaptist preachers do not belong to the church of Christ, they ought not to be recognized as ministers of Christ; but they are so recognized whenever Baptist ministers invite them to preach or exchange pulpits with them. But they ought not to preach unless they have membership in the church of Christ.

The apostles, guided by the teachings of Christ, and aided by inspiration, ordained and recognized those only as ministers of the gospel who had become subjects of the kingdom. Who, in this broad land, would be so simple as to invite citizens of England, no matter how good and great, to teach Americans their duty in relation to the government of America?

The Jews were taught by God himself not to mingle with those nations, politically, who were practicing gross and sinful errors. For disobedience to which injunction they were frequently and sorely punished. Would God be more particular about national Israel than spiritual Israel? We find from reading the history of the Jews that those who communed and associated with those nations, walking contrary to the teachings of the true God, soon partook of their errors, deserted the true worship, and gave their aid to the cause of the enemy. Such is the case now, and ever will be. God permits strong delusions to come upon those who desert his cause from any earthly consideration. The advocates of pulpit communion would be considered charitable above all men. We think them greatly deficient in this virtue. Do we show more love to our fellow men by associating with them in their vices, and lulling them in their errors, or plainly telling them their faults, and withdrawing from them when they go in forbidden paths. The hardest-hearted, ungodly man would say, he is my friend who tells me of my faults. It is strange that men can see all matters of a worldly nature more clearly in all their bearings than spiritual matters. Away with such charity!

This thing of pulpit communion is of latter day growth. Whoever heard of those opposed to us in doctrine, who now have such superabundant love for us, desiring communion with us in our dark days of trial and bitter persecution, when we had to forsake home, friends and all earthly considerations for steadfastness to the truth as it is in Christ? Where were those who now love communion with us so well, when Baptists were being imprisoned, persecuted and tortured in all the different ways that the devil, and men under his control, could invent? It is true, that many organizations, now called churches, were unknown then; but most of them are near or distant relations of the abominable old mother. Did Christ have no church before these organizations sprung up? If he did not, there is no truth in revelation. If he did, why did they not join it? We are told to mark those who cause divisions, and avoid them. We have grown to our present strength by faithfulness to our Master's teachings. It is not because we love them less, but because we love our Master more. Who of those opposed to us would call upon men having no connection with the church of Christ to preach? Then why blame us? for in the honesty of our hearts we believe you are outside of the church; and all who regard those opposed to us as members of the church of Christ ought to join them, for if they are right, we are certainly wrong. Have Baptists prospered most where pulpit communion has prevailed most? If so, I have not read history aright. In many places they have lost their organization by this course. In what condition is religion in the North, where this hydra-headed doctrine is so popular? Many of them have run greedily into all the abominable isms that disgrace humanity; even mushroom Baptists, that are so popular with those opposed to us, have not held their own with other organizations. The cause of truth is never advanced by siding with error. Oh! that the time may speedily come when those that are called Baptists will be Baptists in deed and in truth, when they will be so much like Christ that they will love all men, but nobody's errors. Then will we exert a salt-like influence. Then those that are Christ's will come out of Babylon, and help to swell the ranks of that kingdom set up by the God of heaven. We will then exert a mighty influence upon the world, and realize the rich blessings of union connected with love. Then will the bride, the Lamb's wife, grow in stature, and beauty, and holiness, and perfection, until she will be a fit companion for her husband. The world will then have no attractions for her. She will sigh for associations more congenial with her nature. The Lamb will then take her to himself at the right hand of God to enjoy an eternity of bliss, the inheritance of his faithful witnesses.

The Beginning of the Missionary Spirit in America, and the Reason why the Term "Missionary" is applied to us as Baptists.

S. L. SANFORD.

The beginning of the nineteenth century and the birth in America of a more widely extended missionary spirit than had theretofore existed, are cotemporary events. The Spirit of Christ that leads the hearts of his people to look out upon the teeming millions of the world, and see them bound in the chains of darkness, superstition and death, and "as they roll down to the grave and hell in one dark, overwhelming mass, enough to chill the blood of every Christian's heart," is the true basis of all missionary efforts. Years of labor and toil had been spent by Roger Williams and the renowned Wm. Penn to disseminate the gospel among the native Indians, and their labors were not in vain. They, with others, labored for years to effect this great work. But the term missionary has been more particularly applied to those who in the true spirit of the gospel can look over and beyond their own neighborhood and State line, and as they see the heathen dying in their sins and ignorance of the only Savior, they long to fly to them with the glorious gospel and glad tidings of salvation.

When the infidelity of France began to spread its black wings over our own beloved land, then it was that we as a denomination received a new impulse and awoke to a deeper sense of our obligation to go and preach the gospel to all nations. We are informed by history that the first expression of the increasing missionary spirit was the formation "in 1799, of the Massachusetts Missionary Society, and in 1804 they declared the object of the Society to be to send the gospel to the newly settled and remote parts of our own country, and to the distant regions of the earth." No mention, however, is made of sending the gospel to the heathen, as I can find, until 1812; though before this time the American Union had given money to the support of missionaries to heathen lands sent from England. In 1802 the Massachusetts Baptist Missionary Society was formed, and this is claimed by some to have been the first expression of a wide-spread missionary spirit in this country.

To this I will not express an opinion; be that as it may, the spirit and the design is the same as that formed in 1799. About this time (1802) the churches were aroused by the reports of their missionaries who were laboring on the distant frontiers. Also the letters of Cary and others, who were preaching in heathen lands, and the "great success of the English Baptist Mission at Serampore was arresting the attention of the whole world."

But let us trace God in his providence: "In April, 1783, Samuel J. Mills was born. He was the son of a pious mother, who had caught the mission spirit and had infused it into the heart of her son, and on one occasion he heard her say, 'I have consecrated my son to the service of God as a missionary.' God heard and accepted the mother's offering. In 1806 he entered Williams College, Massachusetts, and there it was he found Hall and Richards, both of whom afterward became missionaries to the East." Soon after this, we find these three men associated with Judson, Nott, Newell and Luther Rice. In 1810 we find them before the General Association of Massachusetts, stating their views and feelings on the great subject of missions, and asking advice and aid. The Board immediately sent Judson to the London Missionary Society to see if he could get any aid to support the mission, but failed. In February, 1812, Judson, Newell, Nott, Hall and Rice were ordained as missionaries, and in the same month went forth for their fields of labor in Birmah. While on their voyage Mr. and Mrs. Judson and Rice read the New Testament, and the truth of God's Word prevailed over every prejudice, and the result was, after a careful study and a prayerful investigation, they were led to adopt Baptist views and sentiments, and when they arrived at Serampore, Judson and wife were immersed by the English missionary at that place. By this change of sentiments they severed their connection with the body that sent them out. In 1813 Mr. Rice returned to America for the purpose of arousing the Baptists to the support of Judson and wife in Birmah. This led to the formation in 1814 of the American Baptist Board of Foreign Missions.

I have thus briefly traced the events of the glorious cause in which God has converted so many thousands of souls in the far off heathen lands. Soon after this we find Mr. Rice on a tour South, and as he passed through Kentucky, Tennessee and Alabama, we find a small party rent off from the Baptist denomination. They refused to support or give anything to the mission cause, and opposed the new formed Board, which they have done ever since. We find them now not only opposed to the cause of missions, but are opposed to Sabbath-schools, theological seminaries and an educated ministry. And now, after years have passed away, they are trying to throw off their true name (anti-missionary Baptists, for they are known in history as such), and call themselves "Old Baptists." ("A great many call them Old Baptists because there are so many old folks among them.") By the term "Old Baptist," they try and do teach that the Baptists have ever been opposed to the mission cause, and that the missionary operation is of a late date—a new invention; that it never was known until the days of Judson and Rice. They mistake the history of Christ and the apostles in the New Testament. Let us see: Peter went to Pontus Gallacia, Andrew to Scythia, John to Lesser Asia, Philip to Media, Matthew to Persia, Bartholomew to Arabia, Thomas to Judea, Simon to Lybia and Egypt, and Paul, like an angel, flew almost everywhere, preaching Christ. They went because Christ said, Go; and the history of our denomination ever since has been the same. The Waldenses, the Anabaptists, and the Welsh Baptists the same, and the farther we go down into the depths of antiquity the more of this missionary spirit do we find.

It is due for me to state that the anti-missionaries are sound on many thelogical subjects, and there are many good men and citizens among them. And I do hope they will read the history of our denomination, and let us be one as we once were.

Mulberry, Tenn.

ILLINOIS.

MORAL HONESTY.

W. P. HART.

I head this article with the above caption because I have observed the want of it among Pedobaptists and Campbellites in their treatment of Baptists on the subject of communion. It has ever been clear to my mind that they do not desire to commune with Baptists because of any fellowship or love they have for them; their united opposition to Baptists belies this. Nor do they go to the inspired Scriptures and bring forward the proofs that the practice is either right or practicable. Then, where shall we find the true motive for raising all the ado that they make about communion? Here it is (and let them deny it if they can): the object is to influence Baptists to give up a principle which they have refused to yield in the midst of persecution and banishment; and I confess that it is humiliating to see now and then a Baptist minister or church succumbing to the whining tune of free communion simply because it seems to look friendly, while brethren and sisters by scores loom up in the background who have sealed their integrity to the order of God's house at the stake. The time was when fines, imprisonment and death itself was brought to bear upon the fortress of truth as promulgated by the Baptists, but, under the providence of God, we have reached a point in prosperity and success which precludes the idea of success by this mode of operation. Now, shall we yield to stratagem what our fathers would not yield to the sword? Let every Baptist answer, *never, no never!* Meantime, I will close by instancing one or two examples of the inconsistency of open communion: first, the Methodists have a fine church at ——; A and B are both members; A is truly born of the Spirit; B came in simply because he desired to flee the wrath to come, communes regularly with the brethren, until, in a business transaction, he defrauds Bro. A. He refuses to make any amends or acknowledgments, and is finally excluded. He feels that it is to his interest to have church relations, so the next Sabbath he walks across to the Campbellite meeting-house, hears a discourse upon the new discovery, *i. e.*, current reformation, and, at the close of the exercise, goes foward and makes the good confession, and is baptized (in order to the remission of his sins, though I have no idea it does it). I ask what can keep him from communing at the next quarterly meeting with the very people that excluded him and the identical brother that he has defrauded? Let Methodists answer, if they can.

Campbellites teach that immersion only is baptism, and that it is the divinely appointed condition of pardon: therefore, all who have been sprinkled, being unbaptized, are in their sins; and yet Campbellites are continually inviting them to participate in the celebration of the Lord's Supper. Consistency, thou art a jewel, but not found among Campbellites or Methodists.

Franklin, Ill., May 17, 1870.

MISSISSIPPI.

BRO. GRAVES:—You have the names and statistics of twenty associations in Mississippi. I have the names of five more, said to be in whole, or in part, in Mississippi, viz.: Ebenezer, Cherokee, Providence, Mississippi River (this is in La.) and Biloxi.

The baptisms of the twenty-three published in 1869 were 3584. If the others were as much in proportion then the baptisms into Baptist churches in Mississippi in 1869 were 4778, and as more or less churches in all our associations neglect to send up their statistics, we may safely conclude that the baptisms in Mississippi in 1869 were not less than 5000.

Please call upon these other five associations to send up their minutes. Why not publish the number of ministers?

E. C. EAGER.

Clinton, Miss., April 23, 1870.

[We again call for the minutes still lacking. Let us get them complete.]

BRO. GRAVES:—By an action of the Cold Water Baptist church, Marshall county, Miss., at their last meeting, I was requested to send the following letters for publication in THE BAPTIST. Would that brethren and sisters everywhere during their absence from their churches would catch the spirit of these young lovers of Jesus, and cheer his people with similar expressions of Christian faithfulness, sympathy and affection.

Yours in Christ, J. W. STEIN.

Center Hill, Miss., April 7, 1870.

To the brethren of Cold Water church, greeting:

DEAR BRETHREN:—Having been absent from your body for some time, I hereby submit a statement of my delay and welfare:

The cause of my absence you all know. I am attending school at this place, and preparing for the duties of the great work for which I have been set apart. There are seven young ministers in attendance here, and are provided with food by an agent acting under the supervision of the Board of Trustees. Our tuition, too, is gratis. We enjoy great advantages, which I hope will be bread cast upon the waters to be gathered again into Zion's garners with usury.

I attend the Baptist church here regularly. Bro. Vanhoose is the pastor of it. We often feel that it is good for us to be here when the true bread of life is being preached. We have a good Sabbath-school.

Brethren, what of the spiritual condition of our church? Have you re-organized your Sabbath-school, and do all the brethren attend? There is nothing more promotive of the interests of the church than the Sabbath-school.

Have you a prayer-meeting, brethren? Everything that is a Christian privilege is a Christian duty. The prayer-meeting is one of the great privileges of the church and essential to a lively existence of her members. And every member and every church should keep in mind that we are all pensioners, dependent upon the bounties of God, and that we have no promise of blessings unless we ask for them. And, brethren, when you come before the throne of grace, remember me in your earnest supplication. Pray that I may keep the charge committed to me, and occupy well till our Lord shall come. And may the blessings of God rest upon your every effort for the advancement of his kingdom, and keep you in all things blameless, is my prayer.

Your friend and brother in Christ,

S. C. LUSK.

Murfreesboro, Tenn., March 25, 1870.

To the membership of Cold Water church:

DEAR BRETHREN AND SISTERS:—Having been absent some time, and feeling a desire to have communion with you, I now write.

Though denied the precious privilege of enjoying religious worship with you, yet it is my earnest wish to be remembered in your devotions, as one constantly in warm contest with the arch-enemy of church spirituality.

Each day I realize more fully the onerous responsibilities of the Christian life, and how necessary it is to the advancement of the cause of our blessed Savior that his children live as becometh those who expect to be gathered as jewels of his crown.

May our church be kept in robes of pure and undefiled religion—each member a burning light, reproving the works of darkness by a ceaseless example of godliness. Spirit of God, be with our pastor.

Having been called to the straight and narrow way of truth, by the aid of the infinite and eternal hand that gave me timely rescue from paths of error, I will live and die faithful to the charge assigned me.

As a church may you be united as one, and feast continually on the joys that flow from the throne of our Father in heaven.

Pray for me and those dearest to me, striving on the field elsewhere.

Yours in Christian love,

VIRGINIA LUSK.

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...in Christian love,

VIRGINIA LUSK.

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

The church of Christ is His kingdom: its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with his reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10–20; 1 Cor. v: 1–13; 2 Thess. ii: 3, 4; 2 Tim. ii; 17, 18; Rev. xiii: 1–17.

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

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

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

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

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

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

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

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

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

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

VI. Baptist churches regard it as Christ's will that all his churches should be *separate and distinct from the world and errorists.* "Ye are not of the world."—John xv: 19. The reception of those only who have been baptised at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world. ... baptism of infants, and the unconverted ... the members of Christ with ... members of the world. But ... says, "What communion hath light with darkness? and what concord hath Christ with Belial? ... wherefore, come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi: 6, 14–18.

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

The Baptist.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES.

"There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness" (i. e., Judaism).—RT. REV. J. T. TREVERN, Bp. of Strasburg.

WATCHMAN, WHAT OF THE NIGHT?

J. B. SEARCY.

Who that has been watching the signs of the times is not ready now to cry out, "Watchman, what of the night?" The constant fermenting of the social and religious elements are certainly pregnant with meaning, and betoken startling events. As Christians, as parents and as citizens, we love our God, our children and our country; and to obey the commands of the former secures the happiness of the two latter. I would say to the soldiers of the cross of Christ in Arkansas to fly to the blood-stained standard of Prince Immanuel, and never permit that glorious banner to trail in the dust.

The Great West is now attracting the attention of hundreds and thousands in different portions of the universe, of every type and shade of social and religious opinions, and our own dear State promises to be among the first to furnish a colony for men of other tastes and opinions than our own.

Mr. M. R. Fory, one of the leaders in forming the Arkansas colony of families of the North, says: "The number of letters received up to April 9 is four hundred and fifty, representing eleven hundred and fifty families." This colony will be set up with perhaps six or ten thousand inhabitants. According to their programme they aim to settle on a line running diagonally from northeast to southwest throughout the State. These emigrants come not as citizens to seek homes among us and build up our institutions; but they come systematically organised, socially and religiously—and there is nothing more natural to suppose than that coming here thus organised, they and their children will look on us and ours as mere heathen. What must we look for from this element? It is a well known fact that our State is but little if any behind any State in the Union in point of common or free school facilities. Already the colony has its eye on this thing, and the editor of the Chicago *Standard* encourages emigrants by saying of Arkansas: "The free school system is attracting unusual notice and meets with much favor;" that "Arkansas is attractive as a home for colonists who would venture to go there to seek an establishment for themselves and their children."

These things demand our careful and prayerful attention. The Captain of our salvation tells us to occupy till he comes. How shall we conquer and defend this goodly land for our Lord? Let every community avail themselves of the benefits resulting from the free school system, and have these schools taught by teachers whose interests are identical with ours, and not wait until the places are supplied by foreigners.

Already the Macedonian cry is coming up from every portion of the country for help. How important that we furnish every destitute place with the pure gospel. The State Board meets with Enon church on Saturday before the fifth Sunday in May, and as yet we have no missionaries. Who will report to us for a missionary field either in person or by letter at that meeting, or to me at Bradley, Ark., subsequently? Let us not forget to pray and labor for our Ministers' Institute. What we most need to meet coming events is unanimity of sentiment and concentration of action. These ends, under God, may be obtained by this Institute. Our churches will support this enterprise. Let us by all means have a course of lectures on Communion. Let us educate the rising ministry in the great and fundamental principles of our faith. Let us read and circulate sound religious literature. We should practice what we preach. I try to do it. I have circulated about three hundred dollars worth of the books and papers of the Southwestern Publishing Company within twelve months with the most satisfactory results. I have during that time baptized about one hundred persons. I baptized three last Sunday at Macedonia. This church, constituted but a few months ago, without a house, in the midst of strong Pedobaptist opposition, has more than doubled its strength, and has the lumber cut and the workmen employed to build a good house 28x36 feet. This is what I should like to see in every place. I have also procured between thirty-five and forty subscribers for THE BAPTIST; and I hesitate not to say that those who take and read THE BAPTIST constitute the most active and devoted portion of our membership. They are better disciplinarians, closer reasoners, better Bible scholars, more on the alert for error, and more ready to repel it. My firm opinion is that THE BAPTIST is one of the best auxiliaries we can use with the Bible, to dry up the tide of error that is flowing in upon us. Let us keep up our Sunday-schools and prayer meetings without fail. Let us keep Jesus' commandments, and we will abide in his love—even as he kept his Father's commandments and abode in his love. And as he was obedient unto death, even the death of the cross, even so should we not count our lives dear unto ourselves, so that we might finish our course with joy, and the ministry which we received of the Lord Jesus. Brethren, do not pass these things by lightly, but arouse to a doubling of your diligence and come up to the help of the Lord, to the help of the Lord against the mighty.

I have sent the minutes of the Convention to every Baptist preacher known to me in the State. If there are any others, if they will send me their names and address at Bradley, Ark., I will send them each three copies of the minutes.

DOT FOR THE TIMES.

No. 10.

A lady in Jefferson county, Ark., last fall, manifested great anxiety that the quarterly meeting should come soon.

"Why are you so anxious for the quarterly meeting?" asked a good Methodist sister?

"I want the Presiding Elder to baptize my child," was the reply.

"Well, Sister B., why can't some of our preachers here baptize as well as the Elder?"

"O, the Presiding Elder! His baptism will be more valid."

The desired meeting came, and the subject was presented in due order. The clergyman did his part well, but the falling drops were rather large and free as they fell on the subject's face so unexpectedly. We can very readily guess the response of this newly constituted member; and while he was trying the strength of his lungs, a friend asked the mother what good it did that child to sprinkle water on its head.

"O, me, now if the child were to die before it comes to riper years, it will be saved."

I suppose that mother has read the Methodist Doctrinal Tracts, and is a believer in infant baptismal regeneration.

L.

APOLOGIES FOR JUDAS ISCARIOT.

W. W. CHANEY.

I see an article in the Chicago *Standard* with the above caption, in which the author does not seem to admit the extenuating circumstances which are urged in favor of Judas to have the weight they should. The remarks are called forth by a poem, "A Roman Lawyer in Jerusalem," written by W. W. Story. And though none of us can so far forget the treachery of Judas as to give him the heroic position assigned by the poem, in our own minds, still I urge that he will compare with many professed Christians.

In the first place, though we cannot agree with the idea advanced, that

"Judas, I say, *alone*, of all the men
Who followed Christ, thought that he was God,"

still we must infer from his deep, overwhelming and anguished repentance, that he really thought him God—the promised Messiah who should restore the nation to its former glories. It is true that Judas is called a "thief" by one of the evangelists, but we might contend that the word translated "thief" has a signification not so strong—as, for instance, "a person who obtains anything by dissimulation and fraud;" and if we apply this weaker meaning to the word when we cast our eyes around us, we find many who profess to know the Lord who are guilty of the same crime in their haste to grow rich. How many of these modern "lights" of the world sell their Savior for less than thirty pieces of copper! So while we animadvert upon the sins of Judas, let us look closer home and see if we may not find worse ones at our own doors.

We know that the repentance of Judas was deep and bitter, but we are afraid that those who follow in his footsteps have not even that to urge in extenuation or excuse. His sin was so poignantly regretted and his misery was so great, that he put an end to his own life; while they sin, and as Paul says, "crucify their Lord afresh" every day without one regret, or if they have a regret, do not manifest it by amendment.

The truth seems to be that Judas really believed in Christ as God, but after following him so long a time and finding him delay declaring himself king, he, in the presumptuousness of his heart, thought he would hasten the great and glorious day when he, as King and Priest, should take the reins of government in his own hands. Now the ruling motive in Judas' mind must have been to hasten the day of the Lord, for he evidently thinks Christ able to overwhelm his enemies when they seize on him; and he evidently supposes that Christ will call down the legions of heaven to defend him, as is evinced by his prompt and excruciating sorrow so soon after he found that the one from whom he hoped so much would allow his enemies to bind and lead him away. How many men of the present day think that the church of God and the cause of the Redeemer can get along and take care of itself, while they will step aside and make a little money, as Judas did! The whole matter, if the excuse for Judas is admitted, results in the fact that Judas' principal sin was presumption, in endeavoring to interfere with the immutable arrangement of the Almighty; and with this great sin was mixed the little and base one of making money by the transaction. But here let me suggest that neither the Psalmist nor Judas is the only one who has need of the prayer, "Keep back thy servant from presumptuous sins;" for do we not behold every day of our lives a persistent and determined effort on the part of persons who call themselves Christians, to overthrow and set at naught the ordinances of the Master of the house, and introduce ordinances and practices that he never intimated should be observed? Nay, they do more: they even persecute those who wish to keep the lively oracles pure as they have been delivered to the saints. Now let me ask how they can persist in refusing to cover the sin of Judas with the veil of charity; how can they persist in throwing the "stone" at the man who repented so bitterly of his presumption that he hanged himself, when they, with a determined and deliberate obduracy, follow his sin all their lives without repentance—and not only follow it themselves but teach others to do the same?

...cents a year ... much less for good-sized clubs? Is T[HE] BAPTIST found in every household? ... the *Kind Words the Child's Delight* ...versally circulated among children? D[o] brethren in the ministry of Mississi[ppi] have we done all our duty in these [re]spects? May we not, with more att[en]tion to these things, contribute m[uch] more largely to the efficiency of [our] numerous membership throughout [the] State? It is a sad and grievous mist[ake] to suppose that ministers diminish t[heir] influence with their people by talkin[g to] them on the subject of Christian be[nefi]cence. The happiness and spir[itual] growth of our people would be gre[atly] advanced if a habit of systematic [and] liberal contributions would be for[med] among them all. May the good L[ord] give us more of his own spirit—"[who] though he was rich, for our sakes bec[ame] poor, that we, through his pov[erty,] might be rich."

THOS. C. TEASDAL[E].

SHALL WE HAVE A MISSISSIPPI [EDI]TOR FOR THE BAPTIST?

BRO. GRAVES:—As a Mississippi [Bap]tist I shall be glad for you to give [a] Mississippi department in your pape[r] think that we have good writers i[n] parts of the State that will write an[d] up that department as well, or b[etter] than to have a Mississippi editor, u[nless] he was located at Memphis, and coul[d de]vote his time to that department. [An] editor living at any other point ca[n] perform the duties as well as one l...

FUNERAL PREACHING.

Funeral preaching is right, or it is wrong. There is a precept or example for it in the Word of God, or there is not. I for one have become dissatisfied with it, and am almost ready to abandon the practice. I fear it is a fragment of the old grandam of Protestautism. If I know myself I am a Baptist, warp and woof. I don't want to be clogged with any of the old creature's fetters. Will some brother give us some information on this subject?

W. DONNELL.

P. S.—Can the little book "Trilemma" be bought at the Southwestern Publishing House? W. D.

[Yes—by the thousand or one.]

RESOLUTION.

WHEREAS, The editor of THE BAPTIST has requested an expression of the voice of the churches in regard to Pedobaptist and Campbellite immersions, therefore

Resolved, That the Baptist church at Shiloh, Prairie county, Ark., do declare that we do not recognize Campbellite or Pedobaptist immersions as scriptural or valid; that we recognize no administration of the ordinance of baptism as scriptural and valid except the immersion of a believer in water by a properly qualified administrator, according to the teachings of the New Testament and practiced by the apostles.

A. M. RUSSELL, Mod.

P. W. LOWE, Clerk.

UNION UNIVERSITY.

JAMES CHAMPLIN.

Some of my brethren and friends of Caroline Association, Arkansas, on learning that I would visit Middle Tennessee, desired me to call at Union University, in order to ascertain its capacity for instructing young men for the gospel ministry. I take pleasure in stating, after my visit to this school, that I am well pleased with the Faculty, and think the progress of the pupils is equal to any school in the country. It is true they have no Theological chair at present, but I am informed they will have by next session. They have ten young men who are now supported by the efforts of an agent. The Faculty express themselves as very desirous to have a large accession of our Arkansas brethren at the opening of their next session. The expense will not exceed twenty-five dollars from Des Arc to Murfreesboro, and an additional twenty-five dollars will support a young minister at the University for the next session. As this school is near us, and as it is every way worthy, I hope our young brethren of Arkansas will patronize it.

THAT THOMAS AGAIN.—T. A. Heard, of Arkadelphia, Ark., says he gave a Mr. Thomas, who claimed to be an agent of the Marion Board, six dollars for *Kind Words*. The said Thomas was going to the Convention at Helena, and is now gone!

TEXAS.

CHURCH ACTION.

WHEREAS, The churches at Boston, Sand Hill, Myrtle Springs and Rock Creek, having agreed to meet in convention this day, and after prayer, on motion, Bro. J. R. Alexander was chosen Moderator and Bro. J. D. Battle Clerk; whereupon the following preamble and resolution was adopted:

WHEREAS, A certain man calling himself G. T. Jameon, and professing to be a minister of the gospel of the Baptist denomination, and holding a letter purporting to have been given him by the Baptist church of Paris, Ky., and the clerk of said church at Paris informs us that no such letter was ever issued from said church, and that no such name appeared on the records of said church; and whereas, the said Jameon has been residing in the county of Bowie and State of Texas, and preaching for the Baptist churches at Boston and Myrtle Springs in said county for a period of three or four months immediately preceding his departure from the county; and whereas, the said Jameon left this county about the 12th day of March last under bad repute—his walk not having been that of a Christian, but calculated to injure the cause he professed to espouse—and is believed to be an impostor and hypocrite; and whereas, said Jameon left Boston driving a pair of small iron gray ponies in a buggy, and is a man about twenty-six or twenty-seven years old, about six feet high, weighs one hundred and seventy-five pounds, dark hair, bright hazel eyes, a man of fine appearance and accomplished manners, and possessing considerable talent as a pulpit orator, and likely to impose himself upon the unsuspecting of any denomination; therefore, be it

Resolved, That the above mentioned churches in convention assembled at Boston, Texas, do through the public prints of the country notify all Baptist churches of any State or county whatever, to beware of the imposition of this man, and that a copy of this preamble and resolution be sent to THE BAPTIST and *Texas Baptist Herald*, with the request that they publish the same, and that all papers friendly to the cause of religion be requested to copy.

J. R. ALEXANDER, Mod.

J. D. BATTLE, Clerk.

Boston, Bowie county, Texas, May 7, 1870.

BRO. GRAVES;—The Baptist church of Christ at Mineral, Grayson county, Texas, want to make some inquiries through your columns of the church at Mt. Horeb, Lauderdale county, Miss., in reference to one T. N. Wilkinson, who claims to have been ordained a Baptist minister at said church twenty-four years ago. The names given of those forming the presbytery are M. Wolfe and R. Mitchel. We desire to know if this is true. If so, what has been his general walk since? If the above named church is not in existence, we ask all true Baptists knowing anything of said Wilkinson to give us information at once, as he has administered some important ordinances in this section. If any church or churches can give us the desired information, we wish it in church capacity, as such a thing may be needed.

JAMES L. ELDER,
W. J. BROOKS,
A. S. HIGHTOWER.

LOUISIANA.

PREACHERS WANTED.

Two or three Baptist preachers would find inviting, and in some respects, encouraging fields of labor in North Louisiana. Judge James Bussey, at Bastrop, Morehouse parish, or Dr. N. F. McCraw, at Monroe, Ouachita parish, will be ready and willing to receive any well recommended Baptist preacher that may go into that field, or correspond with any wanting information.

N. F. MCCRAW.

ALABAMA.

The following resolutions were adopted by Rabbit Town church, Calhoun co., Ala., April 9, 1870:

Resolved, That we regard the baptism of all Pedobaptists and Campbellites as unscriptural and invalid.

Resolved, That we esteem THE BAPTIST, published at Memphis, a faithful exponent of Baptist principles and that we recommend it as such to the reading public, and earnestly invite our brethren to patronize it as our denominational organ.

J. F. POTTER, Mod.

Business Department.

AGENTS.

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

Every responsible minister in the South.

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 Prolapsus 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.

Banning's Body and Lung Brace—ITS SUPERIORITY OVER ALL OTHER BRACES AND TRUSSES.—1st. It is cool. 2d. It is light. 3d. Its pads can all be shifted up or down, right or left, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. It lifts more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and not constraining the body. 7th. Its pads being of horn, stimulate and harden the muscles, while soft and cushioned ones relax and weaken, through heat and perspiration, besides giving them a rancid smell. 8th. It is so constituted as to admit of attaching to it any proper spinal apparatus, and is the most perfect pile and hernial truss.

$20 Prize Essays.

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

COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

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

PRIZE SUBJECTS.

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

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

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

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

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

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

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

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

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

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

THE DETECTIVE.

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

G. T. JAMEON, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—J. R. Alexander, J. D. Battle, Boston, Texas.

I. B. PATCH, of Missouri, is published in the Chicago *Standard*, Jefferson City *Tribune*, and the *Central Baptist*, St. Louis, as an impostor.

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

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

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

S. J. ROSTRECK, Kansas.—Reference—J. B. Spurgin, C. Daggett, E. F. Rogers, Kansas City, Missouri.

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

S. L. SENTER AND W. H. COOPER.—If either of these men attempts to pass himself upon the denomination as a Baptist minister, or even a Baptist, he is an impostor. Reference—Wm. Crim, Castalian Springs, Tenn.

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., JUNE 4, 1870.

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

BAPTIST FAITH.

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

SABBATH-SCHOOL BOARD.

The new Board had a full meeting last week, and appointed the committees and laid out the work for the year. The Report of Treasurer for the month ending May 15, was most encouraging. More cash was received and work done by some five hundred dollars than during six months when we were without a Secretary. Quite a number of MSS. for new books were in hand and the money to stereotype them. So soon as they are examined and passed by the Committee on Publications they will be put to press. Five or six MSS. for the one hundred dollar prise book—*i. e.*, the one best adapted to lead a child to Jesus—are in hand; also, more than sufficient money to stereotype it. This will be the first book printed this year, and it will be a precious one. Thousands of parents will buy it simply to present to their children. This money for stereotyping is no draft on the resources of the Sunday-school Board, because it would not be given except for this object. The one hundred dollars for this book came from a brother in Oregon.

PUBLISHING DEP'T.—This is constantly represented by those who favor the surrender of this work to the Northern Board as *expensive*, and that it is in danger of involving the Board in heavy losses. This is not, and cannot be, so. The Board has made a contract with the Southwestern Publishing Company to furnish them all their books printed as they may demand, and only as they may be able to sell, *and such books as the Board approves for publication*, and the Company pays the Board ten per cent. upon the sales—so that the Board can never be involved in a loss, but if a book is sold it must make something. The Board, save in the bare cost of the plates, does not invest one dollar of capital—the Company furnishes this, makes and sells the books for the Board, and pays them ten per cent. for the privilege.

Let us illustrate how this works: The Southwestern Publishing Company, in April, issued twenty-two thousand five hundred Sunday-school books from the plates of the Board. The per cent. or "royalty" on the sales reported May 15, amounted to one hundred and sixteen dollars and sixty-five cents, and this amount the Company paid over to the Board and was a clear gain to the Sunday-school Board. This amount will support a missionary for one month, or supply twenty destitute Sunday-schools with libraries. Now, let all the Southern States rally—let Brethren Jeter and Dickerson bring Virginia to patronize this Board instead of Northern ones—let the work of May be increased twenty, thirty and one hundred fold, as it should and would be if the Baptists South would but give it their undivided support, as the late Convention advised, and what a noble result would be accomplished!—what a satisfactory report the Board would be able to make! Fifty thousand dollars' worth of Sunday-school books sold, and five thousand dollars paid by the Publishing Company into the treasury of the Board, with which to support twenty missionary colporteurs, and allow the Board to donate one hundred libraries to destitute schools. All this could be accomplished by the profit the Board would make on book sales, without using one dollar of the money contributed for its general work.

Who will say that book publishing is the ruinous feature of the Sunday-school Board? It is the saving feature of it. Why should the editors of the *Religious Herald* persistently oppose the publication department of the Board if they are the friends of the Board? They say the old Boards east of the mountains sunk money publishing. We can show them that this Board cannot lose, but must make money by publishing, if only one library is sold.

The Southwestern Publishing Company are now ready to put another two thousand five hundred or five thousand Sunday-school books to press, one thousand new libraries of fifty volumes each, nicely printed and bound, and sell them at the small sum of eight dollars a library. Now, will not one thousand Sabbath-schools in the West and South and East send and order one of these libraries, to replenish their old one for the summer, and so indorse and aid the Sunday-school Board in supporting missionaries and supplying the destitute with books?

The sale of these one thousand libraries alone would place eight hundred dollars net in the hands of the Board to use in missionary work. All can now see that the Board has placed itself in such a condition that every dollar's worth of Sunday-school books bought of it will increase its ability to do good and sustain missionaries.

Whose fault will it be if this work is not accomplished by the Board? Evidently the fault of those who try to discourage the denomination from patronizing the publication department of the Board. There are those who profess to be its friends, but who exert their entire influence against this Board, and yet demand that it shall succeed on peril of its life! Let all opposition be laid down for one year, and the undivided and enthusiastic support of the whole denomination given to this Board for this one year, and see if its report rendered at St. Louis will not be a matter of profound gratitude and rejoicing.

SUNDAY-SCHOOL PAPER.—This has no superior as a Sunday-school paper in beauty and in matter, and its circulation is rapidly increasing. There are seventy thousand copies printed per month, and this number should be increased to one hundred thousand.

At the last meeting of the Board the proposition of the editor of the *Children of the West* was accepted, and in a few days another wedding will be announced. So we will have but one Sunday-school paper for the children in Baptist Sunday-schools in the South. Is it not better to have one No. 1 paper than to have three papers in the South, each inferior and poorly supported?

After all this effort and expense to unite all our schools upon one paper, how strange it is that Bro. Dickerson should seek to divide the patronage of our schools by introducing the Northern Sunday-school paper! It don't look to us like an evidence of friendship for the Sunday-school Board of our Convention. It don't look to us like an effort to unite the denomination South in Sunday-school work. But it does look like a studied effort to cripple our Board, and to build up the Northern Sunday-school Board at the expense of our own. If our schools need a paper each week, and colored children need free papers, why will not Brethren Jeter and Dickerson advise the publication of *Kind Words* weekly, and aid to give it a sustaining patronage, and enable our Board to contribute thousands of papers to the colored schools? Why not enable our own Board to do this rather than a Northern Board?! Is not *Kind Words* as well adapted to the wants of the colored children as the Northern paper?! If it is the unity of our denomination South, and the best interests of our Board and our Convention that Bro. D. has at heart, and if he will heed the unanimous voice of the Convention, he will withdraw from the Northern paper and give his undivided influence to the Sunday-school paper of the Board.

Let us all work this year for our Sunday-school Board. Let every school send for a new eight dollar library.

Editorial Brevities.

MISSISSIPPI STATE CONVENTION.—This will be an important meeting. The condition of the College will be looked into, and perhaps the question of removal agitated. The Orphans' Home will be considered, and perhaps a proposition to turn it over to the Masons of Mississippi will be submitted. As it is, it is not a Baptist institution, and we vote for making it either a Baptist or a Masonic one. The question of a State paper, or the election of an editor to edit a Mississippi department in this paper, will also come up. Bro. Finley's article last month and Bro. Hall's this week should be read and considered. We wish it distinctly understood that the pleasure of Mississippi Baptists is our pleasure. We had more subscribers in the State of Mississippi when it had a paper of its own, with three or five thousand subscribers, than we have now. That was before the war. A State paper will but slightly affect our circulation in the State. We offer a page of this paper to Mississippi, to be filled as Arkansas fills her page—by calling upon all her ministers to contribute articles of interest and local intelligence, or to be edited by some brother appointed by the Convention and paid by us, *provided his salary is not more than the increase of patronage he can bring to the paper*—we mean the profit upon the new subscribers he can secure. Two or three thousand new subscribers might be secured among the fifty thousand Baptists of the State by the proper effort, and could this be done a handsome salary could be paid an editor, but not without it. The four States, Tennessee, Mississippi, Arkansas and Louisiana, should give this paper twenty thousand subscribers, and we could give them a paper inferior in no respect to any in the nation. We also hope that the Convention will express its sentiments touching co-operation, and the proposed amendment making the Southern Baptist Convention a Baptist body.

THE WORK FOR JUNE.—Organize a Sabbath-school in your church, or at some schoolhouse in the neighborhood.

NEW SUBSCRIBERS.—Five hundred new subscribers and the renewal of 1000 old ones, just now, would make all our accounts square up to the first of July, and place us in a pleasant place—out of debt. It cost us some $5000 more than receipts to establish this paper and bring it up to its present circulation, and the last of it is due this month. Think of it, only 500 new subscribers to be obtained among 7000 patrons, and 1000 renewals before July! and will not every friend work one month for this end? Will not one hundred ministers send five subscribers each for this paper or a five dollar book?

APPOINTMENT RECALLED.—We will not be able to fill our appointment at Dyersburg on the first Sabbath in July.

—A Louisiana Baptist inquires if under the new arrangement it is expected that the old editors of the *Louisiana Baptist* will do all the writing, or if all are invited to occupy the columns of the paper. We say, all, all, as well as the editors. We have engaged Brethren Paxton and Courtney to write as Editorial Contributors until the meeting of the Louisiana State Convention in July next. It will be for that body to confirm or protest against the union of the two papers. If England, no matter how good and great, to teach Americans their duty in relation to the government of America?

The Jews were taught by God himself not to mingle with those nations, politically, who were practicing gross and sinful errors. For disobedience to which injunction they were frequently and sorely punished. Would God be more particular about national Israel than spiritual Israel? We find from reading the history of the Jews that those who communed and associated with those nations, walking contrary to the teachings of the true God, soon partook of their errors, deserted the true worship, and gave their aid to the cause of the enemy. Such is the case now, and ever will be. God permits strong delusions to come upon those who desert his cause from any earthly consideration. The advocates of pulpit communion would be considered charitable above all men. We think them greatly deficient in this virtue. Do we show more love to our fellow men by associating with them in their vices, and lulling them in their errors, or plainly telling them their faults, and withdrawing from them when they go in forbidden paths. The hardest-hearted, ungodly man would say, he is my friend who tells me of my faults. It is strange that men can see all matters of worldly nature more clearly in all their things than spiritual matters. Away with such charity!

This thing of pulpit communion ... to it. We know this will be satisfactory to Bro. W.

A CONVENTION, preliminary to the organization of a new Association, will meet at Goodhope church, Panola county, Miss., on Friday before the fifth Sabbath in July.

—An apology is due to F. Courtney from us or our printer. His name, despite repeated corrections by him, stood until this week J. Courtney. Our brother is entitled to his name, and has no reason to deserve a letter of it changed.

THE BRACE.—The next six months are those above all others that most severely exhaust the strength of our preaching ministers. The weather is hot and debilitating, and these months embrace the season for protracting special meetings. All ministers know what an immense draft upon their strength and voice these meetings are. Now we advise every minister to provide himself with a Brace *at once*. Don't wait, as most do, until they are broken down in voice and seriously injured. One ounce of prevention is better than ten pounds of cure. A stitch in time saves nine. Put on the Brace before you fail. It is no longer an experiment. One hundred ministers whom we have influenced to procure the Brace are ready to testify to its invaluableness. Scores who had given up preaching now preach with ease. We know our ministers are generally poor; few can spare twenty dollars without feeling it—many cannot spare it at all. We say to every one, make an appeal to your church, or churches, if you preach to more than one; tell them frankly your need and your inability to purchase, and if they wish you to preach through a protracted meeting this season, the gift of a Brace would be most timely and truly prized. We cannot believe that there is a Baptist church in the South that would not contribute to prolong and to render more efficient the labors of its pastor. But if you have to make sacrifices, and great sacrifices, by all means purchase a Brace at once. We have saved through this instrumentality more ministers to the denomination than all the schools in the South have prepared in the same time! A fit is warranted.

THE DEBATE.

Mr. Fanning's "Second Reply."

I now perform an act that Mr. Fanning's friends must admit to be *magnanimous*. I allow my readers to see every sentence of Mr. Fanning's reply, and my comments, *notwithstanding Mr. Fanning has not permitted his readers* (those of the *Gospel Advocate*, through which he replies) *to see either my twelve propositions or his answer to those propositions, or my review of his answer!!*

He chooses for some reason to leave his brethren in "outer darkness" as to the propositions I have submitted to him for discussion, while I have from the beginning of my correspondence with him given my readers every word that has passed. I desire to deceive no one. I build no subterfuges. I seek the open plain. I offered, and still offer, fair, plain, unambiguous propositions, covering all the principal points of difference between Campbellites and Baptists, and if they are not accepted and no debate is had, the world shall know whose fault it is.

I republish Mr. F.'s reply to my Letters, with but a few brief comments, for I cannot be beguiled into an endless written correspondence, *unless a written discussion is agreed upon between us.* If Mr. F. prefers a written one he shall be accommodated.

"Second Reply to Mr. J. R. Graves' Letters to T. Fanning.

"DEAR SIR:—Some days since I received four numbers of THE BAPTIST, which containing a communication to me touching the contemplated discussion at Memphis, and it is with no little difficulty that I can satisfy myself as to my duty in regard to the correspondence. The failure of Messrs. P. S. Fall and S. H. Ford to settle questions to your satisfaction, can but weaken confidence as to the probability that others will be able to arrange suitable subjects; or that there be any very firm ground of hope that a discussion of differences between the Disciples and Baptists will take place. Had our chosen friends been permitted to conclude the correspondence, no one doubts that they would have reached satisfactory conclusions; but the shape you have given to the matter opens a wide door for personal conflicts, side-issues and personalities, for which good men have no taste. I will, however, for the present, omit any serious notice of minor matters, and make an earnest effort to state such plain and undoubted issues between the Disciples and Baptists as shall insure a full, fair and satisfactory discussion.

"Permit me, then, sir, to call your attention again to what should be considered the radical differences between the Baptists and my brethren. A full and exhaustive discussion of

"1. The work of the Spirit,
"2. Remissions of sins, and
"3. The church,

will embrace all the important points of difference between us.

"Is it possible that neither we nor our friends can shape questions which will exhibit the plain issues between us?

"So far, you have ardently labored to satisfy your friends that my brother P. S. Fall and I have failed to take the true ground of our brethren. We may, to be sure, have failed to occupy the platform on which you and other partisans have seen proper to place us; but we really believe that we understand ourselves and our brethren's teaching most perfectly; and I am free to say that, if you are sincere in your denunciations, you are certainly ignorant of our teaching. This, I think, will be most manifest in a closer examination of the points presented by us for discussion."

REMARKS No. 1.—I waited upon "our chosen friends" from 1868 until 1870, when they were as far from having agreed upon affirmative and negative propositions embracing our denominational differences "as when they first began." The time had come, fully come, to force you to accept fair issues or to decline, and therefore, putting the correspondence of "our chosen friends," who had so signally failed, into a parenthesis I addressed you personally. With *you* I only have had to do thenceforth, and shall have to do henceforth. I proposed to you twelve propositions—six for you to affirm and six for you to deny. They covered the *whole ground* of differences between our respective denominations and were so fairly stated that your own brethren have confessed to it, and up to this date you have not presumed to deny their fairness or that they contained distinct and important issues!! You now say a full and exhaustive discussion of *three* subjects will be quite sufficient! To whom? Not to me—not to Baptists—not to the world. If a public debate is to be had, let all the issues that you constantly discuss before the public, and all the claims you and your people so dogmatically put forth, be brought forward and discussed. Here I stand.

"Let us endeavor first to settle the propositions in regard to

"THE WORK OF THE SPIRIT.

"Doctor Ford's affirmation on this subject reads:

"'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 of this change are essential to gospel immersion and church fellowship.'

"Your affirmation reads:

"'That the personal presence and operation of the Holy Spirit are necessary to the regeneration or new birth of the sinner.'

"Mr. Fall's proposition reads:

"'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.'

"Permit me to suggest that my Bro. Fall's proposition is full and plain, and admits of no equivocation. It is a simple declaration that the Spirit employs the truth as the agent in conversion, and, consequently, that the Spirit operates not directly without the Word, and influences none, except by and through the gospel of our salvation. This is the head and front of our offending upon spiritual influence. It is what we have all taught, what we still believe, and what we are willing to defend.

"I know full well that you do not believe this proposition, but that you have not the nerve to oppose it before the public.

"You have denounced us as 'blasphemers' for denying the direct agency of the Spirit; and now you pretend that the Baptists teach that the Spirit employs the truth as an agent in conversion and regeneration.

"This is not Baptist doctrine. And you fear to maintain the teachings of your sect before your countrymen. Hence, I cannot regard you as a fair representative of the Baptists on this subject.

"But you accuse Bro. Fall and myself of refusing to negative your propositions. Let us look at them again:

"You and Mr. Ford both agree that the Holy Spirit changes the heart of the sinner. We do not object to this idea, but teach that God's Spirit convinces and converts men from sin to righteousness by teaching and enlightening the wicked; while Baptists teach, and have ever taught, that the Spirit changes man's heart by direct contact, and this, too, is necessary, in order to enable the wicked to believe. In the Baptist Confession of Faith, as published by the Philadelphia Association, Sept. 15, 1742, it is said: 'Faith is the gift of God wrought in the hearts of the elect by the Spirit of God, by which faith they come to know and believe the truth of the Scriptures.'

"Again: 'All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away.'

"This is sound Baptist doctrine. Although you would have me believe that the Baptists teach that the operation of the Spirit is through the Word. You know that you neither teach it nor believe it. That you believe in saving faith being wrought in the heart through the direct operation of the Spirit is evinced from the fact of your anxiety to discuss the impossibility of those regenerated by the direct operation of the Spirit falling away and going to hell.

"Your anxiety also to discuss the rights of the unconverted to pray for pardon and salvation, is another unmistakable evidence that you look for immediate and direct conversion by the Spirit. Take away, sir, the idea of direct influence of the Spirit, and there is no meaning to your mourning bench system of getting religion, or of evidence of remission before baptism.

"Your old friend, Dr. Howell, on the subject of praying for a moral power, not in or through the gospel, says:

"'Some power above and beyond all this [the influence of truth] is wanted. What is it? Your prayers suggest the answer. This it is for which we pray, *supernatural power*, which the Spirit of God always exercises in the regeneration of the soul.'

"This is Baptist doctrine, and the doctrine we do not believe. But in explaining the propositions of Mr. Ford and yourself, you say:

"'They most clearly and unambiguously set forth the distinctive faith and practice of the Baptists; *i. e.*, regeneration of the heart by the Holy Spirit, and Christian experience before and as an inseparable prerequisite to baptism.'

"You add that I and my fellow teachers 'have grown gray in opposing spiritual regeneration and Christian experience' before baptism. Such being the exposition of your propositions, I am prepared to negative both of them, and to deny the scriptural authority of any part of Baptist teaching regarding the regeneration of the heart by the Holy Spirit *before*, *in*, or *after* baptism.

"If you desire an affirmative from me upon the subject of spiritual influence, I am not only willing to reaffirm my Bro. Fall's position, that the 'Holy Spirit employs the word of the apostles in conversion and sanctification,' but I will amplify it by affirming that, 'The Spirit of God in teaching, enlightening and saving sinners, employs no agency beyond the gospel, or where the gospel is not preached.' I am willing also to affirm that 'the whole doctrine of the Baptists in reference to what they call the regeneration by the Holy Spirit, and Christian experience before obedience in baptism, is destitute of the authority of the Scriptures.'

"If issues in the foregoing statements are not full and clear, I fear they cannot be made."

REMARKS No. 2.—From all this special pleading and "beating of the brush," I recall the attention of my readers to the only proposition Mr. Fanning proposes to discuss, viz.: his Bro. Fall's, which was rejected by Dr. Ford in the correspondence and by myself in my Letters, because of its *palpable* and *confessed* evasiveness. If it means anything it means that the Holy Spirit employs the word of the apostles, *and the word of no one else.* I said, therefore, supply the adverb "only," and I will accept it. But Mr. Fall and Mr. Fanning both say no, for in the debate he should claim *that the Holy Spirit operated through the words of others than the apostles!!* Will not this suggest the thought to every one that that long correspondence was conducted by Mr. Fall to *prevent* a debate and yet boast a victory?! I am willing for the scholars and intelligent men of the age to judge between Mr. Fanning and myself touching the fairness of my proposition in regard to the work of the Spirit. Will all examine the proposition I submitted in place of his evasive one?

"Next I will consider the proposition on the subject of

"REMISSION OF SINS.

"Dr. Ford's affirmative reads:

"'That the justification of a sinner before God is conditioned upon a cordial faith in Christ only.'

"As stated by J. R. Graves, it reads:

"'That the Scriptures teach that it is the duty of the unbaptized to pray for pardon, mercy and salvation.'

"Mr. Fall's proposition on the subject of remission reads:

"'That the Scriptures teach that the pardon of past sins, in the case of a penitent believer, is conditioned upon baptism, as administered by the authority of the Lord Jesus Christ.'

"The proposition affirmed by Mr. Ford, or yourself, will be satisfactory to me; and the one stated by Mr. Fall, as containing the teaching of the disciples, I do not desire to change."

REMARKS No. 3.—Mr. Fanning comes nearer accepting the issues in regard to the remission of sins than upon any of the subjects proposed.

I will affirm:

That the justification of a sinner before God is conditioned upon a cordial faith in Christ only.

Let Mr. Fanning say in so many words that he will deny, and this issue is made up.

I understand Mr. Fanning to express his willingness to affirm,

"That the Scriptures teach that the pardon of past sins, in the case of a penitent believer, is conditioned upon baptism, as administered by the authority of the Lord Jesus Christ."

I unhesitatingly declare that I will deny that the Scriptures do so teach.

"THE CHURCH.

"In regard to the church, the following from your pen is quite satisfactory:

"'That the churches organized by Christ and the apostles were Baptist churches.'

"Upon my acceptance of this proposition in THE BAPTIST, of February 26, you said:

"'There will, then, be a discussion, for I hold myself bound to discuss this, if no other proposition is agreed upon.'"

REMARKS No. 4.—I understand that Mr. F. agrees to deny that the churches planted by Christ and his apostles were Baptist churches. I have pledged myself to affirm they were, if no other proposition is accepted by Mr. F.

"On this subject Mr. Fall submitted the following:

"'The Scriptures teach that the bodies known as Christian congregations, are congregations of Jesus Christ.'

"This proposition I consider quite sufficient. We hold that when penitent believers submit to Christ in baptism, it is their privilege to assemble together to keep the ordinances of the Lord, and that these assemblies are churches of the Lord Jesus Christ. This you deny, and the issue is as plain as it can be made between us."

REMARKS No. 5.—I do not, as I have declared from the beginning, accept this proposition. I cannot deny that Christian congregations are congregations of Jesus Christ. I am not a candidate for the lunatic asylum, nor can I suffer myself to be imposed upon and palpably stultified before the world.

"But you desire me to contend that the churches we call Christian *originated* with Alexander Campbell. No intelligent man has ever advocated such an absurdity. A. Campbell wrote many essays, as you ought to know, upon 'the ancient order of things,' in which he maintained that we have no right to form sects, parties or denominations, but the Scriptures require us to return to the churches planted by the apostles as models of purity. It is simply ridiculous for you to insinuate that this is not the true position of the disciples regarding the church of God. We have never failed to contend that it was planted at Jerusalem on the day of Pentecost, and has stood as a living monumental witness for the truth to this day.

"Still, if you desire it, what you most bitterly denounce as *Campbellism*, and say had its origin in the hills of Virginia since the opening of the present century, I will maintain is the Christianity of the New Testament. I do not see what more you could ask."

REMARKS No. 6.—I cannot be persuaded or driven from the true issues. Mr. Fanning may deceive the ignorant and credulous touching the history of Campbellism, but he will find it another thing to face history.

I will affirm:

1. That Mr. Campbell and his coadjutors did originate distinct religious societies, or "congregations." And that
2. Congregations known as Disciples, or Reformers, are purely human societies, unbaptized, and without authority to baptize upon Mr. A. Campbell's own published principles.

Will Mr. Fanning deny? If he is willing to meet this issue let him accept my first proposition found among the six I proposed for him to affirm, as he intimates a willingness to do in the last clause.

"On the subject of inviting to the Lord's Supper, permit me to assure you, in the very kindest terms, that you lack information. I would give it as my judgment that you never heard Jacob Creath, or any other well-informed disciple, 'invite' the denominations to the Lord's Supper. I never heard it, and I would not fellowship a man who did so. You may have heard of Jacob Creath, or other well-informed brethren, exhorting all Christians to examine themselves and inasmuch as some under the name Chris... may have embraced ... Baptist church."

REMARKS No. 7.—Si... questions my veracity, I ... additional affirmative, vi...

That the representati... proclaimers of the Cu... have advocated and pra... munion with other den...

Mr. Fanning will say ... this in public debate.

"With reference to a p... subject of *apostasy*, pe... that the one submitted ... 'That the Scriptures te... ple of Christ may apost... quite sufficient. We m... Christ to designate a ... Christ, a pardoned and ... by apostate we underst... abandoned Christ, and ... ered over to Satan.

"If you want strong... willing to affirm that

"A Christian may re... and be lost or go to hell...

"Still, I am of the opi... not much of importance... questions, and I would... that we confine ourselv...

"*The work of the Spi*...
"*The remission of si*...
"*The church.*

"Respectfully,

REMARKS No. 8.—I ... Fanning's taste, put t... apostasy in his own l... upon him to affirm it, v...

"The Scriptures teac... is in Christ, a pardoned ... may renounce his Savio... to hell."

Mr. Fanning will affi... This is agreed upon wi... troversy.

I now present the tw... I proposed to Mr. F., a... I understand agreed u...

To Talbot Fanning, P... College, Tennessee—

Will you affirm:

1. That all the ch... apostatized from "the ... ered to the saints" an... gospel when Mr. A. C... coadjutors commenced ... of the principles of the ... tion, as it was then ca...

Will you affirm:

2. That the organi... originated were true ch... and constitute to-day ... church," or "The King... ible?"

Will you affirm:

3. That the bapt... churches are unscript...

Will you affirm:

4. That the pardon o... of a penitent believer i... immersion, administere... of Jesus Christ?

Accepted.

Will you affirm:

5. That the Scriptu... man who is in Chris... saved man, may renou... be lost or go to hell?

Accepted.

Will you affirm:

6. That in conversio... as in sanctification, the ... ploys the words of the ...

I will affirm:

1. That the church... Christ and his apostl... churches.

Accepted.

I will affirm:

2. That "Campbellis... term to denote that sy... originated by Mr. A. C... coadjutors, and that "... the appropriate name ... people who embrace th...

I will affirm:

3. That the Scriptur... the duty of the unbap... pardon, mercy and sa...

I will affirm:

4. That Repentance ... gospel order of these ...

I will affirm:

5. That the persona... eration of the Holy S... to the regeneration or ... sinner.

Accepted.

I will affirm:

6. That the Script... immersion of a belie... legally qualified adm... name of the Trinity, ... a Christian church, ... pointed prerequisites ... per.

Respectfully sa...

To which I now add...

I will affirm:

7. That the represe... proclaimers of the C... have advocated and ... munion with other ...

I will affirm:

8. That Mr. Camp... tors did originate ... religious societies ... churches.

Accepted.

Now, Mr. F. may ... readers of the *Gosp*... propositions—but ... trust, take specia... Campbellite neigh... reply.

Mr. F. may take ... this. But when he ... accept or deny the...

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to examine themselves and so partake; and inasmuch as some include Baptists under the name Christian, the exhortation may have embraced members of the Catholic church."

REMARKS No. 7.—Since Mr. Fanning questions my veracity, I will support an additional affirmative, viz.:

That the representstive teachers and proclaimers of the Current Reformation have advocated and practiced open communion with other denominations.

Mr. Fanning will say if he will deny this in public debate.

"With reference to a proposition on the subject of *apostasy*, permit me to say that the one submitted by P. S. Fall: 'That the Scriptures teach that a disciple of Christ may apostatize,' I consider quite sufficient. We mean by disciple of Christ to designate a man who is in Christ, a pardoned and saved man; and by apostate we understand one who has abandoned Christ, and has been delivered over to Satan.

"If you want stronger language, I am willing to affirm that

"A Christian may renounce his Savior, and be lost or go to hell.

"Still, I am of the opinion that there is not much of importance contained in such questions, and I would therefore prefer that we confine ourselves to:

"*The work of the Spirit,*
"*The remission of sins, and*
"*The church.*

"Respectfully, T. FANNING."

REMARKS No. 8.—I will, to suit Mr. Fanning's taste, put the proposition on apostasy in his own language, and call upon him to affirm it, viz.:

"The Scriptures teach that a man who is in Christ, a pardoned and saved man, may renounce his Savior and be lost or go to hell."

Mr. Fanning will affirm. I will deny. This is agreed upon without farther controversy.

I now present the twelve propositions I proposed to Mr. F., and will mark those I understand agreed upon by him:

To Talbot Fanning, President Franklin College, Tennessee—DEAR SIR:

Will you affirm:

1. That all the churches of Christ had apostatized from "the *faith* once delivered to the saints" and the *order* of the gospel when Mr. A. Campbell and his coadjutors commenced the proclamation of the principles of the Current Reformation, as it was then called? *I will deny.*

Will you affirm:

2. That the organizations which they originated were true churches of Christ, and constitute to-day "The Christian church," or "The Kingdom of Christ visible?" *I will deny.*

Will you affirm:

3. That the baptisms of Baptist churches are unscriptural and null? *I will deny.*

Will you affirm:

4. That the pardon of sin in the case of a penitent believer is conditioned upon immersion, administered by the authority of Jesus Christ? *I will deny.*

Accepted.

Will you affirm:

5. That the Scriptures teach that a man who is in Christ, a pardoned and saved man, may renounce his Savior and be lost or go to hell? *I will deny.*

Accepted.

Will you affirm:

6. That in conversion to Christ, as well as in sanctification, the Holy Spirit employs the words of the apostles only? *I will deny.*

I will affirm:

1. That the churches organized by Christ and his apostles were Baptist churches. *Will you deny?*

Accepted.

I will affirm:

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. *Will you deny.*

I will affirm:

3. That the Scriptures teach that it is the duty of the unbaptized to pray for pardon, mercy and salvation. *Will you deny?*

I will affirm:

4. That Repentance and Faith is the gospel order of these requirements. *Will you deny?*

I will affirm:

5. That the personal presence and operation of the Holy Spirit are necessary to the regeneration or new birth of the sinner. *Will you deny?*

Accepted.

I will affirm:

6. That the Scriptures teach that the immersion of a believer in water, by a locally qualified administrator, in the name of the Trinity, and membership in a Christian church, are the divinely appointed prerequisites to the Lord's Supper. *Will you deny?*

Respectfully submitted,
J. R. GRAVES.

To which I now add as above indicated:

I will affirm:

7. That the representative teachers and proclaimers of the Current Reformation have advocated and practiced open communion with other denominations. *Will you deny?*

I will affirm:

8. That Mr. Campbell and his coadjutors did originate and organize distinct religious societies which they called churches. *Will you deny?*

Accepted.

Now, Mr. F. may be unwilling for the readers of the *Gospel Advocate* to see my propositions—but my subscribers will, I trust, take special pains to get their Campbellite neighbors to read this, my reply.

Mr. F. may take months to reply to this, but when he does, let him frankly accept or deny these propositions.

J. R. GRAVES.

THE BAPTISTS OF LOUISIANA.

What They Have, and What They Need.

BY P. COURTNAY, M. D., LL.

I now proceed more directly with the inquiry indicated in my caption, and remark,

First, *That they have a large and inviting domestic field of labor.*

Louisana has, it is fair to estimate, over a million of inhabitants. The population, as estimated by the census of 1860, was 819,870. Making a reasonable deduction for the losses by the casualties of the war, and other causes, and then adding the increase by births, emigration, etc., and we repeat that it is fair to estimate the present population at over a million. This population, religiously speaking, is composed of as heterogeneous a mass as perhaps were ever embraced in the same area. We have the infidel of the worst stripe, the Catholic, the Jew, the rationalist, the fanatic, the pagan, and I donbt not, the Mohammedan. Interspersed among this corrupt mass we have some Christians. The city of New Orleans, and I may add, most of the parishes south of Red river, are under the iron heel of Catholicism. In the Northern parishes the Protestant sects predominate. All over the State there is an alarming disregard to the vital truths of Christianity.

In addition to the opening afforded by the white population, the newly emancipated blacks form an important element, destined to exert no little mfinence in the future moral status of the State. These have mostly been congregated on large plantations, the owners in many instances living in distant States, and the managers of the farms but illy qualified in some cases, and generally indisposed to take steps for their religious culture or enlightenment. The result is that their freedom has found them in a moral and religious condition not at all friendly to their evangelization.

Now, with these facts before us, it is obvious that we have hers a domestic field of labor, large and mviting. "The harvest truly is great."

I have not space to enlarge on this subject, but would earnestly entreat every Baptist in the State to contemplate the field, and we shall be better prepared to examine our resources for its cultivation.

Will Bro. Graves attend our (La.) Convention? I find there is no little anxiety on the subject, and I do hope he will give a favorable response. Let brethren make arrangements to carry him from Monroe to Minden and back again. I feel sure he will come. F. C.

[Nothing but sickness of self or family will prevent us visiting the Lomsiana Convention, provided we can be assured of a conveyance from Monroe and back again. Bro. Teasdale will also come with us, and one of us will preach at Vicksburg and Monroe, going and returning. Will not all the ministers and as many of the brethren as possible meet us at Minden, and let it be the largest meeting ever held in the State? Let us meet to consult the best way to combine our efforts to possess the West for Jesus. —ED.]

BIBLE REVISION.

No. 2.

W. E. PAXTON, LA.

Soon after the adjournment of the anniversary of the American Bible Union held in New York Oct. 3 and 4, 1860, our national troubles began in earnest, and culminated in the civil war that ensued. Dr. Crawford, President of the Bible Revision Association, issued a circular, followed by others, to the friends of revision in the South, urging and advising them not to send another dollar, either directly or indirectly, to the Union, because this would be to transfer to the North funds that would soon be needed in the defense of Southern liberties. The result was, of course, disastrous to the Association, which was broken up, and the work of aiding in the Revision ceased on the part of the South; for we were all wholly engrossed in the fearful struggle that ensued.

Since the war I am not aware of any effort to revive the Association, or to set at work any agency to secure a revision of the English version of the Bible. But on the contrary many of those who once favored the cause have bitterly assailed the version of the Bible Union.

Now that the smoke of battle has cleared away, and the bad feelings engendered by the civil war have had time to cool, the Union has made overtures to the South to resume her former place and co-operate in the work of revision as conducted by that Society. With this end in view the Bible Union at its last anniversary determined to establish a Southern Secretaryship, and W. P. Yeaman, D.D., of St. Louis, was appointed Secretary for the South; at the same time it was also resolved to hold a Bible Union meeting at Louisville during the anniversaries of the General Association of Kentucky and the Southern Baptist Convention. The result of that meeting, if held, as not known at the present writing.

The matter is thus practically brought before us for action. Shall we accept the proffered olive branch and resume the position from which we voluntarily retired? Can we without the gravest and most substantial reasons reject the fraternal co-operation of those with whom we onee acted "harmoniously in the great work of giving the pure Word of God to the world?" Have those grave errors of translation and inaccuracies of diction which once marred the face of our English version all passed away in the fiery ordeal through which we have come? Is the sin of obscuring God's Word less now than before the war? If not, are we not now under as strong obligations to give the pure Word of God to the people as then? Our scholars demonstrated too clearly the necessity for revision, and riveted too firmly in the minds of Southern Baptists the conviction of duty in this respect for us now to be content with doing nothing. We must either go forward or retrace our steps and confess that in all those years of labor we were mistaken, and our energies misdirected. But who among us is willing to abate one word of the utterances of the past on this subject? We must then avail ourselves of existing agencies to attain this end, or else create new agencies. Our consciences demand this, and the world expects it at our hands.

LOUISIANA ITEMS.

The Louisiana Baptist Convention will meet with the church at Minden, thirty miles east of Shreveport, on Friday before the first Sabbath in July. An unusually large attendance is expected. Minden is situated—but of course every body knows where Minden is.

Elder G. W. Hartsfield is the beloved pastor of the Mansfield Baptist church. He is one of the most zealous and efficient pastors in the State.

The Homer church is without a pastor. An active man, who could contrive to support himself and build up, in a few years might find a wide field of usefulness. Homer is the parish site of Claiborne, and numbers about sixteen or eighteen hundred inhabitants.

One of the oldest pastoral relations in the State is that of Dr. Courtney at Mt. Lebanon, who has sustained that connection with the Rehoboth church since 1852. He has been a man of all work. While supporting his family mainly by the practice of medicine, he was an active member of the Board of Trustees of Mt. Lebanon University, member of the Executive Board of the Convention, for many years principal editor of the *Louisiana Baptist*, High Priest of the Royal Arch Chapter, besides sundry *et cetera*, and what is a little remarkable did well in all his positions. W. E. P.

TO MISSISSIPPI BAPTISTS.

BRO. GRAVES:—As I must attend the Virginia anniversaries, which occur next week, I regret that I shall be unable to attend the approaching meeting of the Mississippi Baptist State Convention. I have never been absent from the meetings of the Convention dnring the whole of my twelve years' residence in the State. Of course I feel myself thoroughly identified with all the denominational interests in the State; and I long for the greater prosperity of our cause in that noble State, and the more perfect development of the ample resources of our people. The pecuniary ability of the people generally, the Baptists among the rest, has been vastly diminished by the late terrible war; but there is still a vast amount of undeveloped wealth in the hands of Baptists in Mississippi. If a fair inventory could be taken, the aggregate of wealth in the possession of our brethren in Mississippi would astonish everybody. I have no doubt but that there is vastly more wealth in the possession of Mississippi Baptists to-day than there is in the possession of the Baptists of Massachnsetts. The disparity between our contributions for benevolent objects and theirs must, therefore, be accounted for in some other way than in their superiority in pecuniary ability. I do not believe in much of the slang and abuse that is often so lavishly heaped upon our Southern Baptists—such as, that they are niggardly, or miserly, in their disposition. I have had a good opportunity of knowing that such is not the case generally. Of course, as there are exceptions to all general rules, so there are exceptions, perhaps numerous exceptions, to this remark. But if our brotherhood universally were as well instructed as to the just claims of the various benevolent objects as the Baptists of Massachnsetts are, and if these matters were as systematically and as repeatedly brought to their notice, I believe in my heart that the contributions of Mississippi Baptists would exceed those of our brethren in Massachnsetts. If this be so, then a very important question arises here, viz.: who is to blame for the existing state of things among us? I am no croaker, and have spent too much of my life in the onerous duties of the pastorate to cherish any unkindly feeling toward my brethren in the ministry, or to allow myself to indulge in any undue censures upon their course; but may I not respectfully and affectionately inquire of our ministering brethren in the State of my adoption and love, have we done our *whole* duty in this regard? Have we, in the pulpit and out of it, taught our people that they are not their own, but are bought with a *price*—and O, what a price—the precious blood of Jesus, and that therefore they should glorify God in their bodies and spirits, which are his?—that their *property*, as well as their time, talents and influence, belongs to God? and that as stewards they will be held to a strict account for the manner in which they use this manifest source of power? Have we fully informed ourselves, as watchmen on the walls of Zion, as to the exact condition of things in relation to the mighty conflict which is being waged between the powers of light and darkness? Have we kept ourselves fully posted as to the existing wants of the spiritual army, and of its progress and triumphs under all its disadvantages? Do we, in our ministerial intercourse with our people, talk about these matters, rather than about cotton and corn and money? Do we encourage them to take our religious papers? Do we interest ourselves especially to see that the *Home and Foreign Journal* is carried into every family of our churches? Do we tell all our people what a vast amount of interesting and valuable information they will gain in this organ of our Boards, and all for 50 cents a year for single subscribers, and much less for good-sized clubs? Is THE BAPTIST found in every household? Is the *Kind Words the Child's Delight* universally circulated among children? Dear brethren in the ministry of Mississippi, have we done all our duty in these respects? May we not, with more attention to these things, contribute much more largely to the efficiency of our numerous membership throughout the State? It is a sad and grievous mistake to suppose that ministers diminish their influence with their people by talking to them on the subject of Christian beneficence. The happiness and spiritual growth of our people would be greatly advanced if a habit of systematic and liberal contributions would be formed among them all. May the good Lord give us more of his own spirit—"who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich."

THOS. C. TEASDALE.

SHALL WE HAVE A MISSISSIPPI EDITOR FOR THE BAPTIST?

BRO. GRAVES:—As a Mississippi Baptist I shall be glad for you to give us a Mississippi department in your paper. I think that we have good writers in all parts of the State that will write and fill up that department as well, or better than to have a Mississippi editor, unless he was located at Memphis, and could devote his time to that department. An editor living at any other point cannot perform the duties as well as one living at Memphis. Persons do not and will not write readily and send their communications to any other place than to your office. When I go to Memphis I do not like to go by Grand Junction or Corinth when there is a direct road to Memphis, and so it is with your Mississippi correspondents, they do not like to send their communications otherwise than directly to THE BAPTIST. If we have a Mississippi editor he must be paid by some one; if paid by THE BAPTIST, it diminishes his ability to improve the paper; if left to be paid by the Convention and its friends, he must work cheap, for the Convention has no funds for that purpose. In addition to this, the editor of THE BAPTIST is as fully able to edit that department as any other of his paper, and I have full confidence that he can do it more acceptably to Mississippi Baptists than any we may appoint. I therefore hope that he will open his columns to Mississippi writers, and from their communications and other sources select and fill up the Mississippi department. If it is not well filled the paper suffers as well as the cause, and let the editor who will be the sufferer take the responsibility. Let us try to extend the circulation of the paper, so as to enable the editor to employ such assistance as he may need to make the paper all that he desires it to be, and to relieve him from some of his exhausting labors. *He*, as well as his readers, suffers if the paper is not ably edited. This system will call out our best writers for its columns, and diffuse more general information of the condition and resources of the denomination in the State.

JAMES G. HALL.

TO THE LOUISIANA CONVENTION.—Bro. J. J. Nash—we shall go to Minden by way of Monroe. Who will carry us from Monroe to Minden is the question.

Thanks to Bro. J. B. Northrup, of Pikeville, Tenn., for the Minutes of Hiwassee, Union and Cumberland Associations. Who will send us the still lacking ones? Let us have the statistics of Tennessee complete one year. It never has been done since Tennessee was a State.

Items.

Rev. Mr. Grover, a minister of the Southern Methodist church for some forty years, was received for baptism at Bethel church, Heard county, Ga., (Rev. J. H Hall pastor,) Saturday, February 12th.

Old Daniel Baker was fond of saying, "Do good on a large scale, do good on a small scale, do good on any scale, only do good."

Circulate tracts. Five million pages are now being printed by the Southwestern Publishing House. Join the Tract Society.

MENNONITES COMING TO TENNESSEE.—The enforcement of a recent law in Prussia, rendering military duty compulsory upon all citizens, has decided the Mennonites to leave, in a body, that country. Their number in 1859 was estimated at 18,000. The valley of the Viatula, redeemed from overflow by the industry of this people, is now "the garden spot of Prussia." Their leaders are in correspondence with reference to the purchase of a large tract of land in Tennessee, which, doubtless, they will soon make to blossom like the rose.

We are only called upon to live by the moment. Christ does not bid us bear the burdens of to-morrow, or next week, or next year. Every day we are to come to him in simple obedience and faith, asking help to keep us, and aid us through that day's work; and to-morrow, and to-morrow, and to-morrow, through years of long to morrows, it will be but the same thing to do, leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust, that can thus confidingly say, "This hour is mine, with its present duty; the next is God's, and when it comes Christ's presence will come with it." This is the rest of faith, whose heavenly calmness no storms disquiet.

ANOTHER SECT.—The *Baptist Record* mentions an association, recently formed in Raleigh county, composed of five churches, three ordained and one licensed preacher, and two hundred and sixty-eight members, calling itself "The Free Salvation Baptist Association." It says: "The religious platform of this new sect differs from any other known to me being a compound of Dunkerism, Methodism, Baptistism,—holding to feet-washing as a church ordinance, shouting and open communion, and also believer's baptism. The name adopted—Free Salvation—seems to have a double meaning, viz.: that salvation is free to all, and the preacher bestows his labor without compensation. Much is said against paying preachers, hirelings, etc. When the preacher wants a horse to ride, or clothes to wear, he draws upon his members and friends for his supply, but succeeds in satisfying them that this is not paying the preacher."

LUTHER'S TWO MIRACLES.—On the 5th of August, 1530, an awful crisis for the Reformation, when the firmest seemed to swerve and the boldest to tremble, Luther wrote thus to Chancellor Bruch: "I have recently witnessed two miracles. This is the first: As I was at my window I saw the stars and the sky, and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall.

"And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall on us, but saluted us rapidly and fled away."

These miracles, as Luther called them, filled him with unconquerable trust and joy in God. Well they might. So may they us. We see them wrought before us every night and every day.

DISCOVERY OF THE ORIGINAL DOCUMENTS FOR THE BOOKS OF GENESIS.—"This is startling news," says Mr. Chas. Welford (in his last letter from London to the *Book-Buyer* of this city,) in giving an account of the remarkable announcement just made by Sir Henry Rawlinson before the Asiatic Society. It is not merely that this eminent Oriental scholar claims to have discovered the original records from which the Book of Genesis was composed, but he illustrates his position by details of the most striking kind. He himself said:

The progress now reached in the collection and arrangement of the Nineveh inscribed fragments made it beyond a doubt that they would be able to derive the whole of the history given in the Book of Genesis, from the time of Abraham, from the original documents; and it was not too much to expect that almost the same facts and descriptions would be found in the Bible. He hoped very soon to have ready a paper on the Garden of Eden (Paradise), in which he would show that was the natural name of Babylon. The river bore the same name, and the Babylonian documents gave an exact geographical account of the Garden of Eden. The flood and the Tower of Bable would be found to be most amply illustrated in Babylonian documents.—*Ex.*

Catholic Items.

THE SPIRIT AND MORALITY OF ROMANISM.—Rev. T. R. Keatinge, D. D., a convert from Romanism, formerly a member of the Order of Jesuits, in a lecture in Brooklyn, gave an account of the internal management of the affairs of the Romish church, and the spirit which pervades its members. Avarice, he stated, was the ruling passion of its ministers, from the sovereign Pontiff to the humblest friar. Indulgences and remission of sins were made articles of traffic and sold to the bigbest bidder, and the church fell back on infallibility as the only way to silence those who resisted such unholy innovations on their faith.

ROMAN CATHOLICS THREATENED.—Dr. Bellows, a distinguished Unitarian preacher of New York, said, on a late occasion: "We warn our Roman Catholic fellow citizens of what is in store for them, if they continue to press their claim to break up our national system of public schools. They will sooner or later bring on a civil war, in which they and their churches will be swept as by a whirlwind from the land." The New York *Observer*, in an account of a meeting at the Cooper Institute, which protested against the appropriation of money by the Legislature for the support of Catholic schools and urged the repeal of the section authorizing such appropriations, says: "The American people are ready to suffer anything rather than submit to the despotic rule of Romish priests, acting through corrupt politicians."

PREMIUM LIST.

Twenty-Five Thousand Dollars Offered.

We are willing to give away this spring twenty-five thousand dollars' worth of the most valuable premiums ever offered for new subscribers, and we offer these to Baptists in all the States of this Union:

1000 Englishman's Greek Concordance, $4 00 each $4,000

1000 Life and Epistles of Paul, $4 00 each 4,000

1000 Smith's Bible Dictionary, $2 50 each 2,500

1000 Copies of THE BAPTIST, One year 3,000

Any one obtaining five new subscribers shall be entitled to either one of the above books, or THE BAPTIST free for one year.

1000 Southern Farmers, $2 00 each $2,000

1000 Seclusavals, $1 50 each (fine copy) 1,500

1000 Wall's Manual of Agriculture, $1 50 each (fine copy) 1,500

Any one obtaining three subscribers shall receive either one of the above three.

8500 Southern Psalmists, $1 00 each $3,500

To any one obtaining one new subscriber this month. This is most popular Hymn Book in the South.

Here are twenty five thousand dollars worth of very *valuable* premiums, which we will pledge ourself promptly to give away this spring, sending on receipt of clubs. Will not each Baptist who sees this do something for the paper, for pure love, if not for a premium?

The Englishman's Greek Concordance has come, and we have sent out to all parties entitled to them who have instructed us *how* and *where* to send.

PREMIUMS.

GREEK CONCORDANCES SENT.

R. M. Thresher, Rockport, Ark.
W. T. Halloway, Searcy, Ark.
J. B. Searcy, Bradley, Ark.
Elder J. P. Thompson, Lodi, Miss.
J. T. Moore, Codaretta, Miss.
J. G. Doyle, Trenton, Tenn.
R. S. Massey, Kentucky.

PREMIUM BOOKS.

To be sent so soon as new order received from publishers:

J. K. Murphy, Ark., Life and Epistles of Paul.
G. W. Hartsfield, Louisiana, Life and Epistles of Paul.
Elder F. L. Seward, Miss., Life and Epistles of Paul.
D. Perkins, Missouri, Bible Dictionary.

Here are fifty five dollars' worth of valuable premiums in this one list, in payment for two hundred and seventy-five new subscribers. We trust by our return from the Convention we shall be in receipt of a new invoice of Smith's Bible Dictionary and Life and Epistles of Paul. We pronounce the above three works the three most valnable, at their price, known to us, outside the Bible. The two last are by Pedobaptist scholars, and have some Pedobaptist teaching, but they furnish abundant authority to overthrow infant baptism and sprinkling. Now, we are ready to give away one thousand more of each of these three books for new subscribers. Will not every minister and member go to work and raise a club of five?

SPECIAL ADVERTISEMENTS.

DOLBEAR'S COMMERCIAL COLLEGE.—230 Main Street. Classes day and evening. New pupils can begin any day. Ladies' class morning and evening. 11i20 1yr20

ALASKA.—Where on this globe can we go beyond the omnipresent Yankee? Landing at Sitka, we walked but a short distance into the town when we reached the northern depot of Dr. Ayer's medicines in full display among the huts, shanties and courts of these boreal tribes. There the familiar, homelike names of his Cherry Pectoral, Pills, etc., salute us from the exterior and interior of a store which shows more business than its neighbors, and proves that these simple but sure remedies are even more necessary to savage life than to ourselves where they visit every fireside.—*Cor. Alexandria Journal.*

THE SULTRY SEASON.—The summer months are here, and as usual bring a long train of diseases—many dangerous and fatal. It is the season when nature can do little in recuperating our exhausted strength, and when we are required to fortify our physique against the dangers arising from the universal prevalency of sickness. The only true safeguard is that pure and reliable tonic and invigorator, MISHLER'S HERB BITTERS, which is indorsed and recommended by the medical faculty and unnumbered thousands of persons in every city, town and village in the country, who have tested its remedial virtues, and by its aid preserved or recovered their health. It will purify the blood and secretions; cure every form of indigestion, and afford immediate relief in cases of dysentery, cholic, cholera, cholera morbus, and kindred diseases. Provide yourself now against a time of need. Delays are often dangerous. Price $1 per bottle. Sold by all druggists. june.

THE LIVING MACHINE.—Injure the main spring of a watch and every portion of the works becomes disordered. The human stomach is to the human system what that elastic piece of metal is to a chronometer. It influences the action of the other organs, and controls to a certain extent, the whole living machine. The comparison may be carried further; for as the weakness or other imperfections of the main spring is indicated on the face of the timepiece, so also is the weakness or other disorder of the stomach betrayed by the face of the invalid. The complexion is sallow or faded, the eyes are deficient in lustre and intelligence, and there is a worn, anxious expression in the whole countenance which tell as plainly as written words could do, that the *great nourishing organ* whose office it is to minister to the wants of the body, and to sustain and renew all its parts, is not performing its duty. It requires renovating and regulating, and to accomplish this end Hostetter's Stomach Bitters may be truly said to be *the one thing needful*. The brazen main spring may be replaced by a new one, but the stomach can only be repaired and strengthened, and this is one of the objects of the famous vegetable restorative which for eighteen years has been waging a successful contest with dyspepsia in all climates. As a specific for indigestion it stands alone. When the resources of the pharmacopia have been exhausted, without, at best, doing more than mitigating the complaint, a course of this wholesome and palatable, yet powerful stomachic effects a perfect and permanent cure. In all cases of dyspepsia the liver is more or less disordered, and upon this important gland, as well as upon the stomach and bowels, the Bitters act with singular [illegible] regulating and reinvigorating [illegible] assimilation, which [illegible] bodily and mental health depend. june

Scientific.

THE UNITY OF ORIGIN OF THE HUMAN SPECIES.

Agassiz admits unity of the species, but holds that they sprung from eight different centers or points of origin. Against this position of Agassiz this lecture is directed.

1. The first argument against the position of Agassiz is that it is unphilosophical, inasmuch as it offends against the principle, universally admitted, that a more complicated cause should never be assigned for any effect than is absolutely necessary to account for it.

2. There is no need for taking such a position as that of Agassiz.

Physiological changes, which are admitted to be wrought by climate, etc., are very great. There are existing domestic animals which are farther removed philosophically from the wild animals, which are their ancestors, than any race of men are from any other. An example of this is seen in the domestic sheep. Wonderful divergence of form and peculiarity is seen in dogs, and horses, and pigeons. The ability which breeders have to produce changes in variety is wonderful in various classes of animals. Perhaps this is seen nowhere more remarkably than in the bee. Under certain circumstances an ordinary bee is developed into a queen bee in two or three days. Form, sex, size and instinct are changed by the simple change of circumstance.

3. A third argument is found in similarity of traditions, customs, etc. There are traditions of a universal deluge found in many nations of Europe, Asia and America.

Again, the methods of computing time among Chinese, Japanese, Mongols, and many other Asatic nations, is essentially the same as those in use among the early Mexicans. And these computations are so complex that the coincidences could not be mere matters of chance.

Flattening the head is a practice both in America and some parts of Asia. The Tartars must not touch fire with a knife. Sioux Indians have a superstition of the same kind. The Indian medicine men have their parallel in Hindustan. The methods of building and architecture are the very same as those seen in Babylon and many ancient cities. These coincidences are very numerous. What do they prove? Do they not prove that all men are of one stock?

4. Max Muller, in his "Chips from a German Work Shop," speaks of nursery and popular tales common to people in all parts of the world. The account he gives of these is very interesting, and seems to furnish an argument of some value for the unity of origin of the race.

5. The philological argument. Comparative philology is yet young. It is now admitted, however, that the more thoroughly languages are studied, and the more carefully they are traced back to roots and fountains, the nearer they come to unity. Much attention is being given to this branch of study of late, and with most gratifying results. It was originally thought that the Indians of America spoke no fewer than 2000 different and distinct languages. But later investigations declare that there are very striking similarities of form running through them all, and the evidence seems indisputable that they all arose from one source, and that Asiatic.

The theory now is that all language is a growth. The first words of a language are uninflected names of simple, natural objects. Conjugation, inflection, and syntactical arrangement creep in by degrees. As we approach the root-words of the languages of the world, we seem to be approaching unity. The three great classes of languages, in their order of development upward, are the Turanian, the Semitic and the Aryan or Indo-European. All the languages of the world are reduced to these three great families—this by the almost universal concession of the most eminent philologists of the world.

Now, can we find proofs of the common origin of these? Many philologists answer "yes." Bunsen holds to this firmly, and gives strong arguments to support his position. We cannot derive those languages one from the other; but there certainly are indications that they are streams from a common fountain. What is that fountain? That is the problem yet to be solved. Bunsen thinks that perhaps the Chinese is the wreck of the primitive language. Max Muller seems to be of the same opinion.

That philology points to one primitive language, and to some part of Asia as the home of it, seems to be supported by arguments incontrovertible, and by testimony the most overwhelming. Such names as Max Muller, Chevalier Bunsen, Cardinal Wiseman, Pritchard, Delitzch of Halle, Rœdiger, successor of Gesenius at Halle, and many others appear among the supporters of this view.

But Professor Agassiz objects to this philological argument, calling it valueless; for, he says in effect, we would not make a similarity in the notes of birds or the cries of animals an argument for a oneness of origin among such birds and animals. To this we reply, (1.) that Prof. Agassiz' judgment, while of more weight than, possibly, any other man's in matters which lie in the proper province of the naturalist, is, nevertheless of very slight value when we come into the province of the philologist. (2.) Ornithologists do take into account the notes and intonations of birds in determining their species. Why not the speech of men also? (3.) The language of men and the mere cries or intonations of animals do not stand on the same plane at all, for the animal never changes its cries or intonations, no matter what may be its surroundings, whereas man, going to another country, changes his language and speaks quite another. (4) The similarity claimed between the different languages of men is not a mere onomatopoetic similarity, but a similarity in abstract words, and arbitrary, something highly artificial grammatical forms, repeated again and again in so many languages that it is absolutely impossible that it can have been a matter of mere chance. As Schlegal says, "If mankind had had different origins, then the languages spoken by them must have been different, not only in all grammatical forms, but in their very roots and in all their words, monosyllabic and polysyllabic. But by a mathematical calculation there is not one chance in a million that the same combination of sounds would signify the same object." We must then regard the philological argument for the unity of origin of the race as valid and conclusive.—*Rev. E. Nesbit.*

The Home Circle.

CANDY FOR CHILDREN.

You know that the stomach of a child is very delicate, very sensitive—quite as much so as the eye; it will bear milk, and so will the eye; but if you add to milk pepper, the eye becomes red, and so does the stomach. Cold water is grateful to the eye, to relieve this inflammation, and there is the same demand for water to quench the inextinguishable flame. In such a stomach healthy digestion ceases; the appetite fails; the blood becomes poor and watery, and the tissues are all impoverished. It is not the sugar that does the harm, for pure sugar is healthy; it forms part of the milk of the infant, and enters largely into some of our best vegetables. It is the sugar mixed with various other articles, often poisonous, and the process of manufacture, that render candy so injurious.

You mean to do well by your child, but you are slowly and certainly effecting her ruin. At this critical period of her life, when, for proper development and growth, she needs a large supply of nourishing and easily digested food, you give her these detestable compounds of burnt sugar and poisons, which not only slowly poison her system, but, worst of all, deprive her of appetite and even of the power of digestion. If you persist in this course it is not difficult to predict the result; the chances that your child will reach womanhood will be diminished ten-fold; if she reach adult years, it will not prove adult life in her case, but rather a dwarfed and imbecile maturity. Her certain inheritance will be dyspepsia, a morbid appetite for crude and indigestible articles, and chronic and incurable diseases, which will render her irritable and peevish, and lead to premature old age and death in mid-life.—*Hearth and Home.*

GOD SEES US.

One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as if he had been under the tree with them.

So it is often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed. If man can penetrate with the searching eye which science constituted for his use, the wide realm of the material heavens, shall not he who sitteth upon their circuit be able to know all that transpires upon the earth, which he has made the resting place of his feet?

THE LAW OF PLEASING.

In the family, the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children, and your children are bound to please each other, and you are bound to please your servants, if you expect them to please you. Some men are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house, you would have thought that they were almost angels; but if you had seen them in the street, or in the store, or anywhere else outside of their house, you would have thought them almost demoniac.

But the opposite is apt to be the case. When we are among our neighbors, or strangers, we hold ourselves with self-respect, and endeavor to act with propriety; but when we get home we say to ourselves, "I have played a part long enough, and am now going to be natural." So we sit down, and are ugly, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the hardest things like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver and gold.

My friends, our kindness should begin at home. It should not stay there, but there it should begin and there it should be nourished. And nowhere else should you be so considerate of politeness as in your own house, when there is nobody there but your wife and children; for what has a man that is worth more to him than his wife and children?

I think that there are non-Christian families—families that do not profess to know the truth or to follow Christ—that might well be models or examples to us in single things.—*Ladies' Repository.*

EFFECTIVE CHRISTIANITY.

In regard to that Christianity which the world most requires to-day, Bishop Huntington very truly remarks:

"We want in you, Christianity that is Christian across counters, over dinner tables, behind the neighbor's back, as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slanderous, gluttonous, peevish, conceited, bigoted Christians.

"To make them effectual, our public religious measures, institutions, benevolent agencies, missions, need to be managed on a hightoned, scrupulous, unquestionable tone of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the church—justice and mercy—must be stretched out working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sins."

WHY SO MUCH POOR HEALTH?

When my neighbors are drooping and dying, and when I consider how many must fall before the saturated earth becomes dry again, I cannot help asking: "Is there nothing I can do to stay the tide of disease?" Look at the tablets in your cemeteries? How many young are there! Surely it was not always so. I can recollect when it was seldom that a *young* man or woman died. Why is it? There are great improvements for comfort and convenience. Fruits and articles conductive to health are abundant. Fashions, in the main, comfortable—except a tendency to give the *female* form a spider-like appearance—large heads (if it were possible to keep the head cool with so much superfluous bandage, perhaps the injury would be trifling) and small waists. Tell the young women how we dressed forty years ago—first to inspire all the air possible, then fasten the clothes; which were held up by shoulder straps instead of corsets, and she will reply: "They must have had horrid forms!" "But my dear, that is a matter of taste." Women were considered as beautiful then as now, and could rear a dozen children with as much ease as one is reared now, besides manufacturing all the woolen cloth worn by the family, and spin the linen thread with which to make it into garments. Why this change? Is food less nourishing? Has the air deteriorated? Is the sunlight less vivifying? or do we shut out its influence too much with shade trees, and blinds, and shutters, and paper curtains and muslin curtains, as though it were dangerous? Better have "faded carpets" than faded countenances—better have no carpets than no health.

"THY WILL BE DONE."—"I have been forced," said Fletcher, "by many disappointments, to look for comfort in nothing but in the comprehensive words, THY WILL BE DONE. A few more trials will convince you experimentally of the heavenly balm they contain to sweeten the pains and heal the wounds that crosses and afflictions may cause."

The experience of every Christian who has been afflicted has corresponded to that of Fletcher. To one who is mourning over the loss of his first-born how far from reaching the case are the topics of consolation often suggested by unskillful friends! All utterly fail till the mourner can say from the heart, "Thy will be done." Then they are not needed.

"The Baptist" Tract Society.

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

Our New Volunteers for Third Quarter.
(No Tracts sent without the money.)

LIFE DIRECTORS.

Milton Bacon, Okolona, Miss, paid	$10 00
W H McClelland, Gilmer, Texas, paid	10 00

LIFE MEMBERS.

D Haynes, Grayson county, Texas, paid	5 00
J R Burriss, Baldwyn, Miss, paid	5 00
J T Caine, Columbiana, Ala, paid	7 00
Elder Robt Livingston, Lathrop, Clinton Co, Mo, pd	5 00
J R Ford, Meadville, Miss, paid	5 00
N T Byars, Harrison Station, Miss, ($1 paid)	5 00
M C Rogers, Huntsville, Tex, paid	5 00
L P Murrell, Lake Station, Miss, paid	5 00
G W Kierce, Milton, Fla, paid	6 00

ANNUAL MEMBERS.

Mrs M A Bird, Hernando, Miss, paid	$1 00
Mrs S W Lamb, Monticello, Fla, paid	1 00
B P Paramore, Jonesboro, Ark (in 4 packages), paid	4 00
Eld J W Miller, LaCrosse, Ark, paid	1 00
M S Kennard, LaCrosse, Ark, paid	1 00
W S Goodman, Mt Vernon, Lawrence Co, mo, paid	1 00
J R Dunn, Woodville, Tenn, paid	1 00
Dr W L Slack, Pontotoc, Miss, paid	2 00
J L Henderson, Pontotoc, Miss, paid	1 00
Loyd Robinson, Cobden, Ill, paid	1 00
W H Carroll, Union Springs, Ala, paid	1 00
G W White, Hickory Grove, Crawford Co, Ga, paid	1 00
G Norsworthy, New Linden, Union Co, Ala paid	2 00
Nancy Ferrell, LaGrange, Ga, paid	1 00
T W Anderson, Clarksville, Tex, paid	1 00
P J Ecford (colored)	1 00
W H Lynch, Unionville, Ga, paid	1 00
Eld J T S Park, Greenville, Ala, paid	1 00
L R Duncan, Camden, Ark, paid	1 00
W S Chesnutt, Cantrell's X Roads, Tenn, paid	1 00
W M Davis, Blakely, Ga, paid	2 00
S P Leggett, Vienna, Jackson Parish, La, paid	1 00
Elder J J Jones, Vienna, Jackson Parish, La, paid	1 00
Elder Moses Green, Butlerville, Ark, paid	1 00
James Pendleton Green, paid	1 00
mrs M J Green, paid	1 00
J M Thomas, Iuka, Miss, paid	1 00
J F McLinden, Carthage, Texas, paid	1 00
J T Caine, Columbiana, Shelby county, Ala, paid	2 00
P R Kirven, Gay's Landing, Bigbee river, Ala, care of Malone & Foote, Mobile, Ala, paid	1 00
Richard Young, Terryville, Dewitt county, Tex, pd	1 00
D B O'Bannon, Sour Springs, Colwell co, Tex, pd	1 00
R D High, Collierville, Tenn, paid	1 00
Wm B Rennels, Marshall, Clark county, Ill, paid	3 00
G W Hill, Newbern, Tenn, paid	1 00
B Hardison, Clarksville, Texas, sent last July	1 00
W H Shankle, Kaufman, Texas, paid	1 25
J J Lackey, Chrystal Springs, Miss, paid	1 00
W Pierce, Chrystal Springs, Miss, paid	1 00
Elder J Dupre, Sparta, La., paid and lost	2 00
J A Harrell, Sparta, La, lost	2 00
Elder C B Young, Sardis, Miss, paid	1 00
P F Terrill, Shelbyville, Tenn, paid (we cannot send less than $1 worth to one name)	1 00
J A Ragan, Crockett's Bluff, Ark, paid	1 00
Mrs Cassa Shuler, Mt Pleasant, Texas, paid	1 00
S O Dyer, Alexandria, La, paid	1 40
Uriah H Parker, Bradley county, Ark, paid	1 00
Mrs C Moore, Eldorado, Ark, paid	2 00
J B Moody, Louisville, Ky, to be sent to Elder J M Thomas, mountain missionary, Iuka, Miss, pd	2 00
J B Moody, Louisville, Ky, (doctrinal tracts) not pd	2 00
J. W. Rhan, Charleston, Miss, paid	1 00
N T Byars, Harrison Station, Miss, M & T R R. paid	1 00
J T Moore, Cadaretta, Miss, paid	1 00
J E McIver, Brooklyn, Ala, paid	1 00
J P Collier, Brooklyn, Ala, paid	1 00
G W Saunders, Searcy, White county, Ark, paid	1 00
H Emerson, Perote, Ala, paid	1 00
C B Eagerton, Jeffry's Creek, Marion county, S C, pd	2 00
C J Thomas, Dallas, Dallas county, Texas, paid	1 00
Mrs Mary Johnson, Raleigh, Ill, paid	1 00
A O Askew, Long Town, Miss, paid	1 00
J T Dickson, Bloomfield, Iowa, paid and sent	1 00
Joel R Berry, Ripley, Miss, paid	1 00
Mrs Canfield, Friars' Point, Miss, paid	1 00
A friend in Mississippi paid	2 00
A D Ratcliff, Grand Lake, Ark, paid	1 00
H B Pender, Point Pleasant, Texas, paid	1 00
Elder W T Bennett, Humboldt, Tenn, paid	1 00
S Gardner, Liberty, Miss, paid	1 00
Wm Jenkins, Liberty, Miss, paid	1.00
F West, Americus, Ga, paid	1 00
A friend, for Elder B Harris Hockley Tex, paid	1 00
W C Cockroft, Conway, Leake county, Miss, paid	1 00
J M Scelt, Wilsonville, Ala, paid	1 00
D E Echols, Dry Grove, Miss, paid	50
Miss E A Simenton, Portersville, Tenn, paid	1 00
Geo W Bayless, DeWitt, Ark, paid	1 00
Joel Gibson, LaGrange, Ga, paid	2 00
H F Buchanan, Olive Branch, Miss, paid	1 00
H L Cardell, Pearce, Prairie county, Ark, paid	1 00
J Wood, Winchester, Tenn, paid	1 00
B S Hall, Spring Ridge, La, paid	1 50
S J Revill, Sopchoppy, Fla, paid	1 00
Eld G W Hall, Sopchoppy, Fla, paid	1 00
Mrs Mooney, Helena, Ark, paid	1 00
Mrs Fannie B Thomas, Whitlock, Va, paid	1 50
T McCollough, Erin, Miss, paid	1 00
Eld J M Russell, Gonzales, Texas, paid	1 00
Margaret Benson, Clarksville, Texas, paid	50
J M Seigler, Waldo, Fla, paid	1 00
Isaac A Blanton, Williston, S. C., paid	1 00
E D High, Collierville, Tenn, paid	1 00
Eld P T Henderson (for missionaries), paid	1 25
Eld J P Lee, Pickensville, Ala	1 00
J V Carlin, Ripley, Tenn	1 00
J H Gorrot, Pontotoc, Miss	1 50
Thos Howard, Livermore, Ky	1 00
A Ray, Jonesboro, Miss	1 00
B H Emmons, Perote, Bullock county, Ala	2 00
A H Borders, Clayton, Ala, paid	3 50
J S Mad, Princeton, Dallas county, Ark	1 00
W P Allison, Live Oak, Fla	50
O G Crenshaw, Athens, Ala	1 00

Tracts Not Sent for Second Quarter.

C H Mateon, Salem, Oregon, paid	10 00
Francis Jessop, Morganfield, Ky, paid	10 00
Elder Isaac N Cooper, Pleasanton, Tex	10 00
J V McCulloch, Hamburg, Ark, paid $1	5 00
Elder J B Canada, Macon, Tenn, paid	5 00
J B Barry, Eureka, Miss, paid	5 00
B Hardison, Clarksville, Texas, paid	4 25
Rev J H B Carden, Columbiana, Ala	5 00
T J Sparkman, Friars Point, Miss, paid	2 00
Eld G W Prime, Eldorado, Ark, paid sent & $5 extra	1 00
Wm H Smith, Hillsboro, Union co, Ark, paid	1 00
Mrs Martha Williams, Hillsboro, Union co Ark	1 00
Mrs M E Curetin, " " "	1 00
B Coleman, " " "	1 00
B B Saunders, " " "	1 00
Elias J Green, " "	1 00
J McBride, Valadesia, Ga, paid	1 00
Mrs E Blackman, Homer, Claiborne parish La, paid	1 00
Mrs K Johnson, " " " paid	1 00
Hollis Blackman, " " " paid	1 00
George Garrett, " " " paid	1 00
Mrs M H Mitchell, " " " paid	1 00
Mrs Lea Blackman " " " paid	1 00
James T Fortsor, " " " paid	1 00
Eld W C Moreland, Arizona, Claiborne par, La, pd	2 00
J H Williams, Lisbon, Claiborne parish, La, pd	1 00
Mrs B Wilkerson, Lisbon, " " paid	1 00
E W Nichols, Marietta, Ga	1 00
R E B Baylor, Independence, Tex	60
R N Crawford, Sanisbury, Tenn	1 00
H. D. Boyd, Troy, Pike co, Ala, paid	1 00
Eld J W Stein, Germantown, Tenn, paid	1 00
E H Hearn, Center, Tex, paid	1 00
T J Perry, Rome, Ga, paid	1 00
G Y Shoemaker, Mouiton, Ala	1 00
J Nichols, Columbia, Tenn, paid	1 00
W C Grace, Yorkville, Tenn, paid	1 00
J J Sledge, Oakland, Colorado county, Texas, paid	1 00
H C Carter, Marshall, Texas, paid	1 00
H B Wester, Paris (what State?)	1 00
Elder N A Bailey, Albany, Ga (special)	1 00
W W Evans, Union Springs, Ala, paid	1 00
J W Elvany, White Pond, S C	1 00
Elder J A Enoch, Austin, Texas paid	2 00
John Turner, Ash Grove, Mo, paid	1 00
Mrs E Gadding, Cherry Creek, Miss, paid	1 00
J J Lackey, Clinton, Miss, paid	1 00
J W Crowl, Morgantown, W Va, paid	1 00
Elder B Haywood, Columbia, Tenn, paid	1 00
Elder E Hanks, Columbia, Tenn, paid	1 00
E Lumpkin, Kingston, Ga, paid	1 00
W Gates, Eaton, Gibson county, Tenn, paid	1 00
Mrs J H Nelson, Greenville, Miss, paid	1 00
Mrs Fannie A Stocks, Greenville, Ga, paid	1 00
W T Smith, Wellsburg, Ark, paid	1 00
Mrs J E Chiles, Caneyville, Copiah county, Miss, pd	1 00
Mrs J H Anding, Caneyville, Copiah county, Miss, pd	1 00
S Adams, [illegible], Ohio, paid	1 00
J S Taylor, Chrystal Springs, Miss, paid	1 00
D W Whiteman, Vallejo, Solano county, Cal	1 00
E Dodson, Jackson, Tenn, paid	1 00
Miss J A Dunn, Hapewell, Calhoun county, Miss	1 00
Elder G W Barnes (precious name), Salada, Bell county, Texas, paid	1 00
Elder J Thomas, Iuka, Miss, paid	1 00
J W Morris, Iuka, Miss,	50
A non-professor, but friend, to be given to some missionary, paid	2 00
Wm F Carroll, Union Springs, Ala, paid	1 00
Judge J W Sattle, [illegible], Ala, paid	1 00
Mason Young, [illegible] county, Ark, paid	1 00
J B Lewis, Summit, Miss, paid	1 00
B S Turnipseed, Holmesville, Miss, paid	1 00
J E Bell, Fayette Court House, Ala	1 00
G R Murdock, Harrisburg, Poinsett Co, Ark, paid	1 00
D A Caldwell, Lick Creek, Hickman Co, Tenn, pd	1 00
G G Rucker, Round Mountain, Blanco Co, Texas	1 00
J M Russell, Rockford, Coosa county, Ala, paid	1 00
W Hartsfield, Thomaston, Ga, paid	1 00
W W Loyd, Greenville, Ala, paid	1 00
R D Casey, Big Pond, Marion county, Ark	1 00
M R Howell, Clopton, Ala, paid	1 00
Loyd Robinson, Cobden, Ill, paid	1 00
H J D Hendricks, New Prospect, Miss, paid	1 00
J F Moore, Taylor's Depot, Miss, paid	2 00
Rev W M Davis, Blakely, Ga, paid	2 00

Tracts Sent, but Subscriptions Due.

S H Shackleford, Tuscumbia, Ala	sent	10 00
B F Thomas, Forest City, Ark	sent	10 00
Eld S G Jenkins, Silver Run, Ala, p 50c	sent	10 00
A S Worrall, Lexington, Ky	sent	10 00
Eld S F Arnold, Camden, Tenn	sent	10 00
S C Hearn, Opelika, Ala	sent	10 00
W. C. Dyer, Kahsse, Ky	sent	10 00
W N Wallace, Murfreesboro, Tenn	sent	5 00
Lafayette Furgusen, Floyd Courthouse, Va	sent	5 00
J J McLenden, Andersonville, N C	sent	5 00
Mrs S L Arrington, Huguesville, Ga	sent	5 00
C P Malone, Teon's Station, Tenn	sent	5 00
T. L. Young, Caldwell's Store, Tex. pd $2	sent	5 00
Eld. J. W. York, P.O. Adamsville, Ex. O. Bethel Springs, M. & O. R R	sent	5 00
George W Hall, paid $2 50	sent	5 00
U A Ni[illegible]	sent	1 00
J B Edwards, Sweetwater, Tenn (lost)	sent	1 00
G N Askew, Blackville, S C	sent	1 00
J M Thompson, Vicksburg, Miss	sent	1 00
Elley James, Stockton, Cedar co, Mo	sent	2 00
Ella Avent, Middleburg, Tenn., (lost)	sent	1 00
E. W. Tickle, Manchester, Tenn., (her $1 lost, Sister Williams' to her)	sent	2 00

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The Proprietors of this new establishment hope to secure for it a fair reputation by sending out only

Good Thrifty Stock,

AT REASONABLE RATES,

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They offer for Fall of 1869 and Spring of 1870, as follows:

	Each	Per 100
10,000 Apple Trees, 5 to 7 feet	25c.	$20
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4,000 Standard Pear Trees, 2 years	60c.	$50
4,000 Dwarf Pear Trees, 2 years	50c.	$45
1,600 Cherry Trees on Mahalob	50c.	$40
1,600 Plum Trees, Plum stock	50c.	$40
1,000 Apricot Trees	50c.	$40

ALL OUR STOCK WARRANTED.

In addition to the above, they offer, at low rates, a fine stock of

GRAPE VINES, GOOSEBERRIES, CURRANTS, RASPBERRIES, SHRUBS, ORNAMENTAL TREES, CLIMBING PLANTS, ROSES, ETC., ETC.

Correspondence and orders solicited. Catalogues sent free on application. Address

KOEN & GILBERT,
308 Front St. Memphis, Tenn.
I. B. KOEN, J. M. GILBERT.
11-tf

THE PLANET DRILL.

For Garden Seed or Guano the Best.

The most simple, compact, largest, easiest regulated, [illegible] and lightest running, cheapest! No gearing, no [illegible] Sows always evenly, and in open sight all ordinary seeds; also, Salsify, Broom-corn, Osage Orange, [illegible] etc. Also, spreads Fertilizers in the row, [illegible] from winds. No. 1, 5 pounds seed, $12; No. 2, [illegible] seed, or 25 pounds. Guano, $20. Manufactured by S. L. ALLEN & CO., Forrest Building, Philadelphia, Pa.
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for the only Complete Unabridged People's Edition of

Dr. Wm. Smith's

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It contains over 1008 closely printed, double-column [illegible] with over two hundred [illegible] authentic maps. [illegible] results of the most recent [illegible] of over sixty of the most eminent [illegible] Clergymen of all denominations re[illegible] of the kind ever published, and one [illegible] to be in the hands of every Bible reader. [illegible] library in itself. The labor and learning [illegible] gathered into this one volume, to throw [illegible] light upon every page of the inspired word. [illegible] with unprecedented success. One [illegible] taken the first three days of his canvass; [illegible] days; another 212 in ten days; another [illegible] and 28 of our large Family Bibles in two [illegible] Send for circulars with terms, testimonials, and a full [illegible] of the work. Address, National Pub. Company, [illegible]
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SATISFACTION GUARANTEED.
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Most Liberal Policy Issued.

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Insures against Loss of Life Only.

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The Company is now prepared to issue policies in all the various forms of Life Insurance, and respectfully solicits public patronage. sep7 tf

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Foundery at West Troy, N. Y.
Established by Andrew Meneely in 1826.

Bells for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all the other founderies in the country combined. One hundred and fifty unsolicited commendatory letters received during the past year. Written warranty given with every bell. Mounted with Conical Rotary [illegible] (patented 1868 and 1869), the most recent and desirable bell fixture in use. An illustrated catalogue sent free upon application to

☞ Beware of attempts to deceive. Our Foundery is at West Troy, not Troy. — E. A. & G. R. MENEELY, West Troy, N. Y.
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A large assortment of Church, Academy, Fire Alarm, and other Bells, constantly on hand and made to order. Made of genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable ever used. Warranted Satisfactory.
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ESTABLISHED IN 1837.

Manufacturers of Superior Bells, at REDUCED PRICES, for Churches, Schools, Plantations, etc., of PURE BELL METAL, mounted with our PATENT ROTARY HANGINGS, and warranted equal in PURITY OF METAL, TONE, FINISH AND DURABILITY to any made in America. 258 Bells Sold in 1869. Illustrated Catalogue and Price List sent free. Address VANDUZEN & TIFT, 102 & 104 East Second St., Cincinnati, Ohio.
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MEDICAL.

Diseases of the Eye and Ear.

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

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

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

HAIR DRESSING,

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

Prepared by Dr. J. C. Ayer & Co.,
PRACTICAL AND ANALYTICAL CHEMISTS,
LOWELL, MASS.
PRICE $1.00.

Sold by all druggists and dealers in medicines everywhere. G. W. JONES, Memphis, wholesale agents. iii-15-iv-14

C. C. C.
CANCERS CAN BE CURED.

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

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

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

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

CHALLENGE TO ANY MEDICAL SCHOOL

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

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

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

There are cases which I except in the above challenge:
1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured but the consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the Cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to cure Cancers under ordinary circumstances, and malignant Sores and other diseases. Yet I have successfully treated patients from 70 to 80 years old.

The above is the proposition made to the medical schools of Tennessee and the South by my father, R. W. January, during the period of thirteen years; and so manifest was his success, that no school ever accepted it. I now renew the challenge.

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

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

I have removed to Trenton, Tenn., on the line of the Mobile and Ohio Railroad, and easy of access from all parts of the South and West. It is a pleasant town, very healthy, board cheap, and society good. My residence is one mile in the country, and office in town. Patients can be accommodated with board in private houses in the country or in town, as they may prefer. This arrangement is far preferable to a large infirmary crowded with those affected with a loathesome disease.

All ladies suffering from diseases peculiar to their sex, are invited to a free correspondence, for many might be taken in the incipiency of the disease and prevented becoming cancerous, or, if already so, the sooner they are treated the less time required to cure them.

For, while I entertain for all the other physicians the highest respect, I am confident from long observation that in my medicines are found the surest remedies for all chronic diseases of the Womb.

Charges will vary according to the character of the disease, but in all cases reasonable. Payments must be made when the patient is discharged. When no benefit is received, no pay will be demanded.

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

☞ I send no medicines out of my office, and shall I treat any cases in future except those who put themselves under my personal treatment, and consent to remain with me until pronounced cured or discharged by me.

For farther information, send for circular and testimonials. Address

J. O. JANUARY, M. D.,
TRENTON, TENN.
ap4

REFERENCES.

Dr. Boyd, M. D., McLemoresville, Tenn.
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Dr. Dillard, M. D. Chicago, Ill.
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GOOD NEWS TO THE AFFLICTED.

Dr. J. D. Stillman, No. 203 Main street, Memphis, Tenn., absolutely cures Drunkenness, Morphine Eating, Rheumatism, Leucorrhea, Debility, Blood and Nervous Disorders. He will send a trial treatment of each, by express, for Ten Dollars, guaranteeing entire satisfaction and relief, or money returned. The G. G. R., or his Condensed Hot Spring Water, at $8 per dozen.
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Medical Institute,
42 NORTH COURT STREET,
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The Largest and Oldest Institution
OF THE KIND
IN THE SOUTHWEST.
ESTABLISHED TEN YEARS.

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

RHEUMATISM AND NEURALGIA.

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

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

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

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

CATARRH

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

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

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

The most skillful physicians fail to cure it.

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

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

SCROFULA.

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

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

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

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

GENERATIVE AFFECTIONS.

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

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

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

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

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

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

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

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

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Dr. J. B. RUSSELL, Consulting Physician,
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Assisted by a full corps of eminent physicians. The usual courtesy extended to the regular profession.
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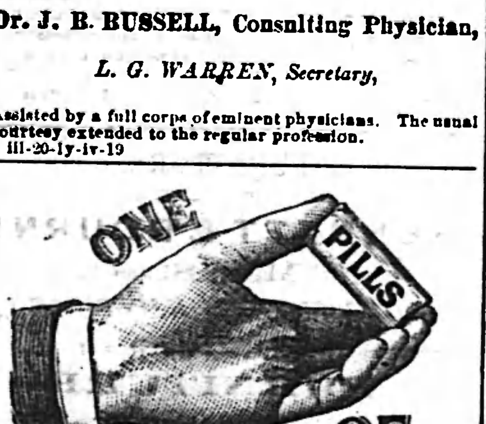

DR. SHALLENBERGER'S
Fever and Ague
ANTIDOTE
Always Stops the Chills.

This Medicine has been before the Public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only Medicine that will

CURE IMMEDIATELY

and permanently every form of Fever and Ague, because it is a perfect **Antidote to Malaria.**

Sold by all Druggists.
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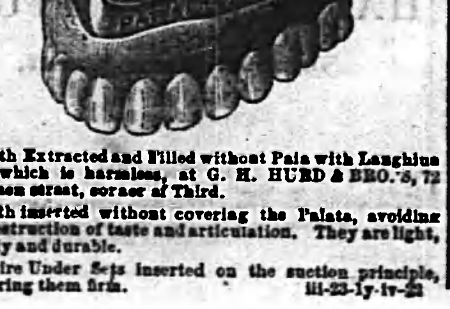
DR. C. B. NORRIS,
OCULIST AND AURIST,
Office, 233 Main St., Memphis, Tenn.,
CLAY BUILDING,

Treats with success all kinds of Sore Eyes. Granular Lids of years standing cured in a few weeks. Operates for Cataract and Pterygium, Strabismus (Cross Eyes), Ptosis (Drooping of Upper Lid), Entropium and Ectropium (Deformities of Lids), Artificial Eyes inserted without pain, presenting all the movements and appearances of the natural eye. Deafness and all Diseases of the Ear cured in the shortest possible time. Treats all Diseases of the Nose. Nevus or Mother's Mark removed by a simple application of medicine. Spectacles made to suit the most fastidious.

Dr. Norris is certainly the most successful Eye and Ear Doctor in the South. iii-20-1y-iv-19

DENTISTRY.



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

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

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

MEDICAL.

B. A. FAHNESTOCK'S VERMIFUGE

Why is it that so many children die under the age of five years? That a large proportion of children die under that age, has long been a subject of remark, and without a satisfactory cause ascertained. It is certain

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

SAFELY AND CERTAINLY

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

B. A. FAHNESTOCK'S VERMIFUGE.

It is perfectly harmless, contains no Mercury, being a

PURELY VEGETABLE COMPOSITION,

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

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

CAUTION.

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

FAVORABLY KNOWN SINCE 1829.

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

C. F. GALTON'S
DYSPEPSIA REMEDY.

In placing this remedy before the Public, we will only refer to the following certificate, which expresses all that we need say. And being from one who has experienced beneficial results from its use, after having given it a thorough trial, his words carry more weight than anything we could say:

GENTLEMEN:—For a number of years I was greatly afflicted with Dyspepsia, and although my stomach craved food, it would immediately reject it, should I eat anything, no matter how small the quantity. I was frequently compelled to leave the table, without being able to take any nourishment. In a short time I became very much reduced in flesh, and was so weak that I was unable and unfit to attend to my business. My mind was in no better condition than my body, as I was continually oppressed with lassitude and depression of spirits. I tried all the patent medicines and prescriptions that I heard of, and some of these afforded me temporary relief, but in a short time I relapsed into my former condition.

While suffering in this manner, I heard of C. F. Galton's Dyspepsia Remedy, and concluded to try it. I had taken it but a short time when I began to feel relief, and continuing to take it, I soon could partake of my meals without any disagreeable feeling, either while at the table or afterward, and gained flesh rapidly. It is now nearly ten years since, and I have continued free from anything like a return of Dyspepsia—I can, therefore, recommend it to any one suffering in like manner.

Respectfully yours, ANDREW J. NICHOLSON.
Pittsburgh, March 20, 1869.

SCHWARTZ & HASLETT,
FORMERLY
B. A. FAHNESTOCK, SON & CO.,
SOLE PROPRIETORS
B. A. Fahnestock's Vermifuge,
C. F. Galton's Dyspepsia Remedy,
and C. F. Galton's Cough Balsam,
PITTSBURG, PENNSYLVANIA.
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AMES, BEATTIE & CO.,
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Offer their Large Stock of

FURNITURE, CARPETS,
OIL CLOTHS,
Window Shades, Mattresses, Etc.
AT LOWEST PRICES.

WHOLESALE ORDERS FILLED
At prices that will compete with any market. 15tf

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JUST RECEIVED BY
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DEALER IN
Picture and Mirror Frames,

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

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Just below the Peabody Hotel, MEMPHIS, TENN.

I have on hand a handsome quantity of Steel Engravings.
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ROBINSON & NICHOLSON.
Western Foundry and Machine Shop
OPPOSITE THE GAYOSO HOUSE,
Front Street, Memphis, Tennessee,
Dealers in
IRON CASTINGS,
—AND—
Repairers of Machinery Generally.
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How made from Cider, Wine, Molasses or Sorghum in 10 hours, without using drugs. For Circulars, address F. I. SAGE, Vinegar Maker, Cromwell, Conn. 4-1y

AGRICULTURAL.

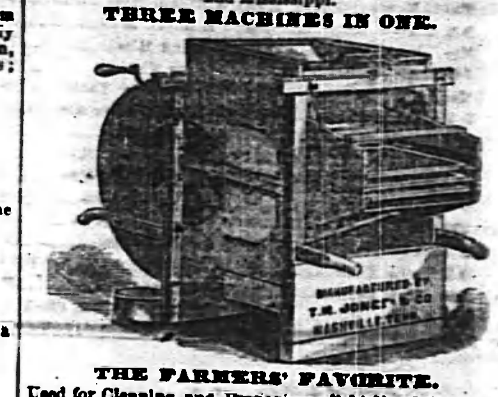
T. H. JONES & CO.,
Manufacturers and Dealers, Wholesale and Retail, in
Agricultural Implements
Improved Farming Machinery and Field Seeds
And Exclusive Agents for "BURDICK'S
NATIONAL FEED AND STALK CUTTER,
THE PRACTICAL CORN PLANTER,
Broadcast sower and seed drill combined.
Nos. 2 and 4 College St., Corner of Church,
NASHVILLE, TENNESSEE,

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

UNIVERSAL FANNING MILL;

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

THREE MACHINES IN ONE.



THE FARMERS' FAVORITE.
Used for Cleaning and Preparing all kinds of Grain for Seed and Market.

COMBINED FANNING MILL,
SEED CLEANER AND SMUT MACHINE.

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

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

We refer to the following well-known gentlemen: Gen. W. G. Harding, John J. McCann, proprietor Jackson Mills, [illegible] grain dealers, Wholesale Whistler, Nashville, Tenn.; [illegible] E. S. Ewell, Spring Hill, Tenn.; Gen. B. Frank Cheatham, Paul Dismukes & Co., Gallatin, Tenn.; Little & Frierson, Shelbyville, Tenn.; J. M. Mayes & Co., Columbia, Tenn.; Street, Andrews & Co., Murfreesboro, Tenn.; Fox & Smith, Clarksville, Tenn.; J. A. Andrews & Co., Hartsville, Tenn.; J. W. Hill & Co., McMinville, Tenn.; Jefferies & Bibb, proprietors Russellville Mills, Russellville, Ky.

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

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

SOUTHERN WALKING CULTIVATOR,

For the cultivation of corn and cotton. Saving time and labor is a saving of money. Every Southern farmer and planter is interested in this. Look at the difference: This Plow, with one man and two horses, saves the labor of three men and two horses. The Plows are made to throw the dirt to or from the corn, or cotton. Is very light draft—so simple in construction and management, and is adapted to the most ordinary field hand. Warranted in every particular. Price, $35. All orders should be addressed to T. H. JONES & CO., Nashville, Tenn.

LIGHTNING CHURN.

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

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

And lastly, is very cheap.

Price, 3 or 6 gallon churn, $8; 6 gallon churn, $10; 8 gallon churn, $12. All orders should be addressed to T. H. JONES & CO., Proprietors, Nashville, Tenn.
iii-24-1y-iv-23

MISCELLANEOUS.

Aromatic Vegetable Soap.

COLGATE & CO'S TOILET SOAPS
NEW-YORK. ESTAB. 1806

For the Delicate Skin of Ladies and Children.

Sold by all Druggists. iii-10-1y

WATERS'
NEW SCALE PIANOS
With Iron Frame, Overstrung Bass and Agraffe Bridge.
Melodeons and Cabinet Organs,
The best manufactured.
Warranted for Six Years.
A GREAT OFFER!!
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Will dispose of One Hundred Pianos, Melodeons and Organs of six first-class makers, at extremely low prices, for cash, during this month, or will take from $5 to $25 monthly until paid. Chickering pianos are included in the above offer. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.
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The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

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

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

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

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

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

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Ray's Key to Campbellism.

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The work itself we consider the best book on the subject for popular reading.—B. M. Crawford, President Georgetown College, Ky.

I have never met with any work which fills its place. Here we have an index to all Mr. Campbell taught, with chapter and page for everything that is affirmed.—A. M. Cabaniss, late President of Brownsville Female College.

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43 tf

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Letter Box

WRITERS TAKE NOTICE.

All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, S. C. Rogers, and not to us. We have no connection with the business of the Publishing House whatever, having resigned to give our sole attention to this paper.

All business relating to the Sabbath-school department, books, papers, etc., should be addressed to S. C. Rogers, Depository Agent.

All business relating to "The Southern Farmer" should be addressed to M. W. Philips & Co., 361 Main street.

But all business relating to The Baptist, or "The Tract Society," should be addressed to J. R. GRAVES, 361 Main street.

We say this because

1. It will save our clerks a great deal of vexation and trouble when business belonging to various parties comes all mixed up like hotel hash.

2. Letters often miscarry and money is often lost, and we do not wish to be responsible for other people's money. We only risk money sent us in Registered Letters, by Postoffice Orders, or by Express. Where no premium is allowed it can be sent at our expense.

Articles for publication should be written plainly and on only one side. We cannot engage to return deferred or rejected articles.

J. R. GRAVES,
Editor Baptist.

J. M. Cunningham.—We had handed to us a memorandum of $10 paid by Kennedy for sundry persons, but no postoffice or State is given. When and where did Kennedy pay the $10? We wait to hear.

Elder Wm. Nolen, Tenn.—Money received, says clerk's memory. Can't vouch without same and postoffice to see credit. We will visit Stanton on the first or second Sabbath if unengaged.

E. A. Hayden, La.—We wish to come. How can we reach Woodlawn? We put you down for "Bible Dictionary," "Life and Epistles of Paul," and Baptist free, $15 in premiums. You must keep a correct list.

J. M. B. Davis.—Mrs. S. A. Bowen's money received, and paper sent to Newnan, Ga.

Elder Wm. M. Sewell.—You have a splendid memory, to recall our sermon preached at Waco so perfectly. We send you the paper. Send on the three names, and get two more, or pay $1 20.

W. N. Smith, Tex.—Our paper is as ever true to the wants and rights of the South. We send you the copies—Sunday-school library, fifty volumes, $8, question books, singing books and reward tickets $4 or $5 more. Where did you take the *Tennessee Baptist* or *Repository?* We cannot find your indebtedness without the old postoffice.

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"J. T. Moore."

That's sweet. We will send them by mail, postpaid, just as soon as the five million pages now on the press are finished and bound, and we cannot before, as we have explained a score of times. We depend on the Company to print them, and we have to wait until it can do the work. They are almost ready. Let one hundred thousand more join the Society.

Elder H. P. Hartley, Ill.—The commission on $15 entitles you to your paper for one year—five subscribers. If you will pledge five new ones this quarter, or pay sixty cents for those you fail to get, you can have the "Greek Concordance." We want you to have it. We are truly anxious to meet the Landmarks and all the anti-Landmarks in convention. We will sacrifice much to come. Fix upon a time when the largest attendance can be secured. We will examine your MSS, and recommend, etc. Paper changed. We do not know what may be accomplished, a sectional paper by our brethren in Illinois. We wish to encourage the most friendly and fraternal feelings between the sections, and that the Boards of each occupy their own recognized fields of labor, that there may be no strife or contentions between us. If the Northern Boards, who have more territory now than they have means to occupy, see fit to enter our field and antagonize our Boards and cripple our operations, and distract and divide our churches, then we shall antagonize them. Abraham and Lot preserved their good feeling by occupying each his recognized portion of the land.

EXPLANATION.

3 50 means time out Vol. 3, No. 50. The first figure represents the volume, and the second the number of the paper when subscription expires.

SPECIAL ADVERTISEMENTS.

At a called meeting of the Directors of the Southwestern Publishing Company, held to-day in the rooms of the Directory, it was resolved that it was deemed advisable to enlarge the stock of the company to meet the increasing demand for the publication of books, and to provide for the erection of a stereotype and electrotype foundry; and for these purposes the Secretary was authorised to reopen the books of the company, and accept such additional amounts of stock as may be offered or subscribed; provided, however, that the capital stock for the present may not be increased above the amount of thirty thousand dollars.

H. A. Paxton, President.
S. C. Rogers, Secretary.
Memphis, Tenn., March 8, 1870. tf

Communion Services

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO.,
20 John St., New York,
Manufacturers of fine Silver Plated Ware.
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NEW ADVERTISEMENTS.

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This celebrated resort for invalids, located near Tullahoma on the Nashville and Chattanooga railroad, is now open for the reception of visitors.

We can confidently recommend the waters of these Springs as an infallible cure for diseases of the

STOMACH, LIVER, BOWELS, KIDNEYS,

And as a sure specific in female complaints, and many other complaints, including Neuralgia, Bronchitis, Sore Eyes, and all diseases of the Skin. The medicinal properties of these waters, as proven by analysis and experience, are unsurpassed as a curative agent by any other waters in the United States. The buildings since last season have been repaired and refurnished, and every effort will be made to render guests comfortable. Charges very moderate. Good hacks meet every train to convey passengers to the Springs.

Any other information desired can be had by addressing the undersigned at Tullahoma, Tenn.

W. H. MILLER & BROS.

ASSOCIATIONAL STATISTICS.

Arkansas Associations.

Name of Association.	Baptized.	Rec'd by lett'r.	Dismissed.	Total.
Bartholomew	91	87	102	838
Bethel	42	35	7	314
Bentonville	195	159	180	1778
Cadron	53	33	29	372
Caroline	229	139	84	1419
Columbia	142	101	230	1312
Dardanelle	277	239	168	1420
Fayetteville				
Independence	78	73	43	1023
Judson	129	74	81	809
Liberty	149	87	113	1393
Little Red River	119	49	31	555
Mount Vernon	64	43	52	607
Mount Zion	34	32	35	643
Ouachita				
Pine Bluff	143	11	99	982
Red River	173	137	132	1255
Rocky Bayou	115	88	67	1191
Saline	212	114		1005
Spring River	73	37	24	420
Statistics for 1869				

Tennessee Associations.

Name of Association.	Baptized.	Rec'd by Letter	Dismissed.	Total.
Beulah	62	30	41	903
Big Hatchie	249	154	94	4390
Central	268	100	34	3399
Clinton	188	77	138	2898
Concord	136	68	58	2136
Cumberland	39	13	11	248
Duck River	110	58	90	1845
East Tennessee				
Enon	178	57	53	2895
Hiwassee	115	78	60	1042
Holston	365	86	178	2809
Indian Creek	147	80	84	1222
Johnson				
Judson	120	26	41	1124
Mount Zion				
Mulberry Gap	470	96	172	3600
Nolachucky	232	73	80	2415
Northern	130	49	146	1895
Salem	165	46	56	2838
S. W. District				
Sweet Water	69	58	101	2215
Tennessee	317	131	218	4892
Union	103	60	43	1150
Unity	153	86	72	[illegible]
Western District	114	56	105	2028

Mississippi Associations.

Name of Association.	Baptized.	Rec'd by letter.	Dismissed.	Total.
Judson	125	133	201	2219
Chickasaw	193	131	107	1987
Columbus	85	51	71	1223
Hobolochitto	60	27	35	891
Yalobusha	335	124	166	2050
Tippah	233	78	86	1742
Tishemingo	244	140	144	2118
Coldwater	301	138	236	2984
Big Bear Creek	154	60	127	1219
Choctaw	92	51	208	1398
Aberdeen	138	193	128	1001
Salem	206	123	165	1737
Yazoo	182	80	81	1449
Louisville	128	95	125	1498
Central	140	76	102	1695
Mississippi Baptist	163	58	92	2401
Strong River	308	142	46	2341
Pearl River	107	137	231	2423
Harmony	101	81	113	1423
Mount Pisgah	223	121	299	2490
Union	80	85	73	1999
Kosciusko	185	107	91	1443
Bethlehem	122	81	102	797
Zion	247	216	209	3151

Louisiana Associations.

Name of Association.	Baptized.	Rec'd by letter.	Dismissed.	Total.
Bayou Macon				
Central				
Concord				
Eastern Louisiana				
Grand Cane				
Louisiana				
Louisiana Southern				
Mississippi River				
Ouachita				
Red River				
Sabine				
Union				

NEW ADVERTISEMENTS.

PERRY'S MAGIC WASHING COMPOUND.

The best and cheapest preparation for washing clothing and cleaning soiled painted surfaces now in use. A powerful solvent, easily made, saves time and labor, and does not injure clothing in the least. It is of Southern origin, and has received the highest commendations from unexceptionable sources. Every family should have it. Agents Wanted. Terms Liberal. Address
46 tf W. T. GORDON, Lebanon, Ky.

JUST ISSUED,
NEW AND ENLARGED EDITION OF
SILVER SPRAY
By W. H. DOANE,

Containing twenty additional new and beautiful pieces, making it one of the largest and best Sabbath-school Music Books now before the public.
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HARMON & MORTON,
WESTERN AGENTS,

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Florence Lock Stitch Sewing Machine

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The reasons why the "FLORENCE" is best are these:

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2. It has the reversible feed, enabling the operator to sew either way, and to fasten the seams without tying.
3. It has the self-adjusting tensions, by which you may sew from the heaviest goods to the thinest.
4. Its needle cannot be set wrong.
5. It does not break or snarl threads, and has no brush pads nor springs to get out of order.
6. Its shuttle has no Self Seam holes through which to pass the thread in order to control the tension.
7. When you buy a "FLORENCE" you get the machine complete, with Tuck-Marker, Self-Corder, Self-Binder, etc., thrown in, and with which an inexperienced person can do any kind of work with ease. You do not buy a machine at a certain price and have to pay extra for attachments with which to operate it.

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This new article of food has everywhere won "golden opinions" of all sorts of people, and the housekeepers of the land generally regard it in the double light of a staple necessary and a delicious luxury, for while it lessens the expense of living, the exquisite dishes prepared from it cannot be obtained even at an extravagant cost from any other source. For twenty-five cents you can buy a package which will make sixteen quarts of Blanc Mange, and a like quantity of Puddings, Custards, Creams, Charlotte Russe, &c.

RAND SEA MOSS FARINE CO.,
53 Park Place, N. Y.

THE GREAT

SPRING AND SUMMER TONIC.

Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY. The introduction of PLANTATION BITTERS, prepared with pure St. Croix Rum and Calisaya Bark, opened the eyes of the world to this great fact. The life-sustaining principle embodied in this great Vegetable Restorative is manifested in the weak and desponding by an immediate and most encouraging change. If the appetite has failed, it is quickened; if digestion has been painful and imperfect, it becomes easy and thorough; if the liver is torpid, it is roused and regulated; if the nerves are relaxed, they are strengthened and restrung; if the brain has been haunted by morbid fancies, they are put to flight, and hope and cheerfulness return. In the face of the extraordinary cures of general debility, dyspepsia, biliousness, constipation and mental despondency, wrought by Plantation Bitters, no practitioner not in league with death and the undertaker could persist in it. The terrible evacuents which were once prescribed as Spring and Summer medicines, have utterly lost their *prestige*. The sick will not take them, and Plantation Bitters, in which are combined the elements of a stomachic, an invigorant, a mild laxative, a nervine, and an anti-bilious specific, reigns in their stead. Sold by all Druggists.
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WAGON AND PLOW HARNESS,
BRIDLES, WHIPS,
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SILVER-PLATED WARE,
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DEALERS IN
Italian, American and Scotch Granite
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BAPTIST DOCTRINES, PRINCIP[LES] [...]
SIX IMPORTANT DOC[TRINES]
1. One Lord, one Faith, one [...] iv: 5. That an immersion is [...] that one faith in the burial [...] that one Lord. See Rom. vi: [...] 1 Cor. xv: 29; 1 Peter iii: 21.
2. The Grace of God, the on[ly] [...] Hope and Faith in Christ, the [...] Justification.
3. The Word of God the [...] Spirit of God the Agent in the [...] adults.
4. Each visible Church of Chr[ist] [...] of scripturally immersed believ[ers] [...] believers and their unconverted ch[...] on probation,) associated by vol[untary] [...] to obey and execute all the co[mmands of] Christ, having the same organiz[ation] [...] officers, and ordinances of the [...] salem, and independent of all o[...] edging no lawgiver in Zion but [...] mitting to no law he has not [...] Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Co[...] 41, 42.
5. The "Lord's Supper" is [...] commemorative ordinance to b[e] [...] by a Church of Christ as such, ([...] capacity), not as a test of Christ[ian] [...] personal feeling of one comm[unicant] [...] another, as Pedobaptists erron[eously] [...] only to show forth Christ's dea[th] [...] again; and being a Church act, i[...] dentally, a symbol of Church re[lation] [...] sequently, only those churches [...] in this ordinance that agree in f[aith and prac]tice. The members of one chu[rch] [...] the same faith and order) can co[...] munion of another only by an [...] and not by right, for each church i[...] being made the guardian of the [...] sacred feast, is invested with th[e] [...] discipline those whose relations[...] gives the right.
6. Christian Baptism is the i[mmersion of a] believer in water by a qualified [...] in the name of the Trinity, in [...] the burial and resurrection of C[hrist] [...] fession of a death to sin, union w[...] consecration to his service. O[...] therefore, can answer this design [...] fession of baptism cannot be m[ade] [...] except "the children of God by F[aith]" [...] 16 and xxviii: 17; Mark xvi: 16; [...] Acts viii: to the close; Rom. vi: 4, [...] Gal. iii: 26, 27.

Burying in water of one dea[d] [...] only action; since the burial of [...] the only "likeness" or represent[ation] [...] in the world, for it is called the lik[eness] [...]

SIX IMPORTANT PRIN[CIPLES]
1. The Bible, and the Bible al[one] [...] with human devices or tradition[s] [...] has been, the religion of Baptists. [...]
2. Positive laws (as baptism a[nd the Lord's Supper]) [...] of baptism, etc.) are not left to [...] in all cases require positive and pl[ain] [...] or examples.
3. To divide the positive re[quirements of] Christ into essentials and non-essenti[als] [...] how far Christ is to be obeyed [...] points we may safely disobey [...] refuse to obey one of the least [...] requirements or to teach others so [...] in the guilt of violating all.
4. Every positive law, ordinanc[e] [...] in the Church not expressly comman[ded] [...] pled, is positively forbidden, since the [...] one thing is the prohibition of every [...] are all human inventions and tra[ditions] [...] fant baptism, sprinkling, pouring, e[tc.] [...] ticed for religious rites, for which [...] warrant can be found, and are, th[...]
5. Christ gave no men, society [...] the authority to traffic with the [...] organization of his Church or Ki[ngdom] [...] make or change his laws, and su[...] thing for another. To surrender [...] established, is treachery—to change [...]
6. Principles can neither be conc[eded nor com]promised.

SIX IMPORTANT FACTS.
1. All scholars, critics and lexicogr[aphers] [...] tate, unanimously declare that the [...] (first) and leading signification [...] is to dip or immerse, while some of [...] scholars of any age, affirm that i[t] [...] sprinkling.—[Liddell and Scott, Carson] [...]
2. Standard historians unanimously [...] primitive and apostolic baptism was [...] by the immersion of believers in water [...] of the Trinity.—[Stuart, Robinson] [...]
3. Nearly all standard Pedobaptist [...] admit that the Bible does not fur[nish] [...] command for, or example of infant [...] [...] is the utmost disagreement [...] among them on what ground [...] purpose it is to be administered.
4. All standard historians unani[mously] [...] that the government of the a[postolic churches] [...] purely democratic, (that is, vested [...] membership,) and all the church[es] [...] All religious societies [...] powers, and clerical or aristocratic [...] in the hands of the p[...] [...] session,) are anti-scriptural and [...] which no Christian can [...] [...] or republican freeman [...] [conse]quently, all the acts and [...] bodies are illegal, and [...] received by us, nor should such [...] any way, recognised as scriptural [...] their preachers as official minist[ers] [...]
5. The Baptist Church is the p[...] [...] and republican government [...]
6. No society, organized upon [...] from those of the apostolic ch[urches] [...] different subjects, ordinances, orders [...] justly be called a gospel church [...] Christ, or a branch of the church [...] equal to the same thing [...] each other."
6. Protestant historians frank[ly admit that] Baptist churches are the only re[...] Christian that have stood since the [...] societies, which have [...] the doctrine of the gospel through [...] p. 86