

Table with columns for various items and prices, including flour, sugar, and other goods.

IMPARTIAL PRINCIPLES AND FACTS

1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion is the profession of that one faith in the Lord and remission of that one sin. Rom. vi. 3-6; Gal. iii. 27; 1 Cor. x. 2; 1 Peter iii. 21.

2. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults. 1. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrine, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Christ, and submitting to no law he has not enacted. Rom. vii. 1; 1 Cor. ii. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

3. 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 come 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 rank 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.

SMALL QUANTITIES

To give a cup of water; to give a draught of cool refreshment, drain'd by fevered lips. May give a shock of pleasure to the frame. More exquisite than when in a banquet hour. It is a little thing to speak of, but of course we speak of it with daily ease. Has almost lost its sense: yet as the par. Of him who thought to die unburied, "I will fall like common man: on the glassing eyes With gentle tears; relax the hand To know the beads of fellowship again; And shed on the departed spirit a tear, More precious than the benison of friends, About the honored death-bed of the rich, To him who else were leechy, that a mother Of the great family is near and feels."

Mr. Editor:—Did you ever stop to reflect upon the great and majestic scenes, that lift—lifting clouds in the sky, are made to pass in review before us, by the pen of the inspired apostle John, in Rev. xii. 17. But why ask the question? for of course no one could fail to have his attention arrested at the great and solemn events of that last day—the great white throne ushered in—the Lamb seated upon it, from the brightness of whose face the heavens and earth are to flee away, with God and his heavenly host in the background as the auditorium, and poor, trembling humanity in front, awaiting their sentence to life or to death. Fearful will be the reckoning then.

After the mind has sufficiently dwelt upon these scenes, there has afterward to me always been a special interest in connection with "the books" referred to in the 12th verse, in the words following, to-wit: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works." In my limited reading I have never been fortunate enough to meet with anything on this subject, further than what Adam Clarke gives us in his Commentaries, and that is only a division of the books into two, to-wit: the Book of Life and the Book of Death; but he assigns no reason for so dividing them, and I fail to see any, but on the contrary everything against it; for as the apostle mentions the Book of Life, it seems that he would have mentioned the book of death, had there been any such. But there is no necessity for such a book, since the Book of Life answers the purposes of both, as to those whose names are not found in it, it is a book of death.

INSPIRED RECORD

Inspired record tells us, from which we infer that it is to keep a list of those who have been deemed worthy of eternal life, and is kept posted under the immediate supervision of God himself, since it is called his book, the "Lamb's Book," etc. This question determined, then, we return to the "books," and proceed to inquire, "What are they?" "What is written in them?" and "By whom kept?" Aside from their mention in the verse of our text, there is no other allusion to them in all the Word of God, excepting only in Dan. vii. 10, where the following language occurs: "And when the judgment was set the books were opened," referring to the same last day, and under the term "books," including not only the "books" mentioned by John, but the "Book of Life," also. If these books were the "Book of the Law of Nature," the "Book of the Law of Moses," and the "Book of the Law of Christ," as stated by Mr. Campbell, then the expression to have been proper should have read, "by these things which were written in the books," since in his view of the matter they were the standards by which their action should have been regulated and to which they ought to have conformed.

In the trial of a thief in criminal court it is the law that condemns, though the judge pronounces sentence. Hence, in speaking of such conviction we say "he was condemned by the law prohibiting theft; and so in the case before us, they would have been judged by the laws which they had violated; and as in fact the apostle Paul, in Romans, does say "And as many as have sinned in the law shall be judged by the law." Now, going a little further, let us suppose in the case of the thief, that some one has followed him up through life, keeping an accurate record of all his deeds, both good and bad, and upon the trial, let us further suppose this record to be admitted in testimony against him, and what would be the language of some one relating the events of the trial? Would it not be that he was condemned by the law against theft, the theft being proven "out of those things recorded in the book?" Precisely such, then, is the sense of the apostle in the verse before us. Here, present to them in the last day, appears a book, or something containing a full and complete record for each person, in a separate book, of all the deeds, whether good or bad, done in the body, and "out of those" deeds as they appear in the books, will selections be made to approve or condemn each one. In corroboration of this interpretation, let us now refer to several extracts from the sacred writings, premising here that they all have direct reference to the last judgment day:

"Who will render to every man according to his deeds."—Rom. ii. 6. "For every man shall bear his own burden."—Gal. vi. 5. "Now every man shall receive his own reward, according to his own labor."—1 Cor. iii. 8. "And then shall he reward every man according to his works."—Matt. xvi. 27. "He judgment according to every man's work."—1 Pet. i. 17. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10. "I will give unto every one of you according to your works."—Rev. ii. 23. "And behold, I come quickly, and my reward is with me, to give every man according as his works shall be."—Rev. xxi. 12. From the above it will be seen that, independent of Rev. xx. 12, the concurrent testimony of the Scripture is to the effect that in that great last day "every man shall receive according to his works." Necessarily, therefore, in the absence of any express information on that point, we should be compelled to conclude that a full record of man's deeds must be kept, in order to recompense or punish him accordingly. When, therefore, in connection with this necessity of the case, we are explicitly informed by the apostle John that the "books" were opened and the "dead, small and great, were judged out of those things written in the books, according to their works," what can we conclude but that the books referred to, are the complete records of each person—as many books as persons—and that they are a complete transcript of all that each person has done during life?

INSPIRED RECORD

and that, too, by God's own word; rather we are fully assured of their correctness. But, proceeding to the investigation of the third inquiry, "By whom kept?" we have to let go our hold of the firm foundation of truth, and swing out into the vast emptiness of conjecture and speculation, to see if perchance we can light upon some sure standing ground that will not dissolve under the strong rays of God's word; or that will, by its very brightness, commend itself to our consciousness as being the true position, or answer to the inquiry "By whom kept?" They must be kept in one of three ways—either by God in person, else by some divine agent or agents specially deputed for that purpose, or, lastly, by some general process, keeping pace with man's life, recording as he goes, and independent of any direct or immediate agency of God in person. The last named process would seem most in accordance with God's usual mode of doing things; for we know that having once created the sun, moon, stars and earth, and set them in motion, subject to certain immutable and unchangeable laws, he no longer personally or directly interferes in such movements. Having regulated and put into operation all natural laws as pertaining both to the vegetable and animal kingdom, he leaves all things subject thereto, and in the great scheme of redemption, having offered the sacrifice, given us the example and precepts, he leaves man to work out his own salvation with fear and trembling.

That God, in all these matters, never personally interferes, we do not mean to say, but only that, ordinarily, everything is left subject to the general laws governing them. In accordance, then, with this mode of accomplishing particular ends through general means, we think he has also provided the means of keeping these records that are to appear with humanity at that great last day, and those means are a part of the "fearful and wonderful" mechanism that makes up the man, and is to be found in the eye, or the power of seeing. That the eye is a more perfect camera obscura than the art of man has ever been able to discover, is beyond controversy, for it depends upon neither time, light, position nor preparation for the accomplishment of its work, as the art of man does, but instantly, as the lightning rends the oak, transfers from without, to its inner chamber, every object or action upon which it rests. Let some may doubt the truth of the statement, that by means of the eye all the events of our lives, as well as all objects ever seen, are indelibly imprinted on an inner chamber of the brain or mind, we will cite a few facts, lying within the consciousness of all, in proof of the statement:

Those who have made the eye and its operations a study, contend that we do not really see any object outside of us at all, but that the rays from the object passing through the lens of the eye, make an exact representation of the object upon the inner chamber, and it is that representation we see, and not the object itself. This being true, is conclusive of itself, that the process of photographing, or daguerreotyping, is continually going on through the eye. Scripture students will readily remember the blind man to whom our Savior restored sight. When his vision had been but partially restored by the application of clay and spittle, he said, "I see men as trees, walking," showing by this remark that the eye, in an imperfect condition, exactly resembles the artist's camera obscura, which always presents its objects in a reverse position, so that another and distinct process has to be gone through with to restore the object to its upright posture. Yet another convincing proof of the proposition before us, is the late discovery by some scientific men in France, by which they obtain from the eye of a dead person an exact image of the last object upon which the eye rested. Hence if the man were murdered, the likeness of the assassin can thus be obtained, as, naturally, the eye of the murdered man would be directed toward his murderer, and the latter's image remain in the eye of his victim. This discovery, if perfected, will prove a powerful auxiliary to justice, in testifying against the criminal.

INSPIRED RECORD

But why cite any more instances when every one has it in his power to test at once the truth of the statement? Close the eyes, look inwardly and bid appear any place, face, or event of our lives. Can we not recall them at will, and with almost a life-like distinctness? We know they are all there, even though we may not always be conscious of it, just

as the owner of an extensive picture gallery may not at all times remember how many or what pictures hang on his walls, yet under certain circumstances they will present themselves instantly. Take the well authenticated fact of persons just on the point of passing from life to death, by hanging or drowning, and yet have returned to life. Do they not universally testify that not only all the places and actions of their whole lives, but even their thoughts and words all passed in rapid review before them? and does not this one fact alone forever settle the question, and indubitably prove that everything that has ever happened to us, whether a place or face seen, an action done, a word spoken, or a thought entertained, are all indelibly imprinted or pictured, or recorded in the inner chambers of the eye, brain or mind, or whatever name we choose to give to it? By what mysterious inward process the thoughts and words are also recorded, we may never know, but that they are recorded the same as outward objects, seems unquestionable.

But is it any greater mystery than the seeming images present to the mind of the person born blind? or than the chess player, who will accurately conduct at one time thirty games of chess, in all the infinitude of moves and combinations, and bring them all to a successful termination, without an error or mistake, and yet without ever seeing or having seen either boards, players or men? As neither "thoughts" or "words" can exist or be spoken without the ideas they represent being present to the mind, who will say that there exists not some hidden process to record and keep an account of these "images," as well as an unerringly as of the actions or visible objects? or by some similar process as that that puts in the brain of the blind man or the chess player images, figures and positions that they never looked upon? But whatever this process, the fact remains—and the "thoughts and words" are there, as well as outward scenes or actions. Why it is that we may not at any time look inwardly and run back over all the events of life, or why it is that we can do this only, as we are about to pass from life to death, is another mystery, the solution of which lies not with us; but the fact that we will remember and see everything as we are about to die, seems to prove conclusively that the mind or spirit, in its separation from the body, carries with it the record of that body's life, and sees clearly and distinctly, in its immortal state, all the particulars of that record. May we not, therefore, reasonably conclude that both the spirit and the record appear together before the judgment seat? and that the "books" mentioned by John are these very records, made by man himself, by the special means created by God for that purpose?

ILLUSTRATIONS

The Working Christian. The bee-hunter puts a glass honey-comb into a box. Then he unfastens a bee. He covers the bee within the box. The prisoner, as soon as the light of his capture is over, moves about, under the honey-comb, and is satisfied. The man becomes a home. Being let loose, the bee finds his way back to the old hive; and in a little time returns, bringing others on willing wings. He has told his sweet story to former associates, and he wins them one by one, and they in turn win others in companies to come along, till the bee-hunter's box is filled with a swarm of bees. If any do not have drifted in by accident, or by design, they are tumbled out forthwith.

So every Christian should work. Every believer who has tasted the good Word to be sweeter than honey, or the honey-comb, if true to conscience and to Christ, will be out after his companions and associates of former days, busy in every place and way in bringing sinners to share the blessings of God's house, until all are satisfied. As Whittier so truly says: "Self-care is pain; thy only rest is labor for a weary and a cold that rains with what it yields, And settles to his own increase. An oxen, wain sow, and outward fields, The harvest-song of heaven peals."

Sanctification. I stood, some years ago, on a bright summer's day, at the meeting of the waters near the city of Geneva, where two rivers meet, but do not mingle—the Aar and the Rhone. One with its beautiful waters of heavenly blue, which it is almost worth a pilgrimage to see, and the other muddy, partly from the glaciers, of which it is largely composed, and from the clay soil which it upheaves, come meeting together from two several points. For miles and miles they go, with no barrier between them except their own innate repulsions; they meet, but do not mingle. Now and then one makes a slight encroachment into the province of the other, but is speedily beaten back again. Like mighty rival forces of good and evil do they seem, and for a long time the struggle is doubtful; but if you will look far down the valley, into a quiet little nook, you find the Rhone has mastered, and covered the whole surface of the river with its own emblematic and beautiful blue. I thought, as I stood there and gazed, that there was a grand illustration of the ultimate triumph of truth over error; and in meditating upon the vision of Ezekiel, and reading that those healing waters shall flow into the sea and heal it, the scene rose up before me fresh and vivid, as if I had seen it yesterday, and as my own faith was confirmed, and my own apprehension quickened by the memory, I have sought in these few words to impart some of the vividness of the apprehension to you. "Everything"—Oh! it is a beautiful thought, and I can rest in it because God has spoken it, otherwise the plague of my own heart would weigh me down; otherwise, the great temptations that impart to my soul a struggling bitterness which no stranger may know, might well cause me to despair—"everything shall live whither the river cometh." No impurity, no leprosy, no death which cannot be healed by the flowing of this life-giving river.—W. A. Patten.

From the States

KENTUCKY.

Letters Addressed to an Ex-Roman Priest, now a Presbyterian Minister.

C. CHRISTY:—Respected and honored Sir—I have read with deep, honest interest your letter recently published in our religious journals headed "To the Ministers and People of the Church of Christ," the object of which is to warn Protestants of the evil designs and machinations of Roman Catholics against the civil and religious rights of this country. I do not for a moment call in question the truthfulness of your apprehended danger, but feel disposed to say, "the half has not been told" or indicated by you.

You seem to be glad (and well you may) of your escape from the "city of seven mountains on which the mother of harlots sitteth." For this happy deliverance you have good cause for exaltation and rejoicing! But, by your lodgment in a Presbyterian society, I apprehend that you are still in the vicinity or suburbs of that adulterous city! This I consider exceedingly wise; and, therefore, volunteer my services, in order to "teach you the way of God more perfectly," that you may be wholly freed from all entangling alliances with the adherents of a pure gospel.

I am not altogether unapprised of the obstacles which lie in the way of success; for I well know that prepossession, prejudice, and pride of bias or position loom up as so many mountains of enormous magnitude, that it is not in the power of poor, weak, frail human nature to "pluck them up and cast them into the depth of the sea" (though prompted thereto by the highest interests), until aided by the presence and work of the Holy Spirit upon the heart—producing that faith in Christ "which, though not larger than a mustard seed," nevertheless achieves all that is mapped by the stupendous figure of speech of "casting a mountain into the sea," used by Him who "spoke as never man did." And although the original design of the figure of speech has reference to the "mountain of sin," standing in the "strait way" to heaven, yet it will apply with much force and appropriateness to the prejudices of education; just so I wish to be understood in the sense I have made of the figure above, not calling in question the religion of those whom I am addressing.

I trust, my brethren, that I do not speak unwisely on this all-important subject; I think I know what I say, and whereof I affirm. Like Job, when converted (some fifty-four years ago), I made my way into the Presbyterian church; but, by the grace of God, I was enabled to break the shackles of error which held me there!

I am now in the eighty-third year of my age, quite feeble and infirm, and although I am what the literary world is pleased to call "unlearned and ignorant," yet the good Lord was pleased to bless and invest me with an investigating, inquisitive mind, united with more than an ordinary share of moral courage, which enabled me to throw off and reject everything pertaining to questions in theology which I found unsupported by good authority.

Truth, thoroughly sited from error, and analyzed in the crucible of common sense, obliged me to find the model of a New Testament church among the despised and persecuted people called Baptists! I, therefore, cast my lot among them, firmly believing that it is the veritable organization which has the promise of Christ that "the gates of hell shall not prevail against."

The idea so prevalent and popular in the world that Christ's church has various, yea, hundreds of branches, "filled with all sorts of people, believing all sorts of doctrines and things," is simply a myth, a farce, a barefaced falsehood! I offensive to sober, common sense, as well as a high insult offered to God; for it is as much as to say that truth and falsehood have kissed and embraced each other as full-blooded brothers, and that they should dwell together in full fellowship! Think not that this is an overstrained conclusion of mine. It is certainly the legitimate, logical sequence of the proposition. Why, then, it may be asked, are not the votaries and victims of these monstrosities startled and alarmed at the sad predicament in which their own voluntary delusions have involved them? In my next I will try to solve the knotty problem.

My early investigations in search of truth convinced me that the discordant doctrines, precepts and practices found among the numerous sects of Christendom could not all be in accordance with truth; for I read that "God is the author of order and not of confusion." I, therefore, concluded that the prevailing discord and confusion must have been the work of Antichrist, and never did a gold digger labor with more industry and perseverance to obtain the precious metal than I did to find out the cause, or cause, of the wide-spread, woful defec-

tion and apostasy from original gospel truth. Ecclesiastical history, scanned with intense interest, soon enabled me to see how the perversion or misconstruction of sacred truth (by the early fathers of the church, as they are called), united with secular power, became like a mighty, overwhelming avalanche, which, in its disastrous slide, bore down and crushed out all opposition, driving the minority, "the true witnesses for God," into the "wilderness and caves of the earth," in order to escape death from the bloody hands of the dominant party!

My ulterior object in this, as well as subsequent numbers which may follow, is to try to convince you, and others who call themselves Protestants, that in doctrine and church polity you sympathize and symbolize with Rome to a sinful extent, particularly in receiving and giving "the mark of the beast," which is heaven-daring wickedness, according to the testimony of Jesus, as seen in Revelation. You ought, therefore, to give earnest and immediate heed to the heavenly warning: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xvii. 4. May God give you grace to hear, understand and receive the truth as it is in Jesus, in the earnest prayer of your "fellow-servant in the kingdom and patience of Jesus."

STEPHEN RAY, Owensboro, Ky., June, 1870.

THE CAROLINAS. BRO. GRAVES:—I send you my views on valid baptism, which are indorsed by thousands in this State. We are highly gratified at the determination of the Convention not to unite with Northern Baptists. It would have been so humiliating a step that it would have destroyed the Convention. My health is quite feeble and has been so for a long time; so much so that I have felt the need of a brace. But up to this time I have not been able to purchase one. Should God bless me sufficiently in the future I shall get one. I sincerely wish that enough of the Western and Southwestern States would adopt the Baptist as their organ, so that you could pay contributors to its columns. I would not object to writing were I compensated for it, but my time and health, or rather my different avocations will not allow me to write merely for the petty gratification of seeing my name or my essay in print. There must be some great attraction in your rapidly growing country, for ministers as well as others. Twelve or more of our denomination have already left South Carolina, for the West, and others are talking of going. If many more leave, this State will be missionary ground. Wishing you much success in your noble enterprise, I remain Yours, fraternally, M. W. SAMS, Williams, S. C., May 27, 1870.

VALID BAPTISM. Should immersion administered by a Pedobaptist minister be considered a valid baptism? Should an individual immersed by such a minister be received into a Baptist church without being re-baptized? Our answer to both of the above questions is in the negative. To ask if anything is valid implies that it may be invalid, as to ask if anything is good implies that it may be bad. Since, then, baptism can be valid it is evident that it can be invalid. If it cannot be so, the question as to its validity would never have arisen. There is such a thing, then, as an invalid baptism. But what are the peculiar circumstances occurring in its administration to render it so? or what indispensable feature is that which, if wanting in its administration, leaves the ordinance spoiled of its completeness? To answer this last query let us first determine what is a valid baptism. If we can settle this point in a satisfactory manner, we must conclude that the whole dispute is ended; for any baptism (leaving a case of necessity out of the question) that wants a single feature which is to be found in one acknowledged to be valid, wants just that which would make it valid. Baptism is an ordinance of the gospel. If we would learn everything concerning it that is requisite to be known, we must resort to the gospel. The Baptist church acknowledges no other authority than that to direct it in its faith and practice. When it is asked a Baptist "Can anything be valid that is not scriptural? Can a thing be scriptural that has no scriptural authority for it?" his answer is "No." Such a thing would be a valid invalid thing—a contradiction in terms. We have scriptural authority for concluding that three things are requisite to constitute baptism—of course valid baptism: a subject, a mode, and an administrator. "What shall we do to be saved?" "Believe and be baptized." "Everything must be done in order," for "God is not the author of confusion." All grant that the subject must be a proper subject—a believer—and that the

mode must be a proper mode—immersion. "Be baptized," is the command. The subject must be baptized by some one, or he will not obey; and that one must be a proper one—a valid administrator. To deny this would be to say that he may be an improper person—an invalid administrator. For he who baptizes must be either a proper or an improper person, as he will be either a proper or an improper administrator. But to say that the administrator, of a gospel ordinance may be an invalid one is to say that God is a lover of disorder and the very author of confusion; for Paul calls it the gospel of God. Who can believe that two-thirds of the ordinance must be marked with propriety, while the remaining third may be disgraced by impropriety—the subject and the mode must be proper; the administrator may or may not be. How would this have sounded in the ears of the apostles who loved to have "everything" done decently, and in order? We think it right to conclude that the three-fourths of the ordinance—the subject, mode and administrator, must be equally proper, or the ordinance, or rather its administration, will be incomplete, improper, invalid.

Never would the Saviour have instituted an ordinance without designating a proper person for its administration. Who, now, is this proper person? In other words, who is a valid administrator of the ordinance of baptism? We can ascertain this only by noticing particularly who constituted the gospel church in the days of the apostles. No one will deny that the gospel church was composed of those who had obeyed the gospel, i. e. had believed and had been baptized. Had any one the right to administer the ordinance of that church who was not one of its members? Had he administered those ordinances, would his administration have been considered valid by the church? I throw not. Since, then, only those who were members of the church had the right or authority to administer the ordinance of the church, and since only those were members of the church who had been immersed, only those who had been immersed had the right or authority to administer the ordinance of the church. A valid administrator of baptism, then, in the days of the apostles, was one who had been immersed himself. If any one deny our major premise, he asserts that the kingdom of Christ is of this world, which is false. If he deny our minor premise, he says that there is some other way into the church, besides baptism, and we ask him to point it out in the Scriptures.

If he can deny neither of the premises and be consistent with the gospel, he must come to the conclusion which irresistibly follows. Taking it for granted that no true Baptist can deny them, we think that we have shown who was a valid administrator of baptism in apostolic times. But whatever was requisite to render the administration of an ordinance valid then, is requisite to render the administration of that ordinance valid now.

The immersion of the administrator himself is requisite to render his administration of the ordinance of baptism valid then.

Therefore, the immersion of the administrator himself is requisite to render his administration of the ordinance of baptism valid now. The commission, "Go, ye, therefore, and teach all nations, baptizing them," etc., was given to those who had followed the example of Jesus in "fulfilling all righteousness." They had been immersed as the Saviour had been before entering upon his ministry. To say otherwise is to charge them with gross inconsistency. It is to say that they went everywhere preaching a gospel which they had not obeyed themselves. A charge like this against such men falls to the ground. If, then, Jesus and his apostles were immersed before entering upon their ministry, is it not necessary that all who intend to enter upon the duties of the ministry should imitate their example? They have every reason to believe that immersion is a prerequisite; and if they perform those duties without having been immersed the prerequisite is wanting which entitles them to act as the ministers of Jesus. If they have no right to administer baptism, which is one of the duties of the Christian minister, their administration of that ordinance must be wrong—must be invalid.

This is the situation of Pedobaptist ministers. The prerequisite to the gospel ministry is wanting in them. They have not followed the example of Jesus, consequently are guilty of disobedience, consequently they have no right to baptize, and their administration of the ordinance is invalid.

If immersion by a Pedobaptist is an invalid baptism, then those who have been immersed by him, and who are united with a Baptist church, ought to receive a valid baptism before they are allowed to do so. But some will ask, "Is not conversion of far more importance in an administrator than the mere fact of his having been immersed?" We answer, Yes, so far as the

administrator himself is concerned; and we wish that every administrator was a converted man. But we are not to look into the heart of the administrator to see whether he is "a new creature." This rests with God and himself. He has obeyed the gospel, so far as we can see. It is enough. He has professed faith in Christ and been baptized. What more can be required? Did the validity of baptism depend upon our positive knowledge of the conversion of the administrator, no baptism could be valid. We can say of no man living, with positive certainty, that he is a converted man. But we can say whether he has obeyed a positive command of Christ. We can say all that concerns us and the church, if we can say that he has put on Christ by baptism, and that he is a member of the visible church—the kingdom of our Lord. We conclude, then, that the question as to the conversion of the administrator is entirely irrelevant.

Again, it will be said that for us to believe the baptism of the present day valid, we must prove an unbroken line of apostolic succession in baptism. This, we think, unnecessary. There have been witnesses for the truth (Baptists) in every age of the Christian dispensation. But suppose that there have been long periods without a solitary witness; suppose that "weapons formed against the church had prospered," and that every vestige of that church had been swept away by the tide of Romish superstition; suppose that the true banner of the cross had been furred and buried for centuries in the grave of vital religion; must that church not be revived? Must that banner never be unfurled again? We answer, Yes. The long-neglected ordinances must be properly administered again. There must be a second beginning. The necessity of the case will render that justifiable which under other circumstances would be not only unadvisable, but not permissible, and even unlawful.

When David was an hungered he eat the show-bread, which it was not lawful to eat but for the priests alone." Here the necessity of the case justified the positively unlawful act. If, then, the ordinance of baptism had not been administered for fourteen hundred years, will any one say that it ought to continue unadministered? The command must be obeyed. The believer must be immersed, but there is no one to immerse him, simply because there is no one who has been immersed himself. What is to be done? In such a case (and no other) the baptism of one believer by another who had not been baptized himself, would be justifiable and valid. Necessity sanctions the irregularity of the administration. If that necessity ever existed, it no longer exists, and the immersion administered by an unimmersed administrator has no ground on which it can be justified, consequently it is not a valid baptism.

GEORGIA. Ought Baptist Churches to Receive Members from other Denominations without Baptizing them? The following query appears in a recent issue of the Standard:

"We have a case before the church on which there is some difference of opinion. It is this: A sister, who was baptized by immersion some twenty-two years ago by a Methodist minister, and though having lived nearly all that time in the Baptist church, and uniting with us here in the formation of a church, has now come to the conclusion that her baptism is not valid, and that she must be re-baptized by a person who has been properly baptized by immersion, and believes only in this mode, or, in other words, by a Baptist minister. I confess I am a little in the dark. Can you enlighten me?"

To which the Standard thus replies: "As a general rule, when persons have been baptized—meaning, of course, immersed—re-baptism should not be required, when they come from an evangelical church. But, as in this case, it is always best to meet the conscience of the applicant, and to comply with the request for baptism. When a person comes from the Campbellites, for instance, there should be an inquiry into his antecedents, for they immerse without the scriptural prerequisite of conversion. But the Methodists do not. It would be a safe rule not only to re-baptize all presenting themselves from the former communion, but to require an evidence of their conversion by a relation of their Christian experience, for baptism before conversion has no validity."

This answer is manifestly defective, and leans to "error's side." Baptist faith and practice are based upon the immutable Word of God, and are, consequently, uncompromising. Truth and error can, under no circumstances, be brought into harmony. Baptists differ from Pedobaptists radically and essentially. We can upon no conditions recognize their organizations as scriptural churches without the abandonment of our peculiar principles and doctrines. Especially would it be inconsistent with our principle to countenance their administration of the ordinances of God's house as valid.

But let us hold the position of the Standard, it says, "it is best." Do the teachings of Scripture allow us any choice as to what course we ought to pursue? Does consistency leave us any alternative in the matter? Duty and inflexibility compel us to receive those coming from other denominations upon the very same terms and in the same way, that we receive applicants from the world. What sense is there in speaking of the comparative importance of a rule which is absolutely and unconditionally binding? Is not the plain injunction that there are other ways, which will do, compared with which the course here recommended is the best? It is just as proper to say that it is best to require baptism of a convert from the world, as a prerequisite to full membership.

The Standard, however, does not say that it is "always best" to re-baptize those coming to us from other denominations, but that it is "always best to meet the conscience of the applicant." Is this sound advice? Are our churches to be governed by the consciences of the applicants in regulating their terms of membership? A person from the Methodists or Campbellites might seek admission into a Baptist church who felt no conscientious scruples as to the validity of his baptism. In this case ought the church to recognize his spurious baptism as just and satisfactory simply because it "meets his conscience?" Truly, such light as this is calculated rather to lead astray than to guide aright.

It is further stated that "it would not only be a safe rule to re-baptize all presenting themselves from the former (Campbellite) communion," etc. Is there any other "rule" that would be "safe?" Baptists cannot deviate from this rule in a single instance without violating their principles, and giving encouragement to sin and error. If we can accept the baptism of Pedobaptists one time as valid, we cannot see why we may not always do so. They have as much right to administer this ordinance a thousand times, or any number of times, as they have to perform it at all, because they sometimes, in order to "meet the conscience of the applicant," and to avoid the loss of a member, perform the ordinance by immersion. Are all the conditions of valid baptism, therefore, fulfilled? Certainly not. The only safe rule for Baptists to adopt is to discard all baptisms as spurious which were not conducted by a duly qualified minister of our own denomination. If "all the ordinances of the church were," as a very prominent Methodist preacher in this county recently labored with great vehemence to prove, "mere inventions of man," then we might alter, modify or abolish them just as expediency, policy or the whims of opinion might demand. But when we look at them in the light of Scripture, as being the "ordinances of the Lord," we feel solemnly bound to defend them against every abuse and profanation. The success and triumph of that gospel which was purchased for us by the blood of the blessed Son of God depend upon our firm and unwavering adherence to the great truths and principles of our religion. We need more such papers as THE BAPTIST, or rather its increased circulation. I never get up from its perusal without feeling proud that I am a Baptist. Did all our religious papers unfold the truths of the Bible and expose the current errors and heresies of the day with the same fearlessness, fidelity and explicitness, there would not be so many Pedobaptists and seductive affiliations with other sects.

Washington, Georgia. ARE BAPTISTS PROTESTANTS?—They existed centuries before Huss or Wickliffe, Luther or Zuinglius, Calvia or Farel, protested against the corruptions and usurpations of Rome, and thus gave to their followers the name of Protestants. From the days of John the Baptist until now they have uniformly opposed all departures from the divine testimony in all matters of religious doctrine and practice. Why, then, should they class themselves with those who have been Protesters for a much shorter period? The reformers of Germany and Switzerland did a great work in certain directions; but it was only in part Baptist work; it left the Reformation sadly incomplete, and Baptists have had constant occasion to protest against much of the existing Protestantism. What is its great baptism but "a part and parcel of Popery?" When, therefore, Dr. Iver calls "Protestantism a failure," Baptists are not required to refute his misrepresentations, for they are not included; their system cannot be stigmatized as "a failure."—Wachman and Reflector.

THE CONTRAST.—When Joseph Sutcliffe was near his last hour, he said, "I have been thinking of the difference between the death of Paul and Byron." Paul said: "The time of my departure is at hand; but there is laid up for me a crown." Byron said: "My days are in the yellow leaf; the flower, the fruit of life is gone; the worm, the eater and the great Are mine alone."

THE BAPTIST. THE BAPTIST. THE BAPTIST.

MEMPHIS, TENN., JUNE 18, 1870. For Twelve Months, \$3.00 For Six Months, 2.00

THE MISSISSIPPI BAPTIST STATE CONVENTION. The session just closed, though not so largely attended as last year, was respectable in numbers, and, save upon one question, harmonious in action.

THE HERMON. The anniversary sermon was preached on Thursday night by Elder Boxeman, of Lexington, Miss., from Ephesians vi. 17, "The sword of the Spirit, which is the Word of God."

THE COLLEGE AT CLINTON. Last year this the Baptist college of the State, was reported as thousand dollars in debt, and that the entire property was mortgaged and subject to be sold—sixty thousand dollars worth of buildings and land—for the debt.

THE SCHOOL IN A PROSPEROUS CONDITION. The school is in a prosperous condition under the presidency of Elder Hillman. It has trebled in numbers over last year, and thirteen young ministers are pursuing their literary course here, and twice this number is expected next session.

MINISTERIAL EDUCATION. This interest has been most efficiently and successfully advocated the past year by Elder Nelson, of Vicksburg. He has awakened not only an interest but an enthusiasm upon the subject wherever he has gone, and realized enough to warrant the Board to promise a support at Clinton to every young minister who may apply for assistance this year, and to sustain at Greenville those prepared to study there.

THE ORPHANS' HOME. This, as our readers all know, is a Baptist institution. It was purchased by the Baptists for a Baptist Home, chartered by Baptists and for the Mississippi Baptist State Convention, by which body its trustees are elected.

years ago, proposed to other denominations throughout the State, and elsewhere, that Baptist influence, directly or indirectly, should not be exerted, at the Home, provided they would cordially and liberally co-operate in supporting the school, since the Baptists of Mississippi were not able to feed, clothe and educate the thousands of orphans within the limits of the State.

This policy was adopted. The Baptist chaplain, Elder W. O. Beck, was discontinued. Several worthy gentlemen of other denominations were placed upon the Board. For a year or two this policy promised good results, and the number of orphans increased to over two hundred. But during the past year, though this policy has been most rigidly carried out, as Pedobaptists themselves confess—so rigidly that the services of Baptist ministers have, when offered to preach or hold meetings at the Home, been declined, and no inmates of the Home, since its founding, has been immersed, though several have desired it—yet a number have been sprinkled by a Pedobaptist minister in the chapel of the building.

The report of the Board presented to the Convention this year, discloses the fact that the present line of policy suited neither Baptists nor Pedobaptists; that one of two things must be done or the Home would fail, like anything else between two stools—come to the ground. The Pedobaptists demand that the Home shall be cut loose from the Mississippi State Convention and Baptist control, given to the Masons or the Board of Trustees, and be made self-perpetuating—while a large and increasing body of the Baptists throughout the State are dissatisfied with the union, and they feel the decided Pedobaptist influence exerted at the Home, or the entire lack of all correct religious influence.

So rapid has been the decline in the receipts of the Home the past year, and so manifest the opposition of the leaders of other denominations to it, that it has been quite impossible to secure the services of a Pedobaptist agent to raise funds for the Home, and the Pedobaptist members of the Board, to a man, most cordially advise that the Home should return to the original line of policy, and take its stand before the public as a Baptist Home, and yet its benefits be equally free to all. Nor will there be any change made in the internal workings of the Home, save in this: Baptist ministers, in common with others, will be invited to preach at the Home, and baptize those desirous of uniting with the church and deemed qualified for the rite, and a Sabbath-school organized in the chapel as a part of the religious exercises of the Sabbath. But no liturgy, no catechism, no creed will be observed or repeated in connection with the studies or exercises of the day, as in denominational schools, patronized, strange to say, by Baptists. The Home will be as free from sectarian influence as Baptist colleges and female schools are so well known to be, and, therefore, no Christian, or philanthropist, or friend of the orphan can have an excuse for withholding a generous patronage from the Home. If the Home can but be sustained a few years longer it will be nearly self-sustaining. From its rich field, orchards, vineyards and nursery, when they come into bearing, two or three hundred hapless orphans can be fed and educated yearly. Will not the generous friends of the orphans throughout the State assist the Baptists to do this? We may not be able alone to support more than one hundred—with the assistance of others, twice or three times this number.

AN ORGAN OF COMMUNICATION. The need of a general organ of communication among the Baptists of the State was fully appreciated, and owing to the fact that this paper already had five or six-fold the circulation of any other paper, the offer of a page for a Mississippi Department was accepted, and Elder M. P. Lowrey, President of the Convention, elected editor upon the first ballot, and, on motion, the vote was made unanimous. Bro. Lowrey is some forty-three years of age, six feet and some inches in height, spare built, with regular features, and a mild yet bright, clear blue eye, and affable in his bearing to all. Though not a graduate of any college, he has been for twenty-five years a patient and hard student, and is to-day far better qualified for the pulpit or the press than hundreds who can boast of a diploma. He entered the ministry when young, and never left it until the breaking out of the war. He yielded to the unanimous and urgent wishes of his brethren and fellow-citizens when he consented to take the charge of a regiment in the Confederate army, and his own gallantry and intrinsic merits as a man, soldier, discreet, brave under all circumstances, and reliable, advanced him to the rank of Brigadier General, in which position he won signal honors, and, if our information is correct, had the war continued but a short time longer he would have been advanced to the position of division commander. But not of his soldierly qualities do we propose to speak. Gen. Lowrey won at the outset and won to the end of the war the enviable title of the "Havelock of the Confederate Army." He constantly preached to his men, and baptised his converts. No missionary or chaplain in the Confederate army exercised a more Christian influence as did Mississippi's Baptist general—and he endured with a brightening military and Christian character to the end.

At the close of the war Bro. Lowrey returned to his churches, and has exclusively devoted himself to the preaching of the gospel as pastor or missionary. He has been repeatedly offered positions of honor and of profit, but has repudiated the worldliness and ambition of hundreds of ministers by his noble example. He was urged to accept the nomination and allow his name to be run as Governor of the State, but firmly declined. He has twice been urged to suffer his name to be run for United States Senator. He has been offered partnerships in mercantile firms for the mere use of his name, and agencies with heavy salaries, but none of these things moved him from the gospel. This is a record of which any man might justly be proud, but the slightest appearance of pride or self-conceit can be discovered in Bro. L. He consents to assume the labors and responsibilities of the present office because it offers him a more extended field of usefulness in his Master's service. Though without editorial experience, he will not attempt more than he is conscious he can perform. If he deals less in essays and the fields of dogmatic or speculative theology, it will be that he may be found cultivating the vineyard of practical Christianity—interesting and encouraging his brethren to work for the great interests that demand the patronage and support of Mississippi Baptists. And what do Mississippi Baptists want of an editor more than this? and who in Mississippi is better qualified to do this? His duties may call him to visit the district associations in the State to stir up the pure minds of the brethren, and what man in Mississippi will the Baptists and thousands not Baptists more desire to see than the "Havelock of the Confederate Army"? Providence has called him to this work, and he will not fail. It was predicted by his best friends that he would fail as an officer, but he did not fail—he never did fail at anything, and let all put it down for a certainty that he will not fail as editor of the Mississippi Department of this paper.

His remuneration will largely depend upon the increase of new subscribers in the State. Every new subscriber not sent in a club will aid in supporting Bro. Lowrey. We would not discourage clubbing, but we would encourage subscribing upon a liberal scale on the part of all Baptists as a merited testimonial to the indorsement of their editor and the support of the Mississippi Department. All communications for publication will henceforth be directed to M. P. Lowrey, Ripley, Miss. He will actively enter upon his duties next week.

THE RELIGIOUS HERALD.—"A Tennessee pastor says: 'Nearly every family in my church is now reading the Herald. It has done us much good. The ante bellum discussions about old landmarkism, etc., had well nigh ruined the Baptist interests in this region, but under the conciliatory influence of your paper, we are rallying, and have a good prospect.'"

It is in this way the opponents of old landmarkism, who have not the ability to demonstrate the unsoundness of the principles on which it is based, seek to prejudice the practice of our fathers.

What is there in old landmarkism to ruin any Baptist church? we most earnestly ask the Herald.

1. It teaches that the ordinances of the church belong to the church, and not to the ministry, nor to the members, as members.

2. That no ordinances are scriptural and valid unless duly administered to a qualified subject by an authorized officer of a scriptural church. No sound Baptist in any age ever denied this.

3. That religious societies originated by men, with a membership, doctrines, ordinances and government contrary to the teachings of the Scriptures, are manifestly unscriptural bodies, and not churches of Christ, but opposed to them, and should not be recognized by word or act as scriptural churches, or their preachers as scriptural ministers. No thorough close communionist will deny this position.

Now this, in a few words, is what is called old landmarkism—that is, these principles we claim were the old landmarks, or characteristic principles of Baptists, in the martyr ages, and caused Catholics and Protestants to call them Anabaptists—those who baptized again—because true Baptists never would receive the immersions of unscriptural religious societies, though they claimed to be churches.

These principles, and is the popular organ of all "Baptist-Protestants" who do oppose them. Its authors pronounce these man-made societies, that are violently opposed to the churches of Christ, "Christian" and "evangelical" churches! Did Baptists of the nineteenth century do this? These editors endorse the immersions of these human societies as scriptural and valid (provided the subject is satisfied). Were the Anabaptists of the sixteenth century, or of any age, wont to do this? Never. These editors advocate the propriety of recognizing the ministers of these anti-scriptural and human societies as the true ministers of Christ, authorized to preach and administer church ordinances, and that Baptists may, as "agencies" or "preachers" or "charity" demands that they should associate with them upon an equality, and invite them to preach in our pulpits, and thus publicly indorse them as qualified gospel preachers. Did the Anabaptists of the martyr age pursue this course toward Catholic or Protestant societies? "Bullinger, an eminent Protestant historian, says: 'The Anabaptists think themselves to be the only true church of Christ, and acceptable to God; and teach that they who by baptism are received into their churches, ought not to have any communion [fellowship] with [those called] evangelical, or any other whatsoever, for that our [i. e. evangelical Protestant or Reformed] churches are not true churches, any more than the churches of the Papists.'"

We appeal to all those wishing to be true Baptists and the successors of Christ's faithful witnesses in this age, to decide on which side of this question they will stand. Are you willing to be called and treated as Anabaptists, or will you make peace with these human sects by indorsing them as Christian churches? Will you bow to, and thus acknowledge these new made gods—acknowledge these churches as equal to Christ's churches—or will you dare the seven-fold heated furnace of public opinion?

We again appeal to each candid Baptist to decide which of these two Baptist churches is "well nigh ruined."

The church at A receives the baptisms of no human society, and is not disturbed by discussions teaching the invalidity of the baptisms of a portion of its own members, and consequently has no disturbance of church fellowship from this source. Its preaching, not only at stated times, but in protracted meetings, is by ministers it is willing to commune with, so that when the Lord's Supper is celebrated during or at the close of the meeting, the minister who has worked is not denied to eat and driven from the table!

The church at B, every family of which takes the Herald, recognizes all Protestant and Campbellite societies as Christian and evangelical churches, and receives members from them, all provided they have been immersed and are satisfied. To-day a Campbellite preaches in its pulpit, next Sabbath a Methodist, and anon a Presbyterian; its protracted meetings are all "union meetings," and consequently baptisms and the Lord's Supper must be pushed aside until the meeting is over, or the "delightful association" breaks up in great "unpleasantness"—for these dear evangelical Christians and their ministers must be driven from the table, the consistency of which act no one can see, after admitting them to be "Christian brethren" and "members of truly Christian and evangelical churches of Christ."

Now, there are members—true, conscientious Christians in this church, who cannot fellowship these unbaptized Campbellite and Methodist members, and do not approve the ministrations of unbaptized Campbellite and Methodist preachers, and the result is, lack of good fellowship, unhappiness, alienations and divisions within, while the outside is apparently fair, and the church popular, and congregations large, and baptisms very few, and the children of Baptists constantly uniting with Pedobaptist societies.

Which is the sound, healthy, consistent Baptist church? Which the nearest in faith and order to the churches of the first and sixteenth century? We do not think the paper or the preacher that "conciliates" truth with error, and so, making peace, is the most useful or God-approved. The open communion "churches" of England, called Baptists, are peaceful and prosperous under the conciliating influence of their popular preachers and papers; but are they the witnessing churches of Christ? Are they standing up for Jesus and the faith and ordinances once delivered to the saints, or are they confederate with error and the opposers of Christ's truth? We wish our position with reference to the Religious Herald and its editors to be distinctly understood. While we have the kindest feelings personally toward Bro. Jeter and Dickerson, yet we must be allowed to say, to-day, what we said a score of years before they became editors, that the views of church order and policy approved and advocated by them, are unscriptural and eminently dangerous to the purity and existence of

American Baptist churches. When they, through the influence of such worldly men and such able papers as the Herald, become as popular in this country as they have been made by similar men and papers in England, then the Baptists of America will be as the Baptists of England—open in their communion, and "spewed out of the mouth" of Him "who walketh in the midst of the seven golden candlesticks."

We will now state a few incontrovertible facts:

- 1. The most prosperous churches in Tennessee before the war, or since, have been the landmark churches, and within their influence, Campbellism has made but little progress.
- 2. The States of Tennessee and Mississippi are the strongest landmark States in the South, and in them the ruinous effects of landmarkism should be most marked, and manifest. What is the fact? The statistics show that a larger number to the membership were baptized last year in these States than in Virginia, under the "conciliatory" influences of the Herald! Virginia baptized one to each twelve and a fraction of her membership, and these States baptized one to eleven and a fraction! And, then, our membership is not a mixture of the baptized and unbaptized.
- 3. Landmarkism never ruined a Baptist church, but liberalism and open communion have ruined scores and thousands.
- 4. It is not true the less true denominationalism we possess, and the less concern we have to keep the ordinances as they were delivered, and the less we are disposed to contend for the once delivered faith, and the more willing we are to conciliate with errorists, the more pious and spiritual-minded we are, but the very opposite is the fact—such a disposition is an evidence of worldly-mindedness, and love of the praise of men rather than that of God, and betokens an alarming decline from the spirit of the gospel.

We suggest to the Herald that there is a more honorable way to oppose landmarkism than to publish false statements to prejudice it in the estimation of those ignorant of its principles.

The Spirit of the Press.

The following utterance of the Texas Baptist upon the subject of Union Sunday-schools, is to the point. We trust that ten thousand Sunday-schools will be organized this year, and every one a Baptist one. The new Library of the S. S. Board, neat and nice, can be had for eight dollars only! Let us all go to work for the truth and the whole truth.

"Union Sunday-schools," says a brother, "are very prevalent among Baptist churches. If Union schools are prevalent among the churches of any denomination, they must be among Baptists, for no other denominations sustain them where they can be avoided. It is understood that Union schools use only the question books, libraries and papers of the American Sunday-school Union. You will never find these books in a Catholic or Episcopal school nor in one under the control of Methodists or Presbyterians. The Methodists do not use them because they teach Calvinism rather than Arminianism, and Presbyterians do not like them because they do not uphold their doctrinal theories and practices especially in regard to the church. All these denominations, where they have churches, prefer the books published by their own Houses, both because they like better what they teach, and because they very wisely prefer to sustain their own denominational publishing Houses. They are to be commended, not blamed for this. But where they cannot control, they generally go into the next best school to which they can find admittance. This is also right and proper, and shows to Baptists what they ought to do under similar circumstances. Now every community of Baptists ought to have a Baptist Sunday-school of their own, that is, a school with Baptist books and papers in it. But why should a Baptist church or community have a Union school? Is there any purer truth taught there? We think not, but on the contrary, many truths are left as much out of view as practicable. Will they gather any more children into such a school? Not one, perhaps. Baptists sometimes foolishly make themselves and their principles odious to others, but there is neither good sense, good Christianity, good breeding, nor a right regard for truth in such a course. If Baptists would go along and start their schools, control and teach them, and put their own books and papers into them, very few would object, and soon the objections, if not irritated by strife, would send their children and be present themselves. We sit in a guess, or remote probability, or exception to the rule, but sober facts, to be witnessed wherever a Baptist school has been properly conducted in a mixed community. Whichever there is need of a Sunday-school, and there is one Baptist capable of instructing children, and a place where that Baptist can meet them, there can be a Baptist Sunday-school. Whichever there is a Baptist church, with membership capable of conducting the affairs of a church, they can have a school if they wish, unless it happens as in some places in Texas, they are dependent on a Union house or one belonging to another denomination. Even then, it is not always a barrier, and if it proves to be so clearly, they should build a house of their own as soon as possible, and in the mean time, go into whatever sort of Sunday-school may be found there, and impress upon every child they can,

the substance and teaching of God's Word. The trouble is that not a few Baptists, where they have houses and all the facilities for conducting a Sunday-school properly, are afraid that Mr. A., Methodist, and Mr. B., Presbyterian, or Mr. C., Reformer, will object. Of course they will, and what of that? They will refuse to send their children; well, suppose they do. That is their look out, not yours. They will talk you out of your school and establish one of their own if you give them half a chance. Will you get out of the way and let them do it? Should you not cease to have a Baptist pastor and be called a Baptist church for the same reason? Should you not forbid your pastor to say any thing against denominational, or to celebrate the ordinances, lest some brother A., B. or C. should object? Now, brethren, away with all this time-serving policy. Your neighbors of other denominations will have ten-fold more respect for you, and you will be more likely to do them and their children good, by a straight-forward, honest stand for your principles. You need not believe them odious, but show that you believe them. Make your school interesting and the children will all come to it, no matter what the father of mother believes. And if you do your duty, God may make you the honored instrument in bringing both children and parents to the truth as it is in Jesus. If any body objects, do not assume the bearing of a bigot, but bear his objection, respect his opinions, and treat him as if he were honest and filled with Christ's love yourself, and his objections will soon melt out of his own heart and out of both your way and his. Then let Baptists have their own books and papers in their schools, and above all, the Bible. Let it be understood that this is the book God will bless you and men will respect you and your principle. Show that you want to lead the children in the way of truth, virtue and salvation, and their hands will be placed in yours.

We clip the following from the N. Y. Examiner. It shows the spirit of Methodism in the North, and the manner in which the Baptist press meet it:

The Methodist Home Journal, of this city, gives its readers, in its issue for last week, a series of brilliant "Queries on the Mode of Baptism." We quote an average specimen:

"If baptism was always performed by Christ and the apostles, as also by John the Baptist, by plunging the candidate into the water, instead of applying the water to the person of the candidate, it seems strange that the descriptive phraseology touching the process, where any is employed, should always imply the latter mode, and never the former."

"It seems strange" to us that any one can read the New Testament, with even slight attention to the meaning and grammatical relations of its words, and yet fall into the confusion manifest in this paragraph. Baptism is spoken of more than a hundred times in the New Testament, never as "applying the water to the person," but always as applying the person (or thing) to the water. That is, the person (or thing) baptized is always the object of the verb which expresses the action, and the water is always the object of the preposition (when there is one) which follows the verb, and indicates the element in which the baptism took place. Thus we read in numerous instances of persons being baptized in water, but we never once read of water being baptized upon persons. We can sprinkle water upon a man, or pour water upon him, but we cannot baptize water upon him, according to New Testament speech; we must always baptize him in water. Hence, the descriptive phraseology touching the process "is never wanting; it is found in the very language which describes the ordinance, and always expresses immersion."

"We ought also perhaps to notice this query toward the close of the article from which we have quoted. It asks of Methodists: 'Why are we not more thoroughly on the alert to hold at bay the proselyting schemers that lurk about our revival movements, plying the ears of converts with their stupid nonsense about following their dear Savior down the banks of Jordan?—down the banks of Jordan,—where he never went!—their Savior, who was installed in the priest's office by John at Bethabara, by sprinkling according to law?'"

There is something so truthful, delicate, and courteous in this—so altogether exquisite, in a paper especially devoted to the promotion of holiness,—that we refrain from making its beauty and its effect by any rude comments of our own.

THE BAPTISM OF TABLES.

How often have we been told by anti-immersionists that baptisms cannot usually mean to immerse, because it is said that the Jews baptized their tables (Mark vii. 4), and as the tables were large couches upon which they reclined at meals, it is not likely they subjected these to immersion. But even this poor shelter has failed them, and they must now take the merciless plumbings of Baptist facts in the open plain. Both the Vatican and Sinaitic Manuscripts, the oldest copies of the New Testament, omit the oft-quoted words "and of tables." The difficulty was never regarded as at all formidable by Baptists, because nothing is impossible with superstition, even to the sprinkling of a little water on an unconscious infant as a means of regenerating his soul. Truth is mighty and will prevail.

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.

THE WISDOM OF THE WORLD.

We picked up a life insurance paper on the car as we returned from the Mississippi Convention, and several suggestions to agents, indicating to them the only sure road to success, struck us as full of sound wisdom, and we copy them for the instruction of our ministers and agents.

"The New York Spectator very sensibly remarks that close observation has convinced it that those agents who endeavor to measure out to their calling a specific portion of their time and energies, they might do if they occupied some government sinecure, or a pension. We know of no position which demands so much self-sacrifice, so entire a devotion of the whole mind, as that of the life insurance agent. Not only the physical, but the mental faculties also must be concentrated on the matter at hand. All and every occasion must be utilized to the best advantage.

"An agent of the Carolina Life Co. to be thoroughly successful, must direct his attention to a multitude of objects, foreign to life insurance, but which confine himself strictly to that and nothing more." Such a course will tend to his success and, in the long run, will be found to pay best.

SECLUSALVAL.

The following is from the Biblical Recorder, N. C.:

"SECLUSALVAL.—This is a handsome volume of 650 pages, written by Mrs. A. C. Graves and issued by the Southwestern Publishing Company. We might mention some objections to the book. Some of the most instructive conversations are conducted by Mr. Burton and he is sometimes cruel to the queen's English. It is a natural disappointment at the absence of a hero. But let these pass. Mrs. Graves has rather extenuated than set down aught in malice, and still she has clearly shown the heathenism of Catholicism; how the successors of married Peter forbid to marry; how the infallible and immutable has been deceived and changed; how those who claim superior learning devise plans to keep people ignorant; how those who forsake the world still manage to enjoy its luxuries; how marriage, honorable in all, is esteemed a pollution, and a mortal penitentialism is made to drive otherwise useful men and women into life-long seclusion and self-compassionate Phariseism; how Catholicism makes a Christ and eats him; how it worships his mortal mother, paints his picture and carries his image while utterly disregarding his plainest precepts. In short, an entertaining, truthful story is made to expose priestcraft and magnify genuine Christianity."

Let every Baptist in the whole land purchase this book, and read it, and loan it in the neighborhood. It is the book for this age.

THE BAPTISTS OF LOUISIANA.

What They Have, and What They Need.

We will now examine a little into the character and qualifications of the officers of our little army.

I wish I knew the number of Baptist ministers in the State. In the absence of such information, I would suggest that every association within our limits shall at its next session carefully register the names of every minister, ordained and unordained, within its bounds, and send the minutes in which these statistics are recorded to the Southwestern Publishing House, Memphis, Tenn., so that in the almanac for next year we may obtain the desired information.

As far as my information extends, the Baptist ministry of Louisiana are a goodly and devoted band. True, there are comparatively few who are devoting their whole time to the work, but I honestly believe that the fault here is not with the ministers, but the churches. They love the cause of Christ. They love the work of publishing the glad tidings of salvation. But they have families to be supported—they have children to be educated—and the churches have thus far failed to supply the "material aid" necessary to this end. The result has been that most of our preachers have been compelled to give most of their time to some secular avocation. I cannot know that the churches have failed against the personal holiness of ministers, but it certainly has seriously interfered with their usefulness. The time necessary for study and family visitation has been wanting. The consequence has been, I fear, that they have sometimes brought "unbeaten oil" into the sanctuary, and have not informed themselves, as they would by personal and private observation and inquiry, of the spiritual condition and wants of their charges. They could not find out the nature or extent of disease without examination,

THE BIBLE REVISION.

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THE BODY BBAOE.

The testimony of one long afflicted.

Read it: Bro. Graves:—Until recently I had not seen a well day for five years. Through Bro. Borum the Brace was introduced, and I have been wearing it three months. I have improved much, and if I could not get another, money could not buy it. My neighbors, when riding out, send for it; they say it helps them so much. I most heartily commend the Brace to afflicted families.

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But may we not reasonably hope that the passions and prejudices excited by the anti-slavery conflict will pass away with the peculiar institution, and that in a calmer hour this blemish also may be removed from the face of God's Word?

Looking at the subject in a practical way, there are but three modes of disposing of this question: either to retrace our steps and confess that we misled the people as to the extent of the errors of the common version, and the necessity for a revision; or to seek some other agency through which to accomplish the result; or to accept the Bible Union version, with all its imperfections. A conscientious regard for the truth and a decent self-respect will not allow the first. The second is impracticable. A new, independent association for revising the English version could not improve upon the facilities of the American Bible Union, or secure more respectable scholarship. But even if we had the necessary means and all the apparatus to begin the work, and could secure competent scholarship, who will assume of their infallibility? who will guarantee that they will not make some grave blunder? The only alternative left us then is to accept the version offered us, and trust to future revisions to remove what is objectionable.

Besides the operations of the Bible Union are not limited to the English version alone: it embraces all nations within the limit of its work. Its object is to give the pure Word of God in every living language. It has published revised versions in the Spanish, German, French and Italian languages, commended by the best authorities in those languages. Shall we turn away from a Society engaged in so noble a work because in all its arduous labors for twenty years it has committed one or two serious blunders? A judgment much less harsh would cast out the best of us as evil.

THE WORLD GROWING BETTER?

Rev. E. Snowden delivered a sermon on Thanksgiving day in Honolulu, in which he contended that the world is growing better, and thanked God for the time we live in, not as an absolute good, but as better than any period of the past, and full of promise that better days still are drawing on. He said that the present is an age when moral ideas hold the center in society, and an era of wide views, of concentrated and united action, of great things and of great expectations. Finally, he urged: "Let us not lose the enthusiasm of hope, but rather enlarge our expectations, for the hand of Him who is saving the world is opening wide to pour down unstinted benefactions. Go up with gladness on this festive day, into the watch-tower of faith, for the white-winged feet of a world's full salvation is even now in the offing, loaded down with all the treasures for which the suffering millions of our globe have pined so long."

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INSURE IN A HOME COMPANY.

In the last number of the Home Chronicle was published a communication from an agent, which we cannot but regard as timely and sensible. It had reference to the immense amount of money of which the South is annually drained for the support of Eastern Life insurance companies. Just think, that the sum of \$1,950,000 is yearly drawn from Tennessee alone, an amount nearly equal to the taxation required for the support of the State, against which there is so much just complaint from all classes of our people. This is enormous, and will strike every observing person with a desire to assist in counteracting a state of things which threatens to drain the vitals of Tennessee. The remedy is plain. Insure in a home company. By doing so you assist to build up a home institution, and retain your insurance capital at home to

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Secular.

Batesville, Arkansas, with a population of 2000, has only one physician, whose practice exceeds \$5000.

It is calculated that there are two hundred and thirty-five thousand smokers in New York city.

The ex-king of Naples, who has just returned from a visit to Germany, says, "I have brought back one conviction, and that is: there are no more kings."

WATER VALLEY.—There are already 6000 inhabitants and a Baptist church of 150 to 200 members in this rapidly growing place, and not a Baptist merchant in the place. There is a good opening for one.

It is said that fifty thousand tons of phosphates have been shipped from Charleston to various parts of the South during the last twelve months, and that they have produced two million five hundred thousand dollars.

A man down in Pickens, Alabama, where the people never heard of Abe Lincoln, of the war, or of the other plague, was told and had a sore head. He rubbed it with molasses and his hair is a foot in length.

The Angusta (Ark.) Sentinel says there are enough caterpillars in that county, to treat all the early birds in the State in winter. They have actually eaten many of the trees, and especially the gum trees.

WACO UNIVERSITY, TEX.—This young college, under the Presidency of Bro. Rufus Burleson, has had unparalleled success. It has 267 on its roll this season. No Baptist College at the South has equaled this since the war. President Burleson combines within himself the elements of success.

SECLUSALVAL.—Though but a few weeks from the press, several editions of this thrilling work have been sold, and 6000 more are ready for orders. It is a book for all Protestants and sections of our country. One thousand canvassers still wanted. Let every theological student employ his vacation in selling "Seclusalval." A handsome commission is allowed. Address S. C. Rogers, Secretary B. W. Pub. Co.

Here is some interesting information for wine drinkers, supplied by the Boston Journal of Chemistry: "No variety of wine is more dangerous than what is called claret. It is usually a vile mixture. Thousands of gallons are made by allowing water to seep through shavings, and adding thereto a certain proportion of logwood, tartaric acid, and a little alcohol. Good judges can hardly discriminate between this mixture and the genuine article."

On one of the wagons of an emigrant family going to Texas, there hung a line with the bottom knocked out. "What is that?" asked the doctor. "Why, it is my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again. "I had a son in Gen. Taylor's army in Mexico, and the General always told him to carry his whiskey jug with a hole in the bottom, and that is it. It is the best invention I ever met with for hard drinking."

P. H. RAYMER, a lively stable keeper at Helena, Ark., committed suicide on Monday last, by shooting himself with a pistol. He fired at his wife, the ball striking her as she watered, thereby saving her life. Raymer seeing her fall, and believing he had killed her, turned the pistol upon himself and fired, will be dead.

Intoxication was the immediate cause of the bloody deed. Mrs. Raymer, thanks to the late faithful, was not injured by the shot, it having knocked her down without doing her serious injury. An inquest was held upon the body of Raymer, and a verdict returned in accordance with the above facts.

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THE CEAR'S PLANS.—It is said that Russia is seeking the renewal of friendly relations with the Pope, and the statement has led to various speculations as to the probable results of a close union between the spiritual heads of the Greek and Roman churches, comprising as they do the majority of Christendom. Of Russia's probable designs a leading New York journal says:

"The importance of this movement on the part of the emperor of all the Russias cannot be overestimated when we consider the existing situation. All Europe is in the very throes of reconstruction, and there the chief rival elements are France and Germany. All Asia is shaking with the onward tread of the Ceas, whose policy is felt in the very heart of the Chinese empire; has just annexed an island six hundred miles long from Japan, and paralyzes the Ottoman empire, secretly and openly, from the banks of the Danube to the head of the Persian Gulf."

Some almost a suburb of St. Petersburg, while, on the western side, facing toward Barope, Russia diligently haunts the provisioning and subterranean of her strongholds, and avails herself of all the latest and best discoveries of modern science. The 11-inch steel guns that now stud the walls of her maritime fortresses are perfect. Their projectiles at long range will penetrate the thickest steel plating hitherto invented for vessels of war, and Russia is now so far independent of foreign aid that her foundries can furnish eight hundred splendid guns of heavy caliber, per annum. The Grand Duke Michael has just reported that the whole field artillery of the empire has been equipped with steel rifled breech loading pieces, and that the sharpshooter battalions have been supplied with the finest and lightest repeating weapons in existence. The whole body of infantry has been armed with patent rifles, and the factories are working night and day on the best known model of repeating arms for the cavalry also, along with metallic cartridges of a novel and peculiar efficiency. Who will say that these imposing preparations are for idle show? Russia is a practical power, and when she moves it is with a definite object. The mountain capped by the rock of St. Peter would not come to the Mohammed of the Don, Dnieper and the Volga; that Mohammed, then, must go to the mountain. The whistled Tandours and the "serce" hussars of the Danube and the Ukraine are, metaphorically, on the march again. Are their pennons raised toward that glittering point in the eastern distance where the Roman and the Greek emblems of a common Christianity at least—surmount the heights of Olympus? And while the empire of ages, summoned thence by the genius of Germany's great historian, as we, in our day of wonders, to behold a reunion of deeds, a reconciliation of long severed brethren, and a sublime triumph of light and progress where the ancient shall have set forever behind the Holy Sepulcher? Was it with true prescience of this great time, rather than with a mere fore- shadowing of his own, that Constantine saw the sacred emblem in the sky and read the prophecy of victory—in hoc signo vinces?"

All are agreed that a great crisis, involving momentous changes, is even now impending. Those who attempt to read the signs of the times without the aid of the scriptures of truth will probably be deceived. While the men of the world are speculating concerning new political combinations, and the rise of new empires, or the revival of old ones, the Bible student finds unmistakable evidence in the signs given that the end of all things temporal is at hand, and that the kingdom which cannot be moved is soon to be established.

EUROPEAN WAR CLOUD.—The peace of Europe is again overclouded. A speck of war has appeared, and already assumes dimensions rather bigger than a man's hand. Private dispatches from Liverpool announce that the continental buyers have cleared the breadstuffs market, and the consequence is that English purchasers have been compelled to fall back at once on America. On Saturday the foreign buyers swept the New York market in less than ten minutes of two hundred thousand bushels of wheat, and they are still crying for more. The price is so great that all day Sunday orders were piled over the Atlantic cable from France for winter purchases. The probabilities are very strong that the sick man of Turkey is about to have a serious relapse, and that all Europe may be called in consultation.

The vague apprehension of aggressions on the part of Russia, which is a chronic disease of the Western powers, has assumed a definite shape, and a repetition of the Crimean war is among the probabilities of the summer. The Viceroy of Egypt has made preparations for war against Turkey, and it is reported that Russia has been openly siding and encouraging him. The Ceas has for a long time had his eye on Constantinople for a winter residence, and he may think this a favorable opportunity to sweep down from the North, while the Viceroy of Egypt wages war from the South. Turkey, lying between these two aggressive powers, may thus be attacked in front and rear. But the Western powers of Europe are not disinterested observers of these arrangements of Russia to gobble up Turkey. Whenever the Eastern question comes up, they always claim a hand in its settlement; and the eagerness with which they now jump into the bread markets of the world shows that they intend to participate in any negotiation of the difficulties.

The allied powers who warded off the last Russian death-blow aimed at Turkey expect the assistance of Prussia in the event of another war. Prussia has her friendly and her unfriendly relations with other powers; and if she becomes involved in the pending conflict others may be drawn in on all sides, or the other in a general war, which would probably locate its theater in the Crimea.

Since the last struggle in the Crimea the art of war has made much progress, and the great powers have not neglected the improvements that have been made. The blunders of the English and the jealousies that destroyed the harmony and impaired the strength of the allies in the former war were so apparent in their evil consequences and have been so severely criticized and so universally condemned that

they will probably form no feature of a new campaign and a new war. The participation of Prussia will throw in an element of strength that brings with it the prestige of Prussian success in the German war of 1866. On the other hand Russia has not been stationary in the past three years; but has made gigantic strides in improvement in the art of war, as well as in the arts of peace. Her in Egypt, behind the times, for the Viceroy has leavened his army with some of the warlike American spirit that was aroused by our own war, and is seeking to place his army on such a footing that it will be formidable to the armies of Europe. If this rumor of war is realized, it is not likely that American arms will take part in it, but the avidity with which our markets are invaded shows that American breadstuffs are to be the saviors of strife.

Catholic Items. In Columbia, Georgia, last week, three Sisters of Mercy took the black veil. The exercises took place in the convent, at St. Joseph's Academy. They are described as peculiarly solemn and impressive. There are now in Columbus ten sisters who have taken the black veil and one postulant, or candidate for the white veil.

Rome, June 8.—The discussion of the dogma of infallibility was closed amid great confusion, the debate being forcibly ended. The distinguished bishops who were appointed to the "schema" and who are among the most profound and able debaters in the council, were summarily ruled out of the debate and prevented from participating in any way in the discussion. They were loud in their protest, and it is believed they will issue a formal protest against the arbitrary measure.

RELIGIOUS LIBERTY.—The New York Tablet, Romanist, says: "The Catholic missionary has the right to freedom because he goes on the authority of God, and because he is sent by authority that has from God the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic church is to shut up the house of God. The Catholic missionary is sent by the church that has authority from God to send him; the Protestant missionary is sent by nobody, and can change nobody in the name of God or religion to hear him. Our Lord does not know him. Our Protestant friends should hear this in mind, and say as Protestants no authority in religion, and count for nothing in the church of God. They can in no case have any authority higher than the political or national authority, and can do at best only what the political society may do. They may retain some Catholic traditions, some fragments of Catholic truth, as well as some precepts of Catholic morality, and so far be better for the world than ancient or modern paganism, but as they have no divine authority to teach or govern, they have no right to send missionaries or to open places of worship where the national authority forbids it. They have from God no right of proscription, and religious liberty is in no sense violated when the national authority, whether Catholic or pagan, closes their mouths and their places of holding forth. They are those of whom our Lord says, and will say, 'I never knew you.'"

CATHOLICS AND THE PUBLIC SCHOOLS. At the late exhibition of St. Patrick's Academy in St. Louis, Father O'Reilly spoke as follows: "While we would not infringe on the rights of others, nor urge any course that would look like it, yet we claim our share of the public support now extended to other schools. We ask only for our rights, and neither will we be deprived of them. We ask for a distribution of the public funds, such as has been lately made in New York and Albany. We ask that each denomination shall receive pro rata its portion of the public money for schools, each denomination receiving its share. We urge no precipitate action, but advise all to use the power of the ballot. We may not have that power now, but it is sure to be ours to wield in the future. Already the ballot is in the press, and we in the West must be faithful. We must remember the power already in our hands, then decide our rights, their extent and influence, by the ballot. This can be done but slowly, yet surely. We can reach it by instructing our young men how to use their power intelligently, and the results of this we will have by teaching the heart and making it a power. Until we get the public funds through the ballot we should devote all our efforts to building up Catholic schools."

That is the danger with which the institutions of this country are now menaced. The Bomish communion now boasts that it contains six millions of the population of this country, and publishes to the world a distinct purpose to break down our common school system. All history attests that Romanism is not merely a church, but perpetually uses its ecclesiastical power to grasp political control.

It has almost entire possession of the government of the city of New York, and it has made to itself large appropriations of the public property and money. It has carried in that State a division of the school fund, and it declares its purpose to break down the Ohio public school system.

Smiles. "You never saw such a happy lot of people as we had here yesterday," said a land-lady in Indiana to a newly-arrived guest; "there were thirteen couples at tea." "What thirteen couples just married?" "Oh, no, sir; thirteen couples just divorced."

A gentleman expatiated on the justice and propriety of an hereditary nobility. "It is but right," said he, "in order to hand down to posterity the virtues of those men who have been eminent for their services to the country, that their posterity should enjoy the honors conferred on them as a reward for such services." "By the same rule," said a lady, "if a man is hanged for his misdeeds, all his posterity should be hanged too."

The poet Gray was notoriously fearful of fire, and kept a ladder of ropes in his bedroom. Some mischievous young men at Cambridge, knowing this, roused him from his slumber in the middle of a dark night with the cry of fire! The staircase, they said, was in flames. Up went his window, and down he came on his rope ladder as fast as he could, into a tub of water, which they had placed there to receive him. He was put out!

DEATHS.

BURNETT.—At the residence of his mother, near Minden, La., on the 5th of February last, Bro. Jeremiah Burnett, after a illness of several weeks, died at the age of 80 years. Bro. B. was born in Edgefield District, S. C., April 11, 1788, baptized into the Baptist Church by Bro. Stephen Church, on August 18, 1808, married Martha Dewey, February 21, 1810, ordained deacon in 1820, and to his wife, Sarah, in 1838. He was a devoted and successful minister of the Gospel, and a zealous and successful agent of the American Bible Union. He was a man of a noble and generous spirit, and a man of a noble and generous spirit, and a man of a noble and generous spirit.

ANTLEY.—Died of congestion of the throat at his residence in Morton, Miss., January 15, 1870, Elder Joseph S. Antley, aged 67 years, 10 months and 19 days. It is with painful emotions that we record the death of a true and faithful brother. Yet true, he has fallen. Bro. Antley was born in Orangeburg District, S. C., March 8, 1811, and baptized by Eld. Thomas Adams, and ordained to the gospel ministry at the Mt. Carmel Baptist Church, June 20, 1838, and faithfully labored until January, 1866, when he moved to his family to Mississippi, where time he lived an active Christian life. For many years he labored much as Missionary (as well as doing the work of pastor), and constituted several churches. For some years he resided in Louisiana, and worked as agent of the female institute until the Federal army in 1863 pillaged the country, and he devoted his substance to the Master's service. And during his ministerial career he has faithfully pursued his holy work, and exerted a marked and happy influence upon his churches and congregations. Many now live who will cherish with love and gratitude the memory of Bro. Antley. His desire for the advancement of Christ's kingdom on earth, and the happiness of the human family, was paramount to all other considerations, and he was fully exemplified in his true meaning of the Christian. He was frequently and tearfully of his departure from this world, and on one occasion wrote the following expressive lines:—

"Henceforth, then, it matters not, if storm or sunshine be; My earthly lot—bitter or sweet my cup; I only pray: God fit me for the work; God make me holy, and my spirit pure. For the storm hour of strife. Let me but have There is an arm unseen that holds me up— An eye that kindly watches all my path. Till I my weary pilgrimage have done: Let me but know I have a friend that waits To welcome me to glory, and I joy To tread the dark and death-fraught way to heaven."

He was ever buoyant with hope, and even as his last illness was trusting and resigned to the will of God, and only desired to live longer for the sake and benefit of a loving and beloved wife and children. It was the will of God to call him home, and we would say to his bereaved companion: be of good cheer, for our Lord has called you too, to come up higher, and we will join with your dear husband in a prayer for God forever. To the dear children, say, strive to emulate your dear father, and you may be, like him, useful in life, happy in death, and triumphant in glory. As a friend who loved him, as a community and as a denomination, we deeply sympathize with you in the loss of his society and benign influence. Rest our loss in his eternal gain. His name will live in the memory of thousands as a synonym of the inscription he desired engraved on his tomb—"A Lover of Truth." A friend and brother, J. T. DAVIS.

McCUTCHEON.—Died at Winchester, Va., May 10, 1870, Emily, the dearly beloved wife of Dr. J. G. McCutcheon, in the fiftieth year of her age. She was the daughter of John and Mary Cora, and the places of her birth, marriage and burial are all in sight of each other. Her early life and disposition was remarkably sweet and affectionate; such a combination of cheerfulness, with constant and thoughtful care for others, as endeared her to all with whom she came in contact. A friend, bereaved of all, all, too, were friends to her. She became a subject of saving grace at an early age, professed religion and united with the Baptist Church when but eleven years of age. Her life was a constant and thoughtful care for others, as endeared her to all with whom she came in contact. A friend, bereaved of all, all, too, were friends to her. She became a subject of saving grace at an early age, professed religion and united with the Baptist Church when but eleven years of age. Her life was a constant and thoughtful care for others, as endeared her to all with whom she came in contact. A friend, bereaved of all, all, too, were friends to her. She became a subject of saving grace at an early age, professed religion and united with the Baptist Church when but eleven years of age. Her life was a constant and thoughtful care for others, as endeared her to all with whom she came in contact. A friend, bereaved of all, all, too, were friends to her. She became a subject of saving grace at an early age, professed religion and united with the Baptist Church when but eleven years of age. Her life was a constant and thoughtful care for

The Home Circle.

THE FAMILY RECORD.

The children are like a flock... The parents are the cover, that protective beauty gives.

THE SAILOR MOLE.

Now for mouse story number two, mother, dear," cried busy Fred, with unworried gentleness.

FEMALE INFLUENCE AND ENERGY.

I have noticed, that a married man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and relieved by domestic endearment.

THE SABBATH-SCHOOL.

Everybody knows them. The Superintendent is a "live" man and has bustling officers. The newest "improvements" are always to be seen in it.

I WORKED AND EARNED IT.

A few weeks ago, a gentleman living in an Eastern town was called out of his bed one morning by several vigorous raps upon his front door.

STOP! COME BACK HERE.

"Stop! come back here. How did you come by this money?" "I worked and earned it, sir. My time was out last night, and I got my money. I've got a job of chopping, which I begin on this morning, and I

thought I'd leave the money with you as I went to work, and then it wouldn't take up my time this evening when I want to study."

That boy's note for a thousand dollars due ten years hence would be as good as gold. If he has his health, he will be worth double that then.

Five years from to-day, with a good education, with good habits, with a few hundred dollars, his chances for place in the business and political world will be far greater than those of the spendthrift boy who, born with fortune, begins without knowing the worth of money, and instead of going up, goes down.

Our pathway looks dark, sometimes, and we are weary of the somber clouds; but if Jesus, our blessed Savior, be near, and we know he has marked out the path for us, shall we not seek divine guidance, and press forward with eagerness to do our Master's will?

Well, all I can tell you, dear, is that the instinct God has given directs all our movements; the power that can create can guide as well. We see some of these wonderful creations—we know who made and fashioned them—we see they can meet the every day needs of our little lives, and in our hearts we must indeed thank the ever-watchful One who has everywhere bestowed so much pleasure.

LEAKY SUNDAY-SCHOOLS.

Everybody knows them. The Superintendent is a "live" man and has bustling officers. The newest "improvements" are always to be seen in it. The library is large, and prizes are as thick as flies in August.

SOMETHING IN YOU WORTH GIVING.

Rev. Henry Ward Beecher knows how to say a thing better than almost anybody else;—and in one of his latest Lecture Room Talks on "How to Help Others," he has had his eye on Sunday-school teachers when he said: "When you are going to work for others, my friends, you must have something in you that is worth giving to them. Going among them because you have a few ideas that they have not, and rigorously insisting upon their accepting those ideas—that is not working for them."

For others. You must have some tenderness, some sweetness, some generosity, some patience, some forbearance, some heroic self-denial, if you would work for any purpose. There must be some yearning desire in you that shall be like a power to them.

IS JESUS ON YOUR CROSS?

A young lady entered the church of God with a saddened heart, bowed down with the thought of a cross which lay in her pathway; a cross which seemed too heavy, too grievous to be borne.

NEW ADVERTISEMENTS.

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The Baptist Tract Society

The terms of membership in this Society are as follows: Any one who subscribes for a year or more, and contributes to the support of the Society, shall be entitled to the name of member.

OUR NEW VOLUNTEERS FOR THIRD QUARTER.

Table listing names and amounts of contributions for the third quarter, including names like Milton Bacon, Ochsola, Miss, and W. H. McCallister.

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Edward Wilder's Compound Extract Wild Cherry Caram. Coughs, Colds, and Catarrh of every description. In Bronchitis, Laryngitis, Asthma, and Phthisis, it gives immediate comfort and relief.

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