

THE GALLATIN DEBATE.

Held in the city of Gallatin, Tenn., commencing Monday, January 15, 1872, between D. Lipscomb, Campbellite, and Eld. Geo. W. Griffin, Baptist.

The Origin of this Debate.

We, the undersigned, affirm that Mr. J. C. Hubbard, at the close of Rev. Mr. Griffin's protracted meeting, at La Guardia, last August, arose in the congregation with certain propositions, and invited him to debate them, remarking that he (Mr. Hubbard) could not but would find a friend that could.

At ten o'clock the large crowd from the town and country filled the house until men stood in the aisles—not apparently excited, but grave and earnest—seemingly solicitous to prove all things.

Mr. Lipscomb is the representative man of the Campbellism of Middle Tennessee, at least, and has been for sometime the senior editor of their denominational organ. This, we believe, was his, as it was Eld. Griffin's first public discussion. Mr. L., in opening, seemed excited and confused, which he did not overcome during his whole hour. We were on the ground and reported as fully and faithfully as possible. If we have mis-taken any declaration of Mr. L., it will give us pleasure to correct when the mistake is pointed out. We do not profess to have taken every word, but we think that nothing essential to his argument is omitted.

Proposition.

1. The kingdom of Christ was not set up or opened on earth to the sons and daughters of Adam until after the death of Christ. Mr. L. affirms.

First Speech.

Mr. LIPSCOMB.—Gentlemen, Moderators.—Without allusion to the origin of this debate, I shall proceed at once. I affirm, as you perceive, a negative proposition: That the kingdom was not set up before Pentecost, not when or where it was set. The first question to be settled is, What constitutes the kingdom of Christ? We refer to an institution of which Jesus Christ is King. Something visible, tangible—having laws and territorial dominion. It presents itself to us in organized congregations; these together, constitute this kingdom. I will read an extract from the pen of the senior editor of THE BAPTIST, of which paper Eld. G. is an editorial contributor.

"We do hold and teach that the kingdom of Christ, of heaven, differs from a 'Church of Christ,' as the whole differs from a part."

It is granted that we are agreed as to the definition of kingdom.

I shall assume that this kingdom was not set up prior to the Pentecost.

First proof—I will read Isaiah ii: "The mountain of the Lord's house shall be established," etc. The mountain of the Lord's house is the same as kingdom. It was not set up when this was written.

Second proof—I will now read from Daniel ii. 44. I will not pause to comment—it is evident that it was not yet set up.

Third proof—I will read from the last chapter of Malachi. It was not set up when the Old Testament was closed.

Now let us open the New Testament. I will read Matt. iii. 1: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying: 'Repent ye, for the kingdom of heaven is at hand.'"

John here declares emphatically that the kingdom "is at hand." What is meant by this phrase? Evidently that it was not established in the days of John. "At hand" sometimes means "is near," "close at hand," "draws near." Turn from your sins, etc., because the kingdom of heaven draws near. I refer to the original; *engidiso* is used seventy-two times in the New Testament, and not in one single instance denoting the subject as present. I will read from the English Greek Concordance. (He gave several instances and emphasized "Judas drew near to kiss him, the summer is nigh," etc.) The adjective which is translated has the same force as our "nigh" in English.

So here: "Now is our salvation nearer than when we first believed." That kingdom was rapidly approaching—so "at hand" decides.

I now come to the subject of John's mission. "I am," he says, "the voice," etc. He said he was not the King, but a forerunner. The voice of Is. iii. 27. I will read the verse: "He that hath the bride is the bridegroom," etc. Who was the bride? She was church. What was John's joy? That the bridegroom had the bride. John then did not bring in the church, but Christ did.

John's work was accepted as the friend of Christ. Again, mark his language: "He must increase, not in physical strength," etc., but Christ in his institutions must increase. "I, in mine, must decrease." Christ's work and institution, therefore, were separate from John's work and institution. Again: "He that is from above is above all." John admits here that his institution was earthly, but Christ's was heavenly.

The faith John required was different from that of Christianity. It would not pass with any denomination now. And the repentance he preached was also different and his baptism was different. I conclude from these facts that during the life time of John the kingdom was not set up.

My next argument is the mission of Jesus Christ. When he began to preach he declared that the kingdom of heaven is "at hand."

hand." If my criticism on "at hand" is correct, then the kingdom was not set up when he began to preach.

Again, when the seventy were sent out they too preached the kingdom of heaven draws nigh. Therefore, during their ministry, it was not set up.

I pass to Matt. xvi. 16: "On this rock I will build my church," etc. It was not built when this was spoken, and this, according to the best chronologists, was very near his death.

Now according to the Baptist authority, the church and kingdom here refer to one and the same institution—Christ's kingdom. Therefore the kingdom was not set up when this was spoken.

What does the Rock refer to? There is no controversy among Protestants. All are agreed that the Rock was Christ.

The Church was not built until the declaration of Peter was verified—that Christ was indeed the Son of God. The disciples were in doubt up to a certain time. When was the statement verified? Paul tells us, Rom. i. 3: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh."

This proves that his kingdom was not set up until after his resurrection. We must have the foundation before the building can be put on it. Peter says, 1 Pet. 3: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Moreover, Christ said to Peter, and "I give unto thee the keys of the kingdom," etc. I submit to you that the giving of the keys means no more or less than the authority to open the kingdom. When did he first open it to its denizens? Not before the death of Christ.

Peter was with his fellow disciples in Jerusalem until he had received power from above. Another thought: Christ was the chief corner stone—the foundation of the prophets and apostles.

The laying of the corner stone was anticipated by the laying of Christ in the grave. Repeat, the corner stone was the declaration that Jesus Christ is the Son of God.

My next thought is: If the Church was organized before the Pentecost, it presents the anomaly of a body without a head. I will read Eph. i. last two verses: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."

Christ is the head of his church. When was he made head? The apostle says here, not until after he was raised from the dead.

Another thought: Christ was made King after he was crucified. He was carried to heaven by a convoy of angels and crowned King of Kings and Lord of Lords. If his kingdom was set up before Pentecost, then it was a kingdom without a king.

Again: A kingdom must have laws. If it was set up before his death, it was a kingdom without laws; for there were no laws before his death. (Hab. ix. 17.)

Christ must have died before he could have given authoritative law. Before his death he gave his law in the name of his Father, after his resurrection, all by his own authority. His laws were not in force until after the death of the testator.

The woman if she married another man while her husband lived, she would have been an adulteress. If the Jews had been married to Christ before the old law had been abrogated, they would have been adulterers. Christ must act in his own name. (Acts, xiv. 16.)

They must be saved by the name of Christ. Nothing was done in his name before his death and resurrection. Everything in his kingdom must be done in his name. Before his crucifixion they had done nothing in his name.

Another thought: A body without the Spirit is dead. The Church without the Spirit is dead. If it existed before Christ was glorified, it was a dead church, because the Spirit was not given until after Christ was glorified. (John vii. 39.)

If any were in the kingdom, they were the apostles, but they had not the Spirit.

Again: If the church existed, it was a church without the Comforter. (John xvi. 7.) And again: The church is Christ's body. If the church was in existence when Christ was here, then it had two bodies.

Another: The church is represented as a temple. "If any man defile the temple of God," etc. (1 Cor.) Now the point. Every temple must have a priest—Christ is the priest of this temple. But he was not a priest before his death. (Heb. viii. 4.)

But I call your attention to another testimony. (Luke, ix. 27.) The apostles at this juncture had not seen the kingdom of God. It does not devolve on me to prove what it was set up. It devolves upon the negative to show what, and I hope he will give his attention to this.—Time out.

Griffin's Reply on Proposition First. Gentlemen, Moderators.—My friend Lipscomb affirms that the kingdom of Christ was not set up, or opened, to the sons and daughters of Adam until after the death of Christ. In the original proposition he was to affirm that the kingdom of Christ was not set up or opened to the sons and daughters of Adam until the first Pentecost after the death of Christ. And you perceive he affirms this now, although not required to do so by the

proposition under discussion. Before examining the Scripture upon which he relies to sustain his affirmation, I will present some considerations indicating that his position, and that of his brethren, is both fallacious and unscriptural.

In the first place, he uses certain ambiguous words interchangeably, which he cannot do without a total disregard to the laws of logic. Kingdom of Christ, kingdom of heaven, and church, signify the same thing with him. A local society or church cannot express all that is contained in the phrase, "Kingdom of Christ." All that comes under the authority of Christ belongs to his kingdom, and farther, there is in the kingdom both legislative and executive power, but in the church only executive. Thus we distinguish one from the other, and things which can be distinguished are not the same.

The translators of the authorized version did not regard the word *Basilia* and *Ekklesia* as having the same meaning, for they have not in a single instance rendered *Basilia*, which occurs one hundred and fifty-nine times in the New Testament, by the word church, nor have they ever rendered the word *Ekklesia*, which is used one hundred and fifteen times in the New Testament, by the word kingdom. But he, regardless of these facts, makes them mean the same thing, and thus offers you an assumption for Bible truth. It is now evident that his reasoning is fallacious and his affirmation unwarranted by the Holy Scriptures.

The declaration of Mr. Campbell—here my friend agrees with Mr. C.—that the kingdom of Christ was not set up or opened until after the Pentecost, is a fruitful source of the many and hurtful errors of Campbellism—errors fatal to man and dishonoring to God. Mr. Campbell declares that the great facts of the death, burial and resurrection of Jesus not being fully developed to his disciples, they were not prepared to take steps to the setting up of the kingdom which was to be founded upon Christ crucified. They needed an interpreter of those facts, and a supernatural advocate of the pretensions of the king before they could lay the foundations of the kingdom.—Cay. Res. page 171.

This Mr. Campbell asserts without offering one particle of proof, and yet the bare statement is satisfactory to his friends, and shall I say therefore my friend is here to-day repeating Mr. C's statement, and satisfied that it is true, even though the proof cannot be found in God's Word. The Bible informs us that the kingdom was to be "set up by the God of Heaven." (Dan. ii. 44.) But not one word does it say about the apostles or any one else setting it up. Jesus says: "I will build my church upon this rock, and the gates of hell shall not prevail against it." (Matt. xvi. 18.) Here the word church does not mean a local society, but stands as a part for the whole, and hence may mean the Christian institution. But let it mean what it will, it was not built by human agency.

Let us hear Mr. Campbell further on this point. He says: "There (at Jerusalem) the gospel was first preached. There the first Christian baptism was administered—the first Christian temple was reared, and thence the gospel was borne through Judea, Samaria, and to all nations that ever heard it." (Mil. Har. 1853, pp. 608, 609.) He further says: "One of the capital points of this reformation is the location, in time and place, of the commencement of the reign of grace or the kingdom of heaven. Hence John the harbinger and Jesus the Messiah both lived and died under the Jewish Theocracy. Had we no other object than to give publicity and emphasis to this capital point, it is worthy of the cause we plead, whatever the success may be, to erect and establish our first foreign mission in the identical city where our Lord was crucified; where the Holy Spirit first descended as the missionary of Father and the Son; where the Christian gospel was first preached, and the first Christian church erected." We have presented this passage from Mr. Campbell, for the purpose of exposing the errors with which it abounds.

1st. "It is stated that the apostles laid the foundation and set up the kingdom of Christ on the day of Pentecost." To admit this, is to deny that Christ opened his own kingdom.

2d. "The gospel was first preached on that day." This admitted, Christ did not preach the gospel at all.

3d. "The first Christian baptism was administered on that day." This being true, the baptism authorized by Christ was not Christian baptism.

4th. The reign of grace commenced on that day. "Grace and truth came by Christ." 5th. Jesus did not live in the Christian dispensation. Surely these five points ought to be supported by one text of Scripture, at least, but it is not presented. Yet my friend and his brethren seem to be satisfied with this capital point of the current reformation, though unsupported by one single Scripture.

Mr. Campbell further affirms, "that toward the close of those days, and immediately before the ascension, he (Christ) gave the commission to his disciples concerning the setting up of his kingdom." This is also unsupported by Scripture proof. But if you ask for the commission which Mr. Campbell affirms Christ gave, you will be referred to Luke xxiv. 48, 49: "But their eyes were holden that they should not know him. And he said unto them, 'What manner of communications are these that ye have one to another, as ye walk, and are sad?' And the one of them whose name was Cleopas,

answering said unto him, 'Art thou only stranger in Jerusalem, and hast not known the things which have come to pass there in these days?'"

This passage, however, does not furnish the proof demanded. I affirm, here in your presence, that there is not one text in the Bible about the apostles setting up the kingdom of Christ. The passage in Luke xxiv. 48, 49, only proves that the gospel was to begin to go to the nations from Jerusalem, which it did on the day of Pentecost. But it must be remembered that this same gospel had gone to the Jews before the day of Pentecost. It was confined to them up to that time, but on that day there were men of every nation under heaven present at the preaching of the apostles. The gospel was to the Jew first, and also to the Gentile. (Rom. i. 16.) The first commission limited the gospel to the house of Israel. Matt. x. 5: "These twelve I appoint forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."

After the resurrection, the commission extended to all nations. (Matt. xxviii. 19.) These same apostles had been preaching and baptizing among the Jews in the Jewish nation, but now they were to go to all nations. I hope you will bear in mind that Mr. Lipscomb's church holds that the first gospel sermon was preached on the day of Pentecost. The apostles could preach to Jews in their own tongue, but they were not prepared to preach to the "nations" until they were endowed with the power of tongues; therefore the Holy Spirit descended to give this power, and to bring to their remembrance the things which Jesus had taught them.

Mr. Lipscomb appeals to Isaiah to prove that the kingdom was not set until Pentecost. Now if you will read verse 4 of the second chapter in connection with the 2d and 3d verses you see that he misapplies this Scripture:

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The time referred to is one of universal peace, when the instruments of death would be converted to implements of agriculture. The error defended by my friend leads to the declaration of the Lord's prayer. Mr. Campbell says, and I presume my friend agrees with him: "No person with a common understanding of five first books of the New Testament can pray in the sense of the Lord's prayer for the coming of a kingdom which came 1800 years ago." I answer this statement by saying that the coming of the kingdom, in this case, will be followed by universal submission to Christ. "Thy will be done in earth as it is in heaven."

He reads Matt. iii. 1, and says: "John here declares emphatically that the kingdom is at hand. What is meant by this phrase? Evidently that it was not set up in John's day." Now he gives us what I presume he regards a learned criticism upon "at hand." He tells that "engidiso" is used seventy-two times (if he had said forty-two he would have been correct), in the New Testament, and not in one single instance denoting the objects as present. At this I am astonished, for both his knowledge of the Bible and his scholarship are sadly at fault. Let us apply the Scripture text: Jesus said, "Behold, he is at hand that doth betray me." (Matt. xxvi. 46.) Now according to Mr. L. Judas did not yet exist, but would appear in a short time. What say you to this, Mr. Lipscomb? The Greek word rendered "at hand," is *engidiso*, is perfect tense, has approached or has come; yet, says Mr. Lipscomb, he has not come, but is to come. I will give another case—Acts xxi. 33: "The chief came near (*engidiso*) and took him," etc. This, according to my friend, means the chief captain will come up after awhile, will not present when he took him! So much for his knowledge of Greek verbs and their tenses. I now will affirm that the kingdom of heaven did exist prior to Pentecost, and offer, in proof, Matt. xi. 12: "From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." The kingdom had an existence at the time Jesus was speaking—was then suffering, etc. I will ask you, my friend, can a non-existing thing suffer? We will offer another passage—Matt. xxiii. 13: "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Now, sir, how could they go into that which had no existence? Will you tell us? If you are correct, Jesus reproved these persons for that which they had not done. Again Jesus said—Luke xvi. 16: "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." But stop, says Mr. Lipscomb, this does not mean "is preached," but will be—not pressed into, but will be pressed into. To allow such changes of the Word of God would be to receive another gospel. Jesus says the kingdom was preached in his day and pressed into, but Mr. L. says there was no kingdom opened until after Christ's death. You, Mr. L., certainly cannot expect us to doubt the Master and credit you. Jesus says: The least in the kingdom is greater than John the Baptist. (Matt. xi. 11.) The least in the kingdom is the greatest, and notice there was some one

in the kingdom. The God of heaven shall set up a kingdom, etc. (See Dan. ii. 44.) My friend says the apostles set up this kingdom on the day of Pentecost, but Daniel says the God of heaven shall set it up in the days of these kings. It must be obvious to all unprejudiced persons that my friend is not in accord with the prophets and Christ on the subject now under discussion.

If I am asked at what time was this kingdom (the stone kingdom) set up or opened, I answer at the beginning of the Christian dispensation. We think the setting up of this kingdom with its laws and ordinances was a gradual work. John the Baptist was sent before Christ to prepare a people for the Lord. John did not set up the kingdom, but preached the gospel and prepared material for it.

Jesus Christ was the God of heaven, manifest in the flesh, and in fulfillment of Daniel's prediction he set up the kingdom of heaven. He did not delegate this work to any one. He set up or opened his own kingdom. Soon after his baptism he chose the twelve disciples, who were, I suppose, members of the kingdom of Christ. What say you, Mr. Lipscomb? Afterward, seventy other disciples were chosen. Then it was Jesus said, "Fear not, little flock; for it is my Father's good pleasure to give the kingdom." (Luke xii. 32.)

The kingdom was in process of erection at the time of this promise, and was given or delivered to the disciples to execute its laws on the night of his betrayal.

It will not be disputed, I presume, that the twelve apostles were the first or foundation members of this organization. (Rev. xxi. 14.) John saw the church under the symbol of a city coming down from God out of heaven, prepared as a bride adorned for her husband. Now, in the walls of this city were the names of the twelve apostles of the Lamb. This presents them as the foundation members of this New Jerusalem.

As Moses came down and delivered the laws to govern national Israel after he had fasted forty days on the mount, so Christ, after he had fasted forty days, during his temptation in the wilderness by the devil commenced to deliver the laws of his kingdom for the government of spiritual Israel.

The Savior continued to deliver these laws until the night he was betrayed. Then he instituted the supper, which was the last institute given to this kingdom. Here I will ask my friend to point out one positive law after this for the church. This being done, he then delivered the kingdom—a complete organization—to the disciples in these words: "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." (Luke xxii. 29, 30.) And soon after this, he said: "I have finished the work thou gavest me to do." (John xvii. 4.)

The setting up of the kingdom was the peculiar work assigned to him of the Father. But this is contradicted by Mr. Lipscomb when he tells that he had not even commenced the work of setting up his kingdom at this time. Mr. Campbell says the apostles took steps to lay the foundation and set up the kingdom on the day of Pentecost! The Savior confessed to Pilate that he was King, and had a kingdom before that day. John xix. 37: "And again another Scripture saith, They shall look on him whom they pierced."

Jesus bears witness to the truth that he was a king in this terrible hour of trial, though the confession cost him his life. Now I ask you, Elder Lipscomb, did Jesus assume the title of king before he was King in truth?—Time out.

DO YOU WANT A REVIVAL?

You can have it. 1. By praying for it. "Thus sayeth the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

It is the Holy Spirit's work to convert souls. His presence and power are indispensable. He becomes "breath" upon the valley of "dry bones." He must be sought and made welcome. You will find in Luke xi. 13, a promise upon which you can hinge the largest faith in praying for a revival.

2. By preparing for it. Loose discipline in the church will hinder the Spirit's coming. Quarrels among members will also hinder his coming. A preparatory work is to be done in the church. "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." Isa. lviii. 14. A cold-hearted, self-seeking minister may be the stumbling block in the way. A worldly deacon may hinder the work. Well indeed would it be, if every member could put the question earnestly: "Lord, is it I?" Do I stand in the way of a revival?

3. Having prayed for it, and being heartily engaged in bringing "thine into the storehouse," act as you expected it. When, last summer, you prayed for rain, you were watching daily any sign of gathering clouds. You had disterns and vessels ready to hold the blessings of the clouds.

If you really want a revival—if you feel that you must have it—you will do all you can to secure it. If you are a pastor, you will preach for it, and appoint meetings with reference to it. If you are a layman in the church, you will labor, invite people to prayer-meetings, and to church, and do all you can in the most practical ways, to bring truth to bear upon the consciences of men. Acting as if you expected it implies faith.

Believe for the blessing. Venture upon the Lord. Faith reaches out the hand to take. O my brother! do you really want a revival in your church? Let it begin in your own closet, and in your own heart.—SUNDAY-SCHOOL TIMES.

Rates of Advertising.

One square, without counting the first insertion, for the first or second week, 50 cents.	One square, without counting the first insertion, for the third or fourth week, 40 cents.	One square, without counting the first insertion, for the fifth or sixth week, 30 cents.	One square, without counting the first insertion, for the seventh or eighth week, 20 cents.	One square, without counting the first insertion, for the ninth or tenth week, 10 cents.
One square, without counting the first insertion, for the eleventh or twelfth week, 10 cents.	One square, without counting the first insertion, for the thirteenth or fourteenth week, 10 cents.	One square, without counting the first insertion, for the fifteenth or sixteenth week, 10 cents.	One square, without counting the first insertion, for the seventeenth or eighteenth week, 10 cents.	One square, without counting the first insertion, for the nineteenth or twentieth week, 10 cents.
One square, without counting the first insertion, for the twenty-first or twenty-second week, 10 cents.	One square, without counting the first insertion, for the twenty-third or twenty-fourth week, 10 cents.	One square, without counting the first insertion, for the twenty-fifth or twenty-sixth week, 10 cents.	One square, without counting the first insertion, for the twenty-seventh or twenty-eighth week, 10 cents.	One square, without counting the first insertion, for the twenty-ninth or thirtieth week, 10 cents.
One square, without counting the first insertion, for the thirty-first or thirty-second week, 10 cents.	One square, without counting the first insertion, for the thirty-third or thirty-fourth week, 10 cents.	One square, without counting the first insertion, for the thirty-fifth or thirty-sixth week, 10 cents.	One square, without counting the first insertion, for the thirty-seventh or thirty-eighth week, 10 cents.	One square, without counting the first insertion, for the thirty-ninth or fortieth week, 10 cents.

BAPTIST DOCTRINE, PRINCIPLES AND FACTS.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Baptism, etc. 2. That an immersion in the profession of that one faith in the belief and remembrance of that one Lord. See Rom. vi. 4-6; Col. ii. 12. 1 Cor. x. 17; 1 Peter iii. 21.

3. The Grace of God, the only foundation of Hope and Faith in Christ, the only means of Justification.

4. The Word of God the Instrumental, and the Spirit of God the Agent in the regeneration of adults.

5. A real visible Church of Christ is a company of scripturally immersed believers only (not of believers and their unconverted relations and children on probation), associated by voluntary covenant to obey and execute all the commands of Christ, having the same organization, discipline, officers, and ordinances of the Church as Jesus, and independent of all others, a church, edifying no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

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

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

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

IMPORTANT PRINCIPLES.

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

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

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

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

5. Christ gave no men, society or church the authority to wield with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is to surrender to change them, because 6. Principles can neither be amended nor compromised.

IMPORTANT FACTS.

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

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

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

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches in apostolic times, and all religious societies having legislative power, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few or a caste), are unscriptural and unchristian.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, officers, or other things equal to the same thing are equal to each other.

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—(The Trinitarian, p. 26)

Mississippi Department.

J. W. STEIN, EDITOR.

ALL communications should be addressed to the Editor at Memphis, Tenn. The Editor is not responsible for the return of communications. The Editor is not responsible for the return of communications. The Editor is not responsible for the return of communications.

SUMMARY.

THE SOUTHERN BAPTIST.—We have received from Bro. A. Atkinson a full statement of a case in Friendship Church, of Mississippi, that has given the church some trouble. Queries growing out of this case were sent us last fall, and answered in the *Barrier* of October 28th. It seems that the same queries were sent to the Zion Association, and by a committee, of which Bro. Atkinson was chairman, and were answered differently from our answer. Since the reception of a full statement by Bro. Atkinson, we have seen Bro. Graves, and have submitted the matter to him. He concurs fully with our answer in the *Barrier* of the 28th of October. We admit, however, that the case in question is a very difficult and delicate one; and while we love the spirit in which the committee answered the queries, and see a show of reason in their answer, we have no reason to change our opinion, as expressed heretofore. If a man be already married to a wife, although in the act of marrying her he may have violated the law of Christ, what can he now do? Must he abandon his wife and children? The brother simply married a divorced woman, and in regard to him Bro. A. says: "It appears from his own statement that the brother was entirely ignorant of the law governing such cases up to the time of marriage, and for some time after. He makes no show of defense, but confesses guilt, and sorrow for sin, and humbly submits all to the discretion of the church; evincing, however, a strong desire to live in the church, if he can be retained without evident violation of the law of Christ. The conduct of the brother since his arraignment has been such as to elicit the favorable consideration and sympathy of the brethren generally." In view of these facts, the church, following a suitable preamble, has passed the following resolutions:

Resolved, That we believe it to be a sin, deathful as other public offenses.

Resolved, That we denounce the practice as detrimental to the cause of Christ.

Resolved, That on confession of his ignorance of the law of Christ touching such offenses, and on confession of guilt and sorrow for sin, we bear with the brother.

We see no impropriety in the action of the church in this case. All men are imperfect, and when a man has committed an indiscretion like this, we do not see what he can do more than this brother has done. When the apostles preached in heathen lands where polygamy was allowed by the law, they did not require men on becoming Christians to abandon all their wives but one, although polygamy is contrary to the spirit of Christianity. It is true polygamists were not allowed to be bishops or deacons, but they were doubtless tolerated as private members, but because polygamy was right, but because it was allowed by the law of the land, and it would have been a greater sin for men to have abandoned their wives and children than to have continued to live with them. We affectionately recommend Friendship Church to let the matter rest where it is. They have not given their sanction to divorce and second marriage, but have firmly lifted up their voice against it. Yet, they bear with a brother who was "overtaken in a fault."

Query.—What course should be pursued where a minister is elected pastor of a church, and the election causes a division among the members, and seriously disturbs the peace of the church, and the minister knows it, and admits that for him to accept the call and serve the church, the division would remain disturbed?

Answer.—The minister ought not to accept the call. We do not see how any Christian minister could consent to become the pastor of a church, at the sacrifice of its peace and prosperity; and certainly no minister can expect to be happy in a pastorate and to see his church prosper if even a respectable minority of the membership are irreconcilably opposed to him. But there are some ministers who seem to be right good men, who will accept a call from a church they want to preach to, under almost any circumstances. There is no accounting for some men's taste and ambition. In such a case, let both parties of the divided membership pray earnestly for themselves and for the church. Let them not strive nor cry—neigh—let their voice be heard in the streets. An unequipped minister will not hold out long; and a praying church will not be divided long.

Bro. Eager's Series.—Bro. Eager's article did not come in time for our package for last week's paper, but is in hand now. As the series is broken, and his series are to be yet continued, we must let him be crowded out this week.

Five Months' Subscribers.—Will not all who have paid one dollar for *The Baptist* five months, renew before their time is out? There do not delay brethren. It is easier to take a little money now than it will be after awhile, and you will be wiser and better by taking and reading this paper. Pastors should certainly be interested in having all their members read a religious paper. Many say they are too poor to take a religious paper; but poor people have as good a right to good things as rich people. Do not let the enemy of your soul and of the church persuade you to deny yourself this pleasure and profit on the plea of your poverty. If you had a carnal desire for some trifle that would do you no good, or would do your soul harm, Satan would very soon persuade you that you were able to afford it. The more you would think of your richer neighbor, the more you would be determined that he should not go ahead of you. We want our paper to increase in the amount and inter-

est of its matter. Give it a chance, and thereby benefit yourselves and others. A good brother said to us not long ago, that there were two articles in the paper of the 16th of December that were worth more than the price of the paper. We say, not only to five months' subscribers, but to all whose time is about to expire, renew at once, by all means, and offer to your neighbor or brother, to send his name and money along with yours.

NOTHING GAINED.—If Mississippi brethren send their communications directly to Memphis, they are then forwarded to us, except it be important notices that ought to be immediately published, or obituaries. And this is as it should be. We could not know how much copy to forward, if a part were on hand in the office in Memphis. Notice, too, matter is as fresh on our page as on any other page in the matter. Observe dates and see. We would be glad if all obituaries were sent directly to Memphis, unless they are very brief—telling under 160 words, for longer obituaries are published under rules over which we have no control.

ASSOCIATIONAL MINUTES OF 1871. Send them on. Be sure to direct them to M. P. Lowrey, Ripley, Miss.

THE WORK BEFORE US.

To accomplish the work which the Baptists of Mississippi propose to do during the present conventional year, something like the following sums of money will be needed:

To pay the debt of our College.....	\$10,000
For Domestic Missions.....	2500
For Foreign Missions.....	1000
For the Sunday-school work.....	2500
For Ministerial Education.....	5000
For the Orphans' Home.....	5000
Whole amount.....	\$29,500

This array of figures to some, doubtless, looks appalling. I think I hear a thousand voices exclaim: "Impossible! impossible! It cannot be done. You are laying burdens upon us which we are not able to bear. The very thought of raising so large a sum crushes our spirits, and we cannot and will not attempt it."

New what is the spirit which prompts such a feeling in your breast, my brother? Is it the Spirit of Christ? Does it not betray a moral cowardice on your part? Look at those figures again. Twenty-six thousand five hundred dollars! Are you frightened? Then look again. Why, sir, it is but a little more than sixty cents per member for the forty-four thousand Baptists of the State. Dare you say we cannot pay that much? Dare you say, in the presence of the Master, that you will not do your part toward raising the whole amount? Is there a soul in any of our churches so poor that he or she cannot raise this much for Christ in the next six months? What, cannot pay ten cents per month for the cause of your blessed Savior? Does not the flush of shame mantle your cheeks when you say it? Are you sick, or too feeble to work? You surely can speak a word for Christ on your sick bed. Then lay the world's people under contribution, and beg what you cannot make. Ashamed to beg for Christ? Take care, lest Christ be ashamed of you.

It is true the work which we are called upon to do is a great work, and I thank God for it. Herein Christ honors us. He believes we are able to possess this land, and he bids us go forward. Hereby he tests our Christianity, our love, our consecration to him. God would show us that we are capable of great things. He is calling upon us to attempt great things, and also to expect great things from him. There is a glorious future before us; if we prove ourselves equal to this work, God would develop us, and make us a strong, invincible, and conquering host. He lays the burden upon our backs and says bear it, and I will make you strong. He is training us for grand and glorious achievements, by giving us just that work that will develop the forces that are in us. He knows what we are capable of doing for him, and he will not overburden us. If we cannot do this work, then his providence has not called us to it; but his providence does plainly and loudly call. No one who reads the signs of the times will deny this.

Pastor, be faithful to your trust in this hour when God is testing you, lest if you be found wanting, he put you out of the way, and give your place to another. You are a leader of God's people. O, lead them to give and work for Jesus.

And ye private members of the church, be ye also faithful in that which God has given you to do. Is your pastor faithful? Does he never ask you to give for the cause of Christ? Get rid of him at once, as you love the dear Redeemer; let him not be your leader. He is unworthy of you, and unfit to lead God's people to victory and glory. Put him in the ranks, and let him follow where better, truer men may lead.

And now, brethren, don't you believe we can raise every dollar of the above

amount, if we will roll up our sleeves and go to work? If we can do it, we ought to do it; and if we ought and do not, God will curse us. Let us begin at once, and work, and work, and work, until work shall end in everlasting rest.

Work for the night is coming;
Work through the sunny noon;
Fill brightest hours with labor;
Best comes sure and soon;
Give every flying minute;
Something to keep in store;
Work, for the night is coming;
When man works no more." W. S. W.

LETTERS TO THE IMPENITENT.

Belief is the simplest exercise of the mind, and springs up in response to the voice of testimony.

That you are sinners, rests on the most abundant testimony. The Bible teaches it on every page. "The very imagination of the thoughts of the heart are evil, and only evil, and that continually." "None good, no, not one." "All like sheep have gone astray." "Death has passed on all, for that all have sinned." These are but specimens of the oft repeated declarations of God's Word.

There is a witness within that condemns you. The voice of conscience rises above the din and noisy bustle of your business, and steals upon you in the stillness of night, warning you of your sins and your danger. The Holy Spirit was sent to convince the world of sin, righteousness and judgment. Has that holy monitor ever come in the gospel, his sword, and roused you from your spiritual slumber, admonishing you to forsake your sins and flee to the cross of Christ? Witnesses on every hand, within and without, rise and testify against you.

The belief or thorough conviction of this sad truth is the beginning of a better state of mind and heart.

You have sinned against God, and he will judge you with inflexible justice. "It is he which was ordained of God to be judge of quick and dead." "He will judge the world with righteousness." God is everywhere beholding the evil and the good. "Not a thought of your mind or feeling of your heart escapes his notice; for all things are open and plain before him with whom we have to do." Where will you go to escape his presence? If you go to Heaven, he is there. If you make your bed in hell, he is there. If you take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his hand lead you, and his right hand shall hold you. Will you flee under the sable curtain of night to conceal your crime? The darkness hideth not from him, but the night showeth as the day. (See Ps. 139.) "He will bring into judgment every secret thing, whether it be good or bad." Every one of us must give account of himself to God. God's law is holy, just and good, and he cannot allow it violated with impunity. Yet you have been habitually violating it every day since you became an accountable being. And beside this, you are rejecting the only Savior, the great salvation which the blessed God has provided for sinners. This thought brings you into fearful accountability before God. Remember that this very Savior and God whom you wilfully reject will be your judge. The belief of this truth is essential, and though it may at first make you shudder, it will eventually bring you to the blood stained cross of Christ, and the crimson tide that washes away all sins.

D. K. MORELAND.

"THE FRIEND OF PUBLICANS AND SINNERS."

MATTHEW XI. 19.—LUKE VII. 34.

The blessed Lord, seeing the inconsistency of human excuses for rejecting "the counsel of God," asks the question, "Whereunto shall I liken the men of this generation? and to what are they like?" Having excited reflection and inquiry, he answers the question himself: "They are like children sitting in the market place, and calling one to another: 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept; for John the Baptist came neither eating bread, nor drinking wine, and ye say 'he hath a devil.' The Son of Man is come eating and drinking, and ye say: 'Behold! a gluttonous man and a wine-biber; a friend of publicans and sinners.'"

This last charge, of being the friend of those who were morally friendless, was true in one respect, whilst it was false in another. The enemies of the Lord brought this charge for the purpose of degrading him in the eyes of the public. If he could be shown to be the constant companion of the low and degraded, the inference would be very readily drawn that he was partaker with them of all manner of wickedness, and was, therefore, entitled to no more confidence and esteem than those who were thus branded in the opinion of the public. Nothing could have been invented by the father of lies more effectually to impair the influence of the Savior than this charge. If he could be shown to be the companion and defender of those who were the oppressors of the poor, of those who were

selfish and covetous, like the publicans, or if he was the friend and associate of open transgressors of the Divine law, and of secret violators of human law, he would be deprived at once of all influence with the high-toned and elevated classes of society; nor could he have the esteem of good men in the humbler walks of life. The specifications of this charge were, probably, that he had one publican (Matthew) as a disciple; he had dined with Zachaeus and commended him; he had drunk wine at the marriage at Cana; he had not condemned the woman who was about to be stoned by those who were guilty of the sin laid to her charge, and many whose previous character had been in many respects objectionable, were now his friends and supporters. This was certainly all very plausible, and unless the accompanying circumstances were made known would work great detriment to the Lord's character and influence. If the charge was believed, and doubtless it was, it had the effect with many of making him contemptible as an impostor and hypocrite. How many servants of the Lord, in this and preceding ages, have rested under similar charges, and, in consequence of it, been scouted by the Scribes and Pharisees? Whilst, doubtless, some of the pretended followers of the Lord have justly deserved to be thus treated—for some, it is to be lamented, have not kept their garments unstained from the world—many an earnest, sincere, but impulsive Christian has laid himself liable to suspicion and obloquy by being too intimate with those whose lives and conduct had laid them open to the censure of the good and worthy in society. If the world brought this charge against the immaculate Son of God, will it not be brought against all ministers who do their duty? Let them see to it, that evil is spoken against them falsely for his sake.

Shall the Christian or the minister stand aloof from sinners? Shall he pass them by and let his heart be filled with all uncharitableness toward them? Must he make personal enemies of all who transgress God's law, by withdrawing himself from them? Most assuredly not. We know that the Savior denounced the Pharisees for this very thing. There is one class of persons from whom all true Christians are directed to withdraw themselves, and that is from every brother that walketh disorderly. "Yet court him not as an enemy, but admonish him as a brother." The true course of every good Christian and minister is that adopted by Paul, who said to the Corinthians: "To the weak became I as weak that I might gain the weak; I am made all things to all men, that I might, by all means, save some."

(TO BE CONTINUED.)

THE BRANCH THEORY EXPOSED.

AN INCIDENT.

The branch theory is the quietus to the discontented membership among Pedobaptists. It is the "city of refuge" the reserve. In a certain region where they had enjoyed an undisturbed quiet, a Baptist preacher went in and began to preach like Philip did to the eunuch; and the Pedoes began to say: "See, here is water, what doth hinder us to be baptized?" So they began to go down into the water, to the discontent of the Pedo minister in charge. Something had to be done to keep his sheep from going into the Baptist fold. He published his intention to set forth the principles and theory of Methodism, which he did, making the branch theory very prominent in order to meet the necessity of the case; showing that "it was not the church that saved; to be a Christian was the essential thing, and that one branch of the church was just as good as another," etc.

All over, in due time the Baptist minister reviewed the ground and paid special attention to the branch theory, stating it was a monstrous absurdity; that such a thing could not exist, since Pedobaptists deny that the Roman Catholics are a branch. Showing also, that each Pedo claimant shot forth directly or indirectly from them. And if they admitted them as a branch it would make it no better.

Now came the incident. Said he: "I will illustrate it so the little boys can see the absurdity. Little boys, suppose each of you go and bring me a branch of some tree, don't care what sort, oak, ash, elm, cotton tree, just any. Now, when you have brought them, I want you to make me a tree of the branches. Can you do it?" The boys hesitated. The preacher said: "Speak out boys; can you make me a tree?" A little fellow, sitting in front, most agitated with thought, spoke out and said: "No, sir." "Why?" asked the preacher; another little fellow, being emboldened by the other's answer, said: "Because we've got nothing to join them to." "Well," continued the preacher, "if you can't make a tree of the branches, what can you make of them?" Another little boy, sitting back, whose eyes were beaming with these new flashes of truth, spoke with his feminine voice, somewhat excited and animated by the fun things had taken, and said: "Brush them!" The effect was electric, and the argument consummated.

THE FINAL TRIUMPH OF ISRAEL'S KING.

J. W. STEIN.

Messiah reigns—"all power is given to him in earth;" "O'er hell, 'in heaven.'" Cherubic hosts his praises sing, Adoring him: owns her King.

Messiah reigns—the "promised seed" Captive, captivity doth lead, And Satan's shattered domains feel The terrors of his "bruised heel."

Messiah reigns—before him new All tongues confess—all nations bow; Gentiles and Jews hang on his word; The universe proclaims him Lord.

Messiah reigns—North, South, East, West, The nations and the isles are blessed. From every shore, on every sea, Sounds the triumphant jubilee.

Blessed Jesus! reign in my heart, My husband, brother, friend, thou art; My prophet, priest and sovereign be That I at last may reign with thee.

ORDINATION.

A Presbytery, consisting of Elds. J. B. Canada and J. W. Stein, in obedience to the unanimous call of the Coldwater Baptist Church, for the ordination of Bro. Samuel C. Lusk to the work of the ministry, met at their meeting-house, Marshall county, Mississippi, December 28th, 1871, and after examination of the candidate in reference to his religious experience, his call to the ministry, his knowledge of gospel truth, and his religious doctrine, did ordain and set him apart by prayer and laying on of hands to the office of minister of Jesus Christ, in the following order: Ordaining prayer, by Bro. Canada; charge by the undersigned; Bible presented by Bro. Canada; hand of fellowship by the Presbytery; and the benediction by Bro. Lusk.

May our beloved young brother go forth to his sacred, responsible, and very important work, under the sanction, favor and blessing of God, to accomplish great good in the earth.

J. W. STEIN, Clerk of Presby.

STATE SUNDAY-SCHOOL INSTITUTE.

There will be a State Sunday-School Institute, at Clinton, on the 9th, 10th and 11th of February, proximo. All the Sunday-school workers of the State are cordially and earnestly invited to be present. Subjects have been assigned to a few brethren, and distinguished workers from abroad are expected to be with us. And best of all, Jesus has promised to meet with us, and we, therefore, expect to have a glorious meeting. We intend to make this institute an era in the Sunday-school work in our State. We intend to have such a rousing, progressive, inspiring meeting that every pastor and superintendent who fails to attend, will ever afterward regret it. Come, then, pastors, and bring your best workers with you. God and the time in which we live are calling us to greater efforts for the salvation of the children of our land. Let us heed the call, and nail to the masthead of our good old Baptist ship of Zion the golden motto: "THE CHILDREN OF THE STATE FOR JESUS." God will bless us and our reward shall be glorious.

Arrangements will be made, if possible, with all railroads to convey those who come at half fare rates.

In behalf of the State Sunday-School Board, W. S. WEBA.

Clinton, Miss., January 8, 1872.

"CHANGE OF NAME."

Under this heading there appears a standing notice on the editorial page of the *Macedonian and Record*, to the effect that the name of the "American Baptist Publication Society" has been changed to "The Bible and Publication Society." Why this change? Was it with a view to court popular favor? that the word "Baptist" was too denominational and might drive patronage from its publication rooms? Has the marked intensity of Protestant hate indicated to the directors the necessity of such change? Not long since a paragraph went "the rounds of the press" that it was characteristic of Pedobaptists, when looking through book-stores, should they chance to take down a volume, having the imprint of Baptist authorship, to replace it *instantly* as though poisonous, and that such was the antipathy, in this regard, that our literature was seldom read save by our own denomination. Can it be that a consciousness of this dislike to the name "Baptist" has been the occasion of the Society's action above indicated? Has the old name been sacrificed for one better suited to insure the success of the Society in the sale of its literature and the securing of public patronage? Has the time come when public prejudice had to be thus pandered to, and that our denominational title, which is as imperishable as the hills and as enduring as time, whose honored history is but that of the centuries of the Christian era, must be *re-named* in order to insure the success of "denominational enterprise"? It is to be hoped that no such influences prompted the change, yet it has the contrary significance.

A "LANDMARK."

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

NEW SOUTHERN PSALMIST.

Steps are now being taken to revise the old Southern Psalmist and bring out a Baptist hymn book, fully meeting the demands of our Southern churches. Among the many hymn books that are now enthusiastically canvassing for public favor, this will come in for a full share. Several of our best ministers are now at work selecting such of the hymns in the old book as shall be left out, and suitable ones to take their places. We advise churches and brethren that need hymn books to wait awhile, and get about that is destined to be the principal one used by the Baptists of the South. It will be good enough and cheap enough. We want a book to be published by our Southern Baptist Publication Society, that it will not be necessary soon to change so that the trouble of buying a new book every year or two and of having different books in the same congregation will be avoided.

MISSISSIPPI COLLEGE—HOW TO RAISE THE MONEY.

ELD. M. P. LOWREY.—Dear Brother: Among the many appeals that are made to the Baptists of Mississippi, there are none that should be urged with more earnestness and zeal than that of Mississippi College. Eld. Lomax, in his circular, says, in substance, the debt for which the College property (estimated at \$70,000), is about to be sacrificed, is less than \$9000. Will you allow me, Mr. Editor, to suggest a plan by which means the debt can be paid and none be made the poorer? The plan is this: Let every Baptist in the State that uses tobacco deny him or herself that luxury or indulgence for one month, and send the amount, in cash, to Eld. Lomax, usually expended for that article for that length of time, and if the amount is not sufficient to pay the debt the writer will pledge himself as one of one thousand to make up the deficit. Who will be the nine hundred and ninety-nine? Brethren, don't all speak at once.

A BAPTIST THAT DON'T SMOKE.

WHY NOT BAPTIZE THE CAT?—"I believe I will baptize Tom," says a Baptist sister to a Methodist sister.

M.—"What does Tom know about baptism, I would like to know?"

B.—"I guess he knows as much about baptism as Mrs. G——'s baby does, and your preacher baptized it the other day."

Bro. LOWREY.—The above conversation took place in one of the neighborhoods in which I preach. So you plainly see if it took *knowing* before baptism every time with the Methodist their babies would remain unbaptized. W. L. S.

DEATH OF ELDER DANIEL GIDDENS.

It is with unusual sadness that we lift the pen to chronicle the death of our esteemed Christian brother and fellow-minister, Elder Daniel Giddens, who died very suddenly from some unknown cause, at his residence in Simpson county, Miss., on the night of the 22d of December, 1871, aged fifty-six years. Bro. Giddens was a son of Isaac and Mamie Giddens, and was a native of North Carolina, from which State he removed in early life to Alabama; where, after the exercise of faith in Christ, he attached himself to the Presbyterian church; but after remaining a faithful and devoted member of that church for a number of years, he was led by an impartial and thorough investigation of the New Testament, to abandon the Presbyterian and associate himself with the Baptist church, and having been immersed into the fellowship of the church at Olive Branch, he was soon licensed and ordained to the work of the Christian ministry. Without delay, he entered zealously upon the great mission whereunto the Master had called him, and to which he proved himself faithful until Jesus said to him: "Come up higher." After laboring for six years with marked success in different sections in Alabama, he left for a new field of labor in Florida, carrying with him the highest recommendation from the Evergreen Church, to which he had rendered himself eminently useful. Remaining in Florida as missionary for two years he was instrumental in accomplishing much good. But being directed by the providence of God, he came to Mississippi in 1859, and after locating temporarily in several counties in the State, (among which may be specified Attala, Madison and Rankin), he finally settled permanently in 1866 near Palestine Church, in Simpson county, Miss., where he resided until the day of his death.

Bro. Giddens' labors in these different localities were abundantly blessed. The writer can testify more particularly of his success in his last field of labor, having been intimately acquainted with him as a neighbor, a citizen, a Christian brother and fellow minister. Turned over annually added to his churches. He was earnest, untiring, and self-sacrificing. But few men in this age and country have laid more on the altar than Bro. Giddens. He was not only the devoted pastor of a number of churches, but the most respected Moderator of the Strong River Association at the time of his death, and his dying words were, "I have loved them that love me, a devoted Christian, wife and six dear little children—happy family—to cherish a fond remembrance of him as his labors of love. But friend, husband, father, brother and pastor, thou art gone! fallen, fallen with sword in hand, unharmed and unlifted! Many long and bloody battles thou didst fight for Jesus; but now thy warfare is ended. Thou hast won the victory; though fallen thou art, take thy rest. Thou hast fought to do now, but to wear thy crown of glory and to play upon thy harp of gold."

"Servant of God, well done; Rest from thy weary employ; The battle fought—the victory won, Enter thy Master's joy. Soldier of Christ, well done; Praise be thy new employ; And while eternal ages run, Best in thy Savior's joy."

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

BAPTIST COBBLERS.

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

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

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

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

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

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

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

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

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

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

11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

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

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

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

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

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

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

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

BAPTIST POLICY.

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

2. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by an act of countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

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

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

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

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

7. To the faithful and uncompromising advocacy of these principles and this policy this paper is devoted.

Arkansas Department.

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

There is no middle ground between Catholicism and Baptism. A theists practicing infidel sprinkling are teachers or officers of the Catholic olive tree, and they are with its partners of its root and its stem.—Dr. Rev. J. T. TRAVINS, D.D. of Strasburg.

ARKANSAS BAPTIST STATE CONVENTION.
DEAR BAPTIST:—I have been waiting for a better place than mine to do justice to the Arkansas Baptist State Convention, which met at Monticello, November 2d, 1871; but as yet, though much has been written and published, nothing which has met my eye quite "fills the bill," as seen from my standpoint.

You remember, doubtless, the story of Sir Walter Raleigh, the proudest head that ever rolled upon an English scaffold, who, while engaged in writing a "Correct and Truthful History of the World from its Beginning," accidentally saw from his window a row and fight in the street below. He attended the trial of the parties, and heard the witnesses give in their testimony so differently from what he had seen with his own eyes, he became convinced all history was false, and committed his to the flames. He erred. History is true. The testimony of truthful men is true. Men see things from different standpoints; hence the seeming discrepancies. Thus we account for the differences in the testimonies of the "Four Gospels." All true, but seen from different standpoints. Were I to take what has been published as a truthful history of the Convention, I should lose confidence in historical facts. Not that what has been written is not strictly true, as seen from the standpoint of the writers, but it falls so far short of the whole truth, as seen, at least, from my standpoint, you must allow me to furnish you my "bantling" for the delectation of your readers.

If any charge me with egotism in trying my 'prentice hand on a job in which others have failed, allow me to say, I believe I feel how much is to be attributed to the sentiment:

"This pleasant to see one's name in print;
A book's a book, tho' there's nothing in it."
But I only propose to tell, not what others saw or heard, or give their opinions and sentiments reflected by me, but to tell what these eyes saw and these ears heard, hitherto not often deceived. I must omit much for a second, or even third letter.

I arrived on Thursday, just in time to hear the President, Eld. A. Yates, call the Convention to order. This was the first time I had ever seen him. A large and portly man, physically, his hair whitened by the frosts of many winters, with large head and brain, and commanding presence, he is my ideal of that "good old Moses, the friend of God," of whom we read in the Book; and when he arose and begged the Convention not to re-elect him, as he was so imperfectly acquainted with parliamentary usage, he acted so well the role of Moses in his meekness when the Lord called him to a great work (and so strongly in contrast with the self-sufficiency of a few brethren who demonstrated their ability to run the machine alone). "And Moses said unto the Lord, 'O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.'"
Were I able, I should beg Bro. Yates to sit for a portrait for me to remind me of him whose grave God would not permit to be known to man, much less preserve his likeness, lest they pay him Divine honors, and also to remind me on suitable occasions of that modesty which becomes the ministry of reconciliation.

In the absence of Eld. Lea, who had been elected to preach the introductory sermon, Eld. M. Green, pastor of Monticello Church ("Thoughts for Thinkers"), arose, and informed the Convention he had carefully prepared a written discourse for the occasion, but preferred instead to deliver an exhortation from the text: "Let brotherly love continue." This exhortation was well timed, and of immense service in preserving that order and decorum which otherwise would have marked the absence of all discipline.

I carefully scanned the membership of the Convention, the first I ever attended, because I had not approved them, fearing they were assemblies unauthorized by the gospel, where ambitious men might form parties for their own personal aggrandizement, and I mentally said: "With such a number of intelligent, zealous, pious Baptists, in God's good time Arkansas would not only be Christianized, but Baptistized."

I soon learned Eld. J. G. Johnson was one of the lions of the occasion. He is District Secretary of the Bible and Publication Society, situated at 530 Arch street, Philadelphia, whose claims are advocated by a paper called (falsely) *The National Baptist*, a bold and outspoken advocate of communion with sects unknown to the gospel of Christ—lineal descendants of "Anti-Christ"—and also advocates, I presume,

recognizing the immersions of Campbellites and Methodists as valid baptism. Eld. Johnson's office is in St. Louis, Missouri. He is agent for the *Central Baptist*. To a question asked by one of the Convention, "Why some members of the Convention's names were inserted in the minutes as *Eld.* and some as *Rev.*?" the clerk, Eld. J. B. Searcy, stated that "Rev. was prefixed to Eld. J. G. Johnson's name at his own special request." This exhibition of extreme modesty by a follower of the "meek and lowly Jesus," shocked me, as I had before opposed prefixing "Reverend" to the names of ministers, because it seemed to me to be little less than sacrilege; for this title is given but once in the whole Bible, and then it is appropriated to Jehovah—"Reverend be his name."

But since Eld. Johnson wishes to resemble his God, at least in his titles, let us Baptists of the South who claim to be defenders of "the faith once delivered to the saints," be content with the humble title given us by the Holy Spirit—"Elders"—though we may reluctantly consent to call *Northern Baptist* ministers by the title *Reverend*—one unknown to and unauthorized by the Scriptures. At least I will give him the title of "Rev." provided I can be permitted to do it as Artemus Ward said his wife shut the door in his face when he came home drunk—"in italics."

In strong contrast with the treatment Southern Baptists received at the hands of Northern Baptists at the Convention in Chicago, the Arkansas Baptist Convention welcomed "Reverend" Johnson to their Convention, their confidence and their affections. He was even invited to lecture before the Ministers' Institute, which he did; and he here showed the bad taste of selecting a subject in which he indirectly—not boldly and openly—charged Eld. Graves with teaching the doctrine of "soul sleeping." This was so understood by me, and I suppose by others. If not so, why did he build a cob house only for the pleasure of seeing himself knock it down?

Subsequently Eld. Graves denounced the attempt in no measured terms as having been prompted by "a selfish motive and for a sinister purpose." That the wide world knew he taught no such doctrine as *soul sleeping*—that he had ever taught, still teaches, and will ever teach, the dead pass after death not to hell nor to heaven, but into a state of *conscious* existence—the wicked to misery and the good to the Paradise of God—both awaiting the Judgment of the Great Day. (These are not his words, but as I understand his teaching, Am I right, Bro. G.?)

Reverend Johnson was permitted to advocate the claims of the Northern Board to space for advertising their works on the cover of the minutes of the Convention, to be paid for in worthless trash—worse than worthless trash to Baptists, if it is to poison our minds and the minds of our children with open communionism, pulpit affiliations, or alien immersions—eight thousand pages of tracts containing their pernicious errors to be circulated by us among ourselves and our children, thus making us the instruments of our own destruction, as if it in anywise alleviates the pain of the proud eagle, when stricken to the earth, to see that the arrow which had struck the blow was sped from a *professed* friend, barbed with a *poisoned* shaft, and guided by a feather from his own wing.

Reverend Johnson stated there was not a single thing in all their publications offensive to Southern sentiment. Believing his statement, and fearing lest we be charged with political hostility, I promptly voted his request be granted. But I did it as Saul persecuted Jesus—"in ignorance." When my eyes were opened I promptly moved that, "The National Baptist," which advocates open communion, pulpit affiliation, and alien immersions, be stricken out."

If Reverend Johnson is the secret mislary of negro social equalities, and of mixed schools—whites and blacks—he is well chosen and admirably adapted to the work. He is a man of large brain power, fine personal appearance, and good address; an astute tactician, a plausible reasoner, and of insinuating manners. His physiognomy and phrenology both indicate large benevolence. Such was my verdict, and I heard it repeated by others. He made many friends, I among others, who regret the object of his mission.

The serpent selected by Satan to accomplish the fall of Eve in the Garden of Eden, by promising her "they should become as gods," was not better adapted to the task than Reverend Johnson is to his. But he is fighting against God. God gave political dominion first to Shem and his posterity; and when they rejected his Son he gave it to Japheth—the Gentiles—but "Cursed be Canaan," &c., all human laws and efforts to the contrary, notwithstanding. More anon.

S. C. BUCKINGHAM.

Warren, Ark., December 23, 1871.

CONVERSATION No. 2.

Canoe M. L. reading *The Baptist*, November 18, 1871. He reads—pauses—meditates—and speaks:

My Bro. Canoe has come to the conclusion, that Will-Be-Do is but another name for myself. But it is no unusual thing for men of poetic temperament to leap to hasty and sometimes erroneous conclusions. I am certain my old friend will be too anxious to avoid the infliction of a wound even to a stranger, to answer this article. Yet it ought to be answered. How shall I manage it? He will reply to me, though he would not do so to my unknown brother. I will assume his standpoint—I will speak his language—and will compel a response. Here he is. Now for it. (To Will-Be-Do.) What think you of the future of the Church of Christ? Is there any "fact, alarming, fearful, minous," that disturbs the serenity of your mind? Has it "gleamed through murky clouds?" Are there any "stray waifs or offshoots or tangents from the centre" to bring up dire forebodings? How is it, that you have unfurled a "fearful banner," in merely defending between the churches and their ministers? Did it ever occur to you, that we were about to take a leap that would "sink the Baptist Church into filth and slime" so deep that "Gabriel's trumpet will not resurrect it?" Are you aware, that there is "obnoxious in grim delight," and already there "a discomfiture that flashes along our ranks," and—and—and—a—

Will-Be-Do—Are you broken down—in the name of the green lightning and the yellow hypothenuse that subtends all black right-angled triangles, what do you mean by your waifs and tangents from the centre? Abandon your poetry and condescend to be reasonable. Surely you have been cultivating your imagination at the expense of your judgment!

Canoe M. L.—If a minister of the gospel (I will come down as you request), if a preacher of our day baptizes penitent believers in the same way that Peter, Paul, Philip—in short, all the Scriptural Baptists—under the same circumstances—in fact, if they follow the Scriptural Baptists in every particular, do you not discern, that we would all become "little Popes—sufficing prefixes."

Will-Be-Do—Please to stop—really I must close my ears whenever you become too imaginative or too poetical. Please to remember, that I have never been suspected of possessing a vein of poetry.

Canoe M. L.—Well I come down again. I pronounce that the action of Peter, Paul, and all of the apostolic preachers has nothing to do with this disputation. Whatever was their action, I pronounce such doctrine not the faith of Baptists now.

Will-Be-Do—Much as you deary Popes, you deny the authority of the Scriptures on this question, as confidently as Pope can do. Your pronouncement sounds very like the late Bull from the Vatican, that I cannot see the difference between them.

Canoe M. L.—Well I will drop all allusions to Popes and confine myself to Baptists. "I may be a sorry Baptist at best, but in my simplicity I have ever supposed that in the Baptist church its members voted upon every application, and if deemed worthy a place with them, the church ordered the minister to baptize for her."

Will-Be-Do—The ancient sage has said "Know thyself" to be the most difficult problem to the human mind. Really you have solved it admirably as to being a Baptist. You would not confess to being a sorry Baptist, if you would cease to "suppose," and essay to know what you merely suppose. But to the record—where is the church in the wide world, and where is the chapter in God's Holy Book, that authorized the action embraced in the words, i. e., the Church ORDERED the minister to BAPTIZE FOR HER.

Canoe M. L.—Oh! I am unable to refer to any church in the Bible or in my day, but I supposed the vote—

Will-Be-Do—Will you never have done with suppositions. If you had observed the action of Scriptural churches, your observations could have been written thus—as many of you as think, that this sister will be received, AFTER BAPTISM, into the membership of the church, will please signify the same by saying "Aye"—those to the contrary, saying "No." It is in substance, an appeal of the minister to the brethren, as Peter appealed to the brethren who accompanied him to Cæsar—mind you—as appeal to the brethren but not to the church. The last would be nonscriptural unless you point to the chapter—I will wait till you find it.

Canoe M. L.—You need not wait any longer, for I cannot find it in the Scriptures. But let me change my ground a little—"The point is simply this: that many ministers do not disciple and baptize according to the Scriptures—i. e., that they assume to baptize those whom the church has not received for baptism, thus making the Word of God of none effect and thrusting this ordinance into the cold."

Will-Be-Do—Once more to the record in God's relation, which sets forth that one—only one—more if there be more—find it—read it, that I may understand for the first time, that Heaven's Ruler has authorized any one of his churches to "receive" a single person for baptism. Please read it to me. In the versions I have read—the passage was not.

Canoe M. L.—I cannot find it in the Scriptures. But I can show you many modern church books that bear this record—"Received for baptism."

Will-Be-Do—Yes—and you can also show ministers who preach of a dog named "Moreover." We frequently see incompetent or careless clerks who make such record. Just think of it! "received for baptism." What sort of reception is this? Is it a reception at all? If the communion should be at hand, will such an one partake? Should a trial involving exclusion come on, will such an one vote? In any church privilege, shall such an one participate? If the answer be negative to all these queries—then in what respect is this "received for baptism" better than Methodist probation? No, sir, no, the Baptist churches do not receive or entertain two classes of members—to wit: the baptized and the unbaptized. They are in the church or out of it. If out of it, verily, unless a "maa be bora of water" he cannot enter the Church of God. Perhaps you wish me to prove that the kingdom of Heaven in Ill John, 5, is identical with the Church of Christ.

Canoe M. L.—You need not prove that, for Christ has no other visible kingdom on earth, save the churches, like that of Ephesus or Corinth. I acknowledge my want of inquiry into the Holy Scriptures, to which, I pray that we may conform in their letter and in their spirit, in our practice as well as in our profession.

WHO SHOULD WRITE AND PREACH FOR BAPTISTS?

M. ORRICK.

"These Baptists preach and write a great deal about baptism," say Pedobaptists. "Are they doing right in thus preaching and writing? Unless they wrote and preached their sentiments no one else would." Baptism belongs to the gospel, and is the first duty of the penitent believer, and deserves notice from the Baptists, for they, of all the sects (if it be lawful to call them a sect), rightly or Scripturally practice baptism. The right performance of baptism peculiarly belongs to the Baptist church. Now if other churches would practice baptism, preach and write about (not against) baptism, then there would be no occasion for Baptists to preach and write so much about it. Should all the Pedoes unite in perverting repentance—following the Catholic, then the Baptists would preach and write a great deal about repentance. The Pedobaptists help to preach repentance (i. e., the reformers and Protestants do), so the Baptists would not say so much about baptism if the Protestants would aid in preaching baptism as Scripturally as they do repentance. It is from the force of Baptist preaching and writing that Pedobaptists have to immerse so many, and infant baptism is growing beautifully less. Hence we say write more, preach more, and thus utterly rout infant baptism, for with it goes all grades of persecution.

The Protestants in our region of country not only fail to preach in defense of the rite of baptism, but they complain when a Baptist tells a congregation that Jesus was immersed in Jordan. No wonder Baptists have to preach and write so much about baptism; they have to teach their own converts, and also all others, if they are taught correctly the subject and mode of baptism. Let the Protestant, when he immerses a convert, prove that he has a thus saith the Lord. We say again, let him defend his practice of believer's immersion, and there will not be the occasion for Baptists to say so much about it. I once, in Little Rock, asked a Methodist if he believed baptism, as practiced by the pastor of the Baptist church in Little Rock, was Scriptural and valid? He said: "Yes." Prove it. One text with chapter and verse would satisfy me—I was not hard to convince. But he was confuted and did not give the text that made it Scriptural baptism. So he would not help to teach baptism. It is a fact, Pedoes will not teach baptism. So it is all left for Baptists to teach; hence, so much preaching and writing, by Baptists, on the subject and mode of baptism.

1000!!
Only 1000 new subscribers wanted to make up the 10,000, and only 167 new subscribers per week until March 1st to make up this number. What are these for 9,000 to obtain? Work right ahead.

\$2.50.

Do you wish to save fifty cents a year for the next five or ten years? You can do it if you will get one new subscriber this month! Will you not try?

THE BAPTIST HYMN BOOK.

J. K. SEARCY.

The above is the name of a new hymn book just published by the A. B. F. Society. "The society publish five editions of the Baptist Hymn Book, each in a variety of bindings," varying in price from fifty cents to four dollars. Through the kindness of the agents of one of the society's depositories I have been favored with two copies of this book, one the fifty cents style, and the other The Hymn and Tune Book, price, two dollars and a quarter. Of course the cheap style will be the book in general use, as the hymns are the same in each. This book is about the size and shape of Webster's Common School Dictionary, with two columns of hymns on each page. The form of this book as a pocket edition is not the most desirable. The Tune Book is in elegant style, but if the notes were shaped I think it would meet with more general favor. So much for the exterior of the book. But what of its contents? They should be above suspicion, as it proposes to be the hymn book for the nation. Well I have not had time to examine its one thousand hymns, nor do I doubt that it contains many excellent ones, but a few joints of tainted meat will spoil the sale of a whole barrel if they are not removed. It appears to me that I find some hymns tainted with Campbellism and Pedoism; but that others may be their own judge. I will make a few extracts. Hymn 769:

"Do we not know that solemn word,
That we are buried with the Lord?
Baptized into his death, and then
Put off the body of our sin."

The "then" in the third line seems, to designate the time when we "put off the body of our sin," that it is when we are baptized. If that is not Campbellite doctrine, I confess I do not understand their theory of "baptismal regeneration." Again, hymn 776:

"We sink beneath the mystic flood;
Oh, bathe us in thy cleansing blood!
We die to sin, and seek a grave
With thee, beneath the yielding wave."
"And as we rise with thee to live,
Oh, let the Holy Spirit give
The sealing nation from above,
The breath of life, the fire of love."

Here the sinner is referred to as sinking beneath the mystic flood, praying to be baptized in Christ's cleansing blood. My understanding of Baptist doctrine is, that sinners are baptized in Christ's blood by faith before they are entitled to sink beneath the mystic flood of baptism. Am I right? Once more. The party here immersed is represented as coming up from the water praying for the Holy Spirit to "give the sealing unction from above." Is it Baptists or Campbellites that teach that the Holy Spirit is not given to persons till after they have been baptized? But finally, hymn 856:

"Dear Lord thy Spirit pour
Upon our infant seed;
Oh, bring the longed-for happy hour
That makes them thine indeed!"

"May they receive thy word,
Confess the Savior's name;
Then follow their dear Lord
Through the baptismal stream."
Does it not sound rather strange for Baptists to pray for the Holy Spirit to be poured out on "Infants"? Are they the subjects of "spiritual influence" here in the flesh while in an infantile state, to say nothing of the mention of "baptism" in connection with their names? As the hymn book is regarded by our children as only second to the Bible in point of sacredness, how careful should we be in the selection of our hymn book. "What I say to you I say unto all: watch!"

NOTICE.

There will be a called meeting of the Executive Board of the Pine Bluff Association held at Big Creek Church, Grant county, Arkansas, Saturday before the second Sunday in February next.

Business of a very important character is before the Board, and as it will be the most important meeting of the year, every member is urgently requested to be present (and as many other brethren as can come).

Each pastor belonging to this Association is earnestly requested to present the important subject of missions before his respective congregation, and also visit his members at home and talk missions to them, and secure as large contributions as possible from every man, woman and child, in sums from 10 cents to \$10—we will take five cents, too, when nothing larger can be had—in cash or pledges, and forward the names or money to Bro. W. T. Poe, Treasurer, Prattville, Arkansas, or to any member of the Board as may be most convenient. The Board needs one thousand dollars at once, with which to begin efficient operations. This will be about an average of only one dollar for each member of the Association; and surely that can be raised without much trouble or sacrifice. Brethren, try it! and save the Board the expense of troubling you with an agent. We certainly cannot work without money, and there is much work to be done.

W. G. Wilson, Pres.
W. R. Rock, Secretary.
January 22, 1872.

A COLUMN TO BE READ.

AXIOMS.

All religious men are of one mind.
There can be no obedience where there is no law.
No obedience where the law is not known.
No obedience that is not personal.
There is no obedience that is not voluntary.
There is no obedience that is not prompted by love, and accompanied by faith.
Every act of obedience is, like baptism, the manner of a good conscience toward God.
The above all can be considered an act of obedience.
There is no law for it; and if so, the law could not be known by them; nor can infants receive baptism, for they have not a good conscience; to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectively puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be baptized, and it introduces the anathematized and non-believing into the church—if these conditions that sprinkle infants may be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?
If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their—infant baptism thus essentially destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.
2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and his followers having been excommunicated from the Baptists have no authority to baptize.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.
Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unauthorized. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

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

Now, if Protestants and Campbellites cannot meet these axioms, they must impale upon the third. "We cannot tell"—and this makes a dilemma—a three-cornered difficulty. [See list of books entitled "Dilemma" for the history and argument—price 50 cents. E. W. Pub. Co.]

SIMILAR CREEDS.

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

Every person confirmed is required to answer these questions:
Q. "What is your name?"
A. "I am—"

Q. "Who gave you this name?"
A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Evangelical Creed.*

Q. "What are the benefits we receive by baptism?"
A. "The first of these is the washing away the guilt of original sin by the application of God's blood."

Q. "By baptism we are admitted into the church, and consequently are made members of Christ, His body?"
A. "By baptism we who were by nature the children of wrath are made the children of God."

Q. "In all ages the outward baptism is a means of grace?"
A. "By water, then, as a means, we are regenerated or born again."

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

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

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

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

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

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

The Baptist.

"The Truth in Love."

Price, for Twelve Months, ——— \$3.00
Price, for Six Months, ——— \$1.50

BAPTIST FAITH.

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

J. B. GRAVES.

THE GALLATIN DEBATE.

We devoted a week to this discussion, not only that we might hear it, but report it in full for the gratification of our readers. In obtaining a full and accurate report we were materially aided by Eld. Bailey, to whom it is our pleasure here to express our obligations.

The crowds were each day large, many standing some days all the time. It was uniformly orderly, attentive and serious.

There was far less of personal allusions, or anything to interrupt the good feelings of the speakers than we ever witnessed, even in the Campbell and Rice debate. The order preserved and the rulings were excellent, and this we thought was in a large measure attributable to Mr. Wilson, Esq., a practicing lawyer of Gallatin, who, we learn, was not only one of Bro. Mills' old students, but also a thorough master of his Parliamentary Practice. His colleague, Mr. Kelly, gave his attention to note taking. There was the most striking contrast between the debaters.

Eld. Lipscomb, the senior editor of the *Gospel Advocate*, exhibited neither the graces of an orator, or even ordinary public speaker, nor the erudition of an scholar. With Campbellism he seemed to be perfectly familiar, but with nothing else. He was aided by all the talent, polemical and theological, of Tennessee, and by Mr. Hopson, of Louisville, who, contrary to all the usages of civilized discussion, held forth nightly in the Campbellite house, endeavoring to supplement the discussion, and to strengthen and restore the lines weakened and shattered by the day's conflict. With all our familiarity with public discussions during thirty years, we never heard of such an outrage perpetrated upon the proprieties and courtesies of Christian intercourse. Eld. H. and his brethren were remonstrated with to no purpose. The design evidently was, if possible, to make an addition or two to their society during the debate—though prepared before and reserved—so as to proclaim a victory and prove it by referring to accessions made!

Eld. Lipscomb, we say, was ably supported, and new proof-texts and book authorities prepared for him during the discussion. With this we were pleased, because we desired that all the strength and resources of Campbellism might be developed in this debate, and we believe it was. We mean its real strength of position, proofs and argument, if not its elegancies of rhetoric and gesture. We do not believe that President Fanning, though more stately and dignified, nor Mr. Hopson, though more pretensions and dogmatic, could have made a better defence, or conducted an assault with greater skill or ingenuity. The material he brought forward showed that he had been a long time gathering up. He produced extracts from our paper published long years ago, and no prominent Baptist writer or author had indited an unfortunate sentence that could possibly be construed to support Campbellism, that was not brought forward. But we are gratified to say, little capital did he make of them, for he was not allowed to misconstrue them. We were impressed as never before with one fact—the responsibility of all Baptist authors and writers, even of tracts and newspaper articles, to write with exceeding great carelessness and exactness, and to study well the import of the terms they use, and avoid those of ambiguous significations.

We have somewhat to complain of Mr. Lipscomb. He several times attempted to place us in a false position, and he made the impression upon us that had we not been present to correct and protest, he would have left what he well knew to be false impressions upon his hearers. He knows as well as President Fanning does, that when an editor commends a book, as a whole, whether a Church History or Bible Dictionary, or a Commentary, that such a commendation cannot be justly construed into an endorsement of every sentence or opinion it contains. But we let this pass. We know that for all his worse "lets" his prompters were responsible. For his use of Jeter Mr. Fanning was manifestly responsible. For his open denial of one statement of Mr. Campbell, that seemed to involve the veracity of Eld. Griffin, Mr. Brents, or the old minister on the other side of the table, Mr.

L. could well have exclaimed, "Save me from my friends."

Through his first speech Mr. Lipscomb manifested great trepidation that amounted to confusion of ideas and language. He owes more to his reporters for correct language and clearness of expression than most men ever reported, and it would be unkind in him not to acknowledge it with gratitude. During the discussion of the first and second propositions, when in advance, he labored like a man conscious of the weakness of his positions, and feeling the weight and stunning effect of the heavy blows dealt by his opponent. His pleasant mood during his first reply on the third question, produced an evident reaction upon the long depressed spirits of his friends, and for the first time they claimed a success. But the merrow brought unexpected disaster. They had been betrayed into expecting too much of Mr. Lipscomb upon this especial subject. He had won a brilliant reputation for extraordinary strength upon the office and work of the Holy Spirit. He had a famous sermon that had astonished and bewildered his brethren in Middle Tennessee—it was his "sugar stick" of a sermon. We cannot here develop it. If we understood it it was a mixture of the grossest materialism and rationalism we ever heard. It denied the proper personality and work of the Holy Spirit. When his friends saw that splendid superstructure—built, as they supposed, of solid masonry—melt like fantastic frost-work before the rays of a July sun, they bore the appearance of relations and friends at a funeral. It was indeed a disastrous day. Mr. L. covered his defeat under a misstatement of the question. We will do him the justice by saying we honestly do not believe that he understood the true import of the third question. We do not.

In attempting to deny the last question—the Scriptural right of a church to require evidence of faith in Christ before baptism—his failure was signal—he spoke against time—was burdened with it—and when he called for it and found that still one-third of his thirty minutes was left, he went back and repeated *verbatim et literaliter* his principal positions and arguments on baptism in order to the remission of sins; showing that his failure haunted his excited imagination, and wound up with an exhortation so duly and truly intoned and a-r-r-e-d as to have done justice to a first-class hardshell preacher of "forty years ago."

"Well," said a thoughtful hearer to Eld. Griffin on his way home, "Mr. Lipscomb can do what you cannot." "What's that?" "Why he can exhort and sing at the same time."

Mr. Lipscomb will excuse us, but we really think that he owes it to himself, to his wife, to his brethren, to good example, to correct his *ad captandum*, or we might call it "ad nomen" practice on the sensations of his hearers. More next week.

WAYMARKS IN TEXAS.

No. 4.

LANCASTER is a town of less than one thousand residents, but situated in a rich prairie country, black soil, and is likely to be removed to the depot, on the Central railroad, which will pass within four miles of it. The Baptists have no house of worship, but with the Presbyterians, use the hall, in which we preached twice to as many as could find room. Bro. Swindall is the pastor here and also at Milford, and another church. He is not only an able minister, but has proved himself an able debater. He gained an undoubted triumph over a Universalist in a public discussion in Lancaster, and was to have another at M——, with a Mr. Smiley, Old School Presbyterian, in a few weeks. We believe that every Baptist minister should thoroughly prepare himself to successfully defend "the faith" whenever called upon to do so. He has a most important field and the churches should retain him by an ample support; they are able to do it. We received before we left the following names: J. F. McAdams, 1; W. B. Bell, 1; J. A. Lindsley, 1; S. L. Beckley, 1; J. Rafferty, 1; J. Wright, 1; Benj. Wilmoth, 1—\$350.

At ten o'clock, over an open prairie, the north, "keen as a knife," we set out for Dallas, fifteen miles or more distant, and found every comfort under the roof of Bro. Mayes, whom we first met in Florida many years ago.

DALLAS is destined to be, next to Jefferson, perhaps the most important town in Northern Texas; its destiny depends upon the Pacific railroad crossing the Central here, and it was confidently expected by the people, and we believe that they of Corsicana are equally as confident. Wherever the question may be, there will be the place for one of the depositories. The church is small but composed of good material, steadily growing, and will, ere long, build a house. We met here several brethren, acquaintances of other years, and from several of the "old States,"

which made it a pleasant occasion for us, and we were encouraged in our work by such names as these: J. S. Downs, 1; W. W. Barton, 1; W. L. Williams, 1; W. H. Prather, 1; J. L. Williams, 1; S. H. Foree, 1; E. C. Mayes, 1; F. W. Shelton, 1; N. M. Harper, 1; Mary E. Hammond, 1—\$500.

Here we discontinue our "marks" to take the field again. We should be pleased to notice each place we visited and the kindness was received from the brethren everywhere, but must be content with recording their acts, and let the following lists witness their interest in the Southern Baptist Publication Society:

MT. CALVARY.—A. M. Rowell, 1; A. J. Jasper, 1; J. D. Raposa, 1; R. F. Butler, 1; J. J. Butler, 1; J. D. Stratton, 1; L. R. Strand, 1; C. J. Thomas, 1; W. J. Wheeler, 1—\$450.

ROWLETTS CREEK.—Eld. C. A. Stanton, (pastor), 1; O. E. Bush, 1; Saul Childers, 1; A. E. Quisenberry, 1; M. Moore, 1; R. R. Bush, 1; E. N. Sheenault, 1; N. L. Mervyn, 1; Hon. Ed. Chambers, 1; W. H. Wills, 1; Jos. W. Baines, 1; Jas. Spurgeon, 1; H. Will, 1; R. J. Battle, 1; G. S. Bacon, 1; Asa Davis, 1; Mary Davis, 1; H. F. Bush, 1—\$900.

FARMINGTON.—J. E. McCombs, 1; H. D. Pierce, 1; J. M. Buchanan, 1; J. C. Lindsey, 1; F. B. Buchanan, 1; D. Elliott, 1; F. W. Cotton, 1; J. R. Miller, 1; T. H. Bowen, 2; J. B. Cotton, 1; A. M. Dudley, 1; M. H. Davis, 1; Martha R. Lindsey, 1; V. B. Turner, 1—\$750.

KENTUCKY TOWN.—J. B. Blanks, 1; Jas. N. Lindsey, 1; N. Smith, 1; H. C. Ryon, 1; J. S. Ryon, 1; M. Gentry, 1; R. A. Caylor, 1; L. Holland, 1; E. W. Holeman, 1; Dr. W. P. Head, 2; J. W. Connolly, 1; Jas. Farris, 1—\$650.

BONHAM.—O. P. Richardson, 1; T. H. Lydston, 1; Mrs. E. A. Fuller, 1; Geo. Smith, 1; J. C. Smith, 1; W. D. Oliphant, 1; Thos. Hand, 1—\$350.

PARIS.—Eld. R. C. Buckner, (pastor), 1; Mrs. M. B. Rucker, 1; L. H. Williams, 1; J. R. Richardson, 1; J. Finney, 1; S. Buford, 1; J. H. L. Bray, 1; J. R. Burleson, 1; J. N. McAnthur, 2; H. Hurt, 1—\$550.

CLARKSVILLE.—Eld. F. W. Anderson, 1; Eld. N. Sandeigh, 1; Mrs. L. A. Hopkins, 1; Mrs. M. W. Donohoe, 1; J. J. Finley, 1; D. O. Whiteman, 1; C. C. Dale, 1; B. S. Jeter, 1; A. D. Beadle, 1; B. A. Beadle, 1—\$500.

MR. PLEASANT.—J. R. Riddle, 1; T. D. Dupre, 1; T. G. Riddle and Annie P. Stewart, 1; Tom Hart, 1—\$200. (This was a bleak snowy day, and no church here.)

PITTSBURG.—(This was an appointment, gotten up for night speaking, twelve miles from Mt. P., through the energy of Eld. Selvedge, son of the late Geo. Selvedge. It was a cold unpleasant night, and only a few hours notice.) Eld. Wm. R. Selvedge, 1; (Eld. Smith, the pastor, subscribed at the Convention); E. J. Kelly, 1; J. D. Bass, 1; W. W. Sign, 1; G. R. Hill, 1; L. G. Davis, 1; J. H. Bailly, 1; D. T. Kimbro, 1; J. O. Arledge, 1; Isham Smith, 1; G. V. Stamp, 1; H. G. Hoxley, 1; B. W. Browning, 1; Mrs. E. M. Rouch, 1; M. H. Stamp, 1; Jas. Stamps, 1; W. F. Wacaser, 1; G. H. Taylor, 1; H. A. Stamps, 1—\$900.

DANGERFIELD.—E. J. C. Milner, 1; W. G. Callaway, 1; M. Landbright, 1; J. M. Archer, 1; B. A. Slodges, 1—\$250.

JEFFERSON.—J. W. Roney, 1; A. D. B. Garrett, 2; J. F. McLeod, 1; J. T. S. Park, 1; Milton Park, 1; H. Sheffield, 1; J. S. Whittle, 1; Mrs. V. C. Hobdy, 1; J. H. Park, 1; J. J. Milan, 1; J. J. Ligon, 1; W. E. Penn, 2; Geo. T. Todd, 2; J. H. Rowell, 1; W. A. Nichols, 1; S. D. Rainer, Jr., 2; H. Welsh, 2; H. G. Askew, 2; N. A. Birge, 1; W. Q. Batesman, 5; B. J. Terry, 10; S. P. Hart, 2; W. N. Hodges, 1; R. D. Gubbles, 1; Jas. Arbuckle, 1; R. C. Boney, 2; D. A. Sinclair, 2; Gen. Jas. W. Barnes, 2—\$2600.

MARSHALL.—Mr. Rainey, 1; Mrs. Rainey, 1; S. B. Bray, 1; J. M. Callaway, 1; H. R. Pender, 2; W. W. Terrill, 1; J. H. Curry, 2; Wm. Sparkman, 1; C. F. Bell, 1; F. S. Whiting, 1; M. L. Wood, 1; B. G. Kelly, 1; H. Taylor, 1; W. N. Clark, 1; T. B. Baldwin, 1; A. A. Ameter, 1; J. McCarter, 1; J. McVawter, 1; G. B. Conway, 1; M. C. Burns, 1; Dr. W. G. Lancaster, 1; Wm. Parrott, 1—\$1250.

JEFFERSON is city of 15,000 inhabitants, and is the commercial center of an immense trade with Northern Texas and the Nation. It expects the Pacific railroad to pass through it and to increase its already marvelous prosperity. The large church and the fine house of worship—we suppose the finest in the city—are due to the faithful labors of Bro. McCloud, and such deacons as Brethren Penn and Terry. Bro. Freeman, late President of Howard College, Alabama, an able and true man, enters this field, and a more important field he could not have chosen. Here the Romish church is fortifying itself with its most powerful agencies, that it may successfully operate upon Northern Texas, the garden spot of the State. At the request of several ministers, we preached upon "The Priesthood of Christ," in opposition to the Human Priest. It seems we preached a little plainer than the *Religious Herald* thinks advisable, for it made the people think, and stirred up the ire of the resident priest, something like the gospel was wont to do in the days of an apostle, who thought it was his duty and a grace to be prayed for, to open his mouth boldly and preach the gospel.

boldly as he ought to preach it, for just as we were leaving we received the following communication from him to discuss the issues between Baptists and Catholics for the benefit of the public, claiming that he wished the public to hear both sides—his people, of course, as well as others. Now whether he was sincere in this or only practicing a little Jesuitism the sequel will show. He knew that it was impossible for us to stay then to discuss, for our published appointments were ahead; but to convince him that we were willing to accept his challenge and meet him at an early day, if he could give the evidence that he was accounted by his Bishop able to represent his church, we replied, as the following correspondence will show:

JEFFERSON, TEXAS, Dec. 18, 1871.

REV. J. R. GRAVES—Sir:—Having learned of your assault upon the Catholic church and her doctrines, I desire to meet you in open discussion upon those points. You will please designate your time and place for the same.

Respectfully, T. HENNESSY.

JEFFERSON, TEXAS, Dec. 18, 1871.

REV. T. HENNESSY—Sir:—I have received your communication of this date, just on the eve of leaving the city to fill my appointments ahead.

If it is your wish to discuss the issues between Baptists and Catholics with me, I must require that you give me satisfactory evidence that you have the indorsement of your Bishop, as a qualified representative of your church in such a discussion. When notified of such indorsement, I will at the earliest day possible meet you in this city, and discuss publicly questions to be agreed upon by us, provided.

1st. The discussion must be taken down by a competent stenographer, each disputant paying one-half of the expenses.

2d. That said discussion shall be published correctly and fully in one Baptist and one Catholic paper, and if desired by either party in pamphlet form for permanent use.

I have authorized my friend, Major Penn, to represent me in my absence.

Respectfully, J. R. GRAVES.

JEFFERSON, TEXAS, Dec. 18, 1871.

REV. J. R. GRAVES—Sir:—Your communication just received, contents noted. In answer would say that I represent the Catholic church, and its interests here, and am fully authorized to act for the same.

You have wantonly attacked my church, and my person, and I demand at your hands that the public (in order to a correct appreciation of the question) should hear both sides.

Yours, T. HENNESSY.

JEFFERSON, TEXAS, Dec. 18, 1871.

REV. T. HENNESSY—Sir:—As the authorized representative of Dr. J. R. Graves, I call your attention to the following extracts from his reply to your challenge to this instant:

1. "It is your wish to discuss the issues between Baptists and Catholics with me, I must require that you give me satisfactory evidence that you have the indorsement of your Bishop, as the qualified representative of your church in such a discussion."

2. "The discussion must be taken down by a competent stenographer."

3. "The discussion must be published in full in one Baptist and one Catholic paper, and also in pamphlet form, if desired by either party."

Dr. Graves does not wish to have a discussion with you as a man, but as an authorized exponent of the doctrines of your church; and to this end I am authorized to say that Dr. Graves will meet and discuss the issues with your Bishop at Jefferson, or any other man, whom he will indorse as such authorized exponent of the doctrines of the Catholic church.

Until you reply in full to the communication addressed you by Dr. Graves, further correspondence will be useless.

Very respectfully, W. E. PENN.

From the *Jefferson Democrat* we clip the following:

We understand that the challenge talked of between Father Hennessy to Dr. Graves, has not yet been decided. The latter having made such certain conditions that the matter will remain, we presume, in statu quo, until the Roman Catholic Bishop of the State is heard from.

In our next we shall be able to announce the decision of the Bishop. If he declines to indorse his priest as an able and safe exponent of Catholicism, we shall have a back-out under some specious excuse. We make no excuse, and if we have required an unreasonable condition we will withdraw it. We leave it to our friends in Jefferson to decide. So our readers see that we met Catholicism arrogant and aggressive at our going in and coming out, and again at Shreveport, through a secular paper under priestly influence. There are but three entrances into the empire of Texas—Galveston, Shreveport and Jefferson—and the Jesuits are strongly entrenching themselves at all these points, and will, in a few more years, control them so that it will be dangerous for any one to speak or preach against them. Let us speak while we may.

A NORTH MISSISSIPPI MASS MEETING will be held at Abbeville, Mississippi, on the 5th Sabbath in March and Saturday before. We have consented to be present and preach once on Saturday and twice on Sabbath, and pastor and church invite all the Baptist ministers and members within fifty miles to attend. Come, brethren, and let us have one large meeting in North Mississippi this year.

"PAINFUL TO SEE."

Says a distinguished brother to us from one of the "truly loyal" States North:

"I notice in the *Texas Baptist* an article on hymn books, that is worthy of your consideration. It looks as though the Philadelphia Society was going to overrun the whole entire South with their hymn book, which good judges pronounce the poorest of the three new hymn books. It is painful to see how easy the Southern people are bought up by the Philadelphia Society."

And it is truly painful to us also, while the South has two pronounced excellent hymn books—the Psalmody, that is largely used East of the mountains and in Georgia and Alabama, and the Southern Psalmist, that is in quite general circulation in the Southwestern States, yet, lured by the flaming advertisements and the hearty recommendations of leading "Doctors of Divinity," the South is to be overrun by four or five different Northern hymn books, and confusion utterly confounded will be the result.

Now, we propose a remedy for all this. The Southern Psalmist was brought out fifteen years ago, since which time many of the hymns have fallen out of use, and many new and beautiful ones have appeared and become general favorites. We have engaged several brethren, judges of psalms, in the different States, to aid us in a thorough revision of the Psalmist upon the plan above indicated; i. e., some hundred of the old and never used hymns will be dropped out, and as many new and favorite ones inserted, so that as a collection no one of the ten hymn books now being pushed into use, shall in any respect be superior, if equal, to the proposed New Southern Psalmist to our people. It is designed to so make these changes that all those of the former edition can be used.

It is now designed to publish a nice collection of the airs and choruses of later songs with this edition in shaped notes for the million.

We say to all our brethren, don't be in haste in rushing after these new Northern books, one brought out by a Pedobaptist publisher, and though containing hymns to be sung at the baptism of infants, and teaching the doctrine of baptismal remission and regeneration, yet heartily endorsed by our most influential Doctors of Divinity. We suggest, don't be in haste, but "wait for the best" hymn book ever offered to the South. Rich in the hymns our fathers sang—rich in the hymns our children love to sing. Wait and see it.

If any brother in the South has a favorite hymn, suitable for public worship, let him indicate where it may be found or copy it for us and its claims shall be considered.

See the article by Bro. Searcy, of Arkansas, in this paper, and decide if you can use the hymn book just brought out by the Philadelphia Society. If you can indorse such doctrines, join the Campbellites; if not, decline to purchase or use these books.

TO BAPTIST MINISTERS IN TENNESSEE, whose names are not on our books, we send the first number of this paper containing the Gallatin Debate, with this proposition, viz.: We will send you the paper gratis for one year if you will pledge yourself to secure five subscribers during the year, or fifty cents for each one you fail to obtain. Will you not accept this offer? Or we will send it to a club of five for six months for \$1.25 each, and send you a copy gratis for the club. Will you not try a club of half scholars, if you cannot get one of full ones? And these offers are open to all ministers in all States. The debate will be a most interesting one. The present positions of the Disciples, and their ingenious and specious arguments should be understood by every minister, and he should be able to expose them. The debate will last fully six months.

Meantime a series of articles to Baptist ministers, from the pen of Eld. Landrum, will appear. Also "The Seven Dispensations" will be recommenced and finished. This series will involve an exposition of nearly all the unfulfilled prophecies. It will be an unusually rich paper the next six months. Raise a club, and get all the numbers of the debate.

E. G. WICKER.—This gentleman and brother, whose marriage is announced this week, has been our book-keeper and confidential clerk since the first appearance of this paper after the war. He has enjoyed our unbounded confidence for trustworthiness and tireless devotion to his department. He has won, by his four years' residence in this city, a cherished reputation with a large circle of friends and acquaintances. But we could not "forbid the ban." The lady of his choice is also a valued friend, and if their welfare and happiness depended upon our wishes they would never be miserable.

ELDER W. T. BENNETT.
The agent of the West Tennessee Baptist Convention, has been appointed by the Executive Board of the Tennessee Baptist Association. Bro. Bennett is a noble worker and working in a noble cause. Brethren give him a generous, liberal greeting, and thus serve the cause of the Divine Master. The Board commends him to you in the name of Jesus.

JOSEPH H. BERRY,
Secretary West Tenn. Bap. Con.

REMARKS.—The success of Bro. B. is immensely gratifying to every West Tennessee Baptist. The Convention, through the influence he is exerting, is rising year by year, and all the interests fostered by it are prospering. Bro. B. has been elected for the present year, and we hope his report will double last year's work. God bless and help him.—Ed.

BISHOP WIGHTMAN, before examining candidates for admission to the Louisville Conference, said to them: "Your presence here indicates your adherence to the policy of the Methodist church. Had you entered the ministry of the Presbyterian or Baptist church, you would now begin to look about you for a field of labor—for a church with which you might make a mutual agreement—that you are here, is a declaration that you have renounced forever your right to choose for yourselves your field of labor." That's honest American Methodism—genuine Episcopacy.—Exchange.

It is this despotism, in some form, among the Protestant denominations that has prepared the way for the assumptions of the Catholics, and their interference in schools and laws, for the determination, as officially announced, to compel by law the children of Catholic families to attend Catholic schools. Any degradation of the natural independence of manhood and purpose, that is necessary to any action or commitment, has its germ right here.

AN EXAMPLE.
We publish the following to indicate to our readers who wish to take stock, how to do it. We send to Bro. Harrell two blank notes to fill and return. Let as many more as please do likewise:

BRO. GRAVES:—We are very anxious to have an interest in the Southern Baptist Publication Society, and when you were at Mt. Lebanon, in July last, we were there, and when we heard that you required half to be paid on the first of January, 1872, we did not think we could pay; but then seeing you are waiting with some others, we ask you also to wait with us until January, 1873, at which time we hope to be able to pay in full one hundred dollars, one share each. You will please answer as through your columns, i. e., through the columns of THE BAPTIST.

Awaiting an answer, we remain as ever yours, very respectfully,
A. J. HARRIS,
G. M. HARRELL,
Sparta, Bienville parish, La., Nov. 24, 1871.

TO SUBSCRIBERS TO THE SOUTHERN BAPTIST PUBLICATION SOCIETY.—One-half of all the stock taken before November 1st, 1871, is now due and greatly desired in order to commence operations. Send, one and all, in any way to make it par here, if possible. A check on New York, a postoffice order, or by express (pre-paid), and it will be safe. We have a number of good tracts and small books waiting.

J. R. GRAVES.

ACKNOWLEDGEMENT.
DEAR BAPTIST.—Permit me to acknowledge through your columns, the reception of twenty dollars from the sisters of Friendship Church No. 1, Chambersville, Ark., with which to purchase a lung brace, and pay expenses on the same, as a New Year's gift to the Lord, and may God bless those noble sisters and the church.

L. O. MIXER.

Just as we are going to press, we learn of the death of Edgar Lee Griffin, Gallatin, son of our associate, whom we assure of our warmest sympathies. Also of the death of Eld. X. X. Buckner, Kansas City, Missouri, an eminent and useful minister. Missouri has, like Virginia, lost ministerial strength this year. Who of us, or of ours, will next be called?

"WILL you get the 10,000?" comes in so many letters. We answer the one who now reads this: "It will take a pull to do it. Too many who wish it done think as we fear you do, 'it will be done if I don't get a new name, he has such good workers; so if I will not trouble myself I shall get my paper at \$2.50.' This sort of feeling and friendship will surely defeat the new dress and the reduced price. There are 700 new names to be received before March 1st, and only twenty-five days to procure them in. Do you do a little, just one name, and it will be done."

TO FARMERS.—For four new subscribers at \$2.50 we will send, in a good sack, one bushel of Golden Prolific Cotton Seed. This sold last year for \$5 a bushel, and yields one-third more than other seed. See *Southern Farmer*.

GOLDEN PROLIFIC COTTON SEED.—This seed has been selling for the past three years at \$5 per bushel. We have secured some for premiums, and will send one bushel for four subscribers at \$2.50 each. Let four brethren club and send us \$10, and then divide the seed.

THE DEBATE AND NEW SUBSCRIBERS.

We have, at no inconsiderable expense, provided for the report and publication of the entire discussion between our associate editor, Eld. Griffin, and the editor of the *Gospel Advocate*, Nashville, Tenn., in the columns of this paper. One speech and a reply will appear each week until all appears—twenty-eight speeches; and if the hour speeches are divided, there will be thirty-four. It will be found the most interesting and important public discussion that has taken place since the Campbell and Bice debate. The Campbellites put forth their best man—they had the selection—and they supported him with their best talent in Tennessee and Kentucky, and in this discussion the Baptist ministry and membership of the West will see the position of modern Campbellism and the numerous new, ingenious, as well as fantastic arguments with which they sustain it—and these, in whole or in part, all will have to meet, and successfully, too, or give this new "gospel" which is not the gospel, the advantage. We say, that it is the duty of every minister, and member also, who would be a good witness for Jesus, to understand this erroneous system, and the arguments with which to refute it. We are more interested to secure this end than merely to get subscribers. We shall send the first number only to every Baptist minister in the States of Tennessee, Arkansas, Louisiana and Mississippi, whose names are not on our book, and make them these offers. If you wish the succeeding ones, write us:

1. If you will procure five new subscribers before the 1st of March, at \$2.50, you shall have the paper gratis for one year.

2. If you will procure five new subscribers for six months, at \$1.50, you shall have the paper for six months gratis.

Any minister, in the South or North, may avail himself of these offers, and it is within the reach of all. Any minister in the South can get the paper for a very little trouble, by barely mentioning the fact that the debate will be published in full in THE BAPTIST to his congregation.

Brethren, Baptists, if your ministers care not to make an effort for a club, will not you do it, and so aid in making this masterly exposition of modern Campbellism known and understood as widely as possible? There will be much other excellent matter in the paper besides the debate.

APPOINTMENTS FOR FEBRUARY AND MARCH.

Providence permitting, I will preach at the following places at the time indicated. We shall appreciate the kindness if some brother from those of the churches off the line of the railroad, will come for me; and it would be a nice thing if the brethren at these places, and all the brethren "round about" who can come in, would fix up nice clubs of new subscribers, and get every old to renew. We wish to pay Bro. Lowrey handsomely this year, and we cannot unless Mississippi adds at least 1000 new subscribers this year. Will not the brethren within ten miles of these appointments come in and see us? It may be the only opportunity we shall ever have to shake each other's hand, or the last. Let them be mass meetings indeed.

Corinth, Thursday night, February 8.
Boonville, Friday night, February 9.
Baldwin, Saturday night, February 10, and Sabbath.
Sallito, Monday night, February 12.
Tupelo, Tuesday night, February 13.
Vernon, Wednesday night, Feb. 14.
Shannon, Thursday night, February 15.
Subject—The House of God.
Okaloona, Friday night, February 16.
Subject—Spiritism.

Aberdeen, Saturday night, February 17, and Sabbath.
West Point, Tuesday, February 20.
Starkville, Wednesday, February 21.
Columbus, Thursday, February 22.
Sharon, Friday, February 23, (at 11 a. m., or at night, as the brethren may appoint.)

Macon, Saturday night, February 24, and Sabbath.
Friendship Church, Tuesday, Feb. 27.
Lauderdale, Thursday, February 29.
At 11 o'clock I will preach to the children of the Home, and at night in the church.

Meridian, Friday night, March 1, and Saturday at 11 o'clock a. m.

Enterprise, Sabbath, March 3, morning and night.

Quitman, Tuesday, March 5.

Shubuta, Wednesday, March 6.

Mobile, Friday, March 8, until March 11.

We shall be obliged to the brethren in Mobile if they will procure for us an editor's pass, for the year, if possible, or for the round trip.

J. R. GRAVES.

Eld. T. D. Gwyn resigns his charge at Corinth, and locates in Camden, Madison county, Mississippi. He takes charge of the male and female school in that town, and preaches to churches in that vicinity. His correspondents will address him at that place. We commend him to the Christian regards of the brotherhood as a worthy and useful brother.

THE DEBATE.—In answer to many, we do not expect to publish it in pamphlet form.

QUERIES AND ANSWERS.

An application is made by a gentleman, thirty-five or thirty-six years of age, to a Baptist church for membership. The applicant informs the church, through their pastor, that he joined a Baptist church when twelve years of age and was baptized; afterward was fully convinced that he was not a converted man, and of a recent date makes a full profession of religion. What is the Scriptural course for the church to pursue? INQUIRER.

Baptize him on a profession of faith, because he only can have the conscious recognition of his possessing faith, and the Scriptures give no example of any one, young or old, being baptized without it.

More, the church cannot be the judge to say that a man has had faith, who himself has no knowledge of it, nor can a minister act as priest and affirm it. Phillip, who performed miracles, was deceived in the case of Simon Magus. God only knows the heart, but a profession of faith is our only rule. Baptize him.

BRO. GRAVES:—I wish you to answer a query through THE BAPTIST. Suppose an ordained preacher was expelled from the Calvinistic Baptists for heresy—preaching universal atonement, and afterward to organize, by himself, an independent church on Baptist principles, so far as doctrine was concerned, would a Baptist association receive him and his church? Yours, in Christian love,

D. A. CALDWELL.

If his faith and theirs agree, and they know all the facts in the case, we think they may, if they choose to do it.

ED. BAPTIST:—I would wish to know your views on Revelations xiii. 18. I would be glad to have some explanations through your paper.

WALSH, Ohio. THOMAS WILLIAMS.

We understand it to teach that the image will bear the name of a man, and the number—i. e., the Greek numerals that will indicate it—make the sum of 166.

It is not the name of a kingdom or a nation, or a language, but of a man. But who possesses the wisdom to discover the name? If our position is correct it is an advance upon the great body of commentators in the right direction. We have our personal views, but they are not sufficiently matured to be put before the public.

Why is coffee so high, and rising, and will it continue so all the year?

A. DENKER.

Doubtless it will. Its high price and increasing value is owing to the failure of crops in the three chief coffee-growing countries. The yield of the last crop in Brazil is estimated at 190,000,000 pounds. The previous year's growth reached \$85,000,000 pounds, of which less than 100,000,000 now remain in growers' hands. In Java the official statement of the present crop is only 106,000,000 pounds, against 170,000,000 pounds of the previous season. The Ceylon crop, which is the smallest of the three, promises to show a deficiency of fully forty per cent.

Should Baptist Sunday-schools employ Pedobaptist or unconverted persons as teachers?

A BAPTIST.

By no means. As well might a Baptist church employ a Pedobaptist minister to teach it. Baptists should exercise some reason.

DEAR BRO. GRAVES:—The Baptist Church at this place is compelled to appeal to you for assistance in a most painful crisis. We owe \$700 on our house of worship, recently completed. The workmen are on the eve of attaching the building and closing our doors. We are few and poor, and have given, ourselves, all that we can. If we do not get immediate aid, this important point may be lost to the Baptists of Middle Tennessee. We entreat of you to send at least a small contribution. If you are a friend of home missions, you will help us. Be kind enough to present our claims to your respective churches, and forward all funds to Dr. G. C. SANDUSKY, Treasurer Building Committee, Or to MISS LAURA H. DIXON, Shelbyville, Tenn., Jan. 1, 1872.

We have sent forward our subscription. We know the importance of the place and the devotion of the brethren. The house was destroyed some years since by a tornado. It would indeed be a shame if there are not seven hundred Baptists in Middle Tennessee, willing to give one dollar. Begin a new year with a good act.

BETHEL COLLEGE.

The boarding-house for young ministers in our college at Russellville, Ky., is succeeding finely. For the month ending December 1st, the total cost to each boarder was only \$7.35. Those who have sufficient means, pay this much, which, however, is less than one-half the current rates for board.

Donations are credited only to those whose means are very limited. The charge against them for the month was only \$1.80. Those who are destitute of means receive from the Beneficiary Fund, enough to pay this small charge.

Surely, when expenses are reduced to this minimum, no young minister should go to work without education. Three of those thus assisted at Bethel College are from Tennessee. Shall there not be others? Shall they not go from Mississippi? There is room for more.

Louisiana Department.

Resolved. That we at present accept THE BAPTIST as our State paper on the following conditions, viz.:
1. A reasonable portion of the paper shall be allowed to represent our local interests.
2. That the Ministers and other Baptists of the State be invited to write for said paper.
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.
Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—commends it to the denomination as one of the best living organs of progress and truth.—Louisiana State Convention.

AN ESSAY
On the Importance of Sunday-schools. Written by J. T. WALLACE, for the First District Meeting of the Ouachita Baptist Association, held with Big Creek Church, Grant parish, La.

(CONCLUDED FROM LAST WEEK.)

Brethren, we live in an age that is wonderful, and all the events of history, as they are accomplishing, are giving us more and more confidence in the truth, the efficacy and power of the gospel of the Son of God. Give a thought to the news and see how the gospel is making its way under the ban of tyranny and priestcraft in the countries of Europe. Oh! brethren, is it not worth teaching to our children, as the tender Osier takes the bow, and as they are first formed forever grow? While contemplating the danger to which your children are exposed, even to sorrow and dishonor, which accompany talents misapplied, and a course of indolence and folly, I entreat you to exert yourselves in the primary Sunday-schools in preparing the minds of your children, that they may be aided in fulfilling the great end for which they were brought into existence. Youth is the morning of life, the seed time indeed, the time for developing the mental faculties. If, then, your children possess a knowledge of virtue, morality and religion, with literary acquirements, they will be prepared, not only for that high and exalted enjoyment of light and liberty of the children of God, but to be the landmark to virtue, benevolence and mercy; not only being good and wise themselves, but the happy instrument of diffusing wisdom, goodness and religion, and when wintry old age comes, they can richly bear their banner home. As the great business of life is to prepare for another, we regard the Sunday-school as a legitimate and excellent means of cultivating a pure and humble state of mind in our children; with habits of purity and love toward God and man, that will induce them to render to their Heavenly Father the just returns, through fruits of goodness and usefulness, and will be regarded by him as acceptable and secure to them his favor and protection. Oh! what a glorious qualification, brethren and sisters! Are you not aware, from the very nature of your mission on earth, and from the teachings of revelations that you have in your power to form your children into angels of light? and are you not fearful that your course of conduct, your precepts and your examples, will have a tendency to form them into demons of darkness? I would that I could urge upon the consciences of parents, with an energy approaching that of the ancient prophets, the solemn duties which Divine providence has imposed upon them in committing to their charge the present destinies of their children. The prophet Isaiah, in speaking of the preservation of the church, says: "And all thy children shall be taught of the Lord." And here is a positive command in connection with our quotation: "Whatever I have commanded you, teach it diligently to thy children." Therefore, my brethren, be reconciled to your duty. I have a part to perform, and you have a part to perform, in this great work. Let me solemnly warn you, there is not a fragment left to float away upon from our duty. Therefore, to him that knoweth to do good and doeth it not, to him it is a sin. Then be up and doing, for the harvest is ripe. Paul, in writing to the church at Rome, wrote unto the brethren, "That knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed." Oh! Divine industry, mother of all our virtues, what is there in all this wide world that springs not from thy royal bounty? But oh! thou sloth, fruitful formation of all our crimes, what is there mean or miserable in the lot of man that flows not from thy malice? What was it that betrayed David, otherwise the best of kings? Idleness. What brought on a war of twenty years duration between the Greeks and Trojans? Idleness. Brethren, I am induced to believe that the scourge which has almost ground us to powder ever since 1861, is justly deserved for the violation of the laws of God. For no punishment of heaven is so severe as for those for mercies abused. It seems to me that this punishment is as obvious as it is severe, for since we would not let God rule over us as a nation with a golden scepter of reason and equal laws, he has placed masters over us with a scourge of scorpions and iron rods, placing proud tyrants over us, who, on our estates as theirs and ourselves as their servants, will perhaps beggar us with taxation and exactions as long as they can invent taxes, or as long as we

can work and raise money to pay with. And will it stop here? This may only be the beginning of sorrow, for, as Solomon says, "It is but their way down to hell and going down by the chamber of death." Oh my God! my God! have mercy on this untoward generation. Oh! ye oppressed Christians, you are not lost yet! Hear the voice of the Divine founder of your republic, and he who wrought out the atonement for the salvation of man: "Come unto me all ye who labor and are heavy laden, and I will give you rest." But we are yet like inveterate Israel; we can worship God under our own vine and fig tree. In this view of things, we, as a people, are bound to adore that invisible hand which rules the affairs of men. Brethren, and you, citizens, permit me to entreat you to accustom yourselves to think upon what is man's true mission on earth. I appeal to you to try and compare the sublime relation that the rising generation is to time and eternity; remember their relations to the most precious hopes, the most solemn obligations, and the highest happiness of human kind. I appeal to you; and do not regard this appeal as asking alms, but an appeal to respond to duty. I appeal not to the low and groveling qualities of nature, but to the highest and ennobling qualities that will give actions, and to actions virtues, that secure success. I appeal to you for the preservation of our glorious system of religion. I appeal to you from a solicitation and anxious desire for the restoration and preservation of our glorious institution. In conclusion, let me admonish you who have children to be raised up for the fullest enjoyment of Christian liberty or horrors of suffering, to speedily organize your Sunday-schools, and attend them punctually with your children, and bring them up in the fear and admonition of the Lord, as a means for preparing them to go out upon the busy stream of life, prepared to correct that which is wrong and improve that which is right. Be ye assured, that the young mind, soft and impressible, easily imbibes and copies what it hears and sees, and through life's labyrinth holds fast the view that education gives, false or true. Respectfully submitted.

MT. LEBANON CHURCH.

WHEREAS, It has pleased our Heavenly Father to remove from the church militant to the church triumphant, our venerable and beloved brother, J. R. Pitman, so long a worthy member and faithful deacon in this church therefore

Resolved. That this church, in the adoption of these resolutions, bears testimony to the Christian character and uniform consistent Christian life of our deceased brother.

Resolved. That in the grace of humility, honesty and truthfulness, Bro. J. R. Pitman set an example which should be remembered and imitated.

Resolved. That we will cherish his memory, and hand down his virtues to those who shall follow him.

Resolved. That these proceedings be recorded upon our church book as a testimonial of our appreciation of true worth, and forwarded to THE BAPTIST for publication.

By order of the Church in conference, this Saturday, Jan. 6th, 1872.

P. J. KEY, Church Clerk.

Contents of Christian Repository for February.

Manifestations of Jesus, VIII.—Vision of Moses—The Angel-Flame—S. H. Ford. Page 561.

Jacob's Regeneration.—G. F. Johnson, D. D. Page 569.

Remission of Sins.—W. W. Gardner, D. D. Page 574.

Cunningham on the Sacraments.—F. M. Pendleton, D. D. Page 584.

Object of Baptism, VI.—One with Christ—Crucified with Christ—Dead with Him—Buried with Him—Baptized for the dead as dead—S. H. Ford. Page 590.

The Two Methods; or Presbyterian Dialectics.—Prof. Tovell. Page 596.

The War in Melodies.—Rev. A. A. Kendrick. Page 602.

The Relation of Roger Williams to the Baptists, IV.—Rev. W. E. Paxton, A. M. Page 607.

Biography of Elder L. B. Holloway. Page 609.

Baptist Statistics.—Early Churches and Missionary Societies.—Rev. A. Sherwood, D. D. Page 613.

The First Churches in Rome.—Sally Rochester Ford. Page 615.

Evangelicalism.—Trials and Triumphs of a Christian Woman—Continued Story—Sally Rochester Ford. Page 637.

Editorial.—Page 639.

Church Record.—Page 639.

This is a decidedly rich table of contents, and the articles are by able pens. The Repository is a success. Price, \$2.50 per year.

We shall commence all new subscribers received this month with the debate, unless instructed otherwise. We exhort our brethren in the ministry to study it, and prepare yourself, for you may be challenged to defend when you cannot defend with honor. Post up and influence the brethren to read it.

RESOLUTIONS.

The Baptist Church at Chapel Hill, Ala., met in conference Saturday before the first Sunday in January, 1872, and the following preamble and resolutions were unanimously adopted:

WHEREAS, Eld. J. C. Finnell resigned his pastoral care of this church, which took effect at our regular conference in November, A. D. 1871; and whereas, we are desirous of expressing the estimation in which he was held by us; be it

Resolved. That we regard Eld. J. C. Finnell as a pious, able and zealous defender and expounder of the "Faith once delivered unto the saints."

Resolved. That this church, which under his zealous efforts has been greatly blessed, for which let God be praised.

Resolved. That we part with Bro. Finnell with regret, and do most cordially recommend him to the Mississippi department, and especially to the churches and brethren with whom his lot may be cast, as an earnest minister of the gospel and a faithful exponent of the truth.

Resolved. That our prayers and best wishes attend our beloved pastor, wherever he may go, for his spiritual and temporal welfare, and his success as a gospel minister.

Resolved. That a copy of these proceedings be sent to the Mississippi Department of THE BAPTIST for publication and that the same be recorded on the church book.

Done by order of the Chapel Hill, (Tuscaloosa county, Ala.) Church, in conference, Saturday, January 7, 1872.

JOHN BROWN, Moderator.

JAS. CARAWAY, Church Clerk.

TO M. B.

In THE BAPTIST of November 11th is an article by Eld. Kimbrough, on the conversation of Christ with Nicodemus. I thought the exegesis very conclusive; perhaps it seemed plain to me because it accorded with my previous opinion, or it may be that I am not competent to judge. In the number of the 2d of December, is a very learned article by Bro. Bennett, presenting quite a different view of the subject. Now these contradictory views presented by learned men—teachers in Israel—trouble and perplex us lay members who are but babes, and hence I hope Bro. Bennett will condescend to answer a layman one or two questions. He concludes that the conversation teaches that except a man be born of flesh and of the Spirit he cannot be saved. Is not Christ speaking to and of man who is already born of flesh? Is it not as necessary to be born of flesh to be damned as saved? Hence, does not Christ teach that man, who is already born of flesh, must undergo another birth to enable him to see the kingdom of heaven, and that he must undergo two births, i. e., be born of water and of the spirit in order to enter the kingdom of heaven? Is it not man, one who has come to the years of discretion, capable of being taught that he must be born of water, etc? I ask from an earnest desire for information.

INQUIRER.

ORDINATIONS.

On the authority of the Prospect Church, January 3d, 1872, Bro. F. W. Long, a licentiate, was ordained to the work of the gospel ministry, by a presbytery consisting of Eld. C. B. Martin, A. T. Whitlock, and D. M. Baker.

The Baptist church at Tallapoosa, in Tallapoosa county, Alabama, met in Conference conjointly, August 27th, 1871, with the presbytery, consisting of Eld. F. H. Moss, E. B. Gunn, and Geo. E. Brewer, previously invited for the purpose, and proceeded to the ordination of Bro. J. J. Hughes to the full work of the gospel ministry, after the following order: The ordination sermon was preached by Bro. Brewer from 1 Tim. iv. 2: "Preach the word." The candidate was examined by Bro. Brewer, Bro. J. M. Berry acting as mouth-piece for the church. The ordination prayer by Bro. Gunn, followed by laying on of the hands of the presbytery. Bro. Moss delivered the charge and presentation of the Bible.

By order of the church in conference. F. H. Moss, Moderator.

J. M. BERRY, Clerk.

JOHN P. ELLIS is a little boy, who is not a Christian, living in the neighborhood of New Hepe Church, caught and sold partridges, and paid one dollar and five cents toward making up the minister's salary. A knowledge of this should cover with shame the faces of thousands of church members. When will our churches be cleared of their covetous drones? The sooner the better.

W. J. F. ALLEN.

ONLY 700 new subscribers still wanting to complete the 10,000, and still three weeks of good work remain. Can it be done? Two hundred per week Reader, you, if a patron, are interested in reducing the price of this paper to \$2.50 per annum, as you will save fifty cents per year. See if you cannot influence one, if no more, to take it this month.

If all who read this will procure one new reader, the goal will be won.

GOOD NEWS!

Only 250 Wanted, and yet Twenty-Six Days More!

At the earnest solicitation of our esteemed associate, Bro. M. P. Lowrey, we have consented to keep our offer open until March 1st, 1872. If our old subscribers are really anxious to have the price of this paper put down to \$2.50 per annum, so that they may save fifty cents a year henceforth and forever. We know not that they are anxious; Bro. Lowrey thinks they are; we believe that they think \$3.00 is cheap enough for such a paper. Bro. I. thinks one or two thousand more new subscribers will be added to the list at \$2.50 than at \$3.00. Now, for less than three dollars we cannot publish this paper, unless we have ten thousand paying subscribers; on our books. With this number, we can possibly publish it for two dollars and a half, though we would make more with our present number and present price.

To make a fair test of the wishes of our 9000 subscribers, we shall keep open our offer until March 1st, 1872, and no longer. There are now lacking only

Seven Hundred and 11 paying subscribers to make our ten thousand. We do not count a fifty cent or specimen reader a subscriber. It may seem large to one of our boasting contemporaries, but it is "fact."

We do not believe that our present patrons would wish to have us put down the price of the paper below what we can afford to publish it, and pay our contributors. If they really desire to have the price reduced permanently to \$2.50, they can easily, in one week, add the one thousand annual subscribers. We give them forty days, and if the effort to raise the fifteen hundred annual subscribers fail, we shall adhere strictly to the old terms, \$3.00 per annum, and shall feel assured that our subscribers do not want a reduction in price.

New Terms, Which are Good Until March 1st.

1. \$2.50 for every new subscriber subscribing before March 1st, 1872.

2. \$2.50 for every old subscriber renewing before March 1st, 1872.

3. Every minister pledging himself to obtain a club of five, within the year, shall have the paper sent at once. He can pay fifty cents for each one he fails to get.

4. Those who have paid \$1.00 for five months, can have the paper the remaining seven for \$1.50, if they renew before the 1st of March, 1872.

Cash Premiums.

The brother or sister procuring the largest number of new subscribers before the 1st of March, 1872, shall receive \$50 in cash.

The one procuring the next largest number, in each State, shall receive \$5.

The one procuring the list ranking third in number, in each State, shall receive \$3.

The one procuring the list ranking fourth in number, in each State, shall receive his or her paper free one year—\$2.50.

Names can be sent at once, and money forwarded by check, or postoffice order, or registered letter, within the forty days.

Each one who works for either of the prizes must, with his or her first letter, inform us of the fact, and also keep a list of the names and postoffices of subscribers sent, and on the 1st of March send us a copy to compare with account kept here, when the lists will be published.

Now we have made an offer that is wholly for the benefit of our patrons, and offered premiums that are exceedingly liberal, and for which pastors, members and our sisters can work.

We have offered time sufficient for each pastor to see and canvass all his churches, and if the pastors will not—and some will not, though they need the fifty dollars—some member can canvass them.

We have included the two best months of the year.

Not two or three get premiums, which is often the case, but while one gets \$50 for the largest list, the three largest in each State receive premiums, the highest drawing but the one \$50.

All who fail to get a special prize will, if the fifteen hundred are raised, save fifty cents per year on their paper for all years to come, and have aided in bringing it nearer within the reach of the poorest member in the land.

Let every energetic Baptist minister, brother or sister go to work at once and make an earnest canvass for THE BAPTIST for sixty days.

That \$50 would purchase a minister a nice suit of clothes, in this city, or it will pay his fare to the Convention next May, or supplement his library. The \$15 could be used in several ways we could mention, and the \$5 would buy a spring bonnet for the sister who wins it.

THE EGG-LAYING LIMIT TO FOWLS.

It is claimed by some that the ovarium of a fowl is composed of 600 ovula or eggs. Therefore a hen, during the whole of her life, cannot possibly lay more than 600, which is a natural count, and distributed over nine years, in the following proportion: First year after birth, 15 to 20; second, 140 to 120; third, 120 to 130; fourth, 100 to 115; fifth, 60 to 80; sixth, 50 to 60; seventh, 35 to 40; eighth, 15 to 20; ninth, 1 to 10.

It follows that it would not be profitable to keep them after their fourth year, as their produce would not pay for their keeping, except when they are of a valuable breed.

On the contrary it is held by others as not true that there is a certain amount of eggs, and that this number exhausted no more can be expected; but that the ovaries lessen as old age comes on, and latterly the hen fails to have sufficient force to carry forward the process of egg formation.

Southern Baptist Publication Society.

CONSTITUTION.

NAME.

ART. 1. The name of this Society shall be the "Southern Baptist Publication Society."

OBJECT.

ART. 2. The object of this Society shall be to promote evangelical religion by means of the Printing Press and the Pulpit.

MEMBERSHIP.

ART. 3. The sum of \$50, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 4. The sum of \$100, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 5. The sum of \$250, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 6. The sum of \$500, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 7. The sum of \$1000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 8. The sum of \$2500, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 9. The sum of \$5000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 10. The sum of \$10000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 11. The sum of \$25000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 12. The sum of \$50000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 13. The sum of \$100000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 14. The sum of \$250000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 15. The sum of \$500000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 16. The sum of \$1000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 17. The sum of \$2500000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 18. The sum of \$5000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 19. The sum of \$10000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 20. The sum of \$25000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 21. The sum of \$50000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 22. The sum of \$100000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 23. The sum of \$250000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 24. The sum of \$500000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 25. The sum of \$1000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 26. The sum of \$2500000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 27. The sum of \$5000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 28. The sum of \$10000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 29. The sum of \$25000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 30. The sum of \$50000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 31. The sum of \$100000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 32. The sum of \$250000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 33. The sum of \$500000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 34. The sum of \$1000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 35. The sum of \$2500000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 36. The sum of \$5000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 37. The sum of \$10000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 38. The sum of \$25000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 39. The sum of \$50000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 40. The sum of \$100000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 41. The sum of \$250000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 42. The sum of \$500000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 43. The sum of \$1000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 44. The sum of \$2500000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 45. The sum of \$5000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 46. The sum of \$10000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 47. The sum of \$25000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 48. The sum of \$50000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 49. The sum of \$100000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 50. The sum of \$250000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 51. The sum of \$500000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 52. The sum of \$1000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 53. The sum of \$2500000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 54. The sum of \$5000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 55. The sum of \$10000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 56. The sum of \$25000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 57. The sum of \$50000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 58. The sum of \$100000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 59. The sum of \$250000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 60. The sum of \$500000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 61. The sum of \$1000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 62. The sum of \$2500000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 63. The sum of \$5000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 64. The sum of \$10000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 65. The sum of \$25000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 66. The sum of \$50000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 67. The sum of \$100000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 68. The sum of \$250000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 69. The sum of \$500000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 70. The sum of \$1000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 71. The sum of \$2500000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 72. The sum of \$5000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 73. The sum of \$10000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 74. The sum of \$25000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 75. The sum of \$50000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 76. The sum of \$100000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 77. The sum of \$250000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 78. The sum of \$500000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 79. The sum of \$1000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 80. The sum of \$2500000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 81. The sum of \$5000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 82. The sum of \$10000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 83. The sum of \$25000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 84. The sum of \$50000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 85. The sum of \$100000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 86. The sum of \$250000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 87. The sum of \$500000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 88. The sum of \$1000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 89. The sum of \$2500000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 90. The sum of \$5000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 91. The sum of \$10000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 92. The sum of \$25000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 93. The sum of \$50000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 94. The sum of \$100000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 95. The sum of \$250000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 96. The sum of \$500000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 97. The sum of \$1000000000000000000000000000000000, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the

