THE GALLATIN DEBATE Held in the city of Gellatin, Tenn., com

Monday, January 15, 1872, between D. Lipe comb. Campbellite, and Eld. Goo. W. Griffin.

The Origin of this Debate.

Turner Vanghan, T. T. Crisell, J. N. Brown, Wm. Lillard, J. W. Davis, J. L. Smith, Milton Taylor, W. R. Sands, E. W. Vanghan, Eliza Crisell, Fradonia E. Trippe, Jennie Greer, Win. M. Grear.

editor of their denominational organ. This, was the statement verified? Paul tells us, occurs one hundred and fifty-nine times in Samaritans enter ye not." we believe, was his, as it was Eld. Griffin's, Bom. i. 3.: "Concerning his Son Jesus the New Testament, by the word church, nor | After the resurrection, the commission disciples, who were, I suppose, members of 5. The "Lord's Suppose," is a positive and first public discussion. Mr. L., in opening, Christ our Lord, which was made of the seed have they ever rendered the word Ek*leesia, extended to all nations (Matt. xxviii. 19) the kingdom of Christ. What say you, Mr. commemorative ordinance to be observed only BAPTIST.

Proposition.

I. 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. LIPSCOME. - 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 Penticostnot when or where it was set. The first question to be settled is, What constitutes the kingdom of Christ? We refer to an instituon of which Jesus Christ is King. Som thing visible, tangible—having laws and territorial dominion. It presents itself to us in organized congregations; these together, constitute this kingdom. I will read an ex-THE EAFTIST, of which paper Eld. G. is an

"We do hold and teach that the kingdom of Christ, of heaven, differs from a 'Chnreh of Christ, sa the whole differs from a part." aze it for granted that we are agreed as to the definition of kingdom.

set up prior to the Penticost.

was not set up when this was written.

-it is evident that it was not yet set up.

Third proof.—I will read from the last his death. (Heb. ix. 17.) the Old Testament was closed.

ness of Judea, and saying: 'Repent ye, for until after the death of the testator. the kingdom of heaven is at hand."

at hand." "draws near." Turn from your (Acts, xiv. 16.) the English Greek Concordance. (He gave in his name. when we first believed." That kingdom was glorified. (John vii. 39.) was rapidly approaching-so "at hand" If any were in the kingdom, they were the kingdom. decides.

I now come to the subject of John's mis Again: If the church existed, it was sion. "I am," he says, "the voice," etc. He church without the Comforter. (John xvi. 7.) preach the gospel at all. said he was not the King, but a forerunner. And again: The church is Christ's body. 2d. "The first Christian baptism was ad- friend, can a non-existing thing suffer? We in the church. "Cast ye up, cast ye up, pre- there is the utsuest disagreement and control." The voice of Is. iii. 27. I will read the If the church was in existence when Christ ministered on that day." This being true, will offer another passage—Matt. xxiii. 13: pare the way, take up the stumbling-block sea among these on what grounds or the way. verse: "He that hath the bride is the was here, then it had two bodies. bridegroom," etc. Who was the bride? She was church. What was John's joy? That the brides and Pharisees, hypo. Works a control of the bride of the brides and Pharisees, hypo. Out or the way or my people. The church is represented as a cold-hearted, self-seeking minister may be the bride. The church is represented as a time baptism.

A cold-hearted, self-seeking minister may be the temple of the postelic churchse was the bride. John then the bride of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed that the generated of the postelic churchse was descon may his der the work. Well indeed the temple of the postelic churchse was descon may his der the work. Well indeed the temple of the postelic churchse was descon may his der the work. Well indeed the temple of the postelic churchse was descon may his der the work. Well indeed the temple of the postelic churchse was descon may his der the work that the generated the temple of the postelic churchse was descon may his der the work. Well indeed the temple of the postelic churchse was descon may his der the work that the generated the temple of the postelic churchse was descon may his der the work that the generated the postelic churchse was descon may his der the work that the generated the postelic churchse was descon may his der the work that the generated the postelic churchse was descon may his der the work that the generated the postelic churchse was descon may his der the postelic churchse was descon may his der the post the bridegroom kath the bride. John then did not bring in the church, but Ckrist did temple must have a priest—Christ is the John's work was accepted as the iriend of priest of this temple. But he was not a dispensation. Surely these five points ought that day. "Grace and truth came by Christ." suffer ye them that are entering to go in." would it be, if every member could put the work. Wow, sir, how could they go into that which dispensation. Surely these five points ought had no existence? Will you tell us? If Please read Malachi iii. 10. Christ. Again, mark his language: "He priest before his death. (Heb. viii.4.)

must increase, not in physical strength,"

But I call your attention to another testing and severe and sever etc., but Christ in his institutions must meters. It is not presented. I

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Wall therein, and Ye shall find Rest fer Your Souls. - Jeremiah

MEMPHIS, TENN., SATURDAY, FEBRUARY 3, 1872.

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draws nigh. Therefore, during their ministry, and unecriptural.

gust, arose in the congregation with certain propositions, and invited hun to debate them, remarking that he (Mr. Hubbard) could not, the best chronologists, was very near his heaven, and church, signify the same thing to begin to go to the reliable of the same thing to begin to go to the same thing to be same the same thing to be same thing

The Church was not built until the decla-

from the dead."

Moreover, Christ said to Peter, and "I gire of Christ was not set up or opened until after | fore the Holy Spirit descended to give this | the twelve apostles were the first or founda-

yped by the laying of Christ in the grave. the Ringdom.—Chy. Res. page 171. I repeat, the corner stone was the declaration that Jesus Christ is the Son of God.

tract from the pen of the senior editor of the anomaly of a body without a head. I peating Mr. C's statement, and satisfied that The error defended by my friend leads to he instituted the supper, which was the last

First proof.—I will read Issiah ii: "The after he was crucified. He was carried to mountain of the Lord's house shall be heaven by a convoy of angels and crowned established," etc. The mountain of the King of Kings and Lord of Lords. If his Lord's house is the same as kingdom. It kingdom was set up before Pentecost, then it will, it was not built by human agency. was a kingdom without a king.

Daniel ii. 44. I will not pause to comment was set up before his death, it was a kingdom gospel was first preached. There the first day." Now he gives us what I presume he menced the work of setting up his kingdom refuse to obey one of the least of his position

John here declares emphatically that the while her husband lived, she would have

ting the subject as present. I will read from Before his erucifixion they had done nothing was first preached, and the first Christian This, according to my friend, means the by the house of Israel, to do it for them."

drew near to kiss him, the summer is nigh," spirit is dead. The Church without the of exposing the errors with which it abounds for his knowledge of Greek verbs and their able. He becomes "breath" upon the valley etc). The adjective which is translated has Spirit is dead. If it existed before Christ lst. "It is stated that the apostles laid tenses. I now will affirm that the kingdom of "dry bones." He must be sought and the same force as our "nigh" in English. was glorified, it was a dead church, because the foundation and set up the kingdom of of heaven did exist prior to Pentecost, and made welcome. You will find in Luise xi. So here: "Now is our salvation nearer than the Spirit was not given until after Christ on the day of Pentecost." To admit offer, in proof, Matt. xi. 12: "From the days 13, a promise upon which you can hinge the primitive and excellic baptism was administrated."

apostles, but they had not the Spirit.

The faith John required was different from that of Christianity. It would not pass with any denomination now. And the real proposition have to affirm that the kingdom of Christ was not be presented was also different and his bandians will different. I conclude from that the first pass are to the conscious of the word of God would be to receive members ago the kingdom of the word of God would be to receive from that the kingdom of Christ was not at up or his bandians will different. I conclude from the best to the sons and daughters of Adam until after the death of Christ was not at up or like the conscious of the word of God would be to receive from that the kingdom of the word of God would be to receive from the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive from that the kingdom of the word of God would be to receive the kingdom of the word of God would be to receive the the kingdom of the word of God would be to receive the the kingdom of the word of God would be to receive the the death of the commission which Mr. Campbell Mr. La says the kingdom of the word of God would be to receive the the kingdom of the word of the word of God would be to receive the the kingdom of

hand." If my critisum on "at hand" proposition under discussion. Before exam- answering said unto him. 'Art thou only a m the kingdom. The God of heaven chall BAPTIST DOUBLINE, PRINCIPLES AND is correct, then the kingdom was not set up when he began to preach.

Again, when the seventy were sent out

My sustain his affirmation, I will present come to pass there in friend says the apostles set up this kingdom the considerations indicating that his position, these days?

In the dod or neaven enamed the singdom, etc. (See Dan. if 44.) My the things which and come to pass there in the come to pass there in the day of Penteeost, but Daniel says the they too preached the kingdom of heaven and that of his brethren, is both fellacious

unto thee the keys of the kingdom," etc. the Pentecost, is a fruitful source of the power, and to bring to their remembrance tion numbers of this organization. (Rev. xxi. I submit to you that the giving of the keys many and hurtful errors of Campbellism— the things which Jesus had taught them. 14.) John saw the church under the symbol salem until he had received power from setting up of the kingdom which was to be this Scripture:

one particle of proof, and yet the bare state. The time referred to is one of universal dom for the government of spiritual Israel. 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 2 will read Eph, i, last two verses: "And to se true, ever though the proof cannot be the relation of the Lord's proper. Mr. institute given to this kingdom. Here I only action; since the burial of a dead man in for the whole, and hence may mean the be done in earth as it is in heaven."

The Origin of this Debate.

We the imdersemed, affirm that Mr. J. C. Hubbard, at the close of Rev. Mr. Griffin's protracted meeting, at La Guardo, last Auprotracted meeting in the composition with a posterior of the laws of the l with him. A local society or church cannot which it did on the day of Pentecost. But it. I answer at the beginning of the Christian Now according to the Reptist authority, express all that is contained in the phrase, the church and kingdom here refer to one 'Kingdom of Christ." All that comes under had gone to the Jove before the day of Penthis kingdom with its laws and ordinances and the same institution—Christ's kingdom. Therefore the kingdom was not set up when dom, and farther, there is in the kingdom the kingdom was not set up when dom, and farther, there is in the kingdom the kingdom was not set up when dom, and farther, there is in the kingdom the kingdom was not set up when dom, and farther, there is in the kingdom the kingdom the large of the kingdom was not set up when dom, and farther, there is in the kingdom the kingdom the large of the kingdom was not set up when dom, and farther, there is in the kingdom the kingdom the large of the kingdom the large of the kingdom the large of the large of the large of the kingdom the large of the larg At ten o'clack the large crowd from the town and country filled the house until men stood in the aisles—not apparently excited, stood in the aisles—not apparently excited apparently excited apparent can be distinguished are not the same. The (Rom. i. 16.) The first commission limited Jesus Christ was the God of heaven, manitranslators of the authorized version did not the gospel to the house of Israel. Matt. x. 5.: fest in the flesh, and in fulfillment of Daniel's salem, and independent of all others, a sknowly Mr. Lipscomb is the representative man of Peter was verified—that Christ regard the word Basilia and Ekklesia as "These twelve Jenus sent forth, and comprediction he set up the kingdom of heaven. edging no lawgiver in Zion but Christ, and sellthe Campbellism of Middle Tennessee, at was indeed the Son of God. The disciples having the same meaning, for they have not manded them, make the way He did not delegate this work to any one. mitting to no law has not enacted. Real lesst, and has been for sometime the senior were in doubt up to a certain time. When in a single instance rendered Basilia, which of the Gentiles, and has been for sometime the senior were in doubt up to a certain time. When in a single instance rendered Basilia, which of the Gentiles, and has been for sometime the senior were in doubt up to a certain time. When in a single instance rendered Basilia, which of the Gentiles, and has been for sometime the senior were in doubt up to a certain time. When in a single instance rendered Basilia, which of the Gentiles, and has been for sometime the senior were in doubt up to a certain time. When in a single instance rendered Basilia, which of the Gentiles, and has been for sometime the senior were in doubt up to a certain time. When in a single instance rendered Basilia, which of the Gentiles, and the contiles, and the con

which is used one hundred and fifteen times | These same sportles had beeu, preaching Lipsoomb? Afterward, seventy other dis- by a Church of Christ as such, (that is, in cause) not overcome during his whole hour. We This proves that his kingdom was not set in the New Testament, by the word kingdom and baptizing among the Jewish ciples were shosen. Then it was Jesus capacity), act as a test of Christies fellowship to were on the ground and reported as fully up until after his resurrection. We must But he, regardless of these facts, makes nation, but now they were to go to all nations said, "Fear not, little flock; for it is my personal feeling of one communicant terms." have the foundation before the building can them mean the same thing, and thus offers I hope you will bear in mind that Mr. Lips. Father's good pleasure to give the kingdom." taken any declaration of Mr. L., it will give be put on it. Petsr says, 1 Pet. 3.: "Blessed you an assumption for Bible truth. It is comb's church holds that the first gospel (Luke xii. 32) us pleasure to correct when the mistake is be the God and Father of our Lord Jesus now evident that his reasoning is fallacious sermon was preached on the day of Pente. The kingdom was in process of erection sgain; and being a Church ast, it becomes, use pointed out. We do not profess to have Christ, which according to his abundant and his affirmation unwarranted by the cost. The spostles could preach to Jews in at the time of this promise, and was given or deatally, a symbol of Cherch relationship; contheir own tongue, but they were not prepared delivered to the disciples to execute its laws sequently, only those churches can partisipate essential to his argument is omitted. In hope by the resurrection of Jesus Carist The declaration of Mr. Campbell—here my to preach to the "nations" until they were on the night of his betrayal. friend agrees with Mr. C.—that the kingdom endued with the power of tongues; there It will not be disputed, I presume, that

> means no more or less than the authority to errors fatal to man and dishonoring to God. Mr. Lipscomb appeals to Isaiah to prove of a city coming down from God out of open the kingdom. When did he first open Mr. Campbell declares that the great facts of that the kingdom was not set until Penti heaven, prepared as a bride adorned for her it to its denizens? Not before the death of the death, burial and resurrection of Jesus cost. Now if you will read verse 4 of the husband. Now, in the walls of this city were not being fully developed to his disciples, second chapter in connection with the 2d the names of the twelve apostles of the Peter was with his fellow disciples in Jeru- they were not prepared to take steps to the and 3d verses you see that he misapplies Lamb. This presents them as the founda-

chief corner stone—the foundation of the an interpreter of those facts, and a super- and shall rebuke many people; and they laws to govern national Israel after he had fession of a death to sin, anion with Christ, and natural advocate of the pretensions of the aball best their swords into plowshares, fasted forty days on the mount, so Christ consecration to his service. One mode call, The laying of the corner stone was anti- king before they could lay the foundations of and their spears into pruninghooks; nation after he had fasted forty days, during his therefore, can answer this design, and the presuali nos ille up sword against nation, temptation in the wilderness by the devil fession of baptism cannot be made by children This Mr. Campbell asserts without offering neither shall they learn war any more."

My next thought is: If the Church was ment is satisfactory to his friends, and shall peace, when the instruments of death would The Savior continued to deliver these Acts viii: to the close; Bom. vi: 4, 5; Col. ii: 12 organized before the Pentecost, it presents I say therefore my friend is here to-day re | be converted to implements of agriculture. laws until the night he was betrayed. Then Gal iii: 26, 27.

hath put all things under his feet, and gave found in God's Word. The Bible informs us Campbell says, and I presume my friend to point out one positive the only "likeness" or representation of death in to be the head over all things to the that the kingdom was to be "set up by the law after this for the church. This being the world, for it is called the likeness of death. church, which is his body, the fullness of God of Heaven." (Dan. ii. 44.) But not mon understanding of five first books of the done, he then delivered the kingdom—a one word does it say about the apostles or New Testament can pray in the sense of the complete organization—to the disciples in Christ is the head of his church. When any one else setting it up. Jesus says: "I Lord's prayer for the coming of a kingdom these words: "And I appoint unto you a with human devices or tradition, is, and ever was he made head? The apostle says here, will build my church upon this rock, and the which came 1800 years ago." I answer this kingdom as my Father hath appointed unto has been the reviews of Deputs in the land of the lan I shall assume that this kingdom was not not until after he was raised from the dead. gates of hell shall not prevail against it." statement by saying that the coming of the me, that ye may eat and drink at my table 2. Positive laws (as baptism and the subjects Another thought: Christ was made King (Matt. xvi. 18.) Here the word church does kingdom, in this case, will be followed, by in my kingdom." (Luke xxii. 29, 30.) And of baptism, etc.) are not left to be interest, but not mean a local society, but stands as a part universal submission to Christ. "Thy will soon after this, he said: "I have finished the in all cases require positive and plain commands

here declares emphatically that the kingdom peculiar work assigned to him of the Father. Christ into essentials and non-essentials, is to decide Let us hear Mr. Campbell further on this is at hand. What is meant by this phrase? But this is contradicted by Mr. Lipscomb how far Christ is to be obeyed, and in what Second proof.—I will now read from Again: A kingdom must have laws. If it point. He says: "There (at Jerusalem) the evidently that it was not set up in John's when he tells that he had not even com. peints we may safely disobey him. But the without laws; for there were no laws before Christian baptism was administered—the regards a learned criticism upon "at hand." at this time. Mr. Campbell says the aposfirst Christian temple was reared, and thence He tells that "enggidzo is used seventy-two tles took steps to lay the foundation and set chapter of Malachi. It was not set up when | Christ must have died before he could the gospel was borne through Judea, Samaria, times (if he had said forty-two he would up the kingdom on the day of Pentecost! have given authoritative law. Before his and to all nations that ever heard it." (Mil. have been correct), in the New Testament, The Savior confessed to Pilate that he was Now let us open the New Testament. I death he gave his law in the name of his Har. 1853, pp. 608, 609.) He further says: and not in one single instance denoting the King, and had a kingdom before that day. will read Matt. iii. 1: "In those days came Father, after his resurrection, all by his "One of the capital points of this reforma-lobjects as present." At this I am aston- John xix. 37: "And again another Scrip-John the Baptist, preaching in the wilder own authority. His laws were not in force tion is the location, in time and place, of the lished, for both his knowledge of the Bible ture saith, They shall look on him whom commencement of the reign of grace or and his scholarship are sadly at fault. Let they pierced." The woman if she married another man the kingdom of heaven. Hence John the us apply the Scripture test: Jesus said, Jesus bears witness to the truth that he hand "sometimes means "is near," "close adulterers. Christ must act in his own name, the cause we plead, whatever the success Lipscomb? The Greek word rendered "at in truth?-[Time out. may be, to erect and establish our first for hand," is enggike, is perfect tense, has apsins, etc., because the kingdom of heaven. They must be saved by the name of eign mission in the identical city where our proached or has come; yet, says Mr. Lipsdraws near. I refer to the original; enggidzo Christ. Nothing was done in his name before Lord was crucified; where the Holy Spirit comb, he has not come, but is to come. I is used seventy-two times in the New Testa. his death and resurrection. Everything in first descended as the missionary of Father will give another case—Acts xxi. 33: "The

church erected." We have presented this chief captain will come up after awhile, was It is the Holy Spirit's work to convert several instances and emphasized "Judas Another thought: A body without the passage from Mr. Campbell, for the purpose net present when he took him! So much souls. His presence and power are indispensthis, is to deny that Christ opened his own of John the Baptist until now the kingdom largest faith in praying for a revival. of heaven suffereth violence and the violent 2. By preparing for it Loose discipline in of the Triaity.—[Stuart. Bohinsen and Wall. 2d. "The gospel was first preached on take it by force." The kingdom had an ex- the church will hinder the Spirit's coming. that day." This admitted, Christ did not istence at the time Jesus was speaking—was Quarrels among members will also hinder his admit that the Bible does not furnish one plant then suffering, etc. I will ask you, my coming. A preparatory work is to be done commend for, or example of infant boution, and the baptism authorized by Christ was not "Woe unto you Scribes and Pharisees, hypo. out of the way of my people." Isa. lvii. 14. purpose it is to be administered. Again: "He that is from above is above all," to show when, and I hope he will give his toward the close of those days, and immediately before the ascension, he (Christ) gave preached," but will be—not pressed into, but to see that his institution was attention to this—[Time out]. The component into it.

If you really want a revival—if you feel ately before the ascension, he (Christ) gave preached," but will be—not pressed into, but to see that his institution was attention to this—[Time out]. carthly, but Christ's was heavenly.

Grism's Reply on Proposition First.

The faith John required was different from that of Christianity. It would not pass of the Word of God would be to receive from that of Christianity. It would not pass of the kingdom of Christian recoil.

Grism's Reply on Proposition First.

Hydrian Christian recoil for it, and appoint meetings with reference to jt. If you are a layman in the case justly be called a gaspid church or changes of the Word of God would be to receive a firms that the kingdom of Christian recoil in the commission to his disciples concerning the commission to his disciples concerning will be presented into. To allow such changes of the word of God would be to receive a firms that the kingdom.

The first of the word of God would be to receive a firms that the kingdom of Christian recoil in the commission to his disciples concerning the commission to his d

on the day of Pentecost, but Daniel says the 1. Oan Lead, was Faith, sae in This passage, however, does not furnish the God of heaven shall set it up in the days of proof demanded. I affirm, here in your these kings. It must be obvious to all nations faith in the levisit and n

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tion members of this New Jerusalem.

commenced to deliver the laws of his king except "the children of God by Faith." Matt. is

work thou gavest me to do." (John xvii. 4.) or examples.

harbinger and Jesus the Messiah both lived and "Behold, he is at hand that doth betray me." was a king in this terrible hour of trial, kingdom "is at hand." What is meant by been an adulteress. If the Jews had been died under the Jewish Theocracy. Had we no [(Matt. xxvi. 46.) Now according to Mr. L. though the confession cost him his life. this phrase? Evidently that it was not married to Christ before the old law had other object than to give publicity and em- Judas did not yet exist, but would appear Now I ask you, Elder Lipscomb, did Jesus established in the days of John. "At been abrogated, they would have been phasis to this capital point, it is worthy of in a short time. What say you to this, Mr assume the title of king before he was King make or change his laws, and substitute ens

DO YOU WANT A REVIVAL? You can have it.

1. By praying for it. "Thus sayeth the ment, and not in one single instance deno his kingdom must be done in his name and the Son; where the Christian gospel chief came near (engines) and took him," etc. Lord God, I will yet for this be inquired of

1 Cer. xv: 29; 1 Peter iii: 21,

2. The Grace of God; the only foundation of Hope and Paith in Christ the nale medic

8. The Word of God the Insirument; and & Spirit of Gad the Agent in the representation of

of scripturally immersed believers Christ, having the cams organization, dust last,

another, as Pedobaptists arroneeusly teach, bat only to show forth Christ's death till he comes in this ordinance that agree in faith and pro-

tice. The member of one charch (though of the same faith and order) can come to the came munion of another only by an act of courtery, 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 ta discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of

IMPORTANT PRINCIPLES.

Christian institution. But let it mean what it He reads Matt. iii. 1, and says: "John The setting up of the kingdom was the 8. To divise the pesitive requirements of

in the guilt of violating all.

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

6. Christ gave no men, society or ekarch the the anthority to traffe with the ordinance on thing for another. To surrender what he had established, is translary—to change them, Ironson 6. Principles can neither be conceded nor com

1. All scholars, critics and lexicographers, of any note mexicously declare that the prassry (that in first) and leading signification of "Beptine" la te dip er immere, while sems of the vary her scholars of any age, affirm that it has no sales m saning. _ Liddell and Scott, Carson , Anthon, de 2. Standard historians manimously are the

by the immersion of beliance in water, in the name 8. Meerly all standard Pedobertiel communications

Do . ar mombership,) and all the churches in immediate republics. All religious societies having legisl

5. He society, organized upon principles di

ni Denartment.

STIMMARY.

from Bro. A. Atkinson a full state e trouble. Queries growing out of thi were sent us last fall, and answered in The Barrier of October 28th. It seems As polition, and by a committee, of which able and worthy minister was chairman were answered differently from our answer the the incention of a full statement by Atkinson, we have seen Bro. Graves. and have enbmitted the matter to him. He fully with our answer in THE BAPever, that the case in question is a very obituaries were sent directly to Memphis, other and difficult one; and while we love the spirit in which the committee anered the queries, and see a show of reason in their answer, we have no reason to change our opinion, as expressed heretofore. If a an be already married to a wife, although n the act of marrying her he may have

lated the law of Christ, what can he now of Must he ahandon his wife and chiliren? The brother simply married a divorced woman, and in regard to him Bro. A says: "It appears from his own state. ment that the brother was entirely ignorant time of marriage, and for some time after. He makes no show of defense, but confesses gult, and sorrow for sin, and humbly submits all to the discretion of the church; evincing. however, a strong desire to live in the church, The can be retained without evident violstion 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 presmble, has passed the follow

dealt with as other public offenses. a detrimental to the cause of Chris

Resoured. That we believe it to be a

ing resolutions:

Resolved, That on confession of his igno-rance of the law of Christ touching such tempt it."

New wh row for sin, we bear with the brother.

indiscretion like this, we do not see what he Look at those figures again. Twenty-six is there. If you take the wings of the directed to witners unemseives, and can do mare than this brother has done. thousand five hundred dollars! Are you morning and dwell in the uttermost parts that walketh from abroad are expected to be with us. baptism as Mrs. G—'s baby does, and When the apostles preached in heathen frightened? Then look again. Why, of the sea, even there shall his hand lead specific by the sea broken. lands where polygamy was allowed by the law, they did not require men on becoming Christians to abandon all their wives but one, though polygamy is contrary to the spirit of Christianity. It is true polygamists were were doubtless tolerated as private members, that you will not do your part towards will bring into judgment every secret some." that because polygamy was right, but beit was allowed by the law of the land, and it would have been a greater in 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 sanction to divorce and second marriage, but have firmly lifted up their voice against feeble to work? You surely can speak Yet, they bear with a brother who was a word for Christ on your sick bed. blessed God has provided for sinners "overtaken in a fault."

Quest.-What course should be pursued and the election causes a division among the members, and seriously disturbs the peace of the church, and the minister knows and admits that for him to accept the call ad serve the church, the division would and the peace of the church re-

Answer.—The minister ought not to accept the call. We do not see how any Christian nister 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. Lat them not strive nor cry-An unsuitable minister will not hold out long; and a praying church will not be

his not come in time for our package for the chain m broken, and his series are to be vet continued, we must let him be crowded

Five Mostes' Suscenbers -Will not all he have paid one dollar for THE BAPTIST tre months, renew before their time is out? e do not delay brethren. It is easier after awhile, and you will be wiser and better d certainly be interested in having all say they are too poor to take a religiou my of your soul and of the church and profit on the plas of your poverty. If you had a carnal desire for some trifle that would do you no good, or would very soon persuade you had you would have been invented by the father you had you would have been invented by the father of lies more effectually to impair the insure the success of denominational fluence of the Savior than this charge the more you would be determined that the contact of the centuries of the Christian been invented by the father of lies more effectually to impair the insure the success of denominational fluence of the Savior than this charge that you would have been invented by the father of lies more effectually to impair the insure the success of denominational fluence of the Savior than this charge that taken, and said "Brysh-Harp" the more you would be determined that the prescher, "if you can't the prescher, what can on the prescher, whose even were that the prescher, what can on the prescher, whose continued the prescher, whose change that the prescher, whose change that the prescher, whose change that of the certains of the Christian be made as the hills and as enduring continued the prescher, whose change that of the certains of the Christian be satisfied to no more confidence and the prescher, whose change that of the certains of the ce

and thereby benefit yourselves and go to others. A good brother said to us to do it; and if we ought and d ot long ago, that there were two God will curse us, Let us begin articles in the paper of the 16th of and work, and work, and December that were worth more than work shall end in everlast 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 for warded to na except it be important same queries were sent to the Lion notices that ought to be immediately published, or obitnaries. And this is a it should be. We could not know how much copy to forward, if a part were on and in the office in Memphis. Notice, too, matter is as fresh on our page as on any other page in the matter. Observe of the 28th of October. We admit, how dates and see. We would be glad if al unless they are very brief-talling under 160 words, for longer obituaries are published under rules over which we have ne 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 Baptists of Mississippi propose to de during the present conventional year of the last governing such cases up to the something like the following sums of money will be needed:

To pay the debt of our College	\$10.000
For Domestic Missions	. 250
For Foreign Missions	. 150
For the Sunday-school work	. 250
For Ministerial Education	. 500
For the Orphans' Home	. 500
Whole amount	Contract of

This array of figures to some, doubt less, looks appalling. I think I hear thousand voices exclaim: "Impossible imposaible! It cannot be done. You are laying burdens upon us which we are not able to bear. The very thought God is everywhere beholding the evil Resolved, That we denounce the practice of raising so large a sum crushes our and the good. Not a thought of your spirits, and we cannot and will not at- mind or feeling of your heart escapes he make personal enemies of all who

We see no impropriety in the action of such atceling in your breast, my brother; and like to know?"

Is it the Spirit of Christ? Does it not baptism, I would like to know?"

The church in this case. All men are imerfect, and when a man has committed an betray a moral cowardice on your part? there. If you make your bed in hell, he from sir, it is but a little more than sixty you, and his right hand shall hold you. The true course of every good Christian to have a glorious meeting. We intend took place in one of the neighborhoods cents per member for the forty-four Will you flee under the sable curtain of and minister is that adopted by Paul, thousand Baptists of the State. Dare night to conceal your crime? The dark- who said to the Corinthians: "To the thousand Baptists of the State. Dare night to conceal your crime? The darkyou say we cannot pay that much? Dare ness hideth not from him, but the night gain the weak: I am made all things to tend to have such a rousing, progressive, showeth as the day. (See Ps. 139.) "He would became I as weak that I might day-school work in our State. We inyou say, in the presence of the Master, showeth as the day. (See Ps. 139.) "He all men, that I might, by all means, save inspiring meeting that every pastor and you say, in the presence of the Master, raising the whole amount? Is there a thing, whether it be good or bad." Every soul in any of our churches so poor that one of us must give account of himself he or she cannot raise this much for to God. God's law is holy, just and Christ in the next s'x months? What, good, and he cannot allow it violated cannot pay ten cents per month for the with impunity. Yet you have been cause of your blessed Savior? Does not habitually violating it every day since shere it is. They have not given their the flush of shame mantle your cheeks you became an accountable being. And when you say it? Are you sick, or too beside this, you are rejecting the only 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

It is true the work which we are called ipon to do is a great work, and I thank Ged 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 as, and "Whereunto shall I liken the men of this make us a strong, invincible, and con-generation? and to what are they like?" quering host. He lays the burden upon Having excited reflection and inquiry, our backs and says bear it, and I will he answers the question himself: "They make you strong. He is training us for are like children sitting in the market grand and glorious achievements, by place, and calling one to another: 'We giving us just that work that will de- have piped unto you, and ye have not velop the forces that are in us. He danced; we have mourned unto you knows what we are capable of doing and you have not wept; 'for John the Bap-BRO. EAGER'S SERIES.—Bro. Fager's article for him, and he will not overburden us. tist came neither eating bread, nor drink If we cannot do this work, then his ing wine, and ye say 'he hath a devil. providence has not called us to it; but The Son of Man is come eating and his providence does plainly and loudly drinking, and ye say: Behold a glutcall. No one who reads the signs of the tonous man and a wine-biber; a friend the absurdity. Little boys, suppose each times will deny this.

Pastor, be faithful to your trust in this hour when God is testing you, lest those who were usnally friendless, was elm, cotton tree, just any. Now, when if you be found wanting, he put you out true in one respect, whilst it was false in you have brought them, I want you to to take a little money now than it will be of the way, and give your place to another. The enemies of the Lord make me a TREE of the branches. Can another. You are a leader of God's brought this charge for the purpose of you do it?" The boys hesitated. people. O, lead them to give and work degrading him in the eyes of the public preacher said: "Speak out boys;

be ye also faithful in that which God has inference would be very readily drawn "Why?" asked the preacher; another given you to do. Is your pastor un- that he was partaker with them of all little fellow, being emboldened by the faithful? Does he never ask you to manner of wickedness, and was, there got nothing to join them to." "Well," perishable as the hills and as enduring

or to meresse in the amount and inter- we can raise every dollar of the above oppressors of the poor, of those who were ment consummated.

est of its matter. Give it a chance, amount, if we will roll up our eleeved and selfish and covetous, like the public

Work through the many noon; Fill brightest hours with labor, Best comes sure and soon: Give every flying minute

Som-thing to keep in store : Work, for the night is coming. When man warks 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,

abundant testimony. The Bible teaches it on every page. "The very imagina, tion 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 re- contemptible as an impostor and hypopeated 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 youm the Scribes and Pharisees? Whilst, doubt stillness of night, warning you of your less, some of the pretended followers of sins and your danger. The Holy Spirit the Lord have justly deserved to be thus 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 too intimate with those whose lives and Christ? Witnesses on every hand, within and without, rise and testify against you.

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." his notice; "for all things are open and transgress God's law, by withdrawing New what is the spirit which prompts plain before him with whom we have to himself from them? Most assuredly such a feeling in your breast, my brother? do." Where will you go to escape his not. We know that the Savior de- Sunday-school workers of the State are Savior, the great salvation which the 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." MELANCTHON.

Mathew zi. 19 .- Luke vii. 34.

The blessed Lord, seeing the inconsistency of human excuses for rejecting "the counsel of God," asks the question, of publicans and sinners."

This last charge, of being the friend of some tree don't care what sort, oak, ash, If he could be shown to be the constant you make me a tree?" A little fellow And ye private members of the church, companion of the low and degraded, the thought, spoke out and said: "No,

ought or, if he was the friend and associate not, open transgressors of the Divine and of secret violators of human law, till 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 Zacheus and commended him; he had drank 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 char acter had been in many respects objec-That you are sinners, rests on the most tionable, 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 crite. 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 reated-for some, it is to be lamented ave not kept their garments unspotted from the world-many an earnest, sincere, but impulsive Christian has laid himself liable to suspicion and obloquy by being conduct had laid them open to the censure of the good and worthy in society. The belief or thorough conviction of 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 i

PLODED. AN INCIDENT.

the reserve. In a certain region where ship of Zion the golden motto: "THE they had enjoyed an undisturbed quiet, CHILDREN OF THE STATE FOR JESUS." preach like Philip did to the eunuch; be glorious. 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 Board, 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

All over, in due time the Baptist 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, if they admitted them as a branch it should they chance to take down would make it no better.

Now came the incident. Said he: "] will illustrate it so the little boys can see of you go and bring me a branch of and taken, and taken, and taken, and the arguit has the contary significance.

THE FINAL TRIUMPH OF SRAEDS KING.

J. W. STEIN. essiah raigns-"sil power is given To him in earth," o'er hell, "In heaven." Cherubic hosts his praises sing, Adoring Zion owns her King.

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

Messish 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 Esat, West The astions and the isles are blessed. From every shore, on every sea Sounds the triumphnat inbiles.

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 o the unanimous call of the Coldwater Baptist Church, for the ordination of Bro. Samuel C. Lusk to the work of the in the following order: Ordaining prayer by Bro. Canada; charge by the underand the benediction by Bro. Lusk.

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 Presb'y.

STATE SUNDAY-SCHOOL IN-STITUTE.

There will be a State Sunday-School Institute. at Clinton, on the 9th, 10th and 11th of February, proximo. All the I to make this institute an era in the Sunsuperintendent who fails to attend, will ever afterward regret it. Come then, THE BRANCH THEORY EX. pastors, and bring your best workers with you. God and the time in which

> ble, with all railroads to convey those who come at half fare rates.

In behalf of the State Sunday-School W. S. WEBR. Clinton, Miss., January 8, 1872.

"CHANGE OF NAME." that the name of the "American Bap with a view to court popular favor? minister reviewed the ground and paid national and might drive patronage from its publication rooms? Has the graph went "the rounds of the press" that each Pedo claimant shot forth that it was characteristic of Pedobapdirectly or indirectly from them. And tists, when looking through book-stores volume, having the imprint of Baptist anthorship, to replace it instanter as though poisonous, and that such was the last field of labor, having been intimately be the w antipathy, in this regard, that our litera- sequainted with him es a neighbor, a citizen, ture was seldom read save by our own denomination. Can it be that a con- was express, natiring, and self-sacrificing. scionsness of this dislike to the mime "Baptist" has been the occasion of the not only the devoted paster of a number of Society's action above indicated? Hall the old name been sacrificed for one danth; and in dying he has left behind many Society in the sale of ita literature and family to cherish a fond remembrance of bim

to be thus pandered to, and that our

A "LANDMARKER."

NEW SOUTHERN PSALMI Steps are now being taken to revise the old Southern Psalmist and bring ont a Bantist hymn book, fully meeting the demands of our Southern churches Among the many hymn books that are now enthrusatically canvassing for publie favor, this will come in for a full share. Several of our hest ministers are now at work selecting such of the hymns in the old book as shall be left ont, and suitable ones to take their places. We advise churches and brethren that need hymn books to wait awhite, and get abook 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

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MISSISSIPPI COLLEGE-HOW TO RAISE THE MONEY.

ELD. M. P. LOWREY: - Dear Brother: Among the many appeals that are made ministry, met at their meeting-house, to the Baptists of Mississippi, there are Marshall county, Mississippi, December none that should be urged with more 28th, 1871, and after examination of the carnestness and zeal than that of Missiscandidate in reference to his religious sippi College. Eld. Lomax, in his cirexperience, his call to the ministry, his cular, says, in substance, the debt for knowledge of gospel truth, and his relig- which the College property (estimated ious doctrine, did ordain and set him at \$70,000), is about to be sacrificed, is less apart by prayer and laying on of hands than \$9000. Will you allow me, Mr. to the office of minister of Jesus Christ, Editor, to suggest a plan by which means the debt can be paid and none be made the poorer? The plan is this: Let signed; Bible presented by Bro. Canada; every Baptist in the State that uses hand of fellowship by the Presbytery; tobacco deny him or herself that laxury or indulgence for one month, and send May our beloved young brother go 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

BRO. LOWREY-The above conversation 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 nnnsual sadness that we lift the pen to chronicle the death of our esteemed we live are calling us to greater efforts Christian brother and fellew-minister, Elder The branch theory is the quietus to for the salvation of the children of our Daniel Giddens, who died very suddenly from the discontented membership among land. Let us heed the call, and nail to some unknown cause, at his residence in Simp-Pedobaptists. It is the "city of refuge"-i the masthead of our good old Baptist son county, Miss., on the night of the 224 of December, 1871, aged fifty-six years. Bro. Giddens was a son of Issac and Mamie Giddens, and was a native of North Carolina, from a Baptist preacher went in and began to God will bless us and our reward shall which State he removed in early life to Alabama; where, after the exercise of faith in church a Arrangements will be made, if possi- Christ, he attached himself to the Presbyterian fatry; he church; but after remaining a faithful and unbaptis devoted member of that church for a number ministry, of years, he was led by an impartial and thorough investigation of the New Testament, before it to abandon the Presbyterian and associate mecificat himself with the Baptist church, and having prohibities been immersed into the fellowship of the church at Olive Branch, he was soon licensed and Under this heading there appears a ordained to the work of the Christian ministry. Hon of standing notice on the editorial page of Without delay, he entered scalously upon the vidually the Macedonian and Record, to the effect great mission whereunto the Master had called him, and to which he proved himself faithful until Jesus said to him: "Come up higher." tist Publication Society" has been After laboring for six years with marked succhanged to "The Bible and Publication cess in different sections in Alabama, he left branch of the church was just as good Society." Why this change? Was it for a new field of labor in Florida, carrying with him the highest recommendation from the that the word "Baptist" was too denomi- 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 marked intensity of Protestant hate in- being directed by the providence of God, he dicated to the directors the necessity of came to Mississippl in 1859, and after locating manoe such change? Not long since a para- temporarily in several counties in the State, (among which may be specified Attala, Madison and Rankin), he finally settled permanent ly in 1866 near Palestine Church, in Simpson county, Miss., where he resided until the dry 1. To

Bro. Giddens' labors in these different locali- menlari ties were abundantly blessed. The writer can estify more particularly of his success in his a Christian brother and fellow minister. Numbers were annually added to his churches. He But few men in this age and country have laid more on the altar than Bro. Giddens. He was error. warm and sixoere triends, a devoted Christian the securing of public patronage? Has this labors of love. But friend, husband, father, brother and pastor, thou art gone! falles, father with sword in hand, nusheated and nodidst fight for Jesus; but new thy warfara is perishable as the hills and as enduring fallen thou art, take thy rest. y is but maught to do now, but to wear thy crown of giery and to play upon thy harp of gold. "Servant of God, well done;

Rest from thy loved employ; The battle fought—the victory won, Enter thy Master's joy. Soldier of Christ, well done;

Praise be thy new employ; And while eternsi one run Best in thy Saviers ion.

BAPTIST COROLLARIES

there is no church but a body of immerses who have been im persed by a duly ed officer of a Scripturel church.

2. There are no Seriotaral ministers but thes have been duly anthorised by a Scriptoral

- 8. Since nothing is mers evident than the fact that we teach more effectually by example than by precept—therefore, so long on we appeapriate our pulpits for the official presching of the gespai by them whem we consider duly haptised and ordained to the ministerial effice, it is equally evident that it is improper for me to invite those teachers to esempy these when we know they are neither haptised ner erdained, and sepecially since they claim to be sad construe the setion on our part inte a recognition of their cleims, and thus confirm their fellawers i
- 4. Nothing can be more inconsistent than admit these prenahers into ear pulpits who hold and teach ductrines an account of which we wauld exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the did landmarks of the
- 5. That a body of unmersed believers is the highest ecclesiastical authority in the world and the only tribunal for the trial of caseo of discipline; that the acts of a church are of sope rior binding force ever these of an Association Convention, Cauncil, ar Presbytery-end no As sociation er Convention cen impose a moral ob-
- 6. That since each Church of Christ is an in depondent body, no one church can expect en other to inderes its ects, only so far as they as in strict accordance with the laws of Christ. she excludes a member unjustly, any other church can restore him if it sees fit.
- 7. Whenever any church acts in violation in the New Testament, she becomes rebellious -her acts null and void; and all other churches, and Associations of churches, and Conventious should withdraw their fellowship from her nntil she repeats and rectifies her order, or they besome the partakers of her sins.
- S. That no Association, or Convention, or Conneil, is a "Court of Appenl," or has any enthority over the churches, but is simply an edvisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge to performance of duty in subservience to the great Christian voluntary principle.
- 9. When any church departs from the faith, or vislates the order, of the gospel, in the judgment of the Association, it can and should withherself 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 ere now, and have been, the repudiators of the principles and practices of Papacy, whether found in Rome or in the Prot-
- 11. We regard Protestantism, as well as the Reformation of 1827, es based on the assumption that the prophecies and declarations of Christ touching his church ere false, thus making Christ on imposter, and the reformers, and no Christ, the saviors and preservers of the church.

- 1. The unimmersed bodies of Christians are act churches, nor ere any privileged companies if them the church; hence all Pedobaptist lenominations are only religious societies.
- 2. That baptism and an official relation to hnrch are prerequisite to a regular gospel minstry; hence all ordinances administered by an un baptized and unordained, although immersed ninistry, are null and veid.
- 3. No church has a right to hear a cose brought efere it in violation of the law of Christ. The pecification of the order to be observed is the rehibitisu of any other order.
- 4. No member should submit to an arraignment or trial brought and conducted in violaion of the laws of Christ. Each one is individually responsible to Christ for the faithful chservance of his laws.
- 5. Since right ealy, not might, is right, a constitutional minority is in all cases the Scriptu-
- 6. An unconstitutional or disorderly asjority mnot exclude a member of an acknowledged constitutional church.
- 7. No church should receive the letters of o he members baptised by, a disorderly shurch for should it admit to its communion the mem bers of such a church, or in any way counte mance or aphold its disorder; it should keep no pumpeny with it that it may be ashamed.

BAPTIST POLICY.

- 1. To be in all things consistent with our principles, whether we gain or lose anmbers of
- the witnesses of Christ's truth egainet every cuntenance, recegnise, aid or ebet these wh
- st effectuel means and agencies not incom-
- 4. To occupy avery village and city in the
- paries of the exces for every destitute reat home and shreed, under the whole
- To the stradfast and encomprenising advo-

Arkansas Department.

The Christian should make everything bend to his relieptists. A the sects practicing infant sprinkling are stanches or offshoots of the Catholic olive tree, and they ere with it partakers of its root and fatases" (I. e., Jainium).—Rr. Rev. J. T. TERVERS, Bp. of Streeburg.

ARKANSAS BAPTIST STATE CONVENTION.

as seen from my standpoint.

that ever rolled upon an English scaffold. higation upon the constituent parts composing erred. History is true, The testimony "Rev.," provided I can be permitted to into filth and slime "so deep that "Ga- baptized. They are in the church or seeming discrepancies. Thus we account drunk—" in italics." of your readers.

which others have failed allow me to say, I believe I feel how much is to be himself knock it down? attributed to the sentiment:

"Tis pleasant to see one's name in print; But I only propose to tell, not what for a sinister purpose." That the wide "little Popes-suffixing prefixes." draw its fellowship from her and leave her to others saw or heard, or give their opinions and sentiments reflected by me, but as soul sleeping—that he had ever taught, must close my ears whenever you become

I arrived on Thursday, just in time to and portly man, physically, his hair machine alone). "And Moses said unto it in anywise alleviates the pain of the the Lord, 'O, my Lord, I am not elo- proud eagle, when stricken to the earth, slow of speech, and of a slow tongue." Were I able, I should beg Bro. Yates guided by a feather from his own wing. 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 pre- offensive to Southern sentiment. Believon suitable occasious of that modesty promptly voted his request be granted. which becomes the ministry of recon- But I did it as Saul persecuted Jesus-

cello Church ("Thoughts for Thinkers"). arose, and informed the Convention he had carefully prepared a written discourse for the occasion, but preferred instead to of mixed schools—whites and blacks deliver an exhortation from the text: he is well chosen and admirably adapted exhortation was well timed, and of im- brain power, fine personal appearance, mense service in preserving that order and good address; an astute tactician, a and decorum which otherwise would plausible reasoner, and of insinuating they were assemblies nnauthorized by friends, I among others, who regret the the gospel, where ambitious men might object of his mission. phulding of Christ's kingdom, through the form parties for their own personal ag- The serpent selected by Satan to tianized, but Baptistized."

one of the lions of the occasion. He is Shem and his posterity; and when they longer, for I cannot find it in the Scrip make up the 10,000, and only 167 new for each member of the Association; District Secretary of the Bible and Publication Society, situated at 530 Arch
street, Philadelphia, whose claims are

contrary, notwithstanding. Mere amon,

lication street, Philadelphia, whose claims are

contrary, notwithstanding. Mere amon,

lication street, Philadelphia, whose claims are

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lication street, Philadelphia, whose claims are

contrary, notwithstanding. advocated by a paper called (falsely) The National Baptist, a bold and outspoken advocate of communication with sects unknown to the gospel of with sects unknown to the gospel of Christ lineal descendants of Anti-christ—and also advocates, I presume, at 52.50 each. Show this to your pastor. the cold."

ecogmzing the immersions of Campbellites and Methodists as valid baptism. Eld. Johnson's office is in St. spenks. Louis, Missouri. He is agent for the Central Baptist. To a question asked DEAR BAPTIST: I have been waiting J. G. Johnson's name at his own special of a wound even to a stranger, to answer for abler peas than mins to do justice to request." This exhibition of extreme this article. Yet it ought to be answered. the Arkansas Baptist State Convention, modesty by a follower of the "meek and How shall I manage it? He will reply record—"Beceived for baptism," which met at Monticello, November 2d, lowly Jesns," shocked me, as I had be- to me, though he would not do so to my

the "Four Gospels." All true, but seen Southern Baptists received at the hands ranks," and and afrom different standpoints. Were I to of Northern Baptists at the Convention | Will-Be-Do-Are you broken down- Church of Christ. standpoint, you must allow me to furnish he indirectly—not boldly and openly— ation at the expense of your judgment i in our practice as well as in our profesyou my "bantling" for the delectation charged Eld. Graves with teaching the Canoe M. L.-If a minister of the sion. doctrine of "soul sleeping." This was gospel (I will come down as you request), If any charge me with egotism in so understood by me, and I suppose by if a preacher of our day baptizes penitrying my 'prentice hand on a job in others. If not so, why did he build a tent believers in the same way that Peter. cob house only for the pleasure of seeing Paul, Philip-in short, all the Scriptural

attempt in no measured terms as having ral Baptists in every particular, do you A book 's a book, the' there's nothing in 't." been prompted by "a selfish motive and not discern, that we would all become world knew he taught no such doctrine Will-Be-Do-Please to stop-really

whitened by the frosts of many winters, advocate the claims of the Northern of Baptists now. with large head and brain, and command- Board to space for advertising their will-Be-Do-Much as you decry "good old Moses, the friend of God," of Convention, to be paid for in worthless Scriptures on this question, as confidently whom we read in the Book: and when trash-worse than worthless trash to as Pope can do. Your pronunciamento he arose and begged the Convention not Baptists, if it is to poison our minds and sounds very like the late Bull from the to re-elect him, as he was so imperfectly the minds of our children with open Vatican, that I cannot see the difference acquainted with parliamentary usage, he communionism, pulpit affiliations, or alien acted so well the role of Moses in his immersions—eight thousand pages of meekness when the Lord called him to a tracts containing their pernicious errors great work (and so strongly in contrast to be circulated by us among ourselves with the self-sufficiency of a few brethren and our children, thus making us the who demonstrated their ability to run the instruments of our own destruction, as if quent, neither heretofore nor since thou to see that the arrow which had struck hast spoken unto thy servant; but I am the blow was sped from a professed tize for her." friend, barbed with a poisoned shaft, and

serve his likeness, lest they pay him ing his statement, and fearing lest we Divine honors, and also to remind me be charged with political hostility, I in ignorance." When my eyes were In the absence of Eld. Lea, who had evened I promptly moved that, "The been elected to preach the introductory National Baptist, which advocates open sermon, Eld. M. Green, pastor of Monti-communion, pulpit affiliation, and alien immersions, be stricken out."

If Reverend Johnson is the secret missary of negro social equalitied, and Let brotherly love continue." This to the work. He is a man of large have marked the absence of all discipline. manners. His physiognomy and phre-I carefully scanned the membership of nology both indicate large benevolence. the Convention, the first I ever attended, Such was my verdict, and I heard it because I had not approved them, fearing repeated by others. He made many

grandisement, and I mentally said: accomplish the full of Eve in the Garden With such a number of intelligent, of Eden, by promising her "they should sealous, pions Baptists, in God's good become as gods," was not hetter adapted time Arkausas would not only be Christo the task than Reverend Johnson is to his But he is fighting against God, I soon learned Eld. J. G. Johnson was God gave political dominion first to Canoe M. L. You need not wait any Only 1000 new subscribers wanted to be about an average of only one dollar Warren, Ark., December 23, 1871.

\$2.50.

CONVERSATION No. 2. Cance M. L. reading Two Baptust, November 18, 1871. He reads—pauses—meditaies—and

by one of the Convention, "Why some name for myself. But it is no nussal has authorized any one of his churches to members of the Convention's names were thing for men of poetic temperament to "receivs" a single person for baptism. inserted in the minutes as Eta, and some leap to hasty and sometimes erroneous Please read it to me. In the versions I as Rev.?" the elerk, Eld. J. B. Searcy, conclusions. I am certain my old friend have read—the passage was not. stated that " Rev. was prefixed to Eld. will be too anxious to avoid the infliction has met my eye quite "fills the bill," to me to be little less than sacrilege; for and will compel a response. Here he is. incompetent or careless clerks who make the size and shape of Webster's Common Sir Walter Raleigh, the proudest head Jehovah—" Reverend be his name." Christ? Is there any "fact, alarming, is this? Is it a reception at all? If the book as a pocket edition is not the most But since Eld. Johnson wishes to re- fearful, rniuous," that disturbs the seren- communion should be at hand, will such desirable. The Tune Book is in elegant who, while engaged in writing a "Correct semble his God, at least in his titles, let ity of your mind? Has it "gleamed an one partake? Should a trial involvand Truthful History of the World as Baptists of the South who claim to be through murky clouds?" Are there ing exclusion come on, will such an one from its Beginniag," accidentally saw defenders of "the faith once delivered to any "stray waifs or off shoots or tangents vote? In any shurch privilege, shall from his window a row and fight in the the saints," be content with the humble from the centre" to bring up dire fore- such an one participate? If the answer street below. He attended the trial of title given us by the Holy Spirit—bodings? How is it, that you have unthe parties, and heard the witnesses give "Elders"—though we may reluctantly furled a "fearful banner," in merely what respect is this "received for bapin their testimony so differently from consent to call Northern Baptist minis defending between the ohurches and tism better than Methodist probation? what he had seen with his own eyes, he ters by the title Reverend—one unknown their ministers? Did it ever occur to No, sir, no, the Baptist churches do not became convinced all history was false. to and unauthorized by the Scriptures. you, that we were about to take a leap receive or entertain two classes of memand committed his to the flames. He At least I will give him the title of that would "sink the Baptist Church bers-to wit.: the baptized and the unof truthful men is trae. Men see things do it as Artemus Ward said his wife shut briel's trumpet will not resurrect it?" out of it. If out of it, verily, unless a in grim delight," and already there "a the Church of God. Perhaps you wish for the differences in the testimonies of In strong contrast with the treatment discomfiture that flashes along our me to prove that the kingdom of Heaven

take what has been published as a truth- in Chicago, the Arkansas Baptist Conven- in the name of the green lightning and Canos M. L.—You need not prove the directions of her only Lawgiver, as found ful history of the Convention, I should tion welcomed "Reverend" Johnson to the yellow hypothenuse that subtends that, for Christ has no other visible kinglose confidence in historical facts. Not their Convention, their confidence and all black right-angled triangles, what do dom on earth, save the churches, like that what has been written is not strictly their affections. He was even fevited to you mean by your waifs and tangents that of Ephesus or Corinth. I acknowltrue, as seen from the standpoint of the lecture before the Ministers' Institute, from the centre? Abandon your poetry edge my want of inquiry into the Holy writers, but it falls so far short of the which he did; and he here showed the and condescend to be reasonable. Surely Scriptures, to which, I pray that we may whole truth, as seen, at least, from my bad taste of selecting a subject in which you have been cultivating your imagin- conform in their letter and in their spirit,

Baptists—under the same circumstan-Subsequently Eld. Graves denounced the ces-in fact, if they follow the Scriptu-

good to the Paradise of God-both again. I pronounce that the action of The right performance of baptism peeu- here immersed is represented as coming hear the President, Eld. A. Yates, call awaiting the Judgment of the Great Day. Feter, Paul, and all of the apostolic liarly belongs to the Baptist church. up from the water praying for the Holy the Convention to order. This was the (These are not his words, but as I ander-preachers has nothing to do with this Now if other churches would practice Spirit to "give the sealing unction from first time I had ever seen him. A large stand his teaching. Am I right, Bro. G.?) disputation. Whatever was their action, Reverend Johnson was permitted to I pronounce such doctrine not the faith against) baptism, then there would be no that teach that the Holy Spirit is not

ing presence, he is my ideal of that works on the cover of the minutes of the Popes, you deny the authority of the

Canoe M. L.-Well I will drop all allusions to Popes and confine myself to tism if the Protestants would aid in Baptists. "I may be a sorry Baptist at preaching baptism as Scripturally as they best, but in my simplicity I have ever supposed that in the Baptist church its Baptist preaching and writing that members voted upon every application, and if deemed worthy a place with them. the church ordered the minister to bap-

said "Know thyself" to be the most of persecution. Reverend Johnson stated there was not difficult problem to the human mind. The Protestants in our region of coun-ful should we be in the selection of our a single thing in all their publications Really you have solved it admirably as try not only fail to preach in defense of hynm book. "What I say to you I say to being a Baptist. You would not con- the rite of baptism, but they complain unto all: watch!" fess to being a sorry Baptist, if you when a Baptist tells a congregation that know what you merely suppose. But wonder Baptists have to preach and to the record—where is the church in write so much about baptism; they have the wide world, and where is the chapter to teach their own converts, and also all sociation held at Big Creek Church, in God's Holy Book, that authorized the others, if they are taught correctly the Grant county, Arkansas, Saturday before action embraced in the words, i. c., the subject and mode of baptism. Let the the second Sunday in February next. Church ORDERED the minister to Protestant, when he immerses a convert, BAPTIZE FOR HER

my day, but I supposed the votenot to the church. The last would be ject and mode of baptism. nnscriptural unless you point to the chapter-I will wait till you find it.

time according to the Scriptures-i. c. that they assume to baptize those whom the church has not received for baptism.

Will-Be-Do-Once more to the record in God's relation, which sets forth that one-only one-more if there be more-My Bro. Comos has come to the con- find it—read it, that I may understand clusion, that Will-Be-De is but another for the first time, that Heaven's Ruler

> Canoe M. L. I cannot find it in the Scriptursa. But I can show you many modern church books that bear this

Will-Be-Do-Yes-and you can also in III John, 5, is identical with the

WHO SHOULD WRITE AND PREACH FOR BAPTISTS?

"These Baptists preach and write a reat deal about baptism," say Pedobaptists. "Are they doing right in thus preaching and writing? Unless they wrote and preached their sentiments no write so much about it. Should all the baptized? But finally, hymn 856: Pedocs unite in perverting repentancefollowing the Catholic, then the Bantists would preach and write a great doal about repentance. The Pedobaptists help to preach repentance (i. a., the reformers and Protestants do), so the Baptists would not say so much about bapdo repentance. It is from the force of Pedobaptists have to immerse so many, and infant baptism is growing beautipreach more, and thus utterly rout in-Will-Be-Do-The ancient sage has fant baptism, for with it goes all grades

would cease to "suppose," and essay to Jesus was immersed in Jordan. No prove that he has a thus saith the Lord. ter is before the Board, and as it will be Canoe M. L.—Oh! I am unable to We say again, let him defend his practure most important meeting of the year, refer to any church in the Bible or in tice of believer's immersion, and there every member is urgently requested to be will not be the occasion for Baptists to present (and as many other brethren as Will Be Do-Will you never have say so much about it. I once, in Little can come). done with suppositions. If you had Rock, asked a Methodist if he believed Each pastor helonging to this Associaobserved the action of Scriptural haptism, as practiced by the pastor of tion is earnestly requested to present the churches, your observations could have the Baptist church in Little Rock, was important subject of missions before his been written thus—as many of you as Scriptural and valid? He said: "Yes." respective congregation, and also visit his think, that this sister will be received, Prove it. One text with chapter and members at home and talk missions to AFTER BAPTISM, into the member- verse would satisfy me-I was not hard them, and secure as large contributions ship of the church, will please signify to convince. But he was confased and as possible from every man, woman and the same by saying "Aye"—those to the did not give the text that made it Scrip-child, in sums from 10 cents to \$10—we contrary, saying "No." It is in sub- tural baptism. So he would not help to will take five cents, too, when nothing stance, an appeal of the minister to the teach baptism. It is a fact, Pedoes will larger can be had—in cash or pledges, brethren, as Peter appealed to the breth- not teach baptism. So it is all left for and forward the names or money to Bro. ren who accompanied him to Cessres—Baptists to teach; hence, so much preach W. T. Poe, Treasurer, Prattsville, Arkmind you—as appeal to the brethren but ing and writing, by Baptists, on the sub- ansas, or to any member of the Board sa

82.50.

Do you wish to save fifty cents a year there is much work to be done. thus making the Word of God of none for the next five or ten years? You effect and thrustiag this ordinance into can do it if you will get one new subscri- W. R. Rock, Secretary. ber this month! Will you not try?

THE BAPTIST HYMN BOOK. J. E. SEARCY.

The above is the name of a new hy

book just published by the A. B. P. Society. "The society publish five editions of the Baptist Hymn Book, each in variety of bindings," varying m price from fifty ceata to four dollars. Throng the kindness of the agents of one of the society's depositories I have been for soci with two copies of this book, one the stay cents style, and the other The Hymn and Tune Book, price, two dollars and a quarter. Of course the chesp style will be 1871; but as yet, though much has been fore opposed prefixing "Reverend" to unknown brother. I will assume his show ministers who preach of a dog the book in general use, as the hymne are written and published, nething which the names of ministers, because it seemed standpoint. I will speak his language named "Moreover." We frequently see the same in each. This book in about this title is given but once in the whole Now for it. (To Will-Be-Do.) What such record. Just think of it! "received School Dictionary, with two columns of You remember, doubtless, the story of Bible, and then it is appropriated to think you of the future of the Church of for baptism." What sort of reception hymns on each page. The form of this 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 ba the hymn book for the nation. Well I have not had time to examine ita 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 bymns. from different standpoints; hence the the door in his face when he came home Are you aware, that there is "ohuokling "mas be bors of water" he cannot enter tainted with Campbellism and Pedoism; but that others may be their own judge. will make a few extracts. Hymn 769:

"Do we not know that solemn word. That we are buried with the Lord? Baptised 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:

"Wa sink beneath the mystic flood; Oh. bathe us in thy eleansing blood! We die to sin, and seek a grave With thee, hencath the yielding wave.

"And as we rise with thee to live. Oh, let the Holy Spirit give The sealing naction from above.

The breath of life, the fire of love.' Here the sinner is referred to as sinks mg beneath the mystic flood, praying to one else would." Baptism belongs to be bathed in Christ's cleaning blood. the gospel, and is the first duty of the My understanding of Baptist doctrine is to tell what these eyes saw and these still teaches, and will ever teach, the too imaginative or too poetical. Please penitent believer, and deserves notice that sinners are bathed in Christ's blood ears heard, hitherto not often deceived. dead pass after death not to hell nor to to remember, that I have never been from the Baptists, for they, of all the by faith before they are entitled to sink I must omit much for a second, or even heaven, but into a state of conscious suspected of possessing a vein of poetry. sects (if it be lawful to call them a sect), beneath the mystic flood of baptism. existence—the wicked to misery and the Canoe M. L.—Well I come down rightly or Scripturally practice baptism. Am I right? Once more. The party baptism, preach and write about (not above." Is it Baptists or Campbellites occasion for Baptists to preach and given to persons till after they have been

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

" Mey they receive thy word, Confess the Savior's name: Then follow their despised Lord

Through the baptismal straam." 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 fully less. Hence we say write more, "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 care-

NOTICE.

There will be a called meeting of tha Executive Board of the Pine Bluff As-

Business of a very important charac-

may be most convenient. The Board needs one thousand dollars at once, with which to begin efficient operations. This will troubling you with an agent. We cartrinly cannot work without money, and

W. G. WILSON, Pres. January 22, 1872.

LOLUMN TO BE READ.

lience where there is no le liance where tha law is not known Me abedience that is not personal.

There is no obedience that is not prempted r less, and accompanied by faith.

L Every not of obedience is, like baptism

the above all can see that infant bap-There is no law for it; end if so, the law suld not be known by them; nor can infants cise velition, love or faith; ner have they a good conscience to be answered by haptism. afant beptism, than, not only is destructive of fandamental principle of Christianityince but it effecteally puts it out of the or of the one sprinkled in unbelief to obey series command to be immerced, and it inreduces the anragenerate and non-believers the church—if these cociation that sprinkle infinia mald be regarded as churches—working rain to their souls if they believe they were

DILEMMA.

1. Is Christian beptism a percutal duty—i. c. sined upan parents, as was circumcision, to be administered to their children? 2. Is Christian baptism the personal duty

a ponitent believer? If a parental duty, like circumeision, it can ever be the duty of the child, though its perwere dereliet in theirs-and infant bapfor thre effeatually destroye believers' baptiem from the sarth. But if it is the personal duty of a nesitent believer, then it is not a parentel duty.

1. The Beptiet Churches are either true churches of Christ, or they are false.

2. If trus churches, then the sect eriginated Mr. Campbell in 1827 is a schism, and false, and is sud his followers having been excomnunicated from the Baptists have ne authority

& If Baptist Churches are not churches of Christ, than all Campbellite ministers are unhantised and without authority to baptize.

Mow. 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 unorchined. But suppose they grant that Baptist Thurches are the trus churches of Christ Campbellitas then manifestly are achismatics, having been excommunicated as heretics and

If the design of baptism as ad inistered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and mall M Pratestants and Campbellites cannot mee

" a three-horned difficulty. [See lit-Look entitled "Trilemma" for the history agament-prise 50 cents. S. W. Pub. Co.] SIMILAR CREEDS.

flamenc.-" If any man shall say that bap is not essential to salvation, let him be setied but slso the punishment of sine is grapardoned of God. Baptism epens to the gate of heaven, which be through sin, was shut."—Coun. of Trent,

Every person confirmed is re-

Q. "What is your name?"

"Who gave you this name?" "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the hingdom of heaven."-Trayer Book Catechiam.

Marrie DIST. What are the benefits we receive And the first of these is the washing away of ariginal sin by the application of

By haptigm we are admitted into the church and sunsequently are made members of Christ

"By baptism we who were by nature the In all ages the outward baptism is a means the inward.

By water, theu, as a means, we are regenarcted or bern again." "If infants are guilty of original sin, then thay are proper subjects of baptism; seeing in the artisary way they cannot be saved unless Track, pp. 246, 247, 248, 249, 250, 251.

CAMPBELLITE -" The belief of one fact, and that men the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belier of this one fact and submission to qua institution expressive of it, is all that is required of Heaven to admission into the

1. "A Christian, as defined, not by Dr. Johnsan, nor any creed-maker, but by one taught frem 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.

2 "The ene fact is expressed in a single proposition—that Jesus the Nazarene is the "The evidence upon which it is to be be-

liaved is the testimeny of twelve men, confirmed by prophecy, miracles, and spiritual gifts.

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 lieved this one fact, npon the above evidence, and has submitted to the above mentioned insti-

THE RELATION OF BAPTISTS TO UNSCRIP. TURAL CHURCHES.

How, if the bodies to which reference has The ordination can have no force or alichty beyond that which is imported by the whose act it is; and if that body is act a well knew to be false impressions upos criptural church, of course its ordination cancoufer Scriptural sutherity.

In view of these considerations, it follows hat Scriptural churches should not recognize, Mr say way, these unscriptural organizations of tural—either by word or action, as to bodies themselves or their officers. The

"The Truth in Leve."

BAPTIST PAITH

There is no salvation but by the free mercy Christ; no interest in Christ except by a per sonal faith in him; as justifying faith but the simple, his example, his precepts, and testifies teen to the world by implicit and cheerful obehis people that deas not influence a man le do good to them as he has sbility sud oppor-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 nniformly orderly, attentive and serious.

There was far less of personal allusions, ranything 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 atten tion to note taking. There was the most striking coutrast between the debatants.

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 a saholar. With Campbellism he seemed to be perfectly familiar, but with nothing else. He was aided by all the talent, polemical and thaological. of Tennessee. and by Mr. Hopson, of Louisville, who, and when he called for it and found that contrary to all the usages of civilized still one-third of his thirty minutes was bastisms of Campbellites invalid, and wall discussion, held forth nightly in the left, he went back and repeated verbatim B. A. Beadle, 1—\$500. as of Baptists are not Scriptural Campbellite house, endeavoring to sup- et literatim his principal positions and Mr. PLRASANT. - J. R. Riddle, 1; T. besasse Mr. Campbell and the first and restore the lines weakened and shat- remission of sins; showing that his failthe cusmms, they rest impaled upon the our familiarity with public discussions and wound up with an exhortation so during thirty years, we never heard of duly and truly intoned and a-r-r-e-d and such an outrage perpetrated upon the ur-r-re-d as to have done justice to s proprieties and courtesies of Christian first-class hardshell preacher of "forty intercourse. Eld. H. and his brethren years ago." were remonstrated with to no purpose. In baptism, not only are our sins re- The design evidently was, if possible, to Eld. Griffin on his way home, "Mr. Lipsmake an addition or two to their society comb can do what you cannot." "What's fore and reserved—so as to proclaim a at the same time." victory and prove it by referring to accessions made!

> authorities prepared for him during the we might call it "ad nominum" pracdiscussion. With this we were pleased, tice on the sensations of his hearers. because we desired that all the strength | More next week. 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 pretentions 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 miscoastrue 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 carefulness and exactness, and to study well the import of the terms they use, and avoid those of ambiguous significa-

We have somewhat to complain of Mr. Lipseomb. He several times at tempted to place ns in a false position. and he made the impression upon us and he made the impression npon us that had we not been present to correct and protest, he would have left what he dent Fanniag does, that when an editor

me from my friends."

manifested great trepidation that amounted to confusion of ideas and lanfor correct language and clearness of expression than most meu ever reported, and it would be unkind in him not to God; no mercy but through the mediation of acknowledge it with gratitude. During the discussion of the first and second which works by love and purifies the heart; no propositions, when in advance, he labored ove to Christ which dees not include love to his like a man conscious of the weakness of his positions, and feeling the weight and lience to all his commands; no genuine leve ta stunning effect of the heavy blows dealt the following lists witness their interest by bis opponent. His pleasant mood in the Southern Baptist Publication during his first reply on the third ques. Society: tion, 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 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 frestwork 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 de feat under amnisstatement of the quessaying we honestly do not believe that phant, 1; Thos. Hand, 1-\$350. 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 ovidence of faith in Christ before H. Hurt. 1-\$550. baptism-his failure was signal-he speke against time-was burdened with ittered by the day's conflict. With all ure haunted his excited imagination.

"Well," said a thoughtful hearer to

Mr. Lipscomb will excuse us, but we J Eld. Lipscomb, we say, was ably sup- to his wife, to his brethren, to good exported, and new proof-texts and book ample, to correct this ad captandum, or

WAYMARKS IN TEXAS.

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 Cento as many as could find room. Bro Milford, and another church. He is not \$2600. only an able minister, but has proved every Baptist minister should thorough ly prepare himsels to successfully defend 1-\$1250. the faith" whenever called upon to do so. He has a most important field and ample support; they are able to do it We received before we left the following : J. A. Lindsley, 1; S. L. Beckley, 1; Wilmot, 1-\$350

in Florida many years ago.

L could well have exclaimed, "Save which made it a pleasant occasion for us, boldly as he ought to presch it, for just and we were encouraged in our work by as we were leaving we received the fol-Through his first speech Mr. Lipscomb such names as these; J. S. Downs, 1; lowing communication from him to dis-W. W. Barton, 1; W. L. Williams, 1; cuss the issues between Baptists and W. H. Prather, 1; J. L. Williams, 1; S. Catholics for the benefit of the public, guage. He owes more to his reporters H. Force, 1: E. C. Mayes, 1: F. W. claiming that he wished the public to Shelton, 1; N. M. Harper, 1; Mary E. hear both sides his people, of course, as 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 wa received from the brethren everywhere, but must be content with recording their acts, and let

Mr. Calvary.-A. M. Rowell, 1; A J. Jasper, 1; J. D. Raposa, 1; R. F. Butler, 1; J. J. Butler, 1; J. D. Strattou, 1; L. R. Strand, 1; C. J. Thomas, ; W. J. Wheeler, 1-\$450.

ROWLETT'S CREEK.-Eld. C. A. Stanton, (pastor) 1; O. E. Bush, 1; Saul Childers, 1; A. E. Qusenberry, 1; M. Moore, 1; R. R. Bush, 1; E. N. Shenault, 1; N. L. Mervoney, 1; Hon. Ed. Chambers, 1; W. H. Wills, 1; Jos. W. Baines, 1; Jno. Spurgeon, 1; H. Will, 1; R. J. Battle, 1; G. S. Baccus, 1; Asa Davis, 1; Mary Davis, 1; H. F. Bush, 1.

FARMINGTON.—J. E. McCombs, 1; D. Pierce, 1; J. M. Buchanan, 1; J. Lindsley, 1; F. B. Buchanan, 1; D. Elliott, 1; F. W. Cotton, 1; J. R. Mil ler, 1; T. H. Bowen, 2; J. B. Cotton, 1 A. M. Dudley, 1; M. H. Davis, 1 Martha R. Lindsey, 1; V. B. Turner,

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. Connelly 1; Jas. Farris, 1-\$650.

BONHAM. -O. P. Richardson, 1: T. H Lydston, 1: Mrs. E. A. Fuller, 1; Geo. tion. We will do him the justice by Smith, 1: J. C. Smith, 1; W. D. Oli-

> 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. McAuthur, 9; CLARKSVILLE.-Eld. F. W. Anderson,

1; Eld. N. Sandsing, 1; Mrs. L. A. Hopkins, 1; Mrs. M. W. Donoho, 1; J. J. Pinley, 1; D. C. Whiteman, 1; C. C. the Catholic church, and its interests here, and am fully authorized to act for

so its design, then are all Campbellites plement the discussion, and to strengthen arguments on baptism in order to the Dupre, 1; T. G. Riddle and Annie P. Stewart. 1; Tom Hart, 1—\$200. (This your hands that the public (in order to a was a bleak snowy day, and no church

Pirrsburg.—(This was an appointment, gotten up for night speaking, twelve miles from Mt. P., through the energy of Eld. Selvedge, son of the late Graves, I call your attention to the fol-Geo. Selvedge. It was a cold unpleasant night, and only a few hours notice.) Sign, 1; G. R. Hill, 1: L. G. Davis, 1; ment of your Bishop, as the qualified re-J. H. Baily, 1: D. T. Kimbro, 1; J. O. presentative of your church in such a disreally think that he owes it to himself, Arlidge, 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; II. A. Stamps, 1-\$900.

DANGERFIELD.-E. J. C. Milner, 1; W. G. Callaway, 1; M. Landbright, 1; J. M. Archer, 1; R. A. Slondge, 1-\$250.

JEFFERSON.-J. W. Raney, 1; A. D. B. Garrett, 2; J. F. McLeob, 1; J. T. S. Park, 1: Milton Park, 1: H. Sheffield, 1; meet and discuss the issues with your S. Whittle, 1: Mrs. V. C. Hobdy, 1; tral railroad, which will pass within four H. Rowell, 1; W. A. Nichols, 1; S. D church. miles of it. The Baptists have no house of worship, but with the Presbyterians, use the hall, in which we preached twice with the Baptists have no house of worship, but with the Presbyterians, as could find room. Brown Brown as could find room. Brown B Jas. Arbuckle, 1; R. C. Boney, 2; D. A. Swindall is the pastor here and also at Sinclair, 2; Gen. Jas. W. Barnes, 2-

MARSHALL -- Mr. Rainey, 1; Mrs himself an able debater. He gained an Rainey, 1; S. R. Bray, 1; J. M. Calla-undoubted triumph over a Universalist way, 1; H. B. Pender, 2; W. W. Terrill undoubted triumph over a Universalist 1; J. H. Curry, 2; Wm. Sparkman, 1; in a public discussion in Lancaster, and C. F. Bell, 1; F. S. Whiting, 1; M. L. was to have another at M——, Wood, 1; B. G. Kelly, 1; H. Taylor, 1; with a Mr. Smiley, Old School Presby- W. N. Clark, 1; T. B. Baldwin, 1; A. A. terian, in a few weeks. We believe that Ameter, 1; J. McCarter, 1; J. McVawery Baptist minister should thorough. ter, 1; G. B. Conway, 1; M. C. Burns, 1; In Dr. W. G. Lancaster, 1; Wm. Parrott.

JEFFERSON is city of 15,000 inhabitants, and is the commercial center of an the churches should retain him by an immense trade with Northern Texas and road to pass through it and to increase dition we will withdraw it. We leave names: J. F. McAdams, 1; W. B. Bell, its already marvelous prosperity. The it to our friends in Jefferson to decide. large church and the fine house of wor. So our readers see that we met Catholi-J. Rafferty, 1; J. Wright, 1; Benj. ship-we suppose the finest in the city-cism arrogant and aggressive at our going are due to the faithful labors of Bro. in and coming out, and again at Shreve-At ten o'clock, over an open prairie, McCloud, and such deacons as Brethren port, through a secular paper under prophecies. It will be an unusually rick the norther, "keen as a knife," we set Penn and Terry. Bro. Freeman, late priestly influence. There are but three out for Dallas, fifteen miles or more dis- President of Howard College, Alabama, intrances into the empire of Texas-Galtant, and found every comfort under the an able and true man, enters this field, veston, Shreveport and Jefferson—and well knew to be false impressions upon roof of Bro. Mayes, whom we first met and a more important field he could not the Jesuits are strongly entrenching have chosen. Here the Romish church themselves at all these points, and will DALLAS is destined to be, next to is fortifying itself with its most powerful in a few more years, control them so commends a book, as a whole, whether Jefferson, perhaps the most important agencies, that it may successfully operate that it will be dangerous for any one to Church History ara Bible Dictionary, town in Northern Texas; its destiny upon Northern Texas, the garden spot speak or preach against them. Let us or a Commentary, that such a commendepends upon the Pacific railroad cross of the State. At the request of several speak while we may. the faith as delivered in the New Yests.

They may not fraternles with or contains. But we let this believe that they of Corsicanna are stated by the people, and we preached the shipsternles with or contains. But we let this believe that they of Corsicanna are stated by the people, and we preached the shipsternles with the shipsternles will be held at Abbeville, Mississippi, on devotion to his department. He has won, shipsternles that they of Corsicanna are stated the walk the shipsternles will be held at Abbeville, Mississippi, on devotion to his department. He has won, shipsternles the state of the shipsternles will be held at Abbeville, Mississippi, on devotion to his department. He has won, believe that they of Corsicanna are shipsternles will be held at Abbeville, Mississippi, on devotion to his department. He has won, believe that they of Corsicanna are shipsternles will be held at Abbeville, Mississippi, on devotion to his department. He has won, believe that they of Corsicanna are shipsternles will be held at Abbeville, Mississippi, on devotion to his department. We have consented to be pressible. We have consented to be pressible to this paper after the walk the state of the state. At the request of the state of the state. At the request of the state For his use of Jeter Mr. Fanning was for one of the depositories. But we For his use of Jeter Mr. Fanning was for one of the depositories. The onicular proper time, and uncessing protest For his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties and uncessing protest For his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties and uncessing protest For his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties and uncessing protest for his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties and uncessing protest for his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties and uncessing protest for his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties and uncessing protest for his use of Jeter Mr. Fanning was for one of the depositories. The onicular properties are uncessing protest for his open is small but composed of good material, the resident priest, something like the depositories and church could not "forhid the bank." The lade the properties are uncessing protest for his open is small but composed of good material, the resident priest, and pastor and church could not "forhid the bank." The lade the properties are uncessing protest for his open is small but composed of good material, the resident priest, and pastor and church could not "forhid the bank." The lade the properties are uncessionally an are uncessionally are uncessionally an are uncessionally an are uncessionally an are uncessionally are uncessionally an are uncessionally are uncessio

well as others. Now whether he was then to discuss, for our published appointments were shead; but to convince him that we were willing to accept his chalaccounted by his Bishop able to represent his church, we replied, as the following correspondence will show:

JEFFERSON, TRYAS, Dec. 18, 1871. 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.

T. HENNESY. Respectfully,

JEFFESSON, TAXAS, Dec. 18, 1871. REV. T. HENNESY-Sir:-I have received your communication of this date, just on the eve of leaving the city to fill my appointments shead.

must require that you give me satisfactory evidence that you have the indorsement of your Bishop, as a qualified redorsement. I will at the earliest day posus, provided.

1st. The discussion must be taken down by a competent stenographer, each ite ones inserted, so that as a collection disputant paying one-half of the ex-

2d. That said discussion shall be pubished correctly and fully in one Baptist permanent use.

I have authorized my friend, Majon 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

You have wantonly attacked my church, and my person, and I demand at correct appreciation of the question) of infants, and teaching the doctrine of should hear both sides. Yours.

JEFFERSON, TEXAS, Dec. 18, 1871. REV. T. HENNESY-Sir:-As the authorized representative of Dr. J. R. lowing extracts frem his reply to your

challenge to this instant: 1. "If it is your wish to discuss the issues Eld. Wm. R. Selvedge, 1; (Eld. Smith | between Baptists and Catholics with me, the pastor, subscribed at the Convention); I must require that you give me satisfacduring the debate—though prepared be that?" "Why he can exhort and sing E. J. Kelly, 1: J. D. Bass, I; W. W. tory evidence that you have the indorse-

> 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 de- you can use the hymn book just brought sired by either party." Dr. Graves dees 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 au- or use these books. thorized to say that Dr. Graves will Bishop at Jefferson, or any other man, H. Park. 1; J. J. Milan, 1; J. J. Ligon, whom he will indorse as such authorized : W. E. Penn, 2; Geo. T. Todd, 2; J. exponent of the doctrines of the Catholic

nication addressed you by Dr. Graves, the paper gratis for one year if you will

From the Jefferson Democrat we clip the following:

We understand that the challenge talked of between Father Hennesy to Dr. Graves, has not yet been decided. each, and send you a copy gratis for the ditions that the matter will remain, we scholars, if you cannot get one of full presume, in statu quo, until the Roman Catholic Bishop of the State is heard

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 the Nation. It expects the Pacific rail- if we have required an unreasonable con-

manifestly responsible. For his open denial of one statement of Mr. Campbell, steadily growing, and will, ere long, gospel was wont to do in the days of an invite all the Baptist ministers and members within fifty miles to attend. Come, build a honse. We met here several brethren, and let us have one large meeting the from the other steadily growing, and will, ere long, gospel was wont to do in the days of an invite all the Baptist ministers and members within fifty miles to attend. Come, build a honse of the restrent priest, something the twice on Stouth, and passed and church gospel was wont to do in the days of an 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 SEEM Savs a distinguished brother to us from one of the "truly love" S tes "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 sincere in this or only practicing a little livmn book, which good judges pro-Jesuitism the sequel will show. He nounce the poorest of the three new knew that it was impossible for us to stay hymn books. It is painful to see how easy the Southern people are bought un by the Philadelphia Society."

And it is truly painful to us also. lange and meet him at an early day, if while the South has two pronounced he could give the evidence that he was 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 REV. J. R. GRAVES-Sir:-Having States, yet, lured by the flaming adverearned of your assault upon the Catholio tisements 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 atterly confounded will be the

Now, we propose a remedy for all this, The Southern Psalmist was brought out fifteen years ago, since which time If it is your wish to discuss the issues many of the hymns have fallen out of between Baptists and Catholics with me, use, and many new and beautiful enes have appeared and become general favorites. We have engaged several presentative of your church in such a brethren, judges of psalms, in the difdiscussion. When notified of such in- ferent States, to aid us in a thorough revision of the Psalmist upon the plan publicly questions to be agreed upon by above indicated; i. c., some hundred of the old and never used by mns will be dropped out, and as many new and favorno one of the ten hymn books now being pushed into use, shall in any respect be superior, if equal, to the proposed New and one Catholic paper, and if desired Southern Psalmist to our people. It is PARIS.-Eld. R. C. Buckner, (pastor) by either party in pamphlet form for designed to so make these charges that all those of the former edition can be

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 con taining hymns to be sung at the baptism 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 out by the Philadelphia Society. If you can indorse such doctrines, join the Campbellites; if not, decline to purchase

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 Until you reply in full to the commu- proposition, viz.: We will send you pledge yourself to secure five subscribers during the year, or filty 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 The latter having made such certain con- club. Will you not try a club of half 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 paper the next six months. Raise club, and get all the numbers of the

E. G. WICKER.—This gentleman and brother, whose marriage is announced this week, has been our book-keeps and confidential clerk since the first reappearance of this paper after the war

E BENNEFER as agent of the West Tennessee Bapention, bee been appointed by f the Executive B are to labor within the bounds of the Big Matchie Association. Bro. Bennett is a

JOSEPH H. BORUM.

REMARKS.—The success of Bro. B. in immensely gratifying to every West Tennessee Baptist. The Convention, through the influesce 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.

easdidates for admission to the Louis- which they sustain it-and these, in ville Conference, said to them: "Your prasence here indicates your adhesion to the polity 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 Espiscopacy. - 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 de it. We send to Bro. Harrell two blank notes to fill and return. Let as many more as please do likewise:

BRO. GEAVES:-We are very anxious to have an interest in the Southern Baptist Publication Society, and when you gregations. were at Mt. Lebanon, in July last, we were there, and when we heard that you 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. HARRETT G. M. HARRELL. Sparta, Bienville perish, La., Nev. 24, 1871.

BAPTIST PUBLICATION SOCIETY.—One- and all the brethren "round about" who half of all the stock taken before can come in, would fix up nice clubs of November 1st, 1871, is now due and new subscribers, and get every old to greatly desired in order to commence renew. We wish to pay Bro. Lowrey operations. Send, one and all, in any handsomely this year, and we cannot way to make it par here, if possible. A unless Mississippi adds at least 1000 check on New York, a postoffice order, new subscribers this year. Will not the or by express (pre-paid), and it will be brethren within ten miles of these apsafe. We have a number of good tracts pointments come in and see us? It may and small books waiting.

J. R. GEAVES.

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. MIRRS.

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 16.000 1" corses in so now reads this: It will take a pull te de 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 \$3.50." This sort of feeling and friendship will surely actest the new dress and the reduced price. There are 700 new naries to be received before March 1st, and only twenty-tix days to procure them in-De yen de a little, jart one name, and it

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.

that place. We commend him to the enough to pay this small charge. Christian regards of the brotherhood as years at \$5 per bushel. We have secured some for premiums and will send one bushel for four subscribers at \$2.50 each. and then divide the seed, the let form.

THE DEBATE AND NEW SUB-SCRIBERS.

provided for the report and publication of the entire discussion between our associate editor, Eld. Griffin, and the edinoble worker and working in a noble tor of the Gospel Advocate, Nashville, cause. Brethren give him a generous, Tenn., in the columns of this paper. One liberal greating, and thus serve the cause speech and a reply will appear each week of the Divine Master. The Board com- until all appears—twenty-eight speeches mends him to you in the name of Jeans. and if the hour speeches are divided there will be thirty-four. It will be Secretary West Tenn. Bap. Con. 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 numerously new, ingeni-BISHOP WIGHTMAN, before examining ous, as well as fantastic arguments with 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. honest American Methodism-genuine end than merely to get subscribers. We church? Yours, in Christian love, 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 do it.

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

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

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 advance upon the great body of commen- home. As the great business of life is to the fact that the debate will be published in full in THE BAPTIST to his con-

Brethren, Baptists, if your ministers care not to make an effort for a clu required half to be paid on the first of 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 FEBRU-ARY AND MARCH.

Providence permitting, I will preach at the following places at the time indieated. 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 bo To SCESCRIBERS TO THE SOUTHERN nice thing if the brethren at these places, be the only opportunity we shall ever have to shake each other's hand, or the last. Let them be mass meetings in-

Corinth, Thursday night, February 8. 0, and Sabbath.

Saltillo, Monday night, February 12. Tupelo, Tuesday night, February 13. Verona, Wednesday night, Feb. 14. 15. Subject-The House of God.

Subject-Spiritism.

17, and Sabbath. West Point, Tuesday, February 20. Starkville, Wednesday, February 21. Columbus, Thursday, February 22. Sharon, Friday, February 23, (at 11 A. , or at night, as the brethren may ap

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 chil-

Saturday at 11 o'clock A. M. Enterprise, Sabbath, March 3, morn- a good act.

ing and night. Quitman, Tuesday, March 5. Shnbuta, 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. GRAVEA

Ran. T. D. Gwyn resigns his charge at Corinth, and locates in Camden, Madison county, Mississippi. He takes charge of whose means are very limited. The obvious as it is severe, for since we would the male and female school in that town, charge against them for the month was not let God rule over us as a nation with tents, and the articles are by able pens.

Church Record.—Page use.

This is a decidedly rich table of continue to complete the 10,000, and still tents, and the articles are by able pens. and preaches to churches in that vicinity. only \$1.80. Those who are destitute of GOLDEN PROLIFIC COTTON SEED .- This His correspondents will address him at a worthy and useful brother.

THE DEBATE. In answer to many, Let four brethren club and send us \$10, we do not expect to publish it in pamph-

QUERIES AND ANSWERS. An application is made by a gentle-

We have, at no inconsiderable expense, man, 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 profeasion of religion. What is the Scrip-INQUIRER.

Baptize him on a profession of faith, because he oaly 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 Phillip, who performed miracles, was more and more confidence in the truth. deceived in the case of Simon Magus, the efficacy and power of the gospel of the God only knows the heart, but a pro- Son of God. Give a thought to the news fession of faith is our only rule. Bap. | and see how the gospel is making its way

BEO. GRAVES:-I wish you to answer an ordained preacher was expelled from the tender Osier takes the bow, and as the Calvanistic Baptists for heresy-they are first formed ferever grow? preaching universal atonement, and was | While contemplating the danger to afterward to organize, by himself, an independent church on Baptist principles. so far as doctrine was concerned, would sorrow and dishonor, which accompany yourselves your field of labor." That's We are more interested to secure this a Baptist association receive him and his talents misapplied, and a course of indo-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

ED. BAPTIST:-I would wish to know your views on Revelations criii. 18. I would be glad to have some explanations through your paper. Walse, Ohio.

image will bear the name of a man, and not only for that high and exalted enjoythe number-i. a, the Greek numerals ment of light and liberty of the children that will indicate it-make the sum of of God, but to be the landmark to virtue.

nation, or a language, but of a man. But instrument of diffusing wisdom, goodness who possesses the wisdom to discover the and religion, and when wintry old age name? If our position is correct it is an comes, they can richly bear their banner tators in the right direction. We have prepare for another, we regard the Sunficiently matured to be put before the means of cultivating a pure and humble

will it continue so all the year?

of crops in the three chief coffee-growing ble and secure to them his favor and pro- ful deacon in this church therefore countries. The yield of the last crop tection. Oh! what a gloriou; qualificain Brazil is estimated at 190,000,000 tion, brethren and sisters! Are you not tion of these resolutions, bears testimony less than 100,000,000 now remain in revelations that you have it in your brother. growers' hands. In Java the official power to form your children into angels statement of the present crop is only 106, of light? and are you not fearful that ity, honesty and truthfulness, Bro. J R. 000,000 pounds, against 170,000,000 your course of conduct, your precepts Fitman set an example which should be pounds of the previous season. The Cey- and your examples, will have a tendency remembered and imitated. lon crop, which is the smallest of the to form them into demons of darkness? three, promises to show a deficiency of I would that I could urge upon the confully forty per cent.

Fedobaptist or unconverted persons as the solemn duties which Divine provi-A BAPTIST.

tist church employ a Pedobaptist minis- of their children. The prophet Isaiah, for publication. ter to teach it. Baptists should exercise in speaking of the preservation of the some reason.

DEAR BRO. GRAVES:-The Baptist Church at this place is compelled to appeal to you for assistance in a most pain-Boonville, Friday night, February 9. I'ul crisis. We owe \$700 on our house of manded you, teach it diligently to thy Baldwin, Saturday night, February worship, recently completed. The work-children." Therefore, my brethren, be men 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 immedi-Shannon, Thursday night, February ate aid, this important point may be lost emnly warn you, there is not a fragment D. D. Page 569. to the Baptists of Middle Tennessee. left to float away upon from our duty. Remission of Sins .- W. W. Gardner, Okalona, Friday night, February 16. We entreat of you to send at least a Therefore, to him that knoweth to do D. D. Page 574. small contribution. If you are a friend Aberdeen, Saturday night, February of home missions, you will help us. Be kind enough to present our claims to your respective churches, and forward ripe. Paul, in writing to the church at | Object of Baptism, VI.-One with all funds to Dr G. C. SANDUSKY,

Or to Miss Laura H. DAYTON, Treasurer Ladies' Mite Society.

Shelbyville, Tenn., Jan. 1, 1872. We have sent forward our subscrip- Oh! Divine industry, mother of all our tion. We know the importance of the virtues, what is there in all this wide Dialectics-Prof. Tovell. Page 596. place and the devotion of the brethren. world that springs not from thy royal The house was destroyed some years bounty? But oh! thou sloth, fruitful Kendrick. Page 602. dren of the Home, and at night in the since by a tornado. It would indeed be formation of all onr crimes, what is there a shame if there are not seven hundred mean or miserable in the lot of man that the Baptists, IV.—Rev. W. E. Paxton, Meridian, Friday night, March 1, and Baptists in Middle Tennessee, willing to flows not from thy malice? What was A. M. Page 607. give one dollar. Begin a new year with

BETHEL COLLEGE.

The boarding-house for young minis- ween the Greeks and Trogans? Idleness. ters in our college at Russellville, Ky., is Brethren, I am induced to believe that Sherwood, D. D. Page 613. succeeding finely. For the month end- the sconrge which has almost ground us ing December 1st, the total cost to each to powder ever since 1861, is justly 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.

means receive from the Beneficiary Fund,

Surely, when expenses are reduced to a scourge of scorpions and iron rods, this minimum, no young minister should placing proud tyrants over us, who, on received this menth with the debate, unless

Louisiana Department.

to represent our local inte

2. That the Ministers and other

furthermore, that the ability with which tural course for the church to pursue? Ing defense of sound gospel principles and literary merits-

> AN ESSAY of the Ouachita Baptist Association, held with

On the Importance of Sunday-schools. Written will give you rest." But we are yet Finnell as a pious, able and zealous de-Big Creek Church, Grant parisk, La. (CONCLUDED FROM LAST WEEK.) Brethren, we live in an age that is himself has no knowledge of it, nor can | wonderful, and all the events of history, a minister act as priest and affirm it. | as they are accomplishing, are giving us under the ban of tyranny and priestcraft in the countries of Europe. Oh! brethren, query through THE BAPTIST. Suppose is it not worth teaching to our children, as which your children are exposed, even to lence 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 restoration and preservation of our glori-conference, Saturday, January 7, 1872. 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 liter-We understand it to teach that the ary acquirements, they will be prepared, benevolence and mercy; not only being It is not the name of a kingdom or a good and wise themselves, but the happy sees, and through life's labyrinths holds fast the ciue that education gives, false our personal views, but they are not suf- day-school as a legitimate and excellent or true. Respectfully submitted. state of mind in our children; with hab-Wky is coffee so high, and rising, and its of purity and love toward God and man, that will induce them to render to Father to remove from the church militheir Heavenly Father the just returns, tant to the church triumphant our ven-

sciences of parents, with an energy ap- those who shall follow him. Should Baptist Sunday-schools employ proaching that of the ancient prophets, church, says: "And all thy children this Saturday, Jan. 6th, 1872. shall be taught of the Lord." And here is a positive command in connection with to perform, and you have a part to per. H. Ford. Page 561. form, in this great work. Let me sol- Jacob's Regeneration .- G. F. Johnson, good and doeth it not, to him it is a sin. | Cunningham on the Sacraments .- F Then be up and doing, for the harvest is M. Pendleton, D. D. Page 584. Treasurer Building Committee, knowing the time, that now it is high with Him-Buried with Him-Baptized salvation nearer than when we believed." | 590. it that betrayed David, otherwise the best of kings? Idieness. What brought Page 609. on a war of twenty years duration beso severe as for those for mercies abused. Page 637. Donations are credited only to those It seems to me that this punishment is as

can work and raise money to pay with And will it stop here? This may only state | death." Oh my God! my God! have were unanimously adopted: wito labor and are heavy laden, and I Resolved, That we regard Eld. J. C. under our own vine and fig tree. In this delivered unto the saints." view of things, we, as a people, are bound Resolved, That this church, which the affairs of men. Brethren, and you blessed, for which let God be praised. too, citizens, permit me to entreat you Resolved, That we part with Bro. Fintheir relations to the most precious hopes, and a faithful exponent of the truth.

the most selemn obligations, and the Resolved, That our prayers and beat highest happiness of human kind. I ap- wishes attend our beloved pastor, wherpeal to you; and do not regard this ap- ever he may go, for his spiritual and peal as seking alms, but an appeal to re- temporal welfare, and his success as a spond to duty. I appeal not to the low gospel minister. and groveling qualities of nature, but to the highest and enobling qualities that ceedings be sent to the Mississippi Dewill give actions, and to actions virtues, partment of THE BAPTIST for publication that secure success. I appeal to you and that the same be recorded on the for the preservation of our glorious sys- church book. tem of religion. I appeal to you from a solicitation and anxious desire for the (Tuscaloosa county, Ala.,) Church, in ous 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 ge out upon the busy stream of life, prepared to correct that which is wrong and improve that young mind, soft and impressible, easily

MT. LEBANON CHURCH.

WHEREAS, It has pleased our Heavenly Doubtless it will. Its high price and through fruits of goodness and usefulness, erable and beloved brother, J. R. Pitincreasing value is owing to the failure and will be regarded by him as accepta- 1 man, so long a worthy member and faith-

Resolved, That this church, in the adoppounds. The previous year's growth aware, from the very nature of your miss to the Ohristian character and uniform reached 185,000,000 pounds, of which sion on earth, and from the teachings of consistant Christian life of our deceased

Resolved, That in the grace of humil-

Resolved, That we will cherish his memory, and hand down his virtues to

Resolved, That these proceedings be recorded upon our church book as a tesdence has imposed upon them in committimonial of our appreciation of true By no means. As well might a Bap- ting to their charge the present destinies worth, and forwarded to THE BAPTIST

By order of the Church in conference, P. J. KEY. Church Clark

February. Manifestations of Jesus, VIII. reconciled to your duty. I have a part | Vision of Moses-The Angel-Flame-S.

Rome, wrote unto the brethren, "That | Christ-Crucified with Christ-Dead

The Two Methods; or Presbyterian

The War in Melodies.-Rev. A. A. The Relation of Roger Williams to

Biography of Elder L. B. Holloway

Baptist Statistics.—Early Churches and Missionary Societies.-Rev. A The First Churches in Rome.—Sally

Rochester Ford. Page 615.

Evangel Wiseman.—Trials and Trideserved for the violation of the laws of umphs of a Christian Woman—Con-God. For no punishment of heaven is tinued Story—Sally Rochester Ford.

laws, he has placed masters over us with per year.

WE shall commence all new subscribers go to work without education. Three of those thus assised at Bethel College are from Tennessee. Shall there not se others? Shall there not se others? Shall they not go from Mississippi? There is room for more.

There is room for more.

Three of those thus assised at Bethel College are their servants, will perhaps beggar us their servants, will perhaps beggar us their servants, will perhaps beggar us their servants, with taxation and exactions as long as the challenge of the cha RESOLUTIONS.

The Baptist Church at Charles Hill be the beginning of sorrow, for, as Solo- Ala., met in conference Saturday before mon says, "It is but their way down to the first Sunday in January, 1872, where hell and going down by the cuamber of the following preamble and resomble and

mercy on this untoward generation. Oh! WHEREAS, Eld. J. C. Finaell resigned ye oppressed Christians, you are not lost his pastoral care of this church, which yet! Hear the voice of the Divine took effect at our regular conference in founder of your republic, and he who November, A. D. 1871; and whereas, we wrought out the atonement for the sal. are desirous of expressing the estimavation of man: "Come unto me all ye tion in which he was held by us; be it

like lavored Israel; we can worship God fender and expounder of the "Faith once

adore that invisible hand which rules under his zealous efforts has been greatly

to accustom yourselves to think upon nell with regret, and do most cordially that is man's true mission on earth. I recommend him to the Mississippi deappeal to you to try and compare the partment, and especially to the churches sublime relation that the rising genera- and brethren with whom his lot may be tion is to time and eternity; remember cast, as an earnest minister of the gospek

Resolved, That a copy of these pro-

Done by order of the Chapel Hill, 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, which is right. Be ye assured, that the is a very learned article by Bro. Bennett, presenting quite a different view of the imbibes and copies what it hears and 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 bora 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.

OBDINATIONS.

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 our quotation: "Whatsoever I have com- | Contents of Christian Repository for 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 ordina tion of Bro. J. J. Hughes to the ful work of the gospel ministry, after the following order: The ordination serma was preached by Bro. Brewer from ! Tim. iv. 2: "Preach the word." The candidate was examined by Bro. Brewer, Bro. J. M. Berry acting as mouth-picon for the church. The ordination prayer time to awake out of sleep, for now is our for the dead as dead-S. H. Ford. Page 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. BRERY, Clerk.

JOHN P. RILIS 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 onr. churches be cleared of their covetous drones? The sooner the better.

W. J. F. ALLEN.

Church Record.—Page 639.

This is a decidedly rich table of coning to to complete the 10,000, and still ONLY 700 new subscribers still wantgolden scepter of reason and equal The Repository is a success. Price, \$2.50 it be done? Two nundred per week Reader, you, if a patron, are interestal in reducing the price of this paper to \$2.50 per annum, as you will save fifts 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.

17, 18; in relations zith -17. The question therefore, is of the greates: this subject, that Baptist churcher heir constitution from all other The points se which they differ fran and their reasons for se differing, are a

The Baptist churchee regard it as Christ's that all church members should be con When Saul "essayed to join himself to the disciples" at Jorusalem, they glund to receive him, because they "believed not 'hat be was a disciple." It was not till they escential this, from bearing that he had seen the Lord in the way," and had "presshed britily at Damacous," that they permitted him he he With them, coming is and going ont, at Jerusalem."—Acts ix: 26-28. All the monsion of the first church, are addressed as Romans i. 7: 1 Corinthians i. 2; Ephe-

fin in Pedahaptist shurshes, many person: are members who are not received as converted the Spiscopal and Presbyterian actablishmean, and some of the bedies formed by those who have secreded from them, persone are Reserved to full encountries without evidence of heir seaversion; and though the Congregational Pedobastists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants sad asconverted persons, when haptized, members of inferior degree. The Westminster Contession of Faith, which speaks the views Presbyter are, and of many Congregationalists this subject, says that the children of members themselves members; born within the church one independents differ from this view, bat very many of them regard both infants and the succe verted, when baptized, as connected, ir degree, with the church of Christ -(See Wardlaw and Dr. Campbell.)

Baptiet churches, da the contrary, receive ither infants, or the nuceaverted, as having any visible connection with the church of Christ Agta u: 47: 1 Cor. iii: 16. 17.

II. Bantist churches (strictly so called) re received to membership should be first bepased The New Testament caurohes consisted wholly of baptized believers. Peter said to believers on the day of Pentecost, "Bo baptised every one of you," and they "were baptised."—Acts ii-\$8-41; see, also, x: 48. So that the Baptist shurches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—1 These ii: 14.

But in doing so they differ from all other shurches, from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and dobaptists, who admit persons without should be baptized before being re-He has commanded, (Matt. 20); and, if ever tempted to neglect te obey won rather than men."-

III Baptist churches regard it as Christs they east have "first a willing mind," (2 Cor. viii: 12): must first give themselves

seed by many national establishments id to the fines, imprisonment, or worse penalies, by which samepership hes been enforced; is equally opposed to the initiation of uncon-

IV. Baptiet churches maintain that Christ forming part of "a spiritual kense. which is devoted to Ged.—I Pater ii: 5.
The young are to be instructed, (Ephrsians
vi: 4): the unruly warned, the feeble-minded comforted the weak supported, (1 Thessalo-mians v: 14); these who rejeice, rejoiced with; those who weap, sympathized with; these who are hereaved, visited.—James i: 27. salonians i: 3); and good done a.—Galatiane vi: 10. In some part of e labore all the members of Baptist churches cagage. But the desi members of worldly ests cannat. Bar can the infant member of any Pedobaptist charebee. They can have

that what is spent is Hie service should be who is ante, should thus give. When sing a collection for the poer rainis at Jeri-en, the ansetle says "As I have given order he churches of Galatia, even so do ye; upon first day of the week let every one of you by him in store, as God hath prespered him."

harsh member to contribute a filling mind is needful to make each aid cosept Christ 2 Cor. viii: 1-15. But inits cannot thus give; and payments by

on of faith, makes a real and visi

melean thing; and I will receive or, vi: 6, 14-18. hat cory system which extends istianity and of initiation into

Home Circle.

DON'T LET MOTHER DO IT Daughter, don't let mother do it! Do net let her slave and toil While you sit, a oselses idler, Feering your soft hands to soil. Don't you see the heary burthens Daily she is wont to bear. Bring the lines upon her forehead-Sprinkle silver in her hair?

Daughter, don't let mother do it! Do sot let her bake and broil Through the long, bright summer hours: Share with her the heavy toil. See, her eye has lost its brightness, Faded from her cheek the glow, And the step that once was buoyant Now is feeble, weak, and slow.

Daughters, don't let mother do it! She has eared for you so long, Is it right the weak and feeble Should be toiling for the strong? Waken from your listless languor. Seek her side to obeer and bless; And yo r grief will be lers bitter When the sods above her press.

Daughter, don't let mother do it ! You will never, never know What were home without a mother Till that mether lieth low-Low beneath the budding daisies. Free from earth!y care or pain-To the home so sad without her, Never to return again. [- Carrie Alton.

SHAKSPEARE AND THE BIBLE. and the old lady. "Table Telk," of the Louisville Commercial, has found out that a characterwhich is uncertain, it is almost invariably concluded that it must belong either mambers. home only who give eredible evidence to the Bible or the great bard. The following curious parallel passages, col- she "for I am that lady; but my condilated by a student of the "Sweet Swan tion is very much changed. Then I was of Avon," may be cited in proof of the very well off, but now I am reduced to as Christ's will, that all believers foregoing statement. For instance:

Othello: "Rude am I in my speech." Bible: "But though I be rude in speech." Cor. xi. 6.

Witches in Macbeth : "Show his eyes and rieve his heart." Bible: "Consume thine eyes, and grieve hine heart."-1 Sam. ii. 83.

Macbeth: "Life's but a walking shadow." Bible : " Man walketh in a vain, vain show. Pe. xxxix. 6.

"Nicanar lay dead in his harness.

Bible: "Woe to thee, O land, when thy

Bible: "He that dippeth his hand with n the dish, the same shall betray mo."

Almost any number of similar instan es might be quoted. Note, for instance, the resemblance between the Bible declaration that "The wicked flee when man pursueth," and that of Shakpeare Suspicion always haunts the guilty mind; The thief doth fear each bush an officer."

While the third scene of the first act in the Lord, and then to the church, by the will of the play of "Troilus and Cressida" is almost an exact paraphrase of Luke xxi. about it. When sixteen years old I went

> THE CLOCK STBIKES ONE. A young gentleman in one of the fashonable circles of British society, was, on gay occasion, attending a splendid ball. In the midst of the music and the dance, he was as light-hearted and thoughtless as the throng around him when, as though a messenger from heaven had been sent to him, the clock struck ONE. That passage of Dr. Young imme diately flashed npon his mind:

The bell strikes one. We take no note of tim But from its lees. To give it then a tongue Is wise in man. As if an angel spoke, I feel the selemn sound. If heard aright, It is the knell of my departed hours: Where are they? With the years beyond the

It is the signal that demands the dispatch : How asselt is to be done! my hopes, my fears Start up alarmed, and o'er life's narrow verge Lock down, on what? A fathoraless abyss:

the gay eircle, and retired to his chamber. The result was a saving change, to be careful and encenomical that my and for the rest of his life—thus far-he nine tenths go far beyond what the whole has found, in the pursuit of holy and would. And I believe that any man who heavenly pleasures, higher joy than the world of fashionable folly and sin ever Todd, in Humphrey's Miss. Papers. gave him, when he was its most ardent

DECIDEDLY "RICH."—A certain good lady of this city, we are informed, was washing windows by means of water forced from a hydrant through the small rnbber hose now so much in use. When she came to wash the front windows, the hose, which was attached to the fancet in the back kitchen, wasn't long enough to reach round the corner of the house. It ion, and replied, "Ah, my dear child, what are you doing that for?" "May it the fancet and filled a line of the house of the house of the house. I neglected to do so when I was young, please yer honor," said Patrick, "to let a spirit of this school is that of hard work and please yer honor," said Patrick, "to let a spirit of this school is that of hard work and the spirit of this school is that of hard work and the spirit of this school is that of hard work and spirit of this school is that of hose into the tab of suds, and held the nozzle toward the windows. Much to her astonishment the water wouldn't come. She spoke to a neighbor across the way and asked, "Why don't is squirt?" When informed she marched off evidently disgusted with the inability

of suds to "squirt."-Bur, Dem.

HOW A GOOD ACTION WAS RE.

Nearly half a century ago, long before who was traveling in this coach, noticed these lines occur: a boy walking barefooted, and looking very tired as he struggled to get along. She asked the coachman to take him up for it.

the boy what he had come there for. He that they be 'raised?' What more "the their designters may receive some of the captains would engage him. What more "the sick," than that they be She gave bim half a crown, wished him and try to love and serve God.

One afternoon the coach was going along do unto thee? The blind man said unto that same road, returning to Glasgow, him, Lord, that I might receive my sight." Among the passengers was a sea captain. We propose, then, with due diffidence, When they reached about the same spot, just above referred to, the captain observed an old lady on the road, walking very slowly, and looking very tired and weary. He asked the driver to put her in the coach, as there was an empty seat, and he would pay for her. Shortly after, as they were changing horses, all the passengers got out except the captain

As they were alone, the lady thanked the captain for his kindness, in giving istic feature of Shakspeare, and which her a seat, as she was unable to pay for belongs to no other poet, in anything one. He said he had always felt a pity like a similar degree, is that he constantly for poor, tired foot-travelers, for twenty in your dishes. For this reason, too, the reminds one of the Bible. Wherever a years ago, when he was a poor boy travpassage occurs to memory, the origin of eling on foot, near this place, some kindhearted lady ordered the coachman to take him up, and paid for his seat.

"I remember that very well," said poverty by the bad conduct of a prodigal son."

Then the captain shook hands with her, and said how glad he was to see her. "I have been very successful," said he. "and am now going home to live on my fortune; and now, my good friend, I will settle £25 (that is \$125), upon you every year, as long as you live." God paid her back again mere than a hundred-fold what she gave in pity to that poor boy .- Dr. Newton's Best Loan.

SECRET OF SUCCESS.

A few days since I met a gentleman, the owner of large paper mills. He took me through the mills, and showed the of things which I did not comprehend. After seeing all the machinery, and hearing his praises of his men, and how they sent for United States stocks-fifty and he went to the city, I said:

began life with nothing?"

"I don't know as there is any secret to S-to work. I was to receive forty dollars a year and my food-no more, no less. My clothing and all my expenses must come out of the forty dollars. ried out, and after laying aside one-tenth for the Lord, I had at the end of the year monkey half way on the road to manhood. much more than a tenth for myself. I then promised the Lord whether he gave me more or less, I would never give less than one-tenth to him. To this vow have conscientionaly adhered from that day to this; and if there be any secret to my success, I attribute it to this. I fee sure I am far richer on my nine-tenths (though I hope I don't now limit my char-

"How do you account for it?"

"In two ways: first, I believe God has Conviction seized the youth. He left blessed me, and made my business prosper; and secondly, I have so learned will make the trial will find it so."-Dr.

THE EARLIER THE EASIER. and told him to seek the Savior now, and creature." pray to him, and love him. The child knew that the old man was not himself a

Ah, my dear reader, believe him! "To day, if ye will hear his voice, harden not missionary among the Choctaw Indians, your hearts." .It will be more difficult to hear to-morrow. And weeks, and months, and years hence, even could you be sure of them, how high and strong a barrier will gradually be rising between you and Christ! "They that seek me early shall find me."

A WEE BIT OF CRITICISM:

It may savor of temerity; but—there are spots on the snu, and wa are disposed railroads were invented, a stage-coach to point out what seems to us a defect in used to rim every day between Glasgow one of our most popular and precious and Greenock, Sootland. One day a lady hymns. In "Jesus! lover of my son!!

"Baies the fallen, cheer the faiat. Heal the sick and lead the blind."

Is there nothing here that wears the and give him a seat, and she would pay color of a sudden fall in force of thought, or in energy of expression? It is per-When they arrived at the inn at Green- haps, a bold thing to ask; but we ask it. of the demomination and of the pablic generally. Eapock, which is a seaport town, she asked What more cam "the fallen" desire, than tists of West Tennessee may here find a school where eaid he wished to be a sailor, and hoped faint," than that they be 'cheered?' 'healed?' But is the measure of desire success, and told him to bo a good boy, in "the blind" met, when they are simply "led?" "And Jesus answered and said After this, twenty years passed away. unto him, What wilt thou that I should as a change for the better,

"Balse the fallen, cheer the faiat. Heal the sick, elluse the blind."- Inden

TABLE CONVERSATION.

A great deal of character is imparted and received at the table. Parents too often forget this; and therefore, instead of swallowing your food in sullen silence, instead of brooding over your business, instead of severely talking about others, let the conversation at the table be genial, kind, social and cheering. Don't bring disagreeable things to the table in your more good company you have at your table, the better for your children. Every conversatio with company at your table is an educator to your family. Hence the inteligence, and the refinement, and the appropriate behavior of a family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully gotton hold of the fact that company and conversation are no small part of education.

WE should like to see the genealogy

of the Darwin family, to see whether it is there recorded that the original Darwin "came over with the corquerer," as is the case with most of the "originals," or whether he came in with the monkey! and if the latter, at what time the soul "came in" to the body. Darwin, in attempting to be-monkey his and our ancestry, finds it convenient, or rather indispensable, to his theory to ignore the great vats of pulp, and the great piles of soul, save in a very indirect manner, and paper ready for the market, and a world on feeble premises builds up his disagreeable system. A future glorious immortality is denied to us save as we develop into other animal forms and become "like the beasts that perish." But he fails to a hundred dollars at a time—every time show us a single specimen of man or monkey in the transition state; all fossils. "Will you please, sir, tell me the secret all remains, all living forms are perfect of your great success: for you tell me you of their kind; this is a stubborn fact which Darwin fails to explain, and yet it is a powerful refutation of his theories. And then if man was first monkey, how do we account for all the monkeys now chattering in the African and South American forests? why have they not shown themselves as well as we? why do I then solemnly promised the Lord that I they still cling to their tails and their would be made if he could only find a

nonkey half way on the road to manhood.

N. B. Associations throughout the States of Mississippi, Arkansas, and Louislana are respectfully requested to publish this advertisement in their minantic and thus to aid in making the college known.

V-S-17 of the Advocates a lengthy letter on the "relation of baptized children to the Church." He never read or heard, till recently, the opinion coming from a Methodist-any Methodist preacherthat the children of non-professing paents were not entitled to baptism. Some ities to one-tenth), than if I had kept the of his brethren are taking the Calvinistic or Presbyterian view of the vexations question which is not to his fancy. He talks like a Baptist in his concluding to paragraph:

"In our zeal for mental and moral training we are to be careful not to substitute learning in the ministry for a call from God to preach, education for religion, or Sunday-schools for the Church of God. or parental nurture for regeneration. Our children are all born in sin, and all need to be born again. 'For in Christ An old man one day took a child on Jesus neither circumcision availeth anyhis knee, and talked to him about Jesns, thing, nor nncircumcision, but a new

LETTING OUT DARK.—A gentleman Christian, and felt surprised. Then he seeing an Irishman removing an embanklooked up into the old man's face, and ment from a dwelling, inquired, "Patsaid: "But why don't you seek God?" rick, what are you doing?" "I'm open-The old man was affected by the ques- ing the cellar window, to be sure." "And

RED MEN FOR CHRIST.—A Baptist west of Arkansas, writes: "I feel encouraged in my labors here. I have been an Indian missionary from Georgia for fifteen years, and a thousand converts or more, living and over living, are the fruits of this mission."

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not true that there is a certain amount each church can take a share by writing to me at once, and the time given for payment will be one and the time given for payment will no more can be expected; but that the secretions leaves as old age comes on, and latterly the hen fails to have suffi-cient force to carry forward the process of agg formation.

uthern Baptist Publication Society

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OFFICERS. ART. 4. The Officers of this Society shall be present price.

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BOARD OF MANAGERS. ART. 5. The Beard of Managers shall have power to appoint its own meetings; elect ite own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colperteurs; fill any vacancy which may occur in its ewn body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws; (Proceeded always, They conform to this Constitution); assign the duties of the Corresponding Secretary: superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, who shall receive a liberal mpensation for the time given to the Society's

TREASURER. ART. 6. The Treasurer shall give bonds to such an amount as the Board may appeint; shall be under the direction of the Board; and shall make an Annual Report to the Society. MEETINGS.

ART. 7. The Society shall meet annually, at such time and place as the Board of Managers New Terms, Which are Good Until March 1.

1. 32 50 for every new subscriber subscribing before March 1st, 1872.

may appoint. Special meetings of the Society, may be called by the President or Corresponding Secretary, upon application of the Board of

2 \$2.50 for every old subscriber renewing ELIGIBILITY TO MEMBERSHIP AND OFFICE. ART. 8. No Officer, Manager, Agent or Col-perteur of the Society shall be eligible to office; or to a vote in the election of the Board of Managers, except he be a member in good standing in some regular Baptist Church, unless such a privilege be specially granted, and annually, by a vote of two-thirds of the Board of Managers.

ALTERATIONS OF THE CONSTITUTION. ART. 9. Alterations of this Constitution proposed at a previous Aunual Meeting, or recommended by twe-thirds of the Beard of Managers, msy be made at the Anunal Meeting by a vote of two-thirds of the manual meeting by a vote two-thirds of the members present.

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These are not quack or patent medicines. They are prepared after approved formulas. They are compaused of the perest and finest ingre

They are indefined by the Medical Profession. They are recommended by the Newspapers. They are praised by the Preachers. They have been tested in thousands of homes,

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"Buck's Brillfant" Cooking Stoves

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They have unrotal. The many Framiums awarded the BUCK'S BRILLIFANT" over all other leading stoves, at all the great Fairs of St. Louis, New Orioms, Manphls, and other places, have proven witness a doubt that they are the Bust Stoven Even Made. Sold by

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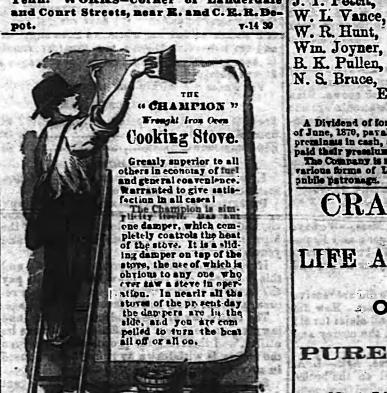
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Information respecting the country will be given be persons desiring to immigrate.

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THE SCUPPERNONG GRAPE

The Sure Grape for the South.

TAXE HAVE 20,000 NICE, PIRELY ROOTER TWO ach, \$3 per doses, ar \$50 per 100, 40 sents each, 300 mail, post-paid. November and Describer is he for the best time to plant, Three years old, 21 each. Found will plant one acre. Address,

CANCERS. TUMORS, ULCERS

AT AND ALL A VALLE AND CHRONIC DISEASES treated with success by DR. M. E. BRANHALL, Charge of Mamphia branch office, at 43 Hors-wart Street, of Prof. Kline's Philadelphia Belley, attrace and Cancer Infirmacy. Send for an Illustrate

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Dropped.—At every office one or more names have been numeron. They failed to renaw, and the clock draw a black line over them. These can quite all be induced to enaw. Whis poster or friend will write and any to me "Send me the names of the dropped at my office and I will see what can be done"! We will said at once, and pay a special president for each old name renewed. If we had all of them renewed, we would have the 10,000 Who are sky first for a dropped liet?

Ges. James Harrison, Texas.—Thank you for that lutter and the strong words is contained and the exhortstica it concluded with. It need not be said that we are not moved by the words of tree friends—those we knew to be true—and you may be assured, while we have children we we shall eppose the influence of the Berth upon our-civilmatice, and while we are a Baptist its Triands in Mississippi inquired after you, and I was happy in being able to say I had seen where and how you lived.

Dayld Hampton, Jackson, Teau.—We thank you sincerely far your kind words and for your nrayers, sud trust that for the years remaining te us so in the past, you will remember ns. Only a few of us who became acqusinted in Jackson, twenty-five years ago, remain unto this day—Brus. Conger, Norvill, Chappel—and after years more, and not one will be left! Let faithful anto the end

J. B. Hamlin, Missouri.—You say there are Efty-five Carolinians living in one neighbormood and belonging to one church. That must to pleasunt if all are clever Baptists. I wish all were patrons of The Barrist. We send it to you to try a club. I will try sad visit you on my next trip to Missouri, if you will come for me and give me a list of appointments.

To Whom it May Concern.-We are in receipt of a manuscript written in a pencil and on both sides of the sheet, much quite rubbed out, and the name of the writer of it we cannot make out. It seems to have been written on

quaintance. Glad you wrote us.

A. G. Franier, East Tennessee.—Your money at was obtained. was received and paid yeu up to volume five, amusber twenty-seven, as the book shows. Glad to hear that the Occes and Estanaula are one Anenced to desert her old colors.

H. G. Hartley, Arkansas. - We have engaged all our time to the Southern Baptist Publication Society, and have no time to undertake to raise funds to erect the college building at Shileh.

When we are through with this agency we may

undertake to act.

Ers. L. M. Hodges, Okelona, Miss.—We have your certificate, also Sister Sigor's and Bram- hips, and send the number tell's, issued and scaled, and will bring them to your nearest express effice. yee in Februsry. We thought your names had appeared. They shall.

J. G. Masterson, Texas.—We did not receive the money yeu sent in Aegust last. How did you send it? We will dismiss all claim for old Tennessee Baptist, as you sent the money and

R. D. Casey, Mountain Home, Ark .- L. A. McPherson's name is put right on the books.
His paper has been regularly mailed frem num-ber one, volume avs. Jesse Hinkle's had not

Miles W. Lilliey, Coinaibia—(But what State?) Send on your names and their postofices, and the money when you can get it. The Lord prosper you. Ge sheed on it.

Bro. Johnson, Grand Junction.—Can you not abtain an editor's pass for us on year read for 1872? We should be greatly obliged for the favor to you and the President.

Rid. A. J. Scale.—On our second everland trip, which Bro. Lowrey will plan for us in April sr June, we will try and visit you. Do you consult him. Thanks.

Bro. Box, Missouri.—Thanks for the new name. We expect to visit many of the churches of your association this year, and will depend

on you for a route.

to Christ Bro. Atweed, Mississippi.—There were five has been done in both cases.

R. J. Flowing, Corinth.—All right, and thanks. Work all this month, Bre. F., if you want the 10,000.

Bro. Hadens. Mabile. Can you not obtain am editor's pass for us one year or at least to wisit and raturn?

J. W. Yerk - Where! When did you send the money? Where is your address? Did you get a large??

A. G. Owen, Courtland, Ala.—Letter and money received. The brace will be sent seen withey arrive. We expect them every day.

Br. R. M. Rayle, Mississippi.—No trouble to correct mistakes. Papers now sent to them.

Eld. E. Dyer, Arkanssa.—Have you found you brace, sunt by us to Jacksonpore?

Jas. McCain, Fayetteville, Ark.—The photographs sunt to-day (January 21) by mail. W. Sanders. Dr. Russell, once of this

L. J. Griffin -Please sand us your postoffice. N. J. Etheldge, Sweet Home, Terns.—There

The Term Barrier Position.—We ally the following from the Western Recorder:
"To the Reptists spenerally held that the Baplet the win in the only thursh of Christ?" If

MEMPHIS MARKETS.

By J. L. Vorser, Cotton Passer, 800 Frant St Tournay, January 80, 1872.—The market was active, all classes of operators participating the demand, and in the course of the day pr appreciated Make on the various grades; Low Ordinary ... Strict Ordinary. .21 @_ .21 @21 .21 @22 .21 @22 .22 @22 .22 @23 Low Middling. Strist Low Middling ..

Married.

The market closed strong, with upward ten-

Good Middling-

sible manes, and within six weeks of oc any notice out of time erlength, of any one not a patro

for their future happiness.

GATGE-Ross.-At the residence of R. W Smith, Van Buren, Hardeman county, Tenn., en the 28d of January, by Elder Levin Savage, Mr. ELISHA T. GAUOH te Miss JANS Ross, all of Hardeman county.

CHRAIRS-JARRETT .- At the residence of the bride's father, near Bolivar, Tenn., on the 23d of January, by Elder C. P. Malone, Mr. John J. CHEATES to Miss ELIZA JARRETT, all of Harde-

Special Adbertisements.

Banning's Lung and Body Brace It-is the only Scientific Shoulder Brace It-is the only Scientific Lung Brace;

It-supports the Back; It-supports the Abdomen; It-supports the Stomach;

It-supports the Lungs; It-prevents Lassitude; It-prevents Hoarseness: It-prevents Piles;

It-preventa Hernia; It-prevents Consumption. It-increases the Breathisg Capacity It-gives Strength to the Body; It-increases the Vital Powers;

It-expands and enlarges the Lungs;

It has not failed in a single instance where a

For Brace \$15 within sne moath,

PRICES OF DUPLICATE PARTS. Short Staudards, cath..... Hip Pads-lower.....

If you nee the brace all you need is a fit, and

Com. on Invitations. V-20-22 Sinking Slowly.—Diseases that progress rapidly to a crisis are not the only ones to be dreaded. Canker or dry rot does not hill a tree as suddenly as a stroke of lightning, but unless arrested it destroys it as certainly; and in like mapper chronic debility, although it does not kill with the swiftness of yellow fever, is as sure to sap the springs of lifs eventually as any acute disease, if not checked by invigorating medication. There is something inexpressibly tonching in the spectacle of premature decay.

Sold by all drugging like, Tone.

Wonderf

This ramedy when the vital organization is seption of \$25 and to seption of \$25 and tonching in the spectacle of premature decay.

Languer, pallor, emaciation, depression of spirits, and a distaste for exertion, are its ordinary

Send by express, C. O. D., or in registered letters.

Coottunes to give Special Attention to

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This verily is no humbag. Address symptoms, and they should be promptly met by tenic treatment. The best invigorant and ex-hilerant that can be administered in a case of this hind is Hostetter's Stomach Bitters. The stimulating principle of the preparation rouses Ges. P. Farr, Tennessee.—We will write an this kind is Hostetter's Stomach Bitters. The exegesia en who "least" in the kingdom refers stimulating principle of the preparation rouses to, ere long. We read it "later," and refer it the dormant energies of the system, and the strengthening and regulating preperties give a permanent and healthful impulse to the vital forces thus brought inte play. The failing appetite is re-awakened, the process of digestion and assimilation are quickened, the quality of the blood is improved, the sceretions become more natural, and every organ that contributes to the nourishment of the body undergoes salutary change. By these means the repair of the physical structure is effected and its health and vigor restored. In no class of diseases has the beneficent operation of the Bitters been more marked and striking than in those characterised by general debility and nervous prostra-tion. Ladies affected with these ailments find in this most wholesome of all topies and cor-

> It is strong to restore and powerless to injura. way Uats. Price, \$5 per bushel. For sale by J. W. Rosemon & Co., Gadsden, Tenn. We know the above to be the real Norways They yield eighty to sue

rectives the safest and sprest means of relief

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Best and Oldest Family Medicing.—Sandford's Liver Invigorator.—A purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Atlacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Bewere of imitations.

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Mot every one can be President, but all can buy Silver Tipped shoes for their children, and thereby lessen their shoe bills two-thirds.

For sale by all dealers.

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Probably for articles have over had so automive a mile while mone have been more universelly heneficial than the calebrated Maximan Muerano Liminear. Children, Adulta, Hessen and Domestie Animais, are always linkie to accident, such it is safe to may that no family can pass a single assess without some kind of an emelliont being ne remary. It becomes a section of importance, then, to

The marita of the Murican Mustage Laminum are well known throughout the habitable world. From the miltion apon militon of betties sold, no complaint has ever reached m. It is recommended for fum, Bruinn, Spraine, Ebenmatices, Swelfing, Bites, Chilblains, etc., upon man, and for Spavins, Founders, Ring-bane, Poll Evil, Scratcher, Wind-Galla, Hoofale, etc., upon horses.

Impertant to Owners of Horses. Any notice out of time erlength, of any one not a patron of the content of the co

We take great pleasure in recommending the Mexican Mastang Liniment as an indispensable and valuable article, and the best we have ever nord for Sprains, Sores or Gaile on horses. Some of ear man have sice seed it for severs burns and sores, as well as rhanmatic pains, and all eay it acts like magic.

This is the most elegant establishments in the city, and is nnrivaled all eay it acts like magic. all say it acts like magic.

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Over three handred livery stables in the city of New York alone are seing the Maxican Mustand Linings, in all of which it gives nassasi satisfaction.

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P.v 22-iy-cow Si Park Piace, N. V.

Lyon's Kathairon, For Preserving and Beautifying the Human Hair. To Prevent its Falling Out

and Turning Gray. A well preserved head of hair, in a person of middle age, at case bespeaks refinement, elamnies, health and beauty. It may truly be called Woman's Crowning Glery, while men are not lessesible to its advantages and charms. Few things are more disguesties then thin, friezly, hereh, untamed heir, with head and coat covered with dandruff. Visit a herber and you feel and look like a new man. This is what LYON'S KATHAIRON will do all the time. The charm which lies in well placed Heir Gleen. time. The charm which lies in well placed Hair, Glossy Curls, Luxuriant Treess, and a Gean Head, is noticeable

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Because it Prevents the Hair from Turning Gray.

Because it Kaeps the Head Cool and Heals Pimplas.

Because it gives the Hair a rich, saft, glossy appearance.

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DIRECTIONS FOR MEASURING.—Pass the tape of the abdomen two inches below the points of the hips, and send the number of inches; and your nearest express effice.

If you nee the brace all you need is a fit, and the property of the property

this is gnaranteed you; provided you will pay the expense of returning it, and should you return, put your name and address on the package.

The testimony of two hundred ministers, and lawyers, and old men is snfficient to assure its utility, and therefore the proposition to return

the money is withdrawn as it has been abused in several instances.

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GENERAL SURGERY.—Stone in the Bindder, Stricture of the Urethra, Disease at the Presists, Piles, Fintal in Ana. Figure Ansarism Clark Food Provided in Ana. Figure Ansarism Clark Food Provided Institute at the Institute of the Urethra, Disease at the Presists.

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and Sth, with an unusally varied and interset on books all right, but for want of type
(ordered but not received) the marks on papers
(ordered but not received) the marks on papers
are not all of them brought up. They will be.

Bid. Rebert Martin, Louisiana.—If you will
and the full names and postoffice address of
those two sons (Johnson) for whom you sent the
money, we will send the sealed certificates.

F. A. Crosby, Abbevilla, Miss.—Send us your
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are mailed to you at Abbavilla, Miss.

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Yours, respectfully, J. N. HARRIS & CO., Sols Paorsistons, Cimelmusti, O. Sold by all druggists. Sold by J. W. JONES & CO., Mon. G-v-22-28

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Thin ramedy soothes and cures in all eases when the vital organs are not milerally paralyzed.

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I know it is thought, by physicians generally, that a Cancer cassot be eared. They have treated it with the knife, and it always proved fatal. The most aminent eargeons now confess that the knife is speedy death to the patient. The physician who applies the knife to the Cancar is not acquainted with the diagnosis of the dis-

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These ramedies I have asad with the most unparalleled success for the past ikirteen years without the loss of one in one handled

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could be given, but these ought to be satisfactory to start with):

Because it increases the Growth and Beauty af the list.

Because it is Delightful Dressing.

Because it is Delightful Dressing.

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Because it Kaeps the Head Cool and Heals

Pimples.

Because it Kaeps the Head Cool and Heals

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GENERAL SURGERY.—Stone in the Bladder, Stricture of the Urethra, Disease of the Prestate, Piles, Pitetala is Ane, Fiseare, Anearism, Club Food, Harelip, Cleft Palate, Espitare, and indeed every class of disease embraced in Surgical Practice.

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GHERRY has stood the test of more than a quarter
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THEY SAVE LABOR, TIME AND MONEY The Wringer will not Bust, Rot, Crack, Swell or Mildew; it has no Batchiets to slip, slide or get out of order, no Cog Wheels to slip, catch, bind, and make wheel grease to milde white. make wheel grease to mirror challen.

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1872

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