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THE BAPTIST... GRAVES, Editor and Proprietor... 221 N. Main St., Memphis, Tenn.

THE BAPTIST... MEMPHIS, TENN.

THE BAPTIST

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls... Vol. III MEMPHIS, TENN., SATURDAY, MAY 11, 1870 No. 37

THE AMERICAN BIBLE UNION

C. C. CONSER, D. D. HOW NORTHERN RELIGIONISTS ESTEEM YOU, is evidenced by a certain Rev. Mr. Logan, who is a sort of head of the Northern Presbyterian Assembly...

PROSTITUTION OF ANNIVERSARIES

Now, though we, as Christians, should never consent to the prostitution of our religious anniversaries, to a filthy pandering to any political party, and though we in such meetings should never ask aid at the hands of government...

The Spirit of the Press

The Texas Baptist Herald thus reviews and cross-examines the Religious Herald. We trust the Religious Herald will "fairly and squarely" answer the questions propounded...

SIX IMPORTANT PRINCIPLES

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

SIX IMPORTANT PRINCIPLES

1. All scholars, critics and lexicographers, of any mind, unanimously declare that the primary (that is, first) and leading signification of "Baptism," is to dip or immerse, with a sense of the very best scholars of any age, affirm that it has no other signification...

GOOD SOUTHERN MEN RECEIVED

If however, there be good brethren in the South whose kindness of heart may blindfold them to facts, and to the effects and results of the teachings of Northern missionaries sent among us...

THE SPIRIT OF THE PRESS

The Texas Baptist Herald thus reviews and cross-examines the Religious Herald. We trust the Religious Herald will "fairly and squarely" answer the questions propounded...

THE SPIRIT OF THE PRESS

The Religious Herald has done itself injustice, so we think, in commenting upon a part of the notice we made of it a few weeks ago. After speaking of the great usefulness and success of the Herald, we said:

THE SPIRIT OF THE PRESS

"It is unfortunate that so good a paper should lend its great power and name to the unscriptural and unbaptistic opinion that the intention of the candidate gives validity to the ordinance of baptism. It does not, however, propose to apply the principle beyond Campbellite and Pedobaptist immersions. The limit is about as false as the principle itself."

THE SPIRIT OF THE PRESS

"We clip the above from the Texas Baptist Herald. We thank the editor for the favorable opinion expressed of the Religious Herald, and are sorry to differ with him on any subject. We cannot call to mind precisely what we have written in regard to the validity of baptism depending on the intention of the candidate. We certainly have not said, or intended to say, that a right intention is the only element of valid baptism; but it does seem to us to be one element of it. Suppose a candidate is baptized in proper form, by a duly authorized administrator, but with a sinister intention—say, to enjoy a more favorable opportunity of robbing the church of its communion service—would that be valid baptism? We think not, and can hardly suppose that the Baptist Herald does. If this opinion is unbaptistic, it is high time that it should be changed. We have never affirmed that a right intention on the part of the administrator is essential to the validity of the ordinance. Does Bro. Link think it is?"

THE SPIRIT OF THE PRESS

This was hardly to be expected from the senior editor of the Religious Herald. Why did he not quote the objection fully, if he wished to deal fairly with the objection we made? With this before his readers, as it was before him, they could have judged candidly of our objection and his answer, if he thought worth while to respond at all. We did not intend any controversy, and we do not now. Nor did we intend to misrepresent the Herald, or its worthy editor, Dr. Poindexter evidently understands him just as we do. But to set this matter at rest, and save any future misrepresentations, we respectfully and seriously ask the senior editor of the Religious Herald to give us his views squarely and fairly on the following points involved:

THE SPIRIT OF THE PRESS

1. Are Pedobaptist and Campbellite ministers to be regarded as duly authorized officers in the kingdom or church of Christ? We understand that you do not recognize them as such; and if not, fellowship as. Your law of pardon being higher than the Bible we have no comprehension of it. Please to excuse us from exposing you to contamination, through your association with us?

THE SPIRIT OF THE PRESS

2. On what ground do you recognize their immersions as valid baptisms? We understand that you do so on the intention of the candidate to conscientiously obey Christ. Or

THE SPIRIT OF THE PRESS

3. Do you hold that a proper candidate, immersed in due form, is validly baptized without regard to the qualifications of the baptizer; and upon this ground maintain the validity of Pedobaptist and Campbellite immersions as Christian baptism?

"You may, our good brother, have given your views often and clearly, but you must be satisfied that they need a restatement, and that you are misunderstood. We want to see upon what principle a clear logical mind can reach your conclusions about Pedobaptist and Campbellite immersions. We will not trouble you with a dissertation, but a statement: If you choose, to both state and defend, our readers shall see what you say. In regard to your comment, it is sufficient to say that we never suggested that you held an intention to be the only element of valid baptism; but that where individuals were immersed by Pedobaptists or Campbellites, their baptism is to be held valid if they received it with the intention of obeying Christ; thus substituting the judgment, conscience or intention of the candidate for an authorized administrator."

THE SPIRIT OF THE PRESS

"Suppose a candidate is baptized in proper form by a duly authorized administrator, but with a sinister intention, would that be valid baptism? We think not."

THE SPIRIT OF THE PRESS

"We beg leave to say that the Baptist Herald thinks that such a baptism would give it official recognition as valid till the individual's true character was discovered, and then they would withdraw from him as from any other unbeliever 'middle manifest' whether self-deceived or an intentional deceiver. If such a one should be afterward converted it would be his duty to be baptized. But we do not see what this has to do with the matter in hand. We have said nothing about 'the intention of the administrator,' and fail to see any point in the sentence referring to it. If baptism depends on such intention, who of us is baptized?"

THE SPIRIT OF THE PRESS

"I do not believe he is, but I cannot otherwise understand Dr. Conant in his Genesis. See page 15, note. He says, 'That man must have been tempted into sin by an influence from without, not originating in himself, is very clearly and forcibly shown by Auberlen.' He then quotes as follows: 'Though the sin of humanity rests on a free act of Adam, yet it cannot have in this its ultimate ground. Everything that exists, and especially that which has personality, is attached by an intimate bond to its original. So must also the first human pair have been bound to God, by a native trait of the deepest piety. If how the thought of breaking loose from God, of spiritual parricide, had risen in their souls, then would they in their own inmost self have set themselves in opposition to God; evil would have been a thing not foreign to the nature of man; but man would have been the evil one himself—he would have satanized himself. But then, too, it would be impossible to remove evil from the nature of man; humanity would no longer be capable of redemption. Inasmuch, therefore, as man is not a devil, it follows that there must be a devil. Evil in its human form, if it does not constitute the substance of the creaturely personality, and still leaves room for redemption, can be explained only through temptation.'"

THE SPIRIT OF THE PRESS

I do not know that I comprehend these transcendental metaphysical German reasonings; but if I do, they teach that sin could not have its origin in a creature—in a being possessing the "creaturely personality." If so, then it could not have originated with the devil, provided he is a creature. Hence my question, is the devil an eternal being? The German logic which Dr. Conant approves, requires that this question be answered affirmatively. Dr. C. often translates better than he interprets.—Alpha in N. Y. Examiner.

THE SPIRIT OF THE PRESS

Never shall I forget the remark of a learned legal friend, who was at that time somewhat sceptical in his views. Said he to me: 'Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation and labor day and night. I would speak with all the energy and pathos I could summon. I would warn and exhortate and entreat my fellow-men to turn unto Christ, and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believed your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit.'

THE SPIRIT OF THE PRESS

A decade of years have passed away since that remark was made. I bless God it was addressed to me. It put a fire in my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer; and if I can transfer a little of its effect to you my dear young brethren, my heart will rejoice.

THE SPIRIT OF THE PRESS

I solemnly charge you, as those who are to be ambassadors for God, to be earnest. Be earnest in thought. There is great temptation for the student to indulge in mental vagaries. The mind is sometimes disposed to luxuriate in dreaminess. We may intend for meditation, but it is not. It is no more to be characterized as 'nob' than the pamper of butterflies by the idle boy to be regarded as labor. And then, again, in reading, we may notice every word, perhaps repeat it with our lips, but may peruse page after page, and chapters after chapters, without grasping the facts and ideas which are expressed; and how often it happens that the wretched mechanically moves his pen over papers without having a distinct conception of the great thoughts he is striving to express. This may be owing to lassitude, super-

THE SPIRIT OF THE PRESS

they cannot, they had better try another profession. And it is this distinct and emphatic utterance which reaches the deaf man's ear without causing pain to him whose hearing is acute.

THE SPIRIT OF THE PRESS

3. Be earnest, not only in sentiment and enunciation, but also in action. 'Whatever thy hand findeth to do, do it with thy might. Do not attempt anything; but what thou art undertaking, whether secular or religious, let it be good. Be sure it is the best thing for you to engage in, and then pursue it heartily. Success in any business depends much upon the energy and enterprise with which it is prosecuted. Our profession affords no exception to the rule. A young man ought not to engage in any avocation, if he can help himself, unless he loves it. Certainly no one should enter the gospel ministry unless his whole soul is interested in the work before him. He ought to have a passionate fondness for every part of it. He ought to love his Bible, and his text, and his Savior. He ought to love the church, and the people of God, and perishing sinners. He ought to delight in studying, and reading, and writing, and preaching. He ought to find as much enjoyment in his labor as he would in eating, and sleeping, and recreation. If he does, the machinery will run smoothly and effectively, and for a long time, if the Lord will. If he does not, he will perform his duty slavishly, or neglects them wholly or in part, the work will go on as usual, and unsatisfactorily, very likely will soon come to a dead lock.

THE SPIRIT OF THE PRESS

Then, be entreated, dear young soldiers of the cross, about to begin the great battle of life, to cultivate earnestness. This is not everything, but it is a great thing. And if you possess all other qualifications, and have this—giving the whole, giving life to you and your work—your ministry, be it long or short, will be successful.

THE SPIRIT OF THE PRESS

Be instant in your earnestness. Go to work now. Be constant in your earnestness. Never flag or falter. And then, to make your practical ministry complete, be persevering in your earnestness. Make good preparation; choose your field, and, despite all discouragements, labor on. Emulate the example of our noble Lieutenant-General, and determine to fight it out, if it takes not only all the summer, but all your life to do it. And as sure as there is a God in heaven, you shall conquer.—Rev. P. Stryker, of New Brunswick.

THE SPIRIT OF THE PRESS

THE WAYS OF READING THE BIBLE. In Stanley's Life of Dr. Arnold, there is a letter from a Mr. Price, who was associated with Arnold at Rugby, who knew him perhaps more intimately than any other person, and whose reminiscences of him are both instructive and entertaining. Speaking of the way in which Dr. Arnold read the Scriptures, Mr. Price makes a distinction which is worthy of note. We quote from page 195 of the first volume: "It must be borne in mind that there are two methods of reading Scripture, perfectly distinct in their object and nature; the one is practical, and the other is scientific; the one aims at the edification of the reader, the other at the enlightening of his understanding; the one bears the religious truth of Scripture as bearing on the inquirer's heart and personal feelings, the other the right comprehension of the literary and intellectual portions of the Bible.

THE SPIRIT OF THE PRESS

"Dr. Arnold's method was practical. He felt the Bible. It was to him the bread of life more than of thought; indeed the profoundest thought that ever sprung from the truest life. We think that the practical and scientific ways of studying the Bible are compatible—but the one may help the other. But we have known persons who did not blend them—who studied the Bible as German critics have studied the Iliad, for its criticism rather than its beauties—to be amused rather than to be moved. Hence so much of heartless rationalism. Only those who feel the Bible can understand it. The latter without the spirit's blessing. None but Christians can understand Christianity. Neither the practical nor the scientific way of studying the Scriptures can be thorough except as the two blend. Yet the root of all true Scripture interpretation is the hearty sympathy with Scripture truth."

THE SPIRIT OF THE PRESS

It is a principle in religion, that actions should be judged of by the intentions which prompt, rather than by the success which attends them. Our great work, therefore, is to have a right heart.

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Table with 4 columns: Rates of Advertising - Net. Columns include various rates for different types of advertising.

THE BAPTIST... MEMPHIS, TENN.

BAPTIST COLLEGIATES.

1. There is no church but a body of members... 2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church... 3. Since nothing is more evident than the fact that we teach more effectually by example than by precept...

From the States.

THE INTERMEDIATE STATE.

Much has been said and written on this subject, yet we think not as the ancient Academics, "that it is impossible to arrive at truth," but the truth on this very interesting subject may be found. We shall therefore endeavor to give some thoughts toward what we think is the truth on this subject.

dust from which it was formed, the other to the God who gave it. 3. We proceed to prove our position by Revelation. "And Abraham expired and died in good old age, old and full. And he was gathered to his people." Gen. xxv. 8. He is not meant by the phrase, "was gathered to his people," to have been buried in the tomb or burying place with them; because he was not there buried, nor anywhere near them, but in a foreign land and far remote from where their remains reposed.

time between death and the resurrection. "And Jesus crying with a loud voice, said, Father, into thy hands I commit my (pneuma) spirit!" Luke xvii. 46. The common version wrongly translates paratitham "commend;" hence, as it is such an incorrect version, I always quote from the Bible Union Version. If the spirit remains with the body, where is the force of Jesus committing his spirit (pneuma) into the Father's hand? It would certainly be absurd for him to use such an expression.

the Methodists. This church numbers fifty-five, paid their pastor last year \$220, and are alive in the spirit of the gospel. Antioch church, Gadsden county, is an infant organization, but of steady growth. Last year there were added to its number thirteen by baptism, some of which were Methodists; and three were baptised at its last monthly meeting, two of which were Methodists.

the gospel, is borrowed, and results in immediate and irreparable detriment. The apostles were born of men, and raised human beings; and as men they were of the world; but as ministers of religion they were not of the world. Therefore, every sort of amalgamation is unscriptural and unholy. The world's alliance or aid cannot be secured without receiving the world's spirit; and, as in all temporal policies, dependence rests on human aid, the churches cannot receive the world's assistance without relying on an unlawful and unholy aid.

Constitution of the Baptist Church. The church of Christ is a divine institution, and perfect in its organization; but it is not perfect in its members. The church of Christ is a divine institution, and perfect in its organization; but it is not perfect in its members.

Alabama and Florida.

THE EFFICACY OF PRAYER.

Some instances of the power of prayer I will mention. I heard a minister say that he had made a pledge of ten dollars for a certain missionary purpose; he was a poor man with a large family, and his churches only paid him a small pittance, so when the money became due he could not foresee where it was to come from, but he had prayed to the Lord to assist him; still he doubted whether he should be able to raise it or not.

MISSISSIPPI.

CHURCH ACTION.

WHEREAS, Elder W. H. Head has resigned the charge of this church and moved to another field of labor in his Master's vineyard, therefore Resolved, That we regret deeply the necessity of this separation, as he had endeavored himself to us by his devotion to his calling, and his manifest care for us as our spiritual guide.

LOUISIANA.

THE BAPTIST CHURCH.

Bro. S. C. Lee, of Union Parish, La., orders a Body Brace, and aids: "The BAPTIST has many readers, and admirers in this region. I frequently feel that one number is well worth the subscription price one year. Every Baptist should read it, for in its columns we learn of the rapid strides error is making throughout the length and breadth of the land.

THE BAPTIST CHURCH.

Bro. Graves, of Wakulla county, has enjoyed a time of refreshing from the presence of the Lord. The undersigned, assisted by Eld. G. W. Bostick, held a meeting lasting nine days in September, which resulted in seventeen additions by baptism and six by restoration, three of those baptised were Methodists. This church, though all its members are poor and number only sixty-five, pay their pastor over \$200 for his services this year, and have pledged themselves to pay \$10 quarterly to aid in the support of a missionary in the Florida Baptist Association.

and satisfactory... in China and Africa, and... of Georgia, moved to... to a committee on the... and one on the African... European mission... Williams, of Maryland... to a committee on co... Northern Baptists... seconded the motion... of the opportunity... in favor of a di... thurn Baptist Conv. Con... see if we could not have... with Northern Baptists... advantage... if we could not adopt... should unite all hearts... our common and glo... thought that the ques... and kindly met, and... in all else, we should seek... He was not simply a... but a Baptist for the... and for the world... Thomas, of S. C., submi... the speech was on the... and some time before... the real question before... Foreign Mission Board... question of co-operat... to whether we should... tions to others. He did... time to discuss the ge... question, but simply to... ylor explained that the... on raised by the Board... been certain publications... and that the Board had... letters on the subject... desire the transfer, but... issue settled... Williams modified his resolu... a committee on transfer... in favor of standing by... tions. But he wanted... met and settled... mmer, of Alabama, wa... to consider such a ques... was deeply humiliating... of the possibility of trans... our own work... in being put, the motion... singly lost, and this would... for the present that... of the South church, the... feelings toward their breth... they intend to abide... organization and do their... the following books of... Meet at 9 A. M. ad... meet at 3 P. M. and... P. M. The pastors and... Baptist churches of the... tated a committee on reli...

become like Christ we will be one in him... His eloquently and earnestly plead that... we seek to have more of his unity. He... called on Bro. Brewer, of Alabama, who... made an earnest and appropriate prayer... After singing, "Jesus, lover of my... Rev. Dr. Griffith, of Philadelphia, made... a fervent and appropriate prayer... These devotional exercises were heart... entered into, and seemed to leave a... most pleasant impression on the dele... and the large congregation present... In resuming the chair Dr. Mell com... mented the body on the partial good... order of yesterday, and begged that they... would neither walk about the room, talk... nor gather around the tables... At different times during the session... the chair announced the following com... mittees: On Past and Future of the Domestic Mission... -Rev. G. F. Adams, of Virginia; Rev. Dr... Williams, of South Carolina; J. K. Murphy, of... Arkansas; Rev. W. P. Veasna, of Missouri;... Rev. A. Vanhook, of Tennessee; Rev. E. L. Thur... mas, of Kentucky; Rev. A. R. Calloway, of... Georgia. On Indian Work—Rev. C. Lewis, of Kentucky;... Rev. Dr. Wm. Howard, of Texas; B. W. Blakewood, of... Louisiana; Rev. J. D. Keates, of Alabama;... Rev. Dr. J. H. Revette, of Georgia; Rev. M. Hill... man, of Tennessee; Rev. Dr. J. B. Jeter, of Vir... ginia. "Collegiate Place Church—Pastor ABRAHAM OF AL... abama; Dr. J. P. Boyce, of South Carolina; Dr. T... J. Freeman, of Tennessee; A. F. Crane, of Mary... land; J. W. Rust, of Kentucky; Rev. J. A. Hayes, of... Virginia; J. Beall, Texas. China Missions—Rev. J. B. Hardwicke, of... West Virginia; Rev. Dr. R. H. Graves, of Canton, China;... Rev. F. H. Ivey, of Georgia; M. J. Skelton, of Missis... sippi; Rev. H. H. Weyer, of Virginia; Rev. A. D... Sears, of Kentucky; Rev. J. Culpepper, of South... Carolina. African Mission—Rev. T. H. Pritchard, North... Carolina; Rev. T. M. Stout, Georgia; Rev. A. D. Phillips, Missionary to Africa; Rev. Dr. R. Ry... land, Kentucky; Josiah Leake, Texas; P. H. Leady, Alabama; Rev. D. E. Burns, Tennessee. On extending the F. M. work—Rev. J. H. Lu... ther, of Missouri; Rev. J. B. Hawthorne, Mary... land; Rev. C. H. Toy, South Carolina; Rev. Dr. S... L. Helm, Kentucky; Rev. J. Shackelford, Alabama;... Rev. Dr. J. L. Burrows, Virginia. Time place and preacher for the next meet... ing—Hiram Woods, of Maryland; D. B. Lide, of... Alabama; R. P. Zimmerman, Georgia; S. F. Graves, Kentucky; Josiah England, Virginia;... J. B. Small, Missouri; G. K. Winston, Tennessee;... Holmes, Texas. Legacy of Bro. J. O. Crane—Rev. Dr. Burrows, Virginia; Rev. Dr. McIntosh, Alabama; Henry... Taylor, Maryland; J. B. Wannall, Missouri; Dr. W... B. Caldwell, Kentucky; Dr. C. K. Winston, Tennessee; F. W. Eason, South Carolina. To nominate new Board—Rev. J. B. Hard... wicke, West Virginia; Wm. B. Graves, Maryland;... Rev. J. Wm. Jones, Virginia; Rev. N. A. Parfroy, North... Carolina; G. N. Pickett, South Carolina; A. J. Montgomery, Arkansas; X. X. Buckner, Mis... sissippi; Rev. D. B. Ray, Tennessee; Rev. Dr. J... M. Crawford, Kentucky; Giddings Bach, Texas; A. E. Clegh, Georgia; Rev. A. B. Woodin, Alabama; J. H. Cannon, Mississippi; J. C. Carpen... ter, Louisiana. Credentials—C. C. Chappin, Virginia; Chas... Tyler, Maryland; Rev. J. B. Hardwicke, West Virginia;... J. M. Brown, North Carolina; Rev. W. D. Thomas, South Carolina; Rev. N. D. Mayfield, Arkansas;... D. A. Sherred, Missouri; Rev. W. H. Hugg, Tennessee; Dr. J. S. Calman, Kentucky;... Dr. W. C. Crane, Texas; Rev. F. M. Haygood, Georgia;... Rev. A. C. Barron, Alabama; C. B. Young, Mississippi; M. F. Ascher, Louisiana. Rev. Mr. Teasdale, Cor. Sec., read the Report of the Sunday-school Board, lo... cated at Memphis, Tenn. The Board ably set forth the advantages of its loca... tion, and the missionary work it has and may accomplish, and gives a clear detailed account of its publication operations. It pleads earnestly for co-operation on the part of State and district organizations in the Southern States. The Report says: "As to co-operation with Northern societies in our Sunday-school work, we would simply remark, that if it were possible to secure such co-operation on terms of perfect equality, and if it could be done with proper respect to our people, and with due honor to the Master, then we should say with all our hearts, let it be done. But we seriously apprehend that any attempt at organic union for the present would be found to be not only inopportune and impolitic, but would seriously retard the work of real union by exhaling the seeds of peace before the germs shall have become firmly imbedded in the soil. The acknowledged want of homogeneity between the North and South will render the work of pacification slow and unprofitable. While let us follow the reiterated conviction of this Convention, that while fraternal union will be sought, separate action in general denominational enterprises is the policy of true peace and earnest progress." The Report gives a detailed account of the labors of its missionaries, shows the need of its aid, and earnestly appeals for help to do its work. In reference to the ability of Southern Baptists to do their own work, the Report says: "That we have in our midst to furnish the most acceptable Sunday-school literature, is obvious from the fact that Northern societies, who are interested to employ Southern writers, at sign rates, as contributors to their periodicals, and as authors of their books. At least, of the regular contributors to *Kind Words*, is thus employed by the Baptist Publication Society of Philadelphia; and special pains are taken to insert her full name and the place of her residence in connection with every article which they obtain from her talented pen." A Southern man has been made the editor of one of the papers of this Society; and now it is announced that he is collected to act as one of the editors of another of its Sunday-school

periodicals. This appreciation of Southern talent on the part of a great Northern Society is certainly very complimentary to the intellectual capacity of our people; and shows how well able we are to take care of ourselves in the matter of a suitable Sunday-school literature for our children. Once for all, therefore, we say, that if we can command the general patronage of our own Southern people, we will give them a Sunday-school paper at once most excellent and attractive, which shall be alike free from offensive sectionalism and unsound theology; and which shall be in every respect adapted to the peculiar civilization of the South, and the scriptural piety of our people." On motion of Dr. Reynolds, of S. C., the report was referred to the following committees: 1. Mission Work. 2. Publication. 3. Co-operation. On motion of Dr. Poindexter, the chair appointed a committee, to whom was referred the Treasurer's report. Dr. Teasdale moved that E. D. Jones, Esq., of St. Louis, be invited to speak. Unanimously adopted. Mr. Jones would not have consented to occupy the time of the Convention, but for the fact that he wanted to give his hand to his brethren here on the great work in which they are engaged. He earnestly argued that the Sunday-school work is necessary to the promotion of all the other enterprises of the denomination. We want a more intelligent enthusiasm on this subject among pastors and the old heads of the churches. He wanted the churches to come to take the same interest in providing for the Sunday-school as for pastor's salary and other church expenses. He wanted to see the churches, as such, generally and fully into the work. He gave statistics to show that we are not fully aroused, and earnestly urged upon pastors and all others to go home to establish new schools and make old ones more efficient. He believed in Baptist Sunday-schools, and that we should be aggressive in bringing into the schools the children of the land. He rasped his brother deacons who were not in this work. Come in to be teachers, or scholars, or doorkeepers, or else be drummers for the schools. He urged that we need more efficient teachers, and that we should do all in our power to make them such. He urged the establishment of Sunday-school Conventions in every Association, which should give to the people both enthusiasm and instruction. He closed with an earnest appeal to the Convention to make the children of the land Christians and then Baptists. Communications from the Baptist churches in Augusta, Ga., New Orleans and Richmond, Va., inviting the Convention to hold its next session with them, were referred to the proper committee. On motion of Dr. Jeter, of Va., Dr. Boyce, of S. C., was requested to address the Convention on the interests of the Southern Baptist Theological Seminary, located at Greenville, S. C. Dr. Boyce said that there could be no doubt as to the importance of theological education, and the only question could be as to the manner in which this is given. He called attention to the fact that the Southern Baptist Theological Seminary was different in its organization from all others, and that it was not fair to make objections to this seminary which lie against others. He appealed to the work of the young men the seminary has sent all over the land as the best refutation of the objections that were once made to the theological seminaries, and was willing that the institution he represents should be tried by the manner in which these students have done their work. He clearly showed the peculiar organization of the seminary. On the one hand, the standard is as high as that of any similar school on the continent, and no diplomas are given unless that high standard is reached; on the other hand, it makes ample provision for the mere English student to become so taught in the word and doctrine of the Scriptures as to be able at all times to state and defend them. He ably and eloquently argued that many of our noblest preachers and ablest defenders of the faith had never enjoyed the advantages of classic culture, and that this proved that where men cannot attain the highest standard, they should at least learn all they can of the English Scripture. He exhibited the financial condition of the school—stating that for the last year the Professors had been able (by close economy) to live, and could do so another session if the subscribers would pay up their obligations promptly. He showed that this seminary, with very small means of helping the needy, had a larger number of students than any other seminary in the land. Nearly all of the money given for the support of students for the past two sessions had come from noble men and women. He said that he had two hundred students at Greenville in the next two years if he had the money to sustain them. The Northern seminaries support all students who

apply. If we could do anything like this our halls would be full. He showed that the boarding expenses were only nine dollars per month for each student; so a young man could go there from this section and return for less than to most colleges. He made an earnest appeal to the denomination for money to sustain these young men. He ably and eloquently urged that these young men have influences thrown around them in Greenville which will make them earnest in all of the great enterprises of the denomination. Dr. Graves rose to a "point of order," which was that he would be one of fifty to give two hundred dollars each to this object. The chair ruled the "point" well taken, and Dr. Boyce said that he should be most happy to have many such "points of order." He closed with an eloquent appeal in behalf of this great work. Dr. Graves renewed his pledge, and a number of other responses were made. Dr. Jeter testified to the self-sacrificing spirit of the Professors at the Seminary, and urged a response to the appeal for funds to help in sustaining the students. A number of the brethren explained that they were already pledged to contribute, or would do so now. President N. K. Davis, of Bethel College, wished to testify their interest by pledging \$200 to this cause. Dr. Ryland reminded the Convention that one of these Professors had refused \$10,000 salary, and another \$7,000, and had nobly remained at their post on the pittance they now receive. Dr. Skinner reminded the Convention that though these Professors were thus suffering, they do not come here to ask a cent for themselves, but only for the students. Various spicy speeches were made and \$2500 raised for the object. Many others made pledges to collect money at home for it. AFTERNOON SESSION opened with prayer by Rev. E. Dodson, of Tennessee. Rev. Dr. Ford moved to take from the table the resolutions of Bro. Brewer, of Alabama. Put to the house and lost. Rev. J. B. Hardwicke moved to appoint a committee to nominate new Boards. It appearing that none of the committees were ready to report, the Convention adjourned to give opportunity to them to prepare their reports. Rev. Dr. Spaulding, from the Committee on Religious Exercises, made the following announcement: That a mass-meeting for Domestic Missions be held this evening, a similar meeting in behalf of the Sunday-school Board on Saturday evening, and one also on Sunday afternoon for Foreign Missions; Bro. A. D. Phillips to speak of the African Mission, and Bro. Roswell Graves of the mission in China. Appointments for the Lord's day are as follows: BAPTIST CHURCHES. Walnut Street Baptist church—11 A. M., Rev. J. P. Boyce, D.D.; 3 P. M., addresses by returned missionaries; 8 P. M., Rev. Wm. Williams, D.D. East Baptist church, Jefferson street, between Preston and Jackson—11 A. M., Rev. J. W. M. Williams, D.D.; 8 P. M., Rev. Dr. J. R. Graves. Chestnut Street Baptist church, between Ninth and Tenth—11 A. M., Rev. D. E. Burns; 8 P. M., Rev. S. H. Ford. Portland Baptist church, Portland avenue—11 A. M., Rev. G. W. Hyde; 8 P. M., Rev. J. G. Tutt. Pilgrim Baptist church, Cabell street, between Washington and Franklin—11 A. M., Rev. J. F. Smith; 8 P. M., Rev. S. Freeman. Jefferson street Mission, corner Jefferson and Eighteenth—8 P. M., Rev. T. Whitefield. Bank street Baptist church, New Albany—11 A. M., Rev. J. L. Burrows, D.D.; 8 P. M., Rev. Wm. Howard, D.D. Enoch Baptist church, Jeffersonville—11 A. M., Rev. J. C. Carpenter; 8 P. M., Rev. M. V. Smith. First Colored Baptist church, Fifth street, between Walnut and Chestnut—11 A. M., Rev. J. E. Carter; 8 P. M., Rev. P. H. Lunde; 8 P. M., Rev. W. F. Broadus. METHODIST CHURCHES. Broadway Methodist church, between Brook and Floyd—11 A. M., Rev. H. W. Dodge; 8 P. M., Rev. E. W. Warren. Walnut street Methodist church, corner Fifth and Walnut—11 A. M., Rev. W. D. Thomas; 8 P. M., Rev. J. B. Hawthorn. Chestnut street Methodist church, between Eighth and Ninth—11 A. M., Rev. W. Carey Crane, D.D.; 8 P. M., Rev. J. A. Chambliss. Shelby street Methodist church, between Market and Jefferson—8 P. M., Rev. J. F. B. Mays. Twelfth street Methodist church, between Market and Jefferson—8 P. M., Rev. J. J. D. Renfro. Kavanaugh chapel, Rowles and Preston—11 A. M., Rev. G. R. McCall; 8 P. M., Rev. J. W. Warden. Twenty-first street chapel, between Main and Market—11 A. M., Rev. A. C. Barron; 8 P. M., Rev. A. B. Woods. PRESBYTERIAN CHURCHES. First Presbyterian church, corner Sixth and Green streets—8 P. M., Rev. J. L. Reynolds, D.D. Second Presbyterian church, Third street, between Green and Walnut—11 A. M., Rev. J. B. Taylor, Jr.; 8 P. M., Rev. T. H. Pritchard. Chestnut street Presbyterian church, corner Fourth and Chestnut—11 A. M., Rev. A. B. Jeter, D.D.; 8 P. M., Rev. J. H. Deroy, D.D.

Fourth Presbyterian church, Hancock street, between Main and Market—11 A. M., Rev. J. Culpepper; 8 P. M., Rev. D. F. Carnahan. College street Presbyterian church, between First and Second—11 A. M., Rev. J. M. Pendleton, D.D.; 8 P. M., Kelsey. Associate Reformed Presbyterian church, corner Seventh and Chestnut—11 A. M., Rev. S. Henderson, D.D.; 8 P. M., Rev. J. W. Jones. Warren chapel, corner Jefferson and Ninth—11 A. M., Rev. T. E. Skinner, D.D.; 8 P. M., Rev. M. Hillman. CHRISTIAN CHURCHES. Christian church, corner Fourth and Walnut—8 P. M., Rev. J. L. Burrows, D.D. Christian church, corner Fifteenth and Jefferson—8 P. M., Rev. W. H. McIntosh, D.D. Christian church, corner Floyd and Chestnut—8 P. M., Rev. H. L. Burrows. MASS MEETING IN BEHALF OF THE DOMESTIC MISSION BOARD. The church was well filled last night to hear the addresses on Domestic Missions. After prayer by Rev. E. W. Warren, of Georgia, Rev. W. H. Felix, of Kentucky, explained the object of the meeting, and introduced Rev. J. D. Renfro, of Alabama, who addressed the meeting with telling effect on the objects of the Domestic and Indian Mission Board. Rev. W. H. Felix followed in a short and appropriate address. Rev. Dr. M. T. Sumner, Corresponding Secretary of the Domestic Mission Board, made an earnest appeal in behalf of this work. A number of other short, pithy speeches were made, and two thousand six hundred and twenty-five dollars raised for the Board. [The foregoing comprises all that we have received from Louisville up to the time of going to press.] BRO. EARLE'S MEETING IN NEW ORLEANS has closed, with the addition of some fifty members to the two Baptist churches. He was in favor of a union meeting, but no Catholic or Protestant minister consented to co-operate. The only denominational sentiments he uttered were at a baptism, where he said in substance, "All I have to say touching baptism is to advise you to read the Bible and decide for yourselves. According to my reading and understanding the mode is plain. But all that God requires of us is for the heart to be right, and those little differences will be settled in heaven." MISSISSIPPI BAPTIST STATE CONVENTION.—This body meets at West Point, instead of Okolona, on the 2d of June. We trust there will be a large delegation from all parts of the State, and renew the pleasant scenes and influences of last year. We shall meet the brethren at West Point if Providence permits, and will preach at several places on the way. THE ENGLISHMAN'S GREEK CONCORDANCE is of no use to any one not moderately familiar with the Greek language, but invaluable to all who are. We shall in no case send by mail—always by express or hand. ORPHANS' HOME. The Annual Meeting of the Board of Trustees of the Orphans' Home of the State of Mississippi will be held at West Point, Miss., on Wednesday, June 1st, commencing at 10 o'clock A. M. It is exceedingly desirable that every member of the Board be present. By order of the Board. W. S. WEBB, Sec'y. Items. All the compositors in the Lacon (Ill.) Journal office, four in number, recently joined the Baptist church, and were immersed. Mrs. Albert, of Kentucky, has by her own efforts established twenty-two Sabbath schools for the poor and destitute people living among the mountains of that State. An example worth following. Bro. Speight, of Waco, Texas, says: "We are in the midst of a glorious revival in our church. The meeting has been conducted for about ten days by our pastor, Dr. Burleson, and Elder Carrol. Great good is being accomplished. There is a powerful awakening among the people. Many backsliders have been reclaimed, the church has been edified, strengthened, confirmed and built up, and sinners are being converted." The Protestant Churchman gives some interesting particulars about the church of Abyssinia. Circumcision is still practiced and regarded as of equal importance with baptism. The Jewish Sabbath is observed as well as the Lord's day. Dancing forms a part of the ritual, and polygamy is a recognized institution. Pontius Pilate is one of the saints in its calendar. It is a part of the belief of this church, according to the testimony of a recent traveler, that unbaptized children are not saved; that the baptism of water is the true regeneration; that sin must be confessed to a priest, and faith reposed in charms and amulets, especially if written in an unknown tongue; and that every sin is forgiven the moment a pilgrim kisses the stones of Jerusalem, the body being purified by kissing the hand of a priest. AN ADMISION.—The New England correspondent of the "Date" (Reformed) *Christian Intelligencer*, in a recent issue of that paper, says: "The pious father and mother should expect their children to become the Lord's. As to baptism in infancy, while we may hold it a privilege as well as obligation, yet our Baptist brethren as devoutly give their children to the Lord, and so many grow up Christians. If this

proves anything, it only shows that mere rites and forms neither necessarily impede nor advance spiritual life. While we should observe whatever is enjoined, yet a conscientious neglect may not fatally impair spiritual influences. Ordinances are helps, but not absolutely indispensable. Fully one-half of the members of Congregational churches in Massachusetts were not baptized in infancy, according to Dr. Cushing." We hope that this concession will not be overlooked. Fairly construed, it teaches that infant baptism does not promote either the gift of grace to children through which they grow up Christians, or the fidelity of parents which leads them devoutly to surrender their offspring to the Lord. The boasted efficacy of the practice, therefore, is simply a boast—a castle in the air, with no foundation upon *terra firma*. And the charge that Baptists, by neglecting this rite, bring indifference to the spiritual interests of the young, or inflict hurt and damage on these interests, resolves itself, also, into "the stuff that dreams are made of." To have these points settled in our favor by Pedobaptist facts and Pedobaptist inferences from the facts, is not altogether a trifling matter in times when half the Protestantism of half the sects is half Romanism.—Index. Catholic Items. Cincinnati has, by a small majority, succeeded in electing a Common Council in favor of the Bible in public schools. The war has just begun there. The Catholics have been defeated in St. Louis also by a small majority, but it may be the last Protestant triumph in that city. A writer in the Cincinnati *Times* congratulates the Radical party that in giving the ballot to 4,000,000 freemen they will with them be able to neutralize 4,000,000 Catholic votes. The poll-books of this city show that the negroes voted in solid body with the Catholics at the last election. Dutch, Jew, Irish and negro united against the native born. CHURCH CURSING AND DAMNING.—The following specimen of clerical profanity is an excellent illustration of the totally profligate spirit of false religion, the very opposite of the true—the religion of animality. It was published in a religious newspaper, under the appropriate head of "Church cursing and damning." G. W. STREXON. "Wm. Hogan, Esq., who was removed from the Boston Custom House, was once a Catholic priest in Philadelphia; and whilst in that office, advised his wardens that they were under no obligations to give a deed to the Pope of all church property—including the burying grounds, cemeteries, etc. For this crime he was excommunicated, and here is the act of excommunication. It would be horrible, if it could do any harm to the man. Its language is downright blasphemy: "By the authority of God Almighty, Father, Son and Holy Ghost, and of the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims; and of all the holy patriarchs, prophets, and of all the apostles and evangelists, of the holy innocents, who are found worthy to sing the new song of the holy martyrs and holy confessors, and of all the holy confessor, and of all the holy virgins, and of all the saints together with all the holy elect of God—may he, William Hogan, be damned. "We excommunicate and anathematize him, and from the thresholds of the holy church of God Almighty, we request him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'depart from us, we desire none of thy ways,' and as fire quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction, Amen! "May the Father who created man curse him! May the Son who suffered for us, curse him! May the Holy Ghost who was given to us in baptism, curse him! May the holy cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him! "May the holy and eternal Virgin Mary, mother of God, curse him! May Saint Michael, the advocate of holy souls, curse him! May all the angels, archangels, principalities, and powers, and all the heavenly armies, curse him! "May the praiseworthy multitude of patriarchs and prophets curse him! "May St. John, the precursor, and St. John, the Baptist, and St. Peter and St. Paul, and St. Andrew, and all other of Christ's apostles, together curse him! And may the rest of his disciples and four evangelists, who by their preaching, converted the universal world, and may the holy and wonderful company of martyrs and confessor, who by their holy works, are found pleasing to God Almighty, curse him! May the holy choir of the holy virgins who, for the honor of Christ, have despised the things of the world, damn him! May all the saints from the beginning of the world who, to everlasting ages, are found to be beloved of God, damn him! "May he be damned wherever he be, whether in the house or the stable, the garden or the field, or the highway, or in the path, or in the woods, or in the water, or in the church, may he be cursed in living and in dying. "May he be cursed in eating and drinking, or being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in sitting, in lying, in working, in resting, in —, and in —, and in blood letting. "May he be cursed in all the faculties of his body. "May he be cursed inwardly and outwardly, may he be cursed in his brain, and in his vertebrae, and in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his throat, in his shoulders, in his arms, in his fingers. "May he be damned in his month, in his breasts, in his heart and pectorals, down to the very stomach. "May he be cursed in his reins, and in his groins, in his thighs, and in his genitalia, and in his hips, and his knees, his legs, and feet, and toes. "May he be cursed in all his joints, and articulations of his members, from the crown of his head to the sole of his foot, may there be no soundness in him! "May the Son of the living God, with all the glory of his Father, curse him! And may his brethren as devoutly give their children to the Lord, and so many grow up Christians. If this

rise up against him, and curse and damn him—unless he repent, and make satisfaction! Amen, so be it.—Be it so, Amen!" Book Table. POLEMIC THEOLOGY AND METAPHYSICS: Science of Mind applied to the Elucidation of Theological Questions. Supplemental to "Truth Unmasked." By Elder H. W. Middleton, Mississippi. 407 pp. Price \$1.50. Printed for the author by the Southwestern Publishing House. This is an ably written work, and the author's premises granted, you are borne irresistibly to his conclusions. We do not grant his premises, and will notice more fully ere long. THE SOUTHERN FARMER.—This sterling and deservedly popular agricultural monthly comes to us regular and promptly, and a steady improvement is exhibited with each succeeding number. Its entire contents are of the most instructing and attractive character, practical in their application, and specially adapted to the wants of Southern farmers, as its name implies. Numerous illustrations embellish its ample and well filled pages also. Its editor-in-chief, Dr. M. W. Phillips, is now at post headquarters, giving his personal attention to his numerous patrons whose increasing favors called him from his temporary retreat at Chatawa to the office of publication and agency at Memphis, Tenn.—Magnolia. A little girl, sent out to hunt for eggs, came back unsuccessful, complaining that "lots of hens were standing around doing nothing." DEATHS. [Obituary notices not inserted unless accompanied by responsible names, and within six weeks of their occurrence. No obituary notice of more than one hundred and sixty words will be admitted, unless an order that amount is paid for at the rate of one cent for every eight words. Please count the words. Any statement of time or length of any case not a patron of this office, inserted as paid matter—twenty cents for each eight words.] SOLOMON.—Thomas J. Solomon, son of John R. and Mary C. Solomon, was born in DeSoto county, Miss., Nov. 11, 1805, and died in Lincoln county, Tenn., of pneumonia, at three o'clock in the morning, April 28, 1870, aged four years, five months and fifteen days. He was one of the most remarkable children I ever met; with his ready wit and good sense he attracted all that came in contact with him. "He had many admirers in Mississippi, where his father lived before he came to this place to educate his family; and since he has been here, by the kindness of his little heart, he became the idol of many. But, alas, the monster, death, has overtaken him, and we hear his little prattling tongue no more; the dark curtain of separation is drawn, and we shall not see him again until we see him as an angel around God's eternal throne. I know that it was a hard trial for the parents and family to give him up, but let them console themselves that he is in bliss. They loved him when the sunny light Of bliss was on his brow; That bliss has sunk in sorrow's night, And yet they love him now. They loved him when his joyous tone Taught every heart to thrill; The sweetness of that hour is gone, And yet they love him still. S. L. SASSON. Mulberry, Tenn., April 27, 1870. WAKEFIELD.—Died, at his residence at Picketts county, Ala., on the 23d of April, 1870, of dropsy of the heart, Dr. Thomas A. Wakefield, in the fifty-second year of his age. He left Abbeville district, South Carolina, in 1815, when he graduated in the Medical College of Georgia, and settled in the community where he died. He joined the Baptist church early in life, and was for many years an active deacon. The truth has had few warmer friends or more fearless advocates. If he loved the Christian cause ardently it was for truth's sake; he was no blind zeal; his orderly walk and strong arguments made his opponents respect him. He began life poor, and never accumulated much of this world's goods; he was rich in truth. Yorkville church will miss him; his wife and four children will miss him; the poor whom he treated without hope of reward will feel his loss. He died as he lived—trusting in Jesus. Reader, pray for his dear companion and four little children. J. H. CANON. CON.—Died, of typhoid pneumonia, April 2, 1870, Lihbert T. Cox, of Ves. Arc, Ark., in the 23th year of his age. Bro. Cox was born in Franklin county, Ala. He was baptized into the fellowship of the Ash Grove Baptist church, Monroe county, Ark., by his father, Elder J. M. Cox, in 1838, and lived a pious and Christian life. He spoke of his departure but a few minutes before his death, saying: "Father, I am not afraid to die, my hope is in my Savior." Bro. C. proved himself a good soldier and officer in the Confederate army. He leaves an affectionate widowed sister, who looked to him, and found in him a brother and friend indeed. We can but sympathize with his father, two sisters and a brother. THE DETECTIVE. Under this head we shall insert, and keep standing to the benefit of the denomination, the names of every impostor and ecclesial Baptist preacher known to us, as reference to his guilt. E. M. MONAY.—All men should beware of crediting him. He is from Georgia. Reference to J. B. Butler, Fulton, Tenn.; Wm. Traylor, Gadsden, Tenn. W. C. CARROLL.—Last heard from in Arkansas. Reference—Elder Wm. Nolan, Stanton Depot, Tenn.; Elder T. W. Vialog, Eunice, Ark. T. J. T. JOHNS, Va.—Reference—Religious Herald, Virginia; Central Baptist, Missouri. S. J. BOVACER, Kansas.—Reference—J. B. Spurgin, G. Daggett, E. F. Rogers, Kansas City, Missouri. RICHARD E. HOYLE.—A man of this name, playing the role of Baptist preacher, was lately driven from Texas, Mo., for attempting to marry his ninth wife, the eight former ones being all living. S. L. SCHWAB AND W. H. COOPER.—If either of these men attempt to pass himself upon the denomination as a Baptist minister, or even a Baptist, he is an impostor. Reference—Wm. Orin, Catalina Springs, Tenn. EXPLANATION. \$50 means time out Vol. 1, No. 50. The first figure represents the volume, and the second the number of the paper when subscription expires.

The Home Circle.

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BY EDGAR ALLAN POE. Hear the sledge with the bells— Silver bells! What a world of merriment their melody foretells!

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in it, work with so wise a foresight, that it had to win; it could do nothing less. And, boys, let me stop a minute to say that this sort of work must win in this world.

am bound to keep on saying it till I die. "And then he is always bragging how much money his father is worth—bah!" said another.

courage and hope were high. Then Harry knelt down and prayed—a very earnest and a very short prayer, that if it was all right and best, God would give it to him—this prize he was working for.

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