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We shall continue to use our best efforts to secure contributions from our best Southern writers, in addition to the editors and writers for the State Departments.
Prizes will be offered upon the best Essay written upon top pieces published during this volume. See "Prospectus."
Goodwin & Co., Printers.

The Baptist

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

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[Reported by W. O. Bailey.]

THE GALLATIN DEBATE,

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

Third Proposition: The Holy Spirit in the conversion of the sinner operates independently of the Word of God, as well as through the Word or God. Eld. Griffin affirms; Eld. Lipscomb denies.

Elder Lipscomb's Fourth Speech on Third Proposition.

GENTLEMEN MODERATORS:—My friend replies more to Mr. Lard than he does to me. He has written out his speech and must make it. He has attributed to me what I have not said. When my brethren meet together and form confessions of faith, then he may make his accusations.

Now, I will read something on total depravity. I read from "Cutting's Historical Vindications." So there is a denial of ability as well as of disposition. I want my friend to take full Baptist ground on this subject. I ask, does Dr. Griffin indorse this? And if this be so, it is just as much a miracle to convert a sinner as it was to raise Lazarus from the grave. There is not a man living that can prove God ever, by his Spirit, regenerated a single infant. If the doctrine of total depravity be true, this is all guess-work. But I am not responsible for my friend's positions.

In regard to what he has said about motives I make this statement: motives can change the disposition, but not the ability of a man. If man is only *indisposed*, there are motives in the gospel that can change him, for the gospel can change. I insist that the gospel is able to change and to save. It is a perversion of Scripture to say the gospel cannot save unless some other influence be exerted.

I answer his account about the heart being harder than adamant stone by referring to Heb. iv. 12:

For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

So the sword can pierce the heart though it be hard. Again, I read Jer. xxiii. 29:

Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?

Now, in regard to what he says about Deut. xxix. 4, I state that those people were wickedly rejecting God—they failed to keep the covenant—and I ask him not to pervert the Scriptures in this way.

In regard to his quotation from Mr. Lard about six classes of sinners, etc., I shall read from Prov. i. 23:

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

I submit that these people had capacity to come to God. I can come nearer agreeing with Mr. Lard than I thought I could. I shall read to you James i. 21:

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

I insist, from this, that the word is able to save.

My opponent has asked, "Why have some of you who have felt impressed to come never come to God?" I answer, because you have not the *ability* to come according to his system; and I assert if man is not responsible for his condition he is not responsible at all. You may take a religious man, of the best morals, and place him among a money-loving and wicked people and he will soon become like them.

He said this question of total depravity was a solemn one. I see nothing solemn about it, according to the position he takes. I will read Ezek. xviii. 31:

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?

And from this passage I hold that man has power to come to God.

What is total depravity? It is that which condemns me for what Adam did! Is this justice? And they say it is inherited. From whom did Adam inherit it? from God? Surely, my friend will not say that. Let me illustrate: A man may start out in life and become a drunkard; are his children responsible for his degradation, and ought they to inherit it?

He asks me "what I mean by the Spirit operating through the word?" I mean the Spirit is in the word, to give the word every influence that is necessary for the success of that word. [Time out.]

Eld. Griffin's Fourth Speech on Third Proposition.

GENTLEMEN MODERATORS:—Mr. Lipscomb says I have introduced the subject of differences, and when I stop this he will stop. Why such a proposition, Mr. Lipscomb, when the subject of differences has ever been a favorite topic with your brethren? In your writings and preaching you claim that your people are united upon the Bible, and represent others as divided into factions, parties and sects. You are very much in the habit of calling all other professing Christians Sectarians. In this way, sir, you have induced many thoughtless persons to join your ranks, assuring them that your unity in belief and practice was evidence of your correctness—proof that your people were the only true followers of Christ. You propose a truce now, but how long will it last? No longer, I presume, than the close of this debate. You say that others differ because of their creeds, but that you have no *creed* but the Bible, hence your unity. But, sir, when we prove that you are divided in opinion, belief and practice, then you cry out, "when you stop I will stop." What is to be the length of this stop? Only until you have the field all to yourself? This is not generous, sir; you should be willing to meet the question squarely. It is all very pleasant when you can hurl stones at others, but when others turn upon you, then you say "stop! let us quit this matter of difference." I will say this to you, Mr. Lipscomb, you can stop when you feel like it; I shall enter into no truce upon the subject.

He tells you that I said sinners were *indisposed* to come to Christ. What if I did? Will Mr. Lipscomb say it is not true? No, he did not; but read from some Baptist to prove that man is *unable* to come to Christ. This he does that he may avoid the point by substituting the word *inability* for *indisposition*. I have contended that man was not disposed, naturally, to come to Christ; and is proof of this I have given many texts of Scripture, but I have nowhere said that man had no power to come to him. Mr. Lipscomb, however, tries to make it appear that I have. This effort of his results from one of two causes: he either does not know that the words *ability* and *indisposition* are different in signification, or he wishes to change the proposition. If the latter, it is because he feels himself unable to answer my argument, and thus perpetrates the *fallacy of shifting ground*. I have asserted that man, in his natural state, is not disposed to come to Christ, and have also presented the divine testimony, and the gentleman has not contradicted me, nor has he brought any proof against my position. I am, therefore, unanswered; hence I claim that my position is thus far established. I wait for his proof against my argument.

In reference to the prayer of David, the point I made was that he did not pray that the word might not be taken away, but the Spirit, and that in taking away the Spirit the word was not taken away; therefore men might possess the word and not the Spirit, and hence there was an influence apart and distinct from the word. "But," says Mr. Lipscomb, "David was a Christian," and that he never said the Spirit did not dwell in the *Christian*. He further says, "the Spirit may sometimes leave the Christian, as in the case of David." Now, unless the word leaves the Christian when the Spirit does, the Spirit is not confined to the word in his operations, and may, therefore, operate upon the mind immediately. I suppose that Mr. Lipscomb will not deny that the Spirit does operate upon the mind of the Christian without an intervening instrumentality, as he says he may sometimes leave the Christian, as in the case of David. How Mr. Lipscomb will harmonize this statement with his *indorsement* of Mr. Campbell, when he (Mr. Campbell) said the Spirit spent his force in the word, I am curious to know. I hope you will explain this for us, my friend.

If the Spirit resides in the word, the mind that holds the word in memory must also have the Spirit; and if the Spirit sometimes leaves the Christian, the word must leave also. But as this is not the case, the Spirit, in his operations, must sometimes act independent of the word, which remains in the memory while he is absent. Mr. Lipscomb says, however, that he has the logical right to explain his own words, and that he and Mr. Campbell mean that the Spirit always accompanies the word. If this be so the word must leave the mind with the Spirit, or the Spirit does not always accompany the word. And surely Mr. Lipscomb will not say the mind the Spirit leaves does not hold the word in memory.

Mr. Lipscomb tells us that "the Spirit, through the word, quickens, and through the word only. The word begets and quickens to give comfort and life." I have asked my friend to explain the expression, "through the word," and all the explanation he has given, up to this time, is that the Spirit always accompanies the word. But as we have seen this is not the case, according to his own statement, then it must be that the Spirit is in the word, and where ever the word is there is the Spirit. This, however, is not true. The gentleman seems to think that because the Spirit accompanies the word he never acts independently of the word. Mr. Lipscomb, surely you ought to know that accompaniment does not mean dependence!

Mr. Lipscomb asks this question: "Has not Mr. Griffin said he would not undertake to show that a man has ever been converted without the word?" and adds: "I claim he has yielded the question. This is all Mr. Campbell teaches: that the Spirit only operates through the word."

The above is strangely confused in both thought and expression. I said what he attributes to me simply because the proposition under discussion did not require me to say it; and Mr. Lipscomb knows it, if he understands the proposition. He very strangely infers that my remark is the equivolent of Mr. Campbell's statement: that the Spirit only operates through the word. Of course he wishes me to prove a negative.

I affirm that the Spirit operates independently of the word as well as through the word. (I have said that the shaping of this proposition was not as I wished it.) Mr. Lipscomb denies and affirms that the Spirit only operates through the word. I have presented arguments in support of my affirmative and objections to what he affirms, and it is his duty, according to the rules of discussion, to show that my arguments, in support of my position, and my objection to his positive statements, are not valid. But instead of doing what the rules require, he seeks to avoid the real issue by forcing me to affirm what I never agreed to do. I am not here to affirm that the Holy Spirit converts without the gospel, but that he, by an immediate influence on the mind, disposes it to receive his truth. The real point in the discussion is, does the Spirit dispose the mind to receive the word? I affirm; Mr. Lipscomb and brethren deny. Is this not the difference between us, Mr. Lipscomb? If it is not, we are only engaged in a discussion about words and not principles.

I charge that you and your brethren teach that no influence is exerted upon the mind in conversion except such as reside in the word; that the word is the only influence needed to turn men to God. Mr. Lard, the chosen champion of Mr. Campbell, says the Spirit spends on the mind of the sinner in conversion; no influence except such as reside in the truth, as divine, as of the Spirit. (Rev. of Campbellism Examined, p. 83.) Mr. Lard says, on page 74, of the same book: "According to Mr. Campbell's theory, conversion is in every case effected by the influence of the Spirit; but then comes the question: What influence is meant? He denies that it is an influence 'distinct from and above the truth,' and maintains that the truth itself is that influence."

Mr. Campbell says for himself that "the Spirit operates in his department only by and through the word spoken or written; and neither physically nor metaphysically." (Debate with Dr. Rice, p 623.) He further says: "The argument is the only power of the spirit of man; and the only power which one spirit can exert over another is its argument." He further says "the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas." (Christianity Restored, pp. 348 and 349.)

Mr. Lipscomb says: "I indorse what he has quoted from Mr. Campbell about the Spirit having spent its force in the word." This I deem sufficient to sustain the charge, viz.: that no influence is exerted upon the mind in conversion except such as resides in the word; that the word is the only influence needed to turn men to God.

Mr. Lipscomb says sinners needed organization, and the Spirit spoke through the gospel, which was power. Mr. Lipscomb must tells us what he means by the Spirit organizing the sinner. He says the Spirit was not given to them until they became Christians; that is, until they were baptized. So it is now clear enough that there is no influence exerted upon the sinner's mind in conversion, except what is in the word. Then the Holy Spirit does not operate in the conversion of sinners. He is no more present in conversion than Cicero or Demosthenes are present when their orations are read. He can, in fact, exert no more influence than that which the Bible presents. He did all that could be done when he presented the arguments contained in the Old and New Testaments. Were he dead, like the renowned orators mentioned, we would have all the influence necessary to the sinner's conversion. This system is incompetent to save a sinner. Mr. Lipscomb will deny this proposition; I therefore proceed to adduce the proof.

Mr. Lard says: "We shall frankly grant that our 'scheme' makes no provision to secure the attention of many of the human family. We mention the following classes:

1. Such as will not come to Christ that they might have life.
2. Such as hate the light and will not come to it.
3. Such as reject the counsel of God against themselves.
4. Such as judge themselves unworthy of eternal life.
5. Such as close their ears and shut their eyes, lest they should see and hear, and be converted.
6. Such as will not attend without a *supernatural agency of the Holy Spirit*.

For securing the attention of these classes, we are free to confess, our scheme makes little provision, and we shall only add, the gospel makes none. (Lard's book, p. 142.)

My friends, are you not ready to ask, if the scheme of Mr. Lipscomb has made no provision for none of these six classes, for whom has it made provision?

I think I have in the sinner who is not in some one of these classes.

If their scheme makes no provision for any one in any of these six classes, it then only provides for those *who will come to* Christ, those who love light, those who *yield to the counsel of God*; those who judge themselves worthy of eternal life, those who *open their eyes and ears*, and who will attend *without any supernatural agency of the Holy Spirit*. If sinners come to Christ without the supernatural agency of the Holy Spirit, they come without his agency, for he has no other agency; but can such sinners be found? I ask Mr. Lipscomb to point them out. The Bible knows nothing of such. If there be such, will Mr. Lipscomb tell how they became sinners? In what have they offended, and what is their condemnation? The Savior says: This is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil. But the sinners for whom Mr. Lipscomb's brethren make provision, love light rather than darkness. Then it may be asked, what is their condemnation? Not that they love darkness. "He that doeth truth cometh to the light." But, Mr. Lipscomb, is he that doeth truth, a sinner? Unless he is, the scheme of your brethren makes no provision for him. If all sinners are embraced in these six classes, the system called Campbellism makes no provision for the salvation of sinners. By the confession of Mr. Lard, the scheme cannot save any of the six classes; then, unless there are sinners that are not embraced in any of these six classes, the scheme cannot save any sinner, and I contend, that the Bible knows nothing of any other sinners than those embraced in the six classes. If there is a seventh class, let Mr. Lipscomb point it out.

After specifying the six classes, Mr. Lard says: "For securing the attention of these classes, we are free to confess, our scheme makes little provision, and we shall only add, the gospel none." (Rev. of Campbellism Examined, pp. 142, 143.)

The presumption is, that Mr. Lard has spoken ironically in this place, yet he has told the truth.

I wish you to observe that Mr. Lard says the gospel makes no provision for the persons embraced in the six classes, and compare his declaration with Paul's language to the Corinthians: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it." Having done this, you will be compelled to see and admit that Mr. Lard's *scheme* is not in *accord* with the gospel, as understood by the apostle Paul. Christ Jesus, according to this same apostle, came into the world to save sinners. Jesus himself says he came to seek and save them that are lost. But if Mr. Lard is correct, there are some sinners Jesus did not come to save, and therefore they cannot be saved. But is it true that there are sinners that cannot be saved? Most unquestionably it is not, for the gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. The gospel of Christ is the power of God unto salvation to any one of the human family that believeth. The salvation of any man depends upon receiving Christ as a Savior, and any man that *will*, may receive Christ. I presume my friend will not deny this. But if there are some men for whom the Gospel makes no provision, it cannot be unto them the power of God unto their salvation.

The gospel does not propose to save men in their sins, but from them; it brings men out of darkness into light, and from the power of Satan unto God. Then whoever, of any nation or clime, that believes in Jesus as his Savior will be saved, although he might have on some former occasion closed his ears and shut his eyes, that he might not see and hear and be saved. As Mr. Lard says our scheme makes no provision for any sinner embraced in any one of the six classes, then is no provision made for any unless there are sinners that do not belong to the six classes; and I challenge Mr. Lipscomb to point out or name a sinner that does not belong to one of the six classes, and unless he does, the scheme of his brethren, according to Mr. Lard, of Lexington, does not provide for the salvation of sinners. I therefore assume that, by the admission of its most able defenders, it is incompetent to save any sinner belonging to any one of the six classes, and I further affirm that all unrenewed persons belong to some one of the six classes. My affirmation being truth (if not true, let any of them show it), it follows that the system for which Mr. Lipscomb pleads is incompetent to save a sinner. I shall leave this point for the present, hoping that my friend will give it the consideration it demands. I trust, sir, you will meet argument with argument, and fact with fact, and not with empty and vain declarations, as you have done up to this time. I am anxious you should present arguments to show the invalidity of my inferences. I presented the parable of the sower, and he has not accounted for the different results exhibited. He says the truth is sufficient, that God has placed all the influence necessary to convert man in his word, yet he does not tell us why the seed that fell by the wayside did not yield a harvest as well as those that fell on good ground. He has failed to show the compatibility or an accordance with his doctrine. The word is all that is necessary to convert, contains sufficient motives, yet he will pray and ask God to dispose men to the reception of his truth! I admonish you, Mr. Lipscomb, not to let this opportunity pass without clearing up this point, which, to many persons, is a difficulty of such magnitude that it has led many very honest persons to reject your system altogether. You certainly cannot, sir, omit a matter so important, while you are so eminently qualified to relieve the confused and bewildered seeker after truth. I presume you remember that one of your own brethren, W. Z. Thomson, wrote to Mr. Campbell asking him to relieve his mind, as well as many others, upon this very subject.

You will perceive, my friends, that this difficulty is no idle fancy of mine, for it had presented itself to many of Mr. Campbell's friends who were familiar with his writings. I ask, why should they put the questions contained in Thomson's letter unless it was in view of Mr. Campbell's denial of the agency of the Holy Spirit in conversion? They ask, whether it is right that they should pray to God to convert their unbelieving friends, and whether they have any right to expect God to answer such prayers?

Before leaving this point I must put three questions directly to my friend Lipscomb. If your doctrine be true, where, sir, is the propriety of praying for sinners? Have you a promise from God that he will answer your prayer for the unconverted? If what you, Mr. Lard and Mr. Campbell say be true, you have not; for, according to your teaching, the Spirit has dictated and authenticated the word of truth, and no influence will or can be exerted in addition to the word to cause the sinner to turn to God. Finally, if no special influence, no superhuman agency is promised or can be exerted to cause men to repent, turn to God and accept Christ, why do you pray for it? Will you, sir, answer these questions? If you do not we shall be forced to the conclusion that you cannot, and if you cannot your cause is lost.

Before closing I will call attention to the fact that the spirit of inspiration presents man, in his moral nature, as being corrupt, without spiritual life and without holiness; he is alienated from God and opposed to his law, and, of course, to truth and righteousness. Paul says the carnal mind is enmity against God, for it is not subject to his law; neither, indeed can be. (Rom. viii 7.) "Man is dead in trespasses and sin." (Eph. ii. 1.) The state of man indicated by these Scriptures respect his principles of action as a moral being. This morally perverted state shows itself in outward acts of transgression; it is this God beholds and hates. "God saw that wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. vi. 5.) It was in the heart that God saw the great wickedness of the earth. The heart is a figurative term, denoting those mental affections which are the beginnings of action. This perversion, which is called *depravity*, exists at the very fountain from which all human action flows; hence we affirm that man is morally depraved. But in doing this we do not mean that man is as bad as he could be, or that amiable affections have no place in his heart, as Mr. Lipscomb would have you believe, but that there is an absence of that by which his actions should be controlled and directed. He does not love God, and therefore the great principle of morality is wanting, and no true morality exists. This is what we call *total depravity*. But Mr. Lipscomb does not believe that man is totally depraved, therefore his system overlooks this difficulty; and as his scheme does not provide for the removal of the difficulty, it is incompetent to save the depraved sinner. Mr. Lipscomb will doubtless tell you what total depravity is and draw his conclusions, but they will be *irrelevant conclusions*.

We have affirmed that man is depraved, and have also told you what we mean by total depravity. Now if our affirmation is sustained by the word of God, Mr. Lipscomb's position is false—being contradictory of the Scriptures. I will refer you to several passages (which I trust you will read at your leisure) in connection with those I have already quoted: Ps. xiv. 2, 3, ii. 5; Rom. i. 21–25, iii 9–23, vi. 17, vii. 5, 6, 7, 8; 1 John v. 19.

Man is dead in sins, and *death* is the opposite of *life*. If we can ascertain what life is, then we shall know what death is. Life, according to John, is love, but he that loveth not his brother, abideth in death. Hence, we are authorized by the Bible in stating that he who *hates* is in a state of death; while he who *loves* is in a state of life. Love, then, is life, and hatred, its opposite, death. To be carnally minded is death; but to be spiritually is life and peace. Because, says the apostle, the carnal mind is enmity against God. John calls this state hate, Paul, enmity. Then the carnal mind is death. Hence, as the spiritual mind is the opposite of the carnal mind, and as the carnal mind is *enmity*, the spiritual mind must be *love*. Then it must follow, unless there can be life in death, that there can be no love in enmity; therefore, the unrenewed man is destitute of spiritual life, and hence without that which should direct and control his actions. This is depravity. So you will perceive that when we use the term "total depravity," we mean destitution of spiritual life. When a man is destitute of natural life it would be folly to say that he is not totally dead, for he is entirely without life; so the man who has no spiritual life is as dead to holiness as the man who is naturally dead is to the things of the present life; hence divine agency is necessary to life in either case. The word is our agency, it is only instrumentality, and the effectiveness of this instrumentality is conditioned upon the divine agent. [Time out.]

[This rich, evangelical hymn, full of Jesus, cannot be found in the Baptist Hymn and Tune Book, but will be seen set to a most beautiful tune, in the New Southern Psalmist and Tune Book, and many others rare and rich, each one worth the price of the book. WAIT FOR THE BEST AND CHEAPEST BOOK!]

ATONING BLOOD.

Tune: Solid Rock.

When first o'erwhelmed with sin and shame,
To Jesus' cross I trembling came;
Burdened with guilt and full of fear,
Yet, drawn by love, I ventured near,
And pardon found, and peace with God,
In Jesus' rich atoning blood.

My sin is gone, my fear is o'er,
I shun his presence now no more;
He bids me boldly seek his face,
Sprinkled upon the throne of God,
I see that rich atoning blood.

Before his face my Priest appears;
My Advocate the Father hears;
That precious blood, before his eyes,
Both day and night for mercy cries:
It speaks, it ever speaks to God,
The voice of that atoning blood.

Here I can rest without a fear,
By this to God I now draw near;
By this I triumph over sin,
For this has made and keeps me clean;
And when I reach the throne of God,
I'll praise that rich atoning blood.

[The sweetest song, by far, that was sung at the recent grand Sunday-school Celebration in this city, was the "Sweet By and By." Never in our life have we heard so sweet a melody. Here is the song, and the music will be in the New Southern Psalmist:]

SWEET BY AND BY.

There's a land that is fairer than day,
And by Faith we may see it afar.
For the Father waits over the way,
To prepare us a dwelling-place there.
CHORUS—In the sweet By and By
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.
CHORUS—In the sweet By and By
We shall sing, etc.

To our bountiful Father above
We will offer the tribute of praise,
For the glorious gift of his love
And the blessings that hallow our days.
CHORUS—In the sweet By and By
We will offer the tribute, etc.

Illustrations.

When the Dark Comes.

A little girl sat at twilight in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief and begin to act good just about this time every night?"

"I do not know, dear. Can you not tell?"

"Well, I guess it's because this is *when the dark comes*. You know I am a little afraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you, and that perhaps you might die before morning; and so I begin to act good."

O, thought I, how many of us wait *till the dark comes*, in the form of sickness, or sorrow, or trouble of some kind, before we begin to seek Jesus. How much better to become Christians while we are enjoying life's bright sunshine! And then, "when the dark comes," as it will, in a measure, to all, we shall be ready to meet it without fear.

The Power of the Magnet.

The power of the magnet gains nothing from the gilder's or graver's art; its attraction lies in itself, and is diminished by foreign accretions. So it is with the greatest of all magnets of which Christ spake when he said: "And I, if I be lifted up, will draw all men to me." We may draw to ourselves by genius, eloquence, or eccentricity, but we can draw men to Christ only by the attraction of the cross.

Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night. Laziness travels so slowly that Poverty soon overtakes him.

A FORM OF SOUND WORDS.

The Scriptures.

The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unrevealed things is in the sight of God as the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.

2 Tim. iii. 16. 2 Pet. i. 21; iii. 16. Luke xxiv. 44. John xiv. 26. Is. viii. 20.

The Godhead.

2. There is only one God, self-existent, infinite in every natural and moral excellence. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to Divine essence, whatever distinction there may be in some respects.

Is. xlv. 21, 22. Jer. x. 10. Ex. iii. 14. Deut. vi. 4; xxxii. 4. Ps. xxxvi. 5. John i. 1, 18. Rom. ix. 5. 1 Tim. iii. 16. Rev. i. 8. John xiv. 28; xv. 26. Acts v. 3, 4. 1 Cor. iii. 16; xii. 11. Matt. xxviii. 19.

The Fall.

3. Man was created holy; but, by willful disobedience, fell from that state; became morally defiled, and begat all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and, all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

Gen. i. xv. 28; ii. 16, 17; iii. 1, 6. Eccles. vii. 29. Rom. v. 10. Eph. ii. 3. Rom. xviii. 18, 20. Rom. vii. 18. Jer. xvii. 9, 10. 1 John i. 8. Rom. vi. 20.

Salvation.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to be a propitiation through faith in his blood; having "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John i. 14. Luke i. 26, 35. Acts iv. 12. Rom. iii. 20, 28. John iii. 16.

The Election.

5. All who truly believe and obey the gospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever be influenced to repent and believe.

Eph. i. 4. Is. xlvi. 10. John iii. 5, 8; i. 12, 13. 1. Pet. i. 2. James i. 18. John xvi. 8. Eph. ii. 10.

The Preservation of Saints.

6. Nothing can separate true believers from the love of God; but they will be "kept by the power of God through faith unto salvation," the sure and final issue of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.

1 Pet. i. v. John x. 27, 28; viii. 31. Col. i. 21, 23. Heb. iii. 14. Matt. xxiv. 13. 1 John ii. 19.

The Church.

7. A Church of Christ is an organized association of persons baptized by the Holy Spirit, baptized upon a confession of union with Christ, and covenanting to witness the faith and keep the commandments of their Divine Head. To his church alone Christ has committed the preservation of his gospel in its purity, and the promulgation of it to all men by ministers bearing its commission.

1 Pet. ii. v. Acts ii. 47; viii. 12. Eph. i. 22.

The Ordinances.

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those she deems qualified to receive these.

Participation in the Lord's supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it—their faith and walk being avouched as correct.

The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

Matt. iii. 6, 16; xxviii. 19, 20; xxvi. 26, 30. 1 Cor xiv. 23, 26. Acts viii. 12, 37. Rom. vi. 1, 12. Col. ii. 13. 1 Pet. iii. 21. Rev. ii. 27, etc.

The Lord's Day.

9. The first day of the week is be observed as the Lord's day, or Christian Sabbath.

Gen. ii. 2, 3. Ex. xx. 8, 18. 1 Cor. xvi. 1, 2. Acts xx. 7. Rev. i. 10.

The Resurrection of the Righteous.

10. There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the persecuting nations.

Isai. xxviii. 2. 1 Thes. iv. 13, 18. Zech. xiv. 5. 1 Thes. i. 9, 12. Isai. xiv. 5. 1 Cor. xv. 51, 55.

The Millennium.

11. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and, sitting upon the throne of his father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.

Isai. vii. 18, 22, 27; ii. 44. Matt. xxv. 31, 46. Rev. xx. 1, 7. Isai. xxv. 8, 10; xxxi. 1, 7. Ps. ii. Luke i. 32. Isai. ix. 6, 7. Joel iii. Amos ix. 11. Zech. xiv. Ps. cxlix. Matt. v. 5. Ps. xxxvii. 9, 11, 29, 34. Is. lx. 21. Matt. xix. 29; xxv. 34. Ps. xxv. 13.

The Punishment of the Wicked.

12. At the close of the one thousand years the wicked dead will be raised, and, with "the devil and his angels," judged by Christ and his saints, and consigned to the punishment of the second death.

Rev. xx. 7, 15. 2 Pet. iii. 7, 10, 12.

The Heaven of the Saints.

13. After this earth shall have been purified by fire, the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end when he shall have delivered up his scepter to the Father, and all things will then be conciliated and harmonious as before sin entered into the world.

Rev. xxi. 1 Cor. xv. 24, 28.

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz.:

1. A reasonable portion of the paper shall be allowed to represent our local interests.

2. That the Ministers and other Baptists of the State be invited to write for said paper.

Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus adopted.

Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted, its able, uncompromising defense of sound gospel principles and its literary merit—commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

BAPTISM AND COMMUNION.

R. S. JACKSON.

[Prof. G. D. B. Pepper, of the Crozer Theological Seminary, in the *Baptist Quarterly* for April, treats this subject so well that I take the liberty of giving our readers an abstract of his argument, with some additions of my own.—R. S. J.]

An ordinance requires two constituents, an inward spiritual element and an outward visible one; the inward being the germ of the outward act. If either be wanting, there will be neither baptism nor communion. Man may be right spiritually, wrong externally, and vice versa; in either case he does not celebrate the ordinance.

The mutual relation of baptism and the communion is traced from their origin. Ordinances originate in positive commands. The Savior commands, "Go ye preaching and baptising." He also says, "Do this in remembrance of me." Thus in *origin* they are of co-ordinate value and authority; so in *perpetuity*, preaching and baptising must continue, "alway, even unto the end of the world," and the communion "till he come." In *design* both relate to inward life, and to its source, setting forth the central doctrine of the gospel, the atonement, with equal distinctness. The one being just as essential as the other in the constitution of the church, so in their *constitution* each consists in an external physical act, which alone is destitute of moral significence, but associated in each with the same radically essential spiritual element, they express the same life; in one as a beginning, in the other as a continuance. As *personal acts*, baptism relates to the origin of spiritual life, communion its development. The spiritual act of regeneration originating spiritual life precedes baptism; the spiritual communion sustaining that life precedes the communion. Creation precedes preservation. Regeneration precedes sanctification. We come to Christ before we commune with him. Baptism says, "I have come to him;" the communion says, "I abide in him." Baptism says, "I am made alive unto God through Christ;" the communion says, "I live in him."

As exhibitions of truth, first, as memorials, each recalls historical facts; as declarations, of the believer as to himself, in baptism that he has "put on Christ," in communion that he follows him. As *symbols* of death and life, we die to sin once. Baptism tells of this, communion does not. Communion shows nothing of origin. Baptism speaks of origin alone. Baptism symbolizes the origination of the Christian life, the communion its ceaseless continuance. The communion takes up the story where baptism lays it down. They are *prophecies*—baptism of the believer's glorious resurrection, the communion, the Lord's second coming.

In *church organization*, baptism stands at the door. "For in one Spirit we all were baptized into one body," (1 Cor. xii. 13,) whether spiritual or local, or even universal body, whether in inward spiritual baptism, or outward ritual. We become members of the church by baptism. Baptism presupposes the consent of the church; it requires the co-operation of all the parties concerned. The church comes together to partake of the supper. The first introduces the believer into the fellowship of the church, the second is an act of those who are within the fellowship.

The command and authority to baptize preceded that concerning the communion. The disciples, under the direction of Jesus, baptized for sometime previous to the institution of the supper. It is folly to question if theirs, under Christ's personal administration, was Christian baptism. The Pentecostal baptism preceded the "breaking of bread and prayers." Paul arose and was baptized at the outset of his career, and so all other instances. Paul addressed on the subject of communion a body recognized as the "church at Corinth," who had "put on Christ," baptized believers, assembling in one place to celebrate this ordinance. He teaches that in this capacity, met as a church, they are to observe the supper stately and continually.

The two ordinances constitute *one organic whole*; are inseparable the one from the other. They do not stand as two duties, each complete in itself. They each require the other as the complement. As the realities are related so are the ordinances. The realities are regeneration and sanctification; these are not independent, each a whole, they are life beginning and life continuing—one life. When we can dissolve the connection between becoming and being, we may affirm that baptism does not require the communion, nor the communion baptism to constitute a whole. Baptism precedes communion, and communion follows baptism—not two things, but one in its two inseparable, indivisible parts.

The mutual relation is (1), co ordinates; (2), antecedent and consequent; (3), a unit.

THE RELATION OUGHT TO BE MAINTAINED.

The relation between origin and continuance ought to appear in the observance of these ordinances. If the order is reversed, an absurdity results. The established order should evidently be maintained. You may as well say that 13 is 31 as that communion and baptism are baptism and communion. If you keep the number by keeping the order of figures, so only can you keep the ordinances. The ordinances cease to be acts of faith if they lose their proper relations. Christian faith is inseparable from the truth. The believer is of the truth. Acting as a believer he cannot act a lie. If he begin with communion he does act a lie; he says in a solemn, formal act, "I have a spiritual life which did not begin." If baptized after communion, he lies, for he solemnly, sacramentally affirms, "I now first begin a life," which yet he has long declared to be his. He comes into Christ the first time, though he has been already abiding in him. Such acts are lies when done with an intelligent understanding of their meaning. The ordinances, if reversed, are exhibitions of falsehood rather than truth. As memorials, they do not conform to New Testament history. They contradict it as well as common sense. They show our Lord passed through death and then as entering death. So as to the declaration concerning the believer himself. If he commence with communion he denies the act and necessity of regeneration by the Spirit, or ignores it by introducing himself as a fit state of communion with God before he has declared the new birth, after this, if he should receive baptism, what will be its significance? There will result a Babel of absurdity. And so when taken in symbols. You will see sanctification precede regeneration, creation following preservation, the glorified Intercessor traveling the valley of death, and so to the end. Instead of truth there would be monstrous falsity. In the prophetic element there would likewise be a strange, incoherent jumble of reigning, resurrections and judgements. Everything is disjointed, the past, present and future are reversed and disordered, the most sacred truths made to appear as absurd lies. To alter the relation of these ordinances is to destroy the integrity of the church, to introduce an unnatural and monstrous order. It is no light thing, no trifle, to meddle with sacred things of such dignity. They are not nonessentials, far from it. How important the maintenance of their natural relation!

They must be maintained as antecedent and consequent, a first and a second, as two parts of a whole, else they are not the ordained observances. And wherever there is a command to observe the one or the other it is manifestly a command to maintain the relation. This was done in time of the apostles. It must be done now. There must be some agency ever present with these ordinances to preserve their purity.

WHO SHALL MAINTAIN THE RELATION?

We are told that they are the Lord's ordinances and we must not judge the qualifications of communicants. The philosophy is as profound as that of the deacon who refused to put a lightning-rod on the meeting-house because it was the Lord's house, and no one could prevent his burning it at pleasure. Entire consistency would have carried him further to say that if the Lord wanted a house he must build it himself. The ordinances are not self-perpetuating, self-administering. They were given to the disciples for men, to be administered to men by men. The men for whom they were instituted and prescribed are bound to maintain their order of correlation. This is shown in the authority of the church in matters of fellowship and ordination. She receives members, authorises their baptism, ordains officers, withdraws from heretics and disorderly members, she is the "judge of them within." If exclusion amounts to anything it debars the excluded person from communion, yet it is well known that no Pedobaptist society can avoid communning with its own excluded members. Loose communion destroys discipline and harmony. It also leads to practical falsehood. Everybody knows that Baptists believe immersion the only mode of baptism; if a Baptist then commune with Pedobaptists and invite them to communion, his acts say, "You have been baptised," *i. e., immersed*, and he acts a lie. If a Baptist preacher enter the pulpit with a Pedobaptist he says by his act, "You have been baptised, (*i. e., immersed*), are a regular church member, a regularly ordained minister;" three glaring, monstrous falsehoods. Here, then, are loose discipline, loose doctrine and lying. The spirituality of the church is stricken, the frame-work broken down, and the whole results, sooner or later, in a corrupt mess.

HOW MAINTAIN THE RELATION?

Each must observe the ordinances as given. *Personal* compliance is at the root of purity. If one complies and another does not, then comes discord and disturbance. The ordinance is not a mere subjective state, *plus* an external act other than that prescribed concerning the individual only; the whole body is concerned in the conduct of each individual member. The entire church is involved in the disorder of one member. No matter whether the disorderly act be the result of ignorance or presumption, there will be disturbance. Sincere intentions do not lessen the practical results of error. No one questions that Pedobaptists sincerely believe us bigots and themselves quite liberal. A sincere man may go as zealously wrong as Saul of Tarsus did, yet the effect is as seriously damaging as if he were a malicious evil-doer. Sincerity *may* avail, concerning the ordinances, with the Searcher of hearts who ordained them, but we cannot suffer ourselves to be befooled by that worn-out plea. Nor is it more to the purpose to charge us with "unchristianising" other professed believers. Our logical position unchurches them; no immersion is equal to no church member. And we cannot, if we were so weak as to desire it, avoid the logical results of our baptism. To be honest and consistent we must withdraw from all who corrupt the ordinances, who teach another gospel. We must withdraw more especially from those who teach error, as well as from those who practice it. We may have profound sympathy with Pedobaptists in their sincere efforts to serve God; we cannot be blind to the holy lives many of them have led, even in the church of Rome; we may regard very highly their *spiritual* invisible condition, but in the visible outward elements we dare not tolerate their practices. The blind promptings of sentiment must be disturbed when we have the clear light of doctrine. Let us not be ashamed of facts, of our position, of the truth. If God's truth declare every man a liar, if it unchurch, yea, unchristianize ourselves, let us accept and follow its teachings. Let us defend the dignity and maintain the proper relation of the ordinances by sound speech, by open, brave, manly, honest, clear arguments and consistent conduct. Let the immersionist accept the logic of his position, disfellowship the Pedobaptist minister first, as the blind leader, and the Pedobaptist laity as less in error than their ministry; let him practice in this way the *truth*, and then *preach* the truth.

THE WONDERFUL NAME.

T. L.

The Lord Jesus Christ! What a name! Thomas cried out, "My Lord and my God!" O for the faith of Thomas; a faith to appropriate the whole name! My Lord, strong to deliver and save me and mine forever; my Jesus, full of tenderness, sympathy and love to and for me; my Christ, he suffered and died for me, even for me. What a blessing for Thomas to believe as he did, but for us there is a blessing too if we believe! "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed." What a rich blessing to believe on the Lord Jesus Christ! It is rest for the weary and heavy laden, peace for the troubled, salvation for the sinner. "Believe on the Lord Jesus Christ and thou shalt be saved." It is joy. The jailer rejoiced, believing in God with all his house; the believing eunuch went on his way rejoicing; and the first Christians, believing, rejoiced with joy unspeakable and full of glory.

The Lord Jesus Christ! O, what a name! It inspires the poet, inflames the orator, amases the philosopher, enraptures the angels and comforts the dying saint like no other name. Robert Hall desired to clothe the sun in sackcloth, the ocean in mourning, and make an orchestra of all nature to weep over a lost soul. Had I the power I would clothe the sun in meridian glory; adorn the ocean in beauty; give to every flower, shrub, tree, rock, hill and mountain a tongue, and bid them answer the swelling chorus of the skies: "Blessing, and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

WHAT STRANGE THINGS I READ!

D. R. BURT.

I do not say that it has always been so, but so it is now-a-days. From what I can learn historically, with reference to things past long ago, I think that I can see a much greater unity between brethren then than now. I do not fancy the difference that some brethren think they see and find. Now, I ask, who is to be judge in this matter of earnestness on the part of uneducated ministers? Are our good brethren South, who would not be willing to allow Northern demagogues to sit as judges on their earnestness about Southern interests and institutions? No, we think not, we hope not. Then who? We look around us for evidence as to who shall judge in this important matter on earth; we listen to hear whether there will come an audible voice from the upper world of the redeemed and glorified, commanding and saying to these poor way-worn and opposed veterans of the cross of Jesus, *Hush, hold your peace, for you are not earnest, you cannot be so, for you have not the mental power.* But let us turn to the book of Revelation, and see what Jesus there says: "Go ye into all the world and preach the gospel to every creature; he that believes and is baptised shall be saved," etc. "And lo! I am with you always, even unto the end of the world." Now, I ask, is this not enough? Oh! is it not enough? But, turn you again, and search the history of these opposed ones and see if you can find whether they have, under God, done any good, and the response comes from the heart of all good and great men, yes; and many of them will rise up in a day to come and bless the memory of some of those old veterans, who, perhaps have long since gone to their reward with the redeemed. Now, we do not intend this to be the opening of a newspaper war or controversy on the subject, but we do hope that this sort of writing and preaching may have a speedy end, and if we are brethren let us be brethren in deed.

We do not love our brethren less because they are our superiors in point of education and talent; for we well remember when we were a soldier in the late war, that we saw large cannon, field pieces and small arms, and that more men fell before the little guns—small arms—than before the cannon, yet we needed and had use for the large cannon and field pieces as well as we did for the small arms. Then as we cannot all be cannon, but many must be and remain little guns—small arms, if you please—let us use the Spirit and gospel of Jesus with which to load, and keep shooting, being careful to take good aim, and somebody will get hurt. Jesus is judge

Arcadia, La., May 15, 1872.

THE TWENTY THOUSAND.

Bro. Editor:—I like your proposition to increase the size of our paper. Here is my mite to assist in getting that additional eleven thousand. I expect to cross the Mississippi river to evangelize among the churches of Louisiana in about two weeks, and will agitate the importance of the increase of the circulation of The Baptist. It is an enterprise that should commend itself to the whole brotherhood. We need it; it is worthy of earnest effort, and I think it will be a success. God grant you many years of health and strength to battle with the errors of the age. Don't overwork yourself; we can't spare you yet.

W. H. F. Edwards.

Burlington, La., May 17, 1872.

LOUISIANA ITEMS.

G. W. HARTSFIELD.

Our church in Mansfield is occasionally receiving strength. Last Sabbath I baptized a young man, recently from Virginia, who has been a Methodist for about four years. Others are expected soon to unite with us, both by letter and baptism.

We have recently had a visit from T. J. Drane, a brother well known to the brethren of your city. Bro. Drane preached several times for us, acceptably, and promises to return. He is out on an agency for the school at Shreveport, and is having pretty good success. While hearing him preach, and receiving evidence of ability as a pastor, I could not help but say, "What a pity that so many of our best preachers make such splendid agents!" Such men are greatly needed now in our bounds—needed in many prominent places—and could be secured if the people would just wake up and do their whole duty.

Our State Convention meets in Mt. Lebanon, on Friday before the second Sabbath in July. Let this be remembered. We meet on the second Sabbath this year instead of the first as heretofore.

Important matters will come before us—educational, missionary, etc.

If not previously attended to, the most important matter will be the paying off our missionaries. We must pay them. We dare not keep back the hire of these laborers. It is hoped that circumstances will favor a large gathering from all parts of our State, and visiting brethren from other States.

Mansfield, La., May 8, 1872.

WHAT WE MUST DO.

Bro. Graves:—Believing your valuable paper to be the great organ of truth, and its columns open to discussion on all subjects in relation to the cause of Christ's kingdom on earth, I beg the privilege to lay before our Southern Baptists a few thoughts touching the general tendency of our present course, and, in my opinion a manifest departure from the "faith once delivered to the saints."

You will see, I think, my brother, among our brethren and sisters, in your peregrinations, more pride and ostentation in having fine residences, fine dressing, fine living, fine jewelry, and many, many other improper appliances which are unbecoming the meek and lowly followers of our blessed Master, than perhaps in more prosperous times. To my mind, to be a true and devoted follower of Jesus, having a proper regard to our offices and gifts as stewards, laborers and co-workers with God's Holy Spirit for the promotion of his cause and kingdom on earth, it is our imperative duty, if we may expect the "welcome plaudit" at the last day, to stop our sinful and extravagant course, deeply repent of our sins, and beg our Father in heaven to show us the true way in which we should walk in the future.

It is well known since the surrender, when our slaves were set free (against our will, and, as I for one believe, against the teachings of Holy Writ), this part of our population, though regarded as our inferiors, nevertheless, in our churches generally were suitably provided for to hear the gospel, under the same roof and from the same ministers as ourselves. It is true, some owners, and I among them, did not regard the Sabbath as we should, nor the spiritual welfare of the negro as we ought; and for this sin, as well as many, many others seen by the Great Creator of all the nations of the world of one blood, he, in his great wisdom, mercy and providence, saw fit to give the negro his freedom. This great revolution and change, now upon us with its consequences, has caused the Southern people great suffering, amounting, perhaps, to the bitterest scourge known to a people in modern times.

But God brings "good out of evil," and his people he scourges for their sins and makes them repent in "sackcloth and ashes," and then tells them by his Holy Spirit, "this is the way, walk ye in it."

My brother, let me be faithful, as an old fifty-year Baptist, in what I have to say through your paper. It is the first time, and, doubtless, will be the last. No follower of Jesus can be blessed with the indwelling of God's Spirit unless he is abounding in "good works," nor can churches expect the same devoid of the same. Look around, if you please, upon our Southern Baptist churches generally, and what are the facts? A total separation of the white and colored members. And whilst the latter, in many respects, are, like stock, turned loose to shift for themselves, acting upon the familiar saying, "root hog or die," those colored disciples of our Savior have been and are still neglected by our white brethren, and the pure gospel truth, we fear, is rarely ever preached by their colored ministers as coming from the unadulterated oracles of God, but, in lieu of this, much superstitious talk, calculated to do harm rather than good; and many think unless sooner looked after by our white membership and corrected, these people will fall back, perhaps, into heathenish superstition and cannibal barbarity and idolatry. It will be seen, then, that if we are indeed their true friends, and look upon them as we should—as having been once our servants, contributing to our support and comfort, and, moreover, many of them having partaken with us all the comforts and ordinances of the gospel, thereby acknowledging them, with us, to be Christ's "brothers, sisters and mothers"—it is passing strange that some fearless, honest-hearted Southern Baptists have not long since brought this important measure before our great body of professing Southern followers of our once "meek and lowly," but now exalted and omniscient Savior! Yes, blessed Jesus, "thou seest us," and I pray that these lines may be blessed in doing some good for thy great and glorious cause!

Now, what should be done? is the inquiry, doubtless, of every pious Southern heart. I consider it a momentous question, fraught with weal or woe to our religious progression and prosperity, as well as the approval or condemnation of our Father in heaven! To my mind I think the greatest obstacle is the abasement of our Southern pride and bending prayer to do God's will. Until our Southern people can meet their colored brethren in scriptural, Christian fraternity, we need not, we cannot expect that the gospel of Christ "will run and be glorified." We must love supremely our blessed Trinune God, and also most fervently, as required of our Savior, all who have been begotten of him; and, in order to this, it is the duty of the white brethren to worship with them; to aid them in the ordination of their ministers; to contribute freely in building churches; to aid in Sunday-schools and tracts, and a gratuitous circulation of the Bible; to send out missionaries among them; and, in a word, to do all we can to cultivate brotherly love, and even to give to one of "Christ's little ones" "a cup of cold water," knowing that our Savior will not let even that little kindness lose its reward.

Let us again, if you please, take a retrospective view of our churches since the surrender, and even now, and what is painfully apparent? Demoralization, backsliding, and a fearful departure from the good old paths trod by our Fathers! And nothing can restore us back to God, with the blessed influences of his Holy Spirit, but humble repentance, faith and love, and when we shall be able to sing in the spirit the following hymn:

Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul's refreshing view,
Of Jesus and his Word?

Return, oh! heavenly dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn
And drove thee from my breast.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne
And worship only thee.

My opinion is, my brother, that our white members should search their hearts, and in the closet, each for himself, ask God to show us our duty, and then give us courage and perseverance in the performance of it, trusting in his wisdom, power and grace to carry us through.

Our present churches for God's worship should be arranged with sheds and galleries to accommodate our colored race; they themselves will have "decency and order." They should be invited, and not excluded, to hear from our pulpits the "ever blessed gospel," designed by its author for all, without "respect of persons," race or color. The ordinances of the church should be administered in the same manner, and with Christian love and fellowship; and that minister and that church who shall refuse cannot expect the smiles of our Savior, but, on the contrary, look for "fiery indignation and judgment."

I verily believe that God is about commencing a great work among us in the South! Yes, the harvest is already ripe and awaiting faithful laborers. Those of our churches who do their duty will be signally blest, and our colored race will make the Macedonian call, "Come over and help us;" when we shall all rejoice together, and when a missionary spirit will be infused in all hearts to send the gospel to Africa! The volunteers in this mighty and glorious work will mostly come from our colored brethren in our midst. God will also, I believe, put it in the hearts of our rulers to encourage and aid this great mission in carrying out his divine purposes and will. Oh, may it soon be done, and the kingdoms of this world become the kingdoms of the blessed Son of God!

P.

Red River, La., May 11, 1872.

OSYKA BAPTIST CHURCH.

Bro. Graves:—On the 7th of March a Council, composed of delegates from the following churches in the country surrounding Osyka, Miss., to-wit, Liberty Church, Amite county; Spring Creek Church, Tangipahoa parish; Greensburg Church, St. Helena parish; Amite Church, Tangipahoa parish; Bluff Creek Church, East Feliciana parish, and Mt. Zion Church, Pike county, Miss., including the following ministers, viz., Elds. S. S. Relyea, L. Scofield, O. L. Johnston, B. L. Lea and Elias George, assembled in the Osyka Baptist church for the purpose of ordaining W. E. Tynes as pastor. The council thus assembled organized a presbytery, and elected Eld. L. Scofield, Moderator, and Eld. O. L. Johnston, Clerk. The candidate was presented by Eld. E. George, former pastor, and Eld. S. S. Relyea conducted the examination. Ordaining prayer by Eld. B. L. Lea. The presbytery dissolved on Friday, and most all the brethren went home, but the new pastor, Bro. Tynes, was by no means disposed to stop at this. Having failed to have you present at all, he was not to be disappointed by Bro. Jas. Nelson. Eld. L. Scofield remained with us until Sunday, 10th, when Bro. Nelson arrived and began a meeting, which lasted until Wednesday, 20th, resulting in thirty-eight accessions beside the four that joined two days previous to his coming. The church is now in a prosperous and lively condition, and bids fair to become the strongest in this section. Yours in Christ.

Epsilan.

The Person of Christ.—The Semi-Socinian press is assailing H. W. Beecher's new work, "The Life of Christ," because in it he teaches that "in him the divine being inhabited a human body." So says the Holy Spirit. The Word became flesh and dwelt among men. "A body hast thou prepared me—not a human soul. He took on him the form of a servant." He was made in the likeness of sinful flesh. He was God-man and not God and man. Beware of those who make the Lamb of Calvary a human being.

Fine rosewood pianos, with all modern improvements, usual price $450, can be bought for $375 at H. G. Hellenberg's, whose motto is small profits—quick sales.

BAPTIST COROLLARIES.

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

2. There are no Scriptural churches but those which have been duly authorized by a Scriptural church.

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

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

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

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

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

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

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

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

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

AXIOMS.

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

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

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

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

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

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

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

BAPTIST POLICY.

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

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

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

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

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

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

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

Arkansas Department.

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

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

CAUSES OF DECLINE IN RELIGION.

J. R. SEARCY.

We find another cause of decline among professors of religion in their not properly improving their baptism. We deservedly lay much stress on baptism as a great and holy rite. To preserve this ordinance in its simple, apostolic purity, we have boldly encountered the sneers of the world and the censure of many other religious denominations. The believer who daily remembers his baptism and all the sacred considerations which it involves, can hardly fail to surrender himself by a daily devotion to him who loved him and gave himself for him. But how often are the dreadful and holy obligations of baptism forgotten? How often does the soul, which has been winged for an immortal flight to fly at infinite glories, come down and grovel in the dust?

The abuse or neglect of the Lord's supper may be regarded as another cause of decay in religion. How often have we been grieved when the sacred symbols of the Savior's body and blood were offered, to see many require themselves to be passed by, giving the significant shake of the head, and thus, in appearance at least, rejecting Christ? Ah! we have thought, is this your kindness for the friend of sinners?

Is this the way in which you requite Jesus for all his pains in your behalf? Did he turn away his head when the cup of your sins was presented to his lips—a cup "drugged by the hand of death and brewed in hell?" Why, then, do you refuse to honor him by a memorial of his own making? Many think they do service to the cause and mend the matter of their own unworthiness when they refuse the offered emblems; but let them all remember that if they reject the appointed figures of the Savior, to be consistent they should also reject Christ himself and abjure the Christian profession.

The abuse of the Sabbath is another evil which spreads a damp upon religion and chills the life of piety. Many find a pretext for disregarding the Lord's day in disclaiming against Sunday religion. We have generally remarked that those who made it their duty to have no more religion on the Sabbath than on any other day seldom had much at any time; for, in truth, although a Christian is a Christian at all times and always carries his religion about with him, yet there are certain periods alloted for the more peculiar exercise of Christian duties, when the soul enjoys special communion with God and draws near him in holy acts. It has never yet happened that the neglect of the Lord's day and a prosperous state of religion existed together at one and the same time, but it has uniformly happened that where coldness and indifference stretched out their deadly shade over the withering disregarded and the opportunities of this holy season misapplied.

There is a principle in philosophy that where the cause is removed the effect ceases. I think we can see that the causes of decline in religion, as pointed out in the above, is as applicable to us as it was to the brethren a half century ago.

Now, brethren, let us consider these causes prayerfully, and, by the help of the Lord, remove them. Then may we hope to see the effect cease and a glorious revival of religion spring up, the sanctity of Christian baptism considered, the Lord's supper properly observed, the Lord's day spent in the active service of the Lord—in singing the songs of Zion, in prayers, in preaching the gospel, both doctrinally and practically—in teaching our children all the words of "this life." Then would we see the people glad on account of the presence of the Lord, and the deserts and solitary places would blossom as the rose.

THE GRIFFIN-LIPSCOMB DEBATE, No. 2.

S—P.

The conclusion on the second proposition has been reached. There is much on both sides to indicate the shrewdness and ability of the disputants. The position that baptism is *for* the remission of sins, is as strongly put by Mr. Lipscomb, and we will say with as much or more adroitness than we have noticed in any previous discussion. But his opponent shows his knowledge of the issue when he marches up to the great doctrine of justification by faith, and piles Scripture mountain high, with cogent, logical reasoning superadded, and thus establishing its truth beyond question. This proven, Campbellism and every system of works, is hopelessly destroyed. It hasn't an inch of space to stand on.

It appears to us there was one place where Bro. Griffin's argument might have been strengthened some: by marching with more vigor upon Mr. Lipscomb's citadel—his proof-texts. Here Mr. Linscomb was disposed to make capital. These texts are the Campbellite Gibraltar. Can they not be carried by direct assault? We believe they can. This Bro. Griffin may do in discussing another proposition. But he does meet him on this ground in his last speech.

Bro. Griffin makes good use of the boasted unity among the Campbellites. Mr. Lipscomb doesn't indorse his brethren, nor expects them to indorse him. This in the great party whose mission is to heal the rents of Christendom and bring them together on this platform: *All sorts of doctrine, preached by all sorts of men*—Arians, Universalists, Thomasites, Stoneites, Campbellites, Electionists, Work-mongers, some justified with baptism and some without—all to be brought together on this plane so beautifully harmonious. There is hardly a system that has its lines more tightly drawn, or that is more bitterly sectarian and exclusive, yet it seems to be without authorized exponents, leaders. Not more certainly can Presbyterianism be learned from the Confession of Faith than Campbellism from the teachings of its distinguished men. Why this trifling then about authorities?

Mr. Lipscomb, like his predecessors, whose fate seems to be no warning to him, skips about from place to place, here and there, and everywhere, except where he ought to be, until he gets a stunning fall on the *ex*. It sometimes means "in order to," therefore it has this meaning when construed with baptism. This betrays wonderful knowledge of language and logic. It is enough for us to know that in some instances, when construed with baptism, and elsewhere, it does not, and cannot, mean "in order to." He that takes the position that it has this meaning in connection with baptism, though perhaps a majority of the authorities may be quoted on that side, has a herculean work before him.

Bro. Griffin presses his opponent very hard on his making baptism a condition of pardon. This must have told on the audience. Baptism, according to God's law, is a condition or remission of sin, yet all but the Campbellites may enjoy remission without complying with this condition. A man occupying the high plane of scriptural knowledge to which they have risen jeopardizes his very soul's salvation by neglecting this condition. With him it is a condition. But how of those under the influence of false teachers? They are excused from complying with this condition. If excused from one, why not all? And yet faith, repentance and baptism is God's law of pardon. Where is the need of obedience to law, when the neglect of it secures the same results? It must be a blessed thing to be under the influence of false teachers, and still more so to be without teachers at all, if in one case it lessens the conditions of pardon, and in the other removes them all.

Bro. Griffin's summing up, in his last speech, is a masterly exposure of the absurdities of a system that teaches the only contact to be had with the blood of Christ is in the waters of baptism. Here we come into a state where its cleansing power may be enjoyed. Is this rationalism, or what is it? And what a position does it assign to the administrator of the rite! Certainly he can shut and no one can open, and he can open and no one can shut. This is as bold a claim as that of Pius. Somebody must administer baptism—it makes no difference who. Suppose he refuses. Here stands a believing penitent, but his priest refuses to open the door, and what will become of him?

THE CRITICISMS OF CORRESPONDENTS.

Several of the correspondents of this paper have, in the last few issues, by constructions, we fondly hope, peculiarly their own, placed us in a false light before our readers. We have been so constantly in the field that we have not had the time to correct them. It is "rest day" to-day, and we pencil a comment upon a few of them:

We should feel unhappy if we thought that one of these esteemed brethren our readers. They believed us open to criticism, and feeling sharp, they could not resist the temptation "to cut in a little," as a gentle reminder to us to be more careful in future. If we are correct in our conjecture, we most heartily thank them, and will seek to profit by it.

The article of Bro. Browning, in the last issue before us, gives us real pain, because Bro. B. seems to write with embittered feeling. We are made an offender for a word, construed to attribute sentiments to us that, thank God, we do not and never did entertain. We cannot find, after an hour's patient search, the language Bro. Browning attributes to us, but we find that we did say this, in 1871: "We opened our book and without solicitation, but as a privilege granted, took twenty-five shares. We did not recognize a *minister*, or a prominent brother present, who had not subscribed before, that did not then," etc. In this we do not use "important" or "prominent" in connection with ministers at all. Will Bro. B. refer us to the volume and number where "important minister" occurs in our writing?

Our readers will bear us witness that in editing this paper for a quarter of a century we have never underrated or slurred our *uncollege-bred* ministers; called by some "uneducated." We regard many of them among the most truly and soundly educated of our ministry. Bro. Browning's college advantages were equal if not superior to those of J. M. Pendleton's, A. C. Dayton's, A. P. Williams', J. M. Wood's, A. M. Poindexter's, Norvell Roberson's and scores of others we could mention; and who will intimate that these men were or are uneducated? Would they suffer in comparison, either in the pulpit or in a written discussion, with any professor of theology in the South, or North, though doubly or trebly titled? What these men achieved, without college or theological seminary, every Baptist minister of equal intellect can attain to by the same means, without college or seminary; and it is a pleasing thought that there are several of the "unimportant," *i. e.*, unschooled, ministers in Arkansas, who are diligently using the same means—hard study and hard thinking—and will, if their lives are spared, take rank with such men as we have mentioned. And who will say that such men do not deserve honorable mention among the ministry of a State? It is true their labors may not be so apparently blessed in gathering into the churches, they may not report so many baptisms as ministers vastly inferior to them in native talents or scholastic acquirements, but to compensate for this their labors are exceedingly more abundantly blessed in indoctrinating and so building up and confirming the brotherhood, and it is true that we look to such men—the Andrew Fullers of our age—for contributions to our denominational literature. The fact is, we know not a Baptist minister who is worthy to bear the name who is not in a sense an educated man *in his profession*. He may not know as much about mathematics or Greek as the college professor, not so much about law or medicine as the lawyer or physician, but vastly more about the plan of salvation, and the teachings of the word of God and sound theology than either. He places himself in front of biblical information far in advance of his congregation, and though he violates the rules of System, laid down by Ness, and of those of Hermeneutics, laid down by Davis, Still he is, in his profession, an educated man. We have need of such men; they have been, in all ages of the Christian church, the conservators of the pure faith and churches, when the reputed learned and popular of the ministry in town and city were swept away upon the flood-tide of worldliness and corruption. But we have need of the learned. God ever endows them with, and these quickened by the culture of the schools. God sometimes calls such already prepared into his work as he did Saul of Tarsus, but as a general rule He calls them to the ministry of the word and impresses it as a duty upon his churches to instruct as well as to commission them.

There should be no rivalry, envy or jealousy between the ministers of Christ, because one has improved his talents by study more than another, nor should the brethren esteem one minister better than another, except for his work's sake; and all ministers should eschew flattering titles; but these would do no harm if the brethren would obey strictly the injunction of the Master: Call no man Rabbi.

Upon this expression of our profound convictions, we ask the forgiveness of every minister and member in Arkansas, and beg of them to allow us to correct the expression Bro. Browning comments upon so as to read, "a majority of the ministers at the Convention took stock in the Southern Baptist Publication Society," which was the simple fact we meant to communicate—true of Arkansas, as it has since been of every gathering before which we have presented the society.

We suppose Bro. B's allusion to the dogma of a suffering divinity means us also. If by dogma Bro. B. means either something untaught in God's Word, or something new, he is singularly unfortunate. Pressensa, the greatest thinker of France, in his "Life of Christ," asserts that the dogma of the impassibility of the Godhead, and the God-and-man theory of the person of Christ had its origin in the cells of the monks and the subtleties of the men. The acknowledged thinkers of the age, Baptists and Protestants, advocate the *vicarious* nature of Christ's suffering, and consequently the participation of the divine nature of Christ in the sufferings of Calvary. H. W. Beecher, in his "Life of Christ," just published, takes the same view of the person of Christ advocated by the learned Pressensa. Dr. P. Church, justly eminent among Baptists as a thinker, in his new work, "Seed Truths," ably teaches the same great doctrine, and Alvah Hovey, President of the Newton Theological Seminary, in his new work on the "Atonement," boldly and firmly against the growing Socinianism of the day, lays down this doctrine as the basis of the atoning work of Christ, and in his "Review of Bushnell," (the great Socinian) it becomes the rocky fortress of his strength.

We cannot conceive how a Baptist can meet a Socinian and deny the participation of the divine with the human nature in the Christ-sufferer of Calvary—to provide an adequate satisfaction for violated law. But it is not in this article that we propose to discuss this doctrine—that is vital to *our* faith—but only to say enough to parry the blow aimed at it by Bro. B., and possibly to raise the question in the minds of patient thinkers. "May not this be an old doctrinal landmark that Hovey and his coadjutors are seeking to set up?"

Will Bro. B. answer these simple questions?

Were the sufferings of Christ *vicarious*?

Was the Son of God considered, separate from his humanity, "the Christ" of Prophecy?

Was his humanity, separate from his divinity, "the Christ?"

Christ was our sin-offering, but who was the Priest?

Is not our Great High Priest, within the veil to-day, the very *person* who suffered on Calvary?

Was not the Lamb that John saw in the midst of the throne, receiving the worship of the redeemed, the self-same Lamb of God who smered on Calvary?

And was it not the glorious being, who suffered on the cross, the one into whose hands Bro. B., when a lost, despairing sinner, committed the keeping of his soul as into the hands of a faithful Creator?

We have no other Savior than the Sufferer of Calvary. We know no other, we preach no other. To whom is such a faith a heresy?

We must close to send by this mail, and in doing so, we assure Bro. B. that we have published every article from his pen that has reached our office, and we are satisfied that it will ever be a pleasure for us to do so.

Rothelle, Miss., April 25. Ed. Baptist.

GOOD NEWS FROM CHICOT.

God has richly blessed us of late with a display of his presence and his power. Lake Village has been visited by his blessed Spirit in his awakening, reviving and converting power. Some time ago, as promise or pledge of a future blessing, he refreshed our membership here with a view of his love, made us love Jesus more, and thus harmonized and united us in love for each other. Of course, when we began to love more, we began also to labor more. We organized a Sunday-school in our new church edifice, and soon the greater part of the membership was at work in it. We have done all we could to make our school exercise attractive and instructive. We have all along had good attendance and attention. Of late we have been made to feel that God has been working in our Sunday-school. But the principal cause of our rejoicing is a glorious work that he has begun out of the Sunday-school. Last Sabbath week, as there was unusual interest manifested at both morning and evening services, the church thought best to continue our meetings during the week, or at least as long as there was an interest to justify it. We have have had services every night since, and, thank God, the interest is steadily increasing. Already six have offered themselves for membership, and are now standing over for baptism, all of whom give satisfactory evidence of genuine conversion. Several others have professed faith in Jesus, and quite a number still are deeply awakened and earnestly asking "What must I do to be saved?" Beside, two have united with the church by letter, whom we consider valuable accessions. We thank God and take courage.

Oh, I had begun to think this such a hard and hopeless field! But how good and gracious is our God, who answers our prayers, even when we least expect it, when we have almost despaired of all blessings!

The meeting is still in progress. The sound of prayer and praise and preaching is still heard every night. Many a house has become melodious with the sweet songs of Zion. We have written to Bro. Green, pastor at Monticello, to "come over and help us." If he doesn't come, the meeting will close this week, at least as to preaching, but not as to prayer-meetings, as my appointments at Concord Hall and Macedonia churches, and at the mission stations near them, call me off. May God carry on the good work in the hearts of all concerned.

Much interest has been manifested of late at these other appointments also. I have already baptized two young followers of Jesus at Macedonia, and hope this month to baptize two more—one at Macedonia and one at the Hall. Our hearts send up their thanks that this dry and thirsty land is being watered with the showers of grace. To God be all the glory, through our Lord Jesus Christ! Geo. R. Baker.

Lake Village, Ark., May 14, 1872.

LIGHT WANTED.

Bro. Graves:—Whilst in New Orleans I passed a stand where old books were for sale, and, wishing to have something to occupy my time coming up the river, I purchased one written in the form of a novel and intended as an argument against skepticism, supposing that likely there was some little grain among the chaff.

In this book I find an idea entirely new to me, concerning the much controverted expression recorded in Heb. ii. 9: "That he by the grace of God should taste death for every man." The writer holds that this does not refer to salvation from sin at all; that "should taste death for every man" is a perfectly correct translation: the plain and only meaning of the language is every man—each, all. If so, the advocates of a limited atonement have no right to qualify the phrase by saying *every elect* man; the advocates of a general atonement have no right to say Christ died for all, but all will not be saved, for they thus make Christ do a superfluous thing, and in effect represent his work as a partial failure, and the universalist has no right to say all will be saved hereafter, for the whole testimony of Scripture is against any such theory. He says: "On the one hand we do not believe that all men are, or ever will be, saved with an eternal salvation; and, on the other, we do not believe that Christ did a superfluous thing, or that in any conceivable way his work was a partial failure; and yet we most firmly believe the statement before us, 'he tasted death for every man,' because we think it means that in consequence of our Redeemer's universal supremacy as the second Adam, and in consequence of his purpose to entirely abolish death, he tasted death for every man, that he might secure an universal resurrection."

We consider the statements, "he tasted death for every man" and "as in Adam all die, even so in Christ shall all be made alive," as teaching precisely the same thing, namely, that as all inherit physical death from the first Adam, so shall all be raised from the grave by the second; and that in this sense the whole human family are connected both with Adam and Jesus.

Does not this exposition accord with the context, the object of which is to show the superiority of Jesus over angels and men, over Satan and death, and to prove that he is crowned with glory and honor, and set over the works of God's hands?

The redemption effected by Christ does appear to us to have two aspects; one relating to the soul of every believer, a redemption from sin—the other relating to the body of every human being, a redemption from the grave. The former extends to the many sons whom he is bringing to glory; the latter extends to the race, and accords with his purpose utterly to remove death from the world, and in accordance with the decree recorded in Hosea xiii. 14: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from my eyes."

I fear I shall make this communication too long, but I wish to present a few quotations; and please permit me to ask a few questions.

Christ says "he is the *resurrection* and the life"—raises all from the grave, but gives life to those only who believe; "for since by man came death, by man came also the *resurrection of the dead*;" "who hath abolished death, and hath brought light and *immortality* to light through the gospel."

Was it necessary, in order to abolish death, that Christ should taste death for every man? Was it necessary, in order to redeem all from the grave? Did not Christ, by his sufferings on the cross, place all men, without exception, under a dispensation of mercy? Did this require that he taste death for every one, endure all with immortality and raise them up at the last day, that their future state might be accordingly determined?

The idea here set forth is new to me, but with the present light I am disposed to receive it. Very likely it is not new to those who read more and understand the Scriptures better than myself, and hence I have written this communication, hoping that you, or some of the able contributors to your paper, will enlighten me on the subject.

Arkansas, April 30th. Inquirer.

TO J. R. SEARCY.

Your article is fortunately rendered unless, from the fact that Prof. Williams has resigned the Chair of History, etc., which he has filled in the seminary, and it is not expected that such loose and pernicious views of church order will longer be taught in that institution. If so, not a State, west of the mountains at least, will patronize it, or a church call a pastor who will advocate or practice such views. Georgia, the old Empire State of the South, in Convention assembled, has spoken out without a dissenting voice, and pronounced the views advanced by Prof. Williams and Jeter as unbaptistic, and the organ of the State has pronounced them as pernicious. If the Baptists see that they cannot consistently patronize a seminary in which such views are inculcated, can they not see the impropriety in circulating a paper in which they are advocated? Let every friend of the truth think and act accordingly.—Ed. Baptist.

SUNDAY-SCHOOL CONVENTION.

The Sunday School Convention of Central Association met in Humboldt on Friday, May 3, 1872. Introductory sermon by Eld. M. Hillsman, D. D., from Eccl. xii. 1. After the sermon, most happily adapted to the occasion, the Convention was organized by electing M. B. Sentor President, Eld. W. C. Grace Secretary, and W. T. Bennett Assistant Secretary. The object of the Convention having been stated by the President, churches and delegates were enrolled as follows:

Poplar Grove (Madison county)—H. L. White, G. Howlett, M. V. B. Enum and Edward White.

Eldad—W. M. Price, N. G. Hunt, J. J. Harper and Eld. W. W. Gardner.

Humboldt—Dr. A. Perry, R. C. Jarrell and G. H. G. Fenn.

Jackson—J. E. Glass, Elds. J. F. B. Mayes, G. W. Johnston and A. J. Hall.

Hickory Grove—R. J. Selridge and Eld. W. C. Grace.

Spring Hill—Eld. W. C. Grace.

Newborn—Eld. W. C. Grace.

Bluff Spring—R. B. James.

Milan—R. D. James.

Oak Grove—R. N. Altman, Williamson S. House and B. Walker.

Poplar Grove (Gibson county)—Jas. Simmons and P. D. Criss.

Volunteer Delegates—Jacob Hill, D. Lacy, Dr. Wm. F. Still, Eld. S. P. Jones, J. C. Gillespie, J. S. Blaydes, J. W. Stilwell, Eld. G. W. Allen and Dr. Chas. Powell.

The programme adopted for the meeting was next read, and the question, What are the qualifications of a Sunday-school superintendent? was closely and ably discussed by Elds. S. P. Jones, W. C. Grace, A. J. Hall, M. Hillsman, D. D., and Dr. Wm. F. Still.

After a motion to adjournment, the Humboldt Sunday-school engaged in singing a beautiful hymn, and the Convention adjourned to meet at 8 o'clock.

Friday night the Convention met pursuant to adjournment. Music by members of the Jackson Sunday-school. Prayer by Eld. A. J. Hall, and again music.

The next question, What is the relation of the Sunday-school to the church? was discussed by Breth. Hillsman, Hall, Johnson and Smith; the speaking interspersed with soul-stirring music. It was urged that the relation is not organic.

The next question for discussion: Should we use the Lessons in use, and in connection with this: Should we adopt the Uniform Lessons in *King Words*? Discussed by Breth. Grace and Glass.

The thanks of the Convention were returned to the young ladies and gentlemen of Jackson for the very sweet entertainment given us by their thrilling music. Convention adjourned to 9 a. m. Saturday. Benediction by the Chair.

Saturday 9 a. m., the Convention met pursuant to adjournment. Singing by the congregation. Prayer by Eld. J. F. B. Mayes.

The question under discussion, at the hour of adjournment, last evening, taken up and continued. After speeches by Breth. Hillsman, Mayes, Forsythe, Johnston and Gillespie, it was

Resolved, That this Convention recommend to all of the churches to adopt the Uniform Lessons, in *King Words*, as the course of study for all of our Sunday-schools.

Resolved, That this Convention affectionately suggest to the brethren charged with these lessons, that they labor to secure the wisdom and experience of our most able and practicable brethren to arrange the lessons in such a uniform, progressive and connected method and relation as will best secure a thorough knowledge of the Scriptures.

Resolved, That the Convention request Bro. Mayes to select his own subject, to be the first in order, for discussion this afternoon.

After music, adjourned to 2 p. m. Benediction by Eld. S. P. Jones.

Saturday 2 p. m., the Convention met pursuant to adjournment. Singing by the congregation, and prayer by Eld. W. W. Gardner.

Eld. Mayes delivered a practical and telling discourse on the "Advantages of the Sunday-school."

Eld. S. P. Jones, in the Chair. The President next occupied the floor in enumerating certain interesting facts with reference to the inception of the Sunday-school work in the State of Tennessee.

Resolved, That this Convention is permanent.

Resolved, That a committee of five be appointed to designate, at our associational meeting in September, the time and place for the next meeting of this Convention.

Committee: Elds. Hall, Johnson, Jones, Mayes and Bennett.

Resolved, That we appoint a committee of five to assign subjects for discussion at our next session.

Committee: Elds. Hillsman, Grace, Bennett, Gardner and Johnston.

After a vote of thanks to the citizens of Humboldt for the hospitable entertainment extended to the Convention, the body was adjourned to meet at the time and place, to be designated by the committee appointed for that purpose. M. B. Sentor, Pres't.

W. C. Grace, Sec'y.

For the best pianos and organs at most reasonable rates, we recommend the well-known house of H. G. Hollenberg, 274 Second street, Memphis, Tenn.

A GOLDEN TO BE READ.

AXIOMS.

All religious acts are acts of obedience.

There is no obedience where there is no law.

2. No obedience where the law is not known.

3. No obedience that is not *personal*.

4. There is no obedience that is not voluntary.

5. There is no obedience that is not prompted by love, and accompanied by *faith*.

6. Every act of obedience is, like baptism, the answer of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not and can in no sense be considered an *act of obedience*. There is no law for it; and if so, the law could not be known by them; nor can infants exercise repentance, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destitute of the fundamental principle of Christianity—*obedience*—but it effectually puts it out of the power of the one baptized in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church. If these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian baptism a *parental* duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?

2. Is Christian baptism the *personal* duty of repentant believers?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

FOR CAMPBELLITES.

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

2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

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

If Pretenders and Campbellites cannot meet these dilemmas, they rest impaled upon the stake—"we cannot tell"—and this makes a "Trilemma" a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price 50 cents. S. W. Pub. Co.]

SIMILAR CREEDS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graveyard of us the gate of heaven, which before, through sin, was shut."—*Coun. of Trent, highest authority.*

PRESBYTERIAN.—Every person confirmed is required to answer these questions:

Q. "What is your name?"

A. "N. or M."

Q. "Who gave you this name?"

A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Prayer Book Catechism.*

QUESTION.—What are the benefits we receive by baptism?

"And the first of these is the washing away the guilt of original sin by the application of Christ's death."

"By baptism we are admitted into the church, and consequently are made members of Christ, its head."

"By baptism we (who were by nature the children of wrath) are made the children of God."

"In all ages the outward baptism is a means of the inward."

"By water, then, as a means, we are regenerated or born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.*

CAMPBELLITE.—"The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to the institution expressive of it, is all that is [illegible] of Heaven to admission into the [illegible]

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, [illegible] from heaven, is one that believes this one fact, and has submitted to one institution, and whose demeanor accords with the morality and virtue of the great Prophet.

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

"The evidence upon which it is to be believed is the testimony 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 believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIPTURAL CHURCHES.

Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.

In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as Scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or countenance heresy. And the obligation thus resting on Scriptural churches bears also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases referred, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister.

A. M. POINDEXTER.

"The Truth in Love."

TERMS - - - $2.50 Per Year.

SALVATION FREE.

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

J. R. GRAVES.

FIFTY CENTS.

All renewing or subscribing can have this paper until the 1st of September next, the beginning of the volume, for 50 cents. We want with to drop a name, and wish 1000 new readers.

THE SOUTHERN BAPTIST CONVENTION.

On reaching Atlanta we learned for the first time of the serious character of Bro. Mell's sickness—the utter prostration of the nervous system from over labor and under rest. He was unable to attend his State Convention, and would not go to Raleigh. It was the ever recurring subject of inquiry among the delegation during the journey, "Who would preside over the Southern Baptist Convention?" "What can we do without Bro. Mell?" "Who can fill his place?" "Will Bro. Coleman, of Kentucky, be there?" Next to Mell it was admitted no one in the West was a better parliamentarian, and why should not the West have the honor of the presiding officer? But his recent indisposition rendered his attendance doubtful. Bro. Fuller, of Baltimore, will the duties of the chair be too onerous for his age? Bro. Reynolds, of South Carolina? a man of clear head, of polished manners, of graceful dignity and an experienced chairman, an emphatic nomination by a Virginian would secure his election. Some one remarked that a secular paper, in Georgia, had nominated Prof. Boyce. This was regarded as an unprecedented interference of the political press with the affairs of the Convention; but a personal friend inspired the oracle. This indicates that he will be nominated. Will he fill the place? Has he not several times raised points of order, not sustained, and has he not once or more appealed from the rulings of Bro. Mell to the house, in vain? There were such impressions. He has strong personal prejudices—will he not give expression to these in the making up of the committees? It was feared.

The Convention met on Thursday morning and delegates were enrolled, fully three-fourths from the east of the mountains, so that Eld. Jeter said, truly, "We, of Virginia and the Carolinas, can carry any measure through this Convention, that we may see fit and snap our fingers in the face of all the others States."

Bro. Williams, of Baltimore, was elected to organize the Convention. He remarked feelingly spoke of the one who had served the Convention so long and so well, but who was not with us to-day, and might never be seen in the Convention again; and then announced the startling fact, received by telegraph, that Bro. A. M. Poindexter, of Virginia, was no more; that he had died of pneumonia the day before, after a few days' sickness. This intelligence smote like a great grief upon every heart, and seemed to take away the breath of every listener. Then there was looking into each other's saddened faces, and the one deep whispered exclamation, "Can it be! can it be!" "Well," said Bro. Williams, "this means something. Since last we met, one short year ago, Bro. Taylor has been taken away, and Bro. Poindexter has been taken away, and Bro. Mell is not with us, and who will be called next? And as the streams of the South are turned, did he turn the streams of our unaffected sorrows in the channels of gratitude. God had vouchsafed to them long and useful lives, and had given us their services for so many years! How grateful should we be for the use of such gifts so long! They have been called to rest, we to labor—to *increased* labors, for we must enter into theirs."

Never was the Southern Baptist Convention organized under such a cloud of grief and gloom; never more generous or merited tributes paid to departed worth, in speeches and sermons, throughout the entire session, than to Bros. Taylor and Poindexter.

OFFICERS.

The names of Bros. Jeter and Boyce were put in nomination, and the latter elected by a very large vote. We could but hear the urgent appeals made by a prominent delegate from Virginia for the election of Bro. Jeter, because his Northern policy had been so strongly rebuked by a Western editor. His friends were extremely anxious that he should be indorsed as against such a questioning—but never was a Convention further from it.

The President elect made an appropriate address upon taking the chair. He presided throughout the session with marked dignity, ability and impartiality. He but slightly tripped once or twice, and only once was an appeal taken to the house, and then he was unanimously sustained. He lacked but one thing—that pleasant smile of recognition which Bro. Mell always gave us when we arose to address the chair, that not only seemed to invite us to speak, but which seemed to say, "Well, now, I am pleased that you are going to speak." This was no fault of Bro. Boyce, for no man on earth ever knew save Bro. Mell possessed that gift and grace.

THE MALLET.

Prof. Broadus asked leave to present to the Convention a gavel or mallet, from the wood of Palestine. Its handle was made of the limb which he cut from one of the balm trees which grew by the river Jordan, forming a large part of that beautiful fringe of green trees which has always marked the banks of the sacred river, and beneath whose shade the multitude looked on at the Savior was baptized. The head is of olive wood, reminding us of the Mount of Olives, from which He ascended to heaven. I thought, said he, that it would remind us of the commencement and close of the ministry of our blessed Master. It was a touching incident.

[CONCLUDED NEXT WEEK.]

EDITORIAL BREVITIES.

EXPLANATION.—Some complain that they do not receive letters acknowledging their remittances, etc., and do not know whether their letters reach this office. Now mark, once and all, our explanation:

We cannot write a letter in answer to each one we receive. *It is utterly impossible;* and so we acknowledge all in one of four ways:

1st. Give credit by moving up the figures.

2d. Under "Letters Received" we give the name of the writer.

3d. Our Letter Box.

4th. By private letter.

We answer as many as possible, and as fast as possible. Some do not understand the figures yet—they do not think 5.50 means you are paid to Vol. 5, No. 50. Look on first page and see the volume and number.

There are some who for years have been sending almost weekly to this office names, etc., as Bros. Finley, of Mississippi, Lea, of Arkansas, and many others, who never have any trouble. They state their business briefly and clearly; don't mix it up with other matters, and always give their State and postoffice, and the names and addresses of their subscribers correctly. We have now before us twenty-five dollars sent by a brother, but where he lives, or what it is *for*, we cannot tell, but he is blaming us; and while we write this a letter reaches us from an intelligent brother—Brown—but no State, and the business *important*.

OLD ADVERTISEMENTS.—Most of the present and some of the past generation are not aware that slavery was introduced into this country through the North. Northern men kidnapped the negro on the shores of Africa, and Northern slave ships brought them over and sold them into slavery at the North as well as the South, and they were sold with saw mills and other *chattels*; and so the ancestors of the present generation at the North were both *man-stealers* and *man-dealers*, but we of the South were never man-stealers. We met with the following from the *Ulster County Gazette*, published at Kingston, New York, January 4, 1800. Read and save it:

FOR SALE.

THE OWNER HALF OF A

Saw Mill,

With a convenient place for Building, lying in the Town of Rochester.

By the Mill is an inexhaustible quantity of Pinewood. And also

A Stout, Healthy, Active,

NEGRO WENCH.

Any person inclined to purchase may know the particulars by applying to John Shoonmaker's, jun., at—

[Copied.]

Ulster County Gazette.

Published at Kingston, N. Y.

By Samuel Freer and Son.

Saturday, Jan. 4, 1800.

Vol. 11. Num. 88.

CERTIFICATES OF STOCK in S. B. P. Society sent by mail May 24.—F. M. Fortson, La.; Wm. H. Maxey, La.; J. B. Lancaster, La.; Eld. Josiah Leake, Mo.; Eld. Rob't Martin, E. H. Bachman, East Tenn.; C. H. Ardis, La.; Eld. W. H. Hall, L. L. Tomkies, La.

We will bring the following to Meridian with us: Mrs. L. E. Bramlett, Mrs. Ligon, Mrs. Hodges, Mrs. Brock. The following subject to order, or we will bring them with us to the Arkansas Convention: Tinsley, E. G. Coleman, Searcy, Howell, Edwards, Bozeman, Bussy, Vaughn, Coyle, Garrett, Gandy, Ganaway (2), Norsworthy, Cowley, Kimbro. If the parties prefer to risk by mail, we will so send.

CORRECTIONS.—In Bro. A. J. Fawcett's article, "To the Pastors of West Tennessee," instead of reading the "University with its present organized system of education," it reads, "the ministry with its present organized system," etc.; and instead of saying the "truth's being presented," (the possessive case before a participle) it says, "truths being presented;" and 3d, it should be "respective churches," and not "respected churches."

Bro. F. writes correctly, but our proof reader was caught nodding—a rare thing in this office.

CUTTING OFF.—We are now dropping off all subscribers whose time is out, unless we hear from them, much as we regret to do so. Money is a little scarce just now, and subscribers are busy and forget their time is out, and so their name is dropped before they think. We do not wish to lose a name, and so we propose that each one sending us

50 CENTS NOW,

shall be credited THREE MONTHS' subscription. Will not every one renew for three months, if he cannot for the year?

THE BALL IN MOTION.—Baltimore has redeemed her pledge to raise $2000 to build a Baptist chapel in Rome. Baltimore is always [illegible] move, and this push will give a mighty impetus to the ball.

MR. CHEESEWRIGHT, who is advertised as an impostor, by J. C. Farmer, of Missouri, is now traveling in Arkansas, and says he is on his way to this city. We advise all Baptists that he is an excluded Baptist, and a word to the wise is sufficient.

"SHOULD COUSINS MARRY?"—There is no law in the Bible forbidding it, but the law of nature seems to protest against it. We would persuade all our young cousins to decline such alliances.

ELD. G. A. LOXLOX, of Dalton, Ga., was elected pastor of the First Church, Wednesday night last. In this call the church is unanimous.

SOUTHERN BAPTIST CONVENTION.

On Friday night, a mass meeting in the interest of foreign missions was addressed by E. T. Winkler, W. T. Brantly and J. W. M. Williams.

SATURDAY, MAY 11, 1872.—A. F. Crane conducted the (half hour) devotional services; and T. W. Sydnor, J. A. Broadus, M. T. Sumner and F. Wilson led in prayer.

The report of the Committee on the *Home and Foreign Journal* was adopted.

A telegraphic dispatch from Rev. M. T. Yates, D. D., dated Paris, May 10th: "Well; voice convalescing; Ps. 107." was read.

The Committee on the Question of Annual or Biennial Meetings, reported in favor of annual meetings. A. R. Callaway and J. G. Field supported, J. B. Jeter, S. Henderson and A. F. Crane opposed the proposition. Time expired and the question laid over.

The Committee on the Financial Operation of the Sunday-School Board recommended that immediate measures be taken to liquidate the liabilities of the Board, and that reliance be had in future for its support, mainly on the contributions of the Sunday-schools. The consideration of the report was adjourned, and a proposition was introduced to abolish the board. During its discussion, the report of the Committee on the Future Plans of the Board, was read for information, recommending the adoption of the methods and measures submitted by the Board in its annual report. The proposition was advocated by W. T. Brantly, J. W. M. Williams and F. M. Haygood, and opposed by S. Landrum, B. Manly, I. T. Tichenor, J. R. Graves, E. Dodson and J. A. Broadus; but before a vote was reached, the Convention adjourned with prayer by J. Stout, of New Jersey.

AFTERNOON SESSION.

Prayer, at 3 o'clock P. M., by F. W. Eason. H. K. Ellyson and A. R. Callaway continued the discussion on the abolition of the Board, and the proposition was withdrawn.

The Convention decided in favor of annual sessions, after remarks by H. B. Folk, A. R. Callaway, A. F. Crane, J. B. Jeter and J. A. Broadus.

The Committee on the Colored People recommended that the Domestic Board consider the field as one, and make provision as far as possible, for blacks and whites alike; that its Secretary appeal to ministers and churches to promote the spiritual interests of the colored population within their reach, especially by the establishment of Sunday-schools among them; that each State Convention be urged to consider the propriety of appointing, within its limits, a missionary among them; and that the Board be encouraged to open an institute for the training of colored ministers. The report was adopted.

The report on the Future Plans of the Sunday-School Board, was submitted. Speeches were made in behalf of the abolition of the Board, by A. F. Crane, and H. K. Ellyson; and against it by S. Boykin and W. Thayer. The report prevailed, and also the report on the Financial Operations of the Sunday-School Board, was referred to the Sunday-School Board for consideration and adjustment.

Appointed the boards for the ensuing year, with slight changes in their membership, and adjourned with prayer by G. R. Taylor.

At night, a mass meeting was held in behalf of domestic missions: speakers, T. G. Jones and R. Fuller. Collections, some $600.

MONDAY, MAY 13, 1872.—T. Dawson conducted devotional exercises; prayer by T. H. Pritchard, C. H. Toy, J. Culpeper.

The Committee on Domestic Missions, commending the Corresponding Secretary of the Board, and urging the necessity of its work and of energy and liberality in support of that work, was adopted after remarks by M. T. Sumner. The Indian Mission report advised the establishment of an Indian Orphans' Home in the Creek Nation, with the characteristics of an Industrial School, so soon as the requisite funds are secured. H. F. Buckner stated that in that Nation there are 1500 Baptists, (24 churches, with 24 native preachers), while nearly two-thirds of the adult Seminole population are also Baptists. He set forth the demand for education among the Indians. J. H. Devotie referred to the facts that, in the removal of the Seminoles to the West, the cost amounted to $20,000 for each person removed, and that conversions among this people have not cost $1 per convert. S. H. Ford questioned whether it comports with Baptist principles to accept the State patronage which this proposition involves, and whether we are able to raise the money for which it calls from us. Discussion was had by M. T. Sumner, H. F. Buckner, T. E. Skinner, H. K. Ellyson, N. W. Wilson, D. G. Daniel, R. H. Rawlings, A. R. Callaway, and the report was adopted.

A resolution was introduced pledging the hearty and unanimous support of the Convention to the Sunday-School Board. It was favored by H. K. Ellyson, J. W. M. Williams, J. L. M. Curry, J. H. Low, T. G. Jones, J. Dixon. The resolution was adopted. Eight hundred and eighty dollars were contributed and subscribed to liquidate the indebtedness of the Board. Prayer by S. Boykin.

AFTERNOON SESSION.

Prayer at 3½ P. M. by W. Hooper. The report of the Committee on the China Missions alleged the importance of the evangelization of a race so remarkable, and the necessity of prayer for the success of our mission among them. "In proportion to the two fields, there were more conversions in China last year than in America." The European Mission report urged special attention on the part of Board to this field, and to the spiritual instruction of the women and children in it. The chapel at Rome is now secured, with the aid for which we may look from friends of Christ in other States. Remarks were made by J. A. Broadus, J. L. M. Curry, G. F. Adams, W. Hooper. Dr. Broadus warned the brethren not to make the mere enthusiasm, awakened by a succession of remarkable events, the ruling motive of the work. Dr. Curry deemed it providential that at the constitution of the first church and the ordination of the first minister in Rome, for some twelve centuries, both Northern and Southern Baptists were represented. Bro. Adams stated that Prof. Chase, during a visit to Rome in 1822 or 1823, baptized a believer in the Tiber. Dr. Hooper rejoiced in the prospect of the deliverance of Italy from the vassalage and idolatrous superstitions of Romanism. He concurred with Dr. Broadus in the fear lest the Italian mind should be but slowly delivered, not only because of its sensibility to imposing forms and ceremonies, but from the power of the fine arts over it, in architecture, statuary, painting, music, etc. The report was adopted.

The Committee on Deceased Missionaries paid an appropriate tribute to the memory of R. S. Pritchard, J. B. Jeter and J. B. Walker, accompanied it with remarks.

The Board of Trustees of the Southern Baptist Theological Seminary announced that it had been decided, in removing the institution, to avoid complication with existing or proposed institutions; that the proposals from Louisville, Nashville, Chattanooga and Atlanta are not sufficiently definite for present action; and that a committee of the Board will visit these cities after the first of August to settle the question of location. W. H. Whitsitt has been elected to an assistant professorship. Professors Boyce and Williams have exchanged chairs, owing to the frequent absence of the former in the transaction of business relating to the removal of the seminary.

The report on the Policy of the Foreign Mission Board advised it to enlarge its operations and multiply its missionaries, so far as it may reasonably rely on such contributions as shall prevent debt.

In pursuance of the report on the Greatest Need of the Foreign Mission Board, it was voted to observe the first Lord's day in July as a day of thanksgiving, almsgiving and special prayer for the effusion of the Holy Spirit on our churches, our missionaries, and the fields in which they labor. Prayer by W. Randolph.

EVENING SESSION.

At 8 o'clock P. M., prayer by R. Jones. The next session of the Convention was appointed to be held with the St. Francis street Baptist Church, Mobile, Ala., on Thursday before the second Sabbath in May, 1873, at 10 o'clock A. M. The Introductory Sermon will be preached by T. G. Jones, of Tennessee, principal, or W. M. Wingate, of North Carolina, alternate.

The Treasurer of the Convention was instructed to collect all outstanding claims in his hands, and, with such funds of the Board as are designated for permanent investment, to invest them in public securities only, with the approval of the auditor.

The subject of the possession, use and disposition of the plates transferred by the Southern Baptist Sunday-School Union to the Board, was referred to the Sunday-School Board for consideration and adjustment.

The policy of the Foreign Mission Board in sending out unmarried women as missionaries was approved, and the formation of female missionary societies in all the churches.

The African Mission report held that the missionaries should be, for the most part, colored men, with one white man as superintendent, in organizing the mission and establishing it upon a permanent basis, and that it is desirable to make a special effort to enlist the colored Baptist churches of the South in this mission.

Suitable resolutions were adopted by a unanimous rising vote, in view of the death of the former Corresponding Secretaries of the Foreign Mission Board, J. B. Taylor and A. M. Poindexter.

Funds for Bible distribution were ordered to be divided equally between the three Boards.

The Convention adjourned *sine die*, with prayer by W. F. Broadus.

We make grateful acknowledgment of the munificent hospitality received by us during our sojourn in "the beautiful City of Oaks," from R. G. Lewis, Esq.

UNION UNIVERSITY.

The final examinations begin Thursday, June 6th, and continue through Wednesday, the 12th.

The Baccalaureate Sermon will be preached Sunday, June 9th, at 11 o'clock A. M., by Rev. E. T. Winkler, D. D., of Charleston, S. C., and the sermon before the Society of Religious Inquiry on the same day, at 8½ P. M., by Rev. J. R. Graves, LL.D, of Memphis, Tenn.

Monday night, June 10th, anniversaries of the Literary Societies.

Tuesday night, June 11th, prize declamation of Undergraduates.

Wednesday night, June 12th, orations of Graduating Class.

Thursday morning, June 13th, annual Literary Address, conferring of degrees, prizes and honorary distinctions.

Friends of the Institution, and the Alumni especially, are earnestly invited to attend.

T. T. E.

REJOICING.

Eld. Joseph Borum, in a letter just received, writes us as follows respecting his labors, and you all know how steadily his quiet and effective ministry tells for good with remarkable certainty.

He says: "The cause of Christ, in the four churches of which I am pastor, is quite encouraging, having additions at nearly every meeting. At Ripley I recently baptized Mrs. S. A. Cherry, who had been previously to be a Roman Catholic. I think it was the happiest baptism I have ever witnessed. She praised God—she preached—she exhorted—not a tearless eye to be seen. How refreshing are such occasions."

SERMON.

"Thy Kingdom Come."

I. THE ORGANIZATION OF KINGDOM—THE FACTS OF HISTORY LEADING TO IT.

1. *All* things are held, and are at right, subject to *Christ*.

2. In revolt with the Devil, four earthly and universal governments have existed.

3. *Three* are gone, and the fourth still remains, broken, shattered, and held beyond all possibility of being again centralized in strength.

4. *Christ's* is the next, and "near at hand."

II. ITS INAUGURATING CEREMONIES ARE:

1. Personal coming of the King, JESUS.

2. The Devil is shut up a thousand years.

3. The righteous dead are raised.

4. The living righteous are in an instant "changed."

5. Both classes are "caught up in clouds to meet the Lord in the air."

6. The Devil's subjects that are living are *burned*.

7. The earth and all her works are burned, and the heavens, the air, the water, are in rolling flames.

8. Christ and all the angels and the redeemed descend.

9. The earth is regenerated and made *glorious*.

10. They take entire and uninterrupted possession.

11. The New Jerusalem comes down from God out of heaven, and they inhabit it.

12. They have power of personal transmission, quick as thought or light, and enjoy the whole range of the universe.

III. CHRIST'S REIGN WILL BE

1. *Personal*, and he will be so recognized by all his saints, all men, angels and devils.

2. It will be *perfect*—*all* power in heaven and earth.

3. It will be *universal*—every knee shall bow, and every tongue confess that he is Lord.

4. The *element* of our life, then, will be (*a*) not *blood*, but the Holy Spirit; and this (*b*) is imparted to them in the very instant of our regeneration, (*c*) and so holds possession of their bodies (*d*) and brings them up from their graves.

5. Beginning thus, there is no possibility of (*a*) falling from grace in human existence, (*b*) or of being forgotten in the resurrection.

6. This is is *Eternal Life*.

IV. THE CONDITION RESULTING.

1. Their bodies are like Christ's.

2. They are clothed in royalty, with white robes and crowns, and emblems of victory.

3. They have right to the tree of life; to the water of the river of life; to the fruit of the trees on its banks.

4. They are permitted to sit with Christ on his throne.

5. They are eternally freed from all disease, from sorrow, from tears, from death.

6. They have perfect recognition of each other, probably of the angels and of the lost.

7. Their society will be the early patriarchs, the prophets, the martyrs, the redeemed of every class, age, people, angels, the Lord.

8. Their employment will be to behold Christ, inquiry, looking through the past, to the future, music, enjoyment, worship (what a social meeting, what thrilling stories, what social gatherings, what inspiring interchange of thought, of future hopes, of rapturous bliss!)

V. CONCLUSION.

1. The gospel has done its work—the elect are saved.

2. The citizens of heaven are all gathered.

3. Their number is innumerable, and they are gathering now.

4. Let us all go with them—our dead are there. *O, come!*

E.

FINANCIAL REPORT FOR APRIL.

The following churches have been visited during the month, and have contributed to our Home Mission work as follows: Oakland, $24.75; Somerville, $14; Harmony, $44.50; Liberty, $25.50; Fisherville, $[illegible]; Mt. Morish, $26; Mt. Olive, $25; New Hope, $23.90; Ebenezer, $41; Macon, $44.50; Shiloh (two members), $7; Woodland, $30.50; Stanton, $42; and Zion, $94.50.

I met in Brownsville, Dr. C. Anderson, of Bro. Duncan's flock at Society Hill, who paid me, for that church, $5; also, Eld. R. Butler, who handed me $7.50 for Ripley church; making the grand total for the month $490.65; credited by $262.65.

Brownsville church relieved me of the arduous work of canvassing, member by member, the sheep of that fold, by promising, through some of the leading brethren, that Brownsville should not fall behind the chiefest of her sisters.

I am glad to say for Big Hatchie, that as a single pastor, so far, has failed to extend to me a generous welcome, and to give me his hearty co-operation in the good work before us. Thus far Zion church leads the van, so far as contributing money to our work is concerned, she having contributed $94.50, and Covington, the next largest contributor, $90.50.

We have good accounts from Bro. Coleman's work in Beulah, from Bro. Butler, in the Western district, from Bro. Savage, in Unity, and from Bro. Jones, in Central.

Bro. G. R. Taylor has been appointed by the Board of Central, to labor as evangelist, and Bro. E. Dodson missionary colporteur. Rejoicing in her past success, her well deserved honors, Central still seems anxious to be foremost in attempting great things for Jesus. God bless her noble workers!

Beulah, the youngest but two of the seven sisters co-operating in the work of taking West Tennessee for Jesus, gives good promise of standing among the foremost. Bro. Coleman, her earnest financial missionary, baptised seventeen from a single Pedobaptist society last year. For such promises of blessing let us thank God and take courage.

W. T. BREWER, Cor. Sec. W. & R. C.

Humboldt, Tenn., May 1, 1872.

CHICKERING PIANOS and Estey Organs are world renowned! A full stock is kept by H. G. Hollenberg, 274 Second street.

OUR NEW YORK LETTER.

[So rapidly are religious and political events passing at the commercial capital of the nation—events that must exert an immediate and decided influence upon the denomination, upon the whole continent—that we have engaged an able and faithful correspondent in New York, who will furnish a semi-monthly letter for this paper, which will be read with interest by all.—Ed. Baptist.]

Quite a sensation took place in the Lee Avenue Baptist Church, Brooklyn, on Sunday night last. Its pastor, the Rev. J. Hyatt Smith, has [illegible] ure from the creed which has hitherto seemed to remain unshaken by the revolutions which, in religious as well as in political circles, have been convulsing the popular mind. Mr. Smith's church has just been completed at a cost of seventy thousand dollars, and is one of the neatest and most beautiful churches to be found on Long Island. Like Talmage's Tabernacle, it is built of corrugated iron, and is nearly circular in form; but, unlike that structure, it has a handsome facade, the architectural style being strictly Gothic. The building is painted white. The audience room will seat eight hundred and fifty persons, and there is standing room for about five hundred additional. The pulpit is a slight, graceful structure, with a standard of nickel-plated metal. Gold fishes sport in fountains on each side, and directly at the pastor's feet is a clock set in the floor, dial upward, so that the pastor, in his own phrase, however tardy he may be, is always "on time."

An unusually large audience greeted Mr. Smith on Sunday evening, in consequence of the announcement that he would make a plain exposition of his well known liberal tendencies. In a preliminary conversation with a reporter of one of the daily papers, it is said that he remarked, "I do not wish to be understood as desiring to leave my church. No; I am a Baptist, and intend to remain so. I have no intention of attempting the folly of forming a new denomination. I am liberal—neither open communion nor close communion—but I don't intend to leave the Baptist faith. I simply believe in bringing them to what I conceive to be the right idea—to liberalize the tenets of our creed—and if they don't like it, why they have a right to their opinion, God bless them, if they are honest in it."

When the pastor drew near to the close of his sermon he said, in substance, amid a breathless stillness—

"I hold directly to believer's baptism; I know no baptism but immersion. I recognise baptism as the accredited door of the visible church; but 'God looketh upon the heart,' and the humble disciple, believing that he has rendered obedience to the command, 'hath the tenure of a good conscience toward God.' This liberty of conscience hath the spirit and history of the Baptist church teach me to respect. 'To his own Master, and not to any church tribunal, is he responsible;' his communion at the table is with God, and not with men.

"Christ left no form of imitation, but he did leave a commandment: 'Do this in remembrance of me.' Therefore, all forms me of man's devising, and not of God's appointment. It is the duty and privilege of the minister to administer the Lord's supper. The deacons, the honored beareps of the vessels of the Lord, are to serve the tables, and not to act as a detective police. If a man were at the table of whose baptism I had a doubt, I would disturb him with no question, nor would I withhold the bread and wine. Let him partake, and at an early date strive to teach him the way to Jordan. If I knew that he was never baptized, but he honestly believed that he had obeyed the law, I would let him partake, and afterward show him the need and mode of baptism, for a complete fulfillment of the law of Christ. Wherever I find the Lord's table I claim the right, as the Lord's disciple, to partake, for even according to the strictest creed, I have met the law of the feast and have a right to the banquet. If it is the Lord's table, I have a right to it. If it is not, I break no law, and incur no guilt. I recognize all churches, worshiping Christ as the divine Savior, as branches of the vine planted on Calvary, and climbing the one cross. Errors in doctrine they may have; the glorious church of my adoption is not herself perfect. Christ, formed within a man, the hope of glory, constitutes that man my brother, whatever his creed, country, condition or color. There is, too, a fellowship of gospel labor, and I rejoice in the glorious brotherhood of men, anywhere and everywhere, working for the benefit of mankind and the glory of God. Each is my brother, by whatever doctrinal sign he may be known.

"My church is in full fellowship with the association. The great majority of my church, if forced to a vote, would vote open communion. I should deprecate such action. A church which requires close communion as a condition of membership, is as proscriptive as one which makes close communion a condition of membership. I would not put on the door of my church Freewill Baptist, or Bondwill Baptist, open communion or close communion, but simply Baptist church. Let us close up the ranks in the grand army of the Lord and fight, not a battle for minor points of creed and distinctive titles, but the good fight of faith, giving all hail and fellowship to every soldier in Christ, whatever may be the special inscription upon his banner, or the cut and color of his dress. So long as Christ is his captain, the cross his sign, and victory over sin his aim, we are one. A healthy spirit of gospel liberality is daily growing in the Baptist church, and before it flourishes will fly like the shadows of the night before the rising sun."

You may well know what excitement this sermon has made in the denomination. All of the secular papers comment upon it as one of the signs of the times, while others predict that it will cause a schism in the denomination that will not be easy to smooth over. I shall refer to it at length in my next letter. MANHATTAN.

New York, May 25, 1872.

GERMANTOWN INTERESTS.

ED. BAPTIST:—It being suggested that Germantown Baptist Church stock may conflict with Germantown Female School stock, I propose to allay this jealousy by effecting an equalization of our mutual interest: Let Germantown Female School Company organize and pay over to me, for Baptist Church building fund, five hundred dollars, then give me certified stock certificates of stock paid in for five hundred more, which (two amounts, one thousand dollars) is just the cash cost of the 11-acre lot, and I will invest Germantown Female High School Company with a clear title to the lot property.

If they select some other locality in Germantown for a school site, let the proceeds of the 11-acre lot go to that special object. If proposition No. 1 is not taken, or declined, by the first of June, this proposition—No. 2—is open for their acceptance until the 15th day of June.

Let not schools and churches conflict; their interests should be one. Let those who imagine sectarian bugaboos, come down with the *cash*, so that the aggregate of public spirit shall harmonize to consummate our object. This united effort will be a good investment to dignify our community, and give back good compound interest by the enhancement of our homes in dollars and cents, and endow the future with promises adequate to our mutual and moral advancement. Yours most respectfully,

M. P. WEBB.

Germantown, Tenn., May 26, 1872.

BARGAINS!

There are few incidents that create so lively a feeling of satisfaction in the minds of our ladies as the purchase of a bargain, and more especially if the bargains be in the dry goods line.

It is, therefore, one of the necessities of the times to keep posted as to where the finest and fullest assortment is kept, and at the same time be assured of getting them at the very lowest possible prices.

Among all other commercial houses, the firm of B. Lowenstein & Bros. are doing business for profit; but when a lull occurs in the market they are as ready to perceive the necessity of creating a demand for the fabrics they have to dispose of as any house in the country. This they invariably do, regardless of the cost of their goods or the losses incurred by the operation.

As a result, they are now offering their immense stock of staple and fancy dry goods at such an unheard of reduction in prices as will astonish purchasers in that line.

The immense stock of seasonable and stylish dress goods for which this house is so justly celebrated are to be offered at something like one half their actual value. They will include all that is popular and desirable in plain and fancy silks, grenadines, bareges, poplins, organdies, lawns, linen lawns, dress linens, percales, piques, and all other stylish and attractive dress materials.

They are also making a thorough and sweeping reduction on their entire stock of lace sacques, lace points, lace parasol covers, lace capes, lace flounces, etc.

It is useless to particularize further. Ladies in search of bargains should all inspect B. Lowenstein & Bros'. magnificent stock at the present tempting prices. K.

GETTYSBURG KATALYSINE WATER.

We advertise elsewhere the Gettysburg Katalysine Water, to which attention is invited. Though most of our readers are aware of the history of this curative agent, yet, for the information of the few who are not, we add: That the Spring from which it is taken is located on the battle-field of Gettysburg.

By an interesting coincidence it appears on the spot around which the battle commenced. It has the taste of common water, and was used as such by the wounded who fell in the vicinity. It was their testimony to its reinvigorating and pain-soothing properties that induced the residents to try it on disease, which led to the discovery of its wonderful curative powers. Since then it is computed that this Spring has been visited by a million of people, while its waters have been carried to every part of the world. Its healing effects have attracted the attention of the newspaper and medical press, and promise to find an enduring record among the marvelous curative and restorative phenomena of the race. The worst forms of dyspepsia, rheumatism, gout, neuralgia, kidney, urinary, heart and nervous diseases, etc., are said to yield to its power. It is also claimed to be a solvent of stone.

PERSONAL.

We were pleased to receive a call, during the past week, from James A. Grant, Dr. Ayer's traveler, who was in our town devoting his time and attention to the preparations of the great medicine man. This call has become a pleasant annual to us from the able and reliable business character of the accomplished gentlemen whom this firm send out to transact their business. No house is better known or valued by the press for its promptness in settlement than the well established and popular J. C. Ayer & Co., Lowell, Mass., whose medicines have become a household necessity, and won the confidence and praise of all. Our own acquaintance with them has extended over a series of years, and we have invariably found them [illegible] and their medicines, worthy of the commendations they everywhere receive.—*Jackson (Tenn.) Tribune.*

BROWNSVILLE COLLEGE.

We call very special attention to the notice of commencement of Brownsville Female College. The essays of the graduating class, and the Introductory Sermon, by Prof. W. W. Gardner, of Russellville, Ky., will be unusually attractive. The whole will be a rare treat to all persons interested in the educational interests of the community or of their own children. K.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

☞ All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.

☞ NOTICE.—All money for subscriptions should be sent to Bro. Graves at Memphis. I cannot be responsible for money sent to paper until it comes into my hands, but will be responsible for all that comes. M. P. LOWREY.

SUMMARY.

RETURNING TO THE OLD PATHS.—Some Pedobaptist journals rejoice greatly at the turn of Bro. J. A. Chambliss, of Virginia, to open communion; and one of them, the *Central Presbyterian*, is delighted to see this, which he regards as an indication of the adoption of more liberal views and a more liberal practice. He regards it as going back to the more liberal practice of many Baptist churches of former days. We suppose this kind hearted editor, who does so much desire to see this (our "chief error loosing its hold upon Baptists,") is aware that he would not have to go "back" many years to find Baptists locked up in prison, so they could not have reached the communion tables of their *liberal* brethren. And what will he and others, who have rejoiced with him, say now, since it is announced in the *Religious Herald* that Eld. Chambliss has renounced his open communion notions and returns to "the old paths."

DISAPPOINTMENT.—We were sorry indeed that on account of Bro Graves' affliction (temporary loss of his voice), he was not able to fill his list of appointments in North Mississippi, on his way to our State Convention. We met three of his large congregations and preached to them the best we could, and called in the balance of the appointments. The brethren and friends earnestly insist that he must renew the appointments so soon as his voice will be restored, which we have assured them we believe he will do. And many will be glad to learn that, from a private letter which we received from Bro. Graves on our return from filling his appointments, we are informed he is much improved.

OBITUARIES.—We hope the brethren will not forget that one of our established rules of this paper is not to publish obituaries that contain over one hundred and sixty words, without pay for all over that amount, at advertising rates. We cannot violate the established rules of the proprietor. Some object to this rule, but they will see the propriety of it when we tell them that we have sometimes received in one week, long obituaries enough to fill half our page.

COMMENCEMENT EXERCISES.—As one of the features of the commencement exercises of Mississippi College, we are pleased to know that our editor-in-chief, Bro. Graves, is to preach the annual sermon before the "Society of Missionary Inquiry," on the fourth Sunday in June.

POSTOAK BAPTIST FEMALE SEMINARY.—We have just enjoyed a brief visit to this institution, and were pleased to find Dr. Slack and his amiable wife much interested and very happy in their loved employment, and their school exceedingly interested and prosperous.

WEST POINT BAPTIST FEMALE SEMINARY. We have consented to preach a sermon at the opening of the commencement exercises of this institution, on the first Sunday in July.

THANKS to Bro. J. J. Andrews for a part of the report of the proceedings of the Southern Baptist Convention at Raleigh.

CLINTON.—At the time of our last information from Clinton, the revival there was continuing. Thank the Lord for this.

THERE IS REST.

Heaven is a place—not simply a state of being. Jesus said, "I go to prepare a place for you." In that *place* his people shall rest with him. "There remaineth, therefore, a rest for the people of God." There is no perfect rest for the Christian in this world. He is a pilgrim and a stranger here, and God does not promise perfect rest on this earth. If we can but have grace to sustain us, and can have the assurance that an incorruptible, undefiled, and unfading inheritance is "*reserved*" for us, while we are "*kept*" for it—kept by the power of God through faith unto salvation"—it is enough for our present state. Our heavenly Father encourages us to toil on, suffer on, and hope on; the promised rest will be given in due time. What a sweet reflection amid our toils and sufferings!

How sweet is rest, even the imperfect rest found in this life! The laboring man toils on, hour after hour, until he is weary and exhausted; then the close of his day of toil invites him to a place of rest, where smiling loved ones greet his coming, and wholesome nourishment, sweet caresses, cheerful songs, delightful worship and calm repose all combine to make for him a little heaven on earth. How sweet that rest! How sweet is the rest to the way-worn traveler. On his faithful steed he bends his course toward the place of his destination, with an anxious heart and a weary frame. He looks wistfully for a traveler's home—*a place prepared* in which for travelers to rest; and when the day of travel is closed, and he enters into that rest, how sweet it is! Or, as the means of public conveyance bear the traveler on day and night until he is fatigued and fainting from incessant going, how sweet the rest at his journey's end! How sweet is rest to the man of affliction! Days, weeks, and even months of pain have rolled their crushing wheels upon him, until he is sore, exhausted, wretched. Relief has been sought in vain; groans and sighs have won for him tears of sympathy, but have brought him no rest. When his disease has run its course, and relief brings rest, how sweet it is! How sweet is rest to the soldier! When on the weary march he has borne his heavy burden all the day, and with bleeding feet and aching limbs, by short steps, measured many a tedious mile; when the day has closed, and by his cheerful camp-fire, with every burden laid aside, under a serene sky, and with a clear conscience, how sweet his rest! What a blessed provision is the Sabbath day! After six days of toil and care, to have both mind and body rest; to turn the mind from every earthly interest, and rest in God's smiles and feast upon his word, how sweet it is!

But all these rests are imperfect and incomplete. After a short night of imperfect rest, the man of toil must resume his labors, the traveler his journey, and the soldier his march. The afflicted man may gain his health, but not to be continually free from pain. The sweet moments of the Sabbath must soon give place to hours of toil and heavy cares; its songs must hush, its congregations sever, and the mind must come down from its lofty and holy contemplations, and mingle again with this world's business and strife. But the Christian laborer will enjoy a perfect rest after a while. Smiling loved ones will bid him welcome to an eternal home; and wholesome nourishment, cheerful songs, delightful worship and calm repose will combine their sweetness in an eternal heaven. The Christian traveler will end his journey by and by; the door of the pilgrim's eternal home will open to him, and the gracious Master will bid him welcome to heaven's sweet repose. The Christian sufferer will, ere it is long, be eternally healed, and enjoy sweet relief, to feel pain no more forever. Not another groan or sigh—the healing balm of heaven having made him immortal. The Christian soldier will rest in heaven—not for a night, to resume his march on a coming morning, but with march completed, victory gained, burden thrown off and arms laid down forever, to sing one long, loud, eternal song of triumph. A palm of victory and a crown of glory will there be given. We must toil on here until the Master bids us to our rest; but our week of toil will soon end, and the light of an eternal Sabbath will break upon us. "There is rest!"

"No more fatigue—no more distress,
Nor sin nor death shall reach the place;
No groans shall mingle with the songs
Which dwell upon immortal tongues."

"There is rest." Yes, glorious contemplation! "I would not live always," is the sentiment of every Christian. There is too much affliction here, too much sorrow, too much toil, too much sin. God has provided for his family a better home;

"And there doth many a loved one dwell,
In light and joy ineffable."

O heaven! heaven! the Christian's glorious home of light, and life, and love. New Jerusalem, with golden streets and pearly gates—a smiling Savior and a reconciled Father. This rest surpasses our highest conceptions of excellence and glory. It is enough for us to know that it is the eternal home which God has provided for his own family; then, if we be members of that family, we may say with the sweet singer of Israel, "All the days of my appointed time will I wait till my change come."

ENDLESS CHAIN THRASHERS.

We know but little about machinery, but we heard some farmers talking about the improved implements for thrashing, and they spoke very highly of one they called the "Endless Chain Thrasher." It has seemed to us for the last few weeks that some brethren have desired to start several machines of that sort in our department of THE BAPTIST. One brother in Texas thinks he will be greatly *damaged* if he is not allowed to run one awhile; another in Mississippi thinks that some of his brethren ought to be thrashed out for their ignorance and penurious ness; and some would like to try their machines on an editor (no other than the editor of this department), because he does not favor their plans of dealing with offenders. We say to these brethren in all kindness, that we do not believe it would help a lame brother to break all his bones in one of these rough machines; nor would it strengthen a weak brother to mangle him so, and it would not make an editor's "head level" to knock off the whole scalp. We have two new hats (both presents) and we would like to keep our head sound enough to wear them (one at a time we mean), and we think it right cruel for brethren to wish to deprive us of that privilege. THE BAPTIST has about twelve thousand subscribers, and probably twice that number of readers, and we do not believe that one in a thousand of them would like the "Endless Chain Thrasher" as a religious institution. We *must* have an eye to pleasing and profiting our readers.

TRUST IN GOD.

E. T. LEAVELL.

In this life, where confidence is so often abused, it is reasonable that we should find it hard to exercise implicit trust; it is natural that we should be watchful and exceedingly careful when we so often see our trust betrayed. But, giving credit to this truth, at the same time it may be said that all men will and do trust in somebody or something. We find those around us who have had our confidence from the early hours of childhood. Some are inclined to trust in their own powers; but friends are mutable, and the human intellect is not infallible. Should we desire a greater excellency we must put up a greater standard, and should we wish to perfect our trust we must place it upon something infallible.

There is one who never deceives, one who never changes! It is a thought full of consolation for the Christian that what God has promised to the soul of man shall be received. God has said to his people, "Fear not, for I am with thee; be not dismayed, for I am thy God." *What more could he say?* Could a father speak more tenderly to a doubting child? Could words more replete with comfort be demanded by any one?

We notice that Christians do not always look up to God through tears of gratitude and with a trusting soul. It seems difficult for them at all times to look up to God with child-like trust, and place their hand in his. This effect is not without its cause. In the daily transactions of life, confidence is so often abused that it becomes a sort of second nature to doubt.

The disposition of such person is seen in his effort to place in God. Persons who doubt the stability of their neighbor find much trouble in trusting in God as they should. But, again, a more grievous cause is negligence in prayer and Christian duties. This is a lamentable fact. It is a truth, which I suppose all Christians have felt. As we draw nearer and nearer a glowing fire, the more sensibly we feel the heat that emanates from it. The same is true as to our distance from God. I do not bring up this sad thought of neglected duty to trouble the mind of the Christian reader, but for encouragement. The Christian who once doubted can now look back upon the past with thanks to God. Other seasons they were once cold and distrustful, they are now aglow and near to their God. This thought may be of advantage to those who are still distrustful. It may be that upon consideration they may see that they have wandered from God, and permitted the earth, the passing things of time, to get between them and the Sun of Righteousness, thus eclipsing the warm beams of love which give vigor to the trusting soul.

Though it is a disposition in man to trust, and God never betrays confidence placed in him, yet there are difficulties in the way of unbroken trust in God. There is a kind of independence in our nature that causes us to desire to do and act for ourselves. This is a noble disposition when directed rightly and should be encouraged. It should not in connection with trust in God. There is not a better indication of genius than the appearance of independence of thought. But to trust in ourselves in preference to God, is presumption—it is simply placing ourselves above the God of all perfection.

But it is only doing justice to the good Christian to say that doubting is not a bad indication at some times. The good Christian sometimes feels his weakness (which every Christian should do), and that persuades himself that God could not observe such a sinful creature with any degree of allowance. When the child of God reaches this point, he is very near his God. He has but to reach out his hand—to fall to his knees in prayer to God, trusting in Jesus for acceptance, and then the blessing comes. We must feel the weakness of our own nature, and the sufficiency of Christ, for in no other way can salvation be obtained.

When we think of the effect of trust in God, how ennobling and consoling it is! The soul is then at ease. The Christian then turns his eye heavenward, and instead of an aching void, his soul is overflowing with love towards God. It was trust in God that softened the pillow of Bunyan as he laid confined in the dark, cold prison-house. It was a trust in God to do the right that kept the martyr to the stake. It was trust that cast a gleam of brightness over the face of Stephen, while the stones dashed from the hands of the persecutors ended his earthly course. Then how noble the effect of trust, and how earnestly we should pray to God that we may be ever within its halo, safe from the temptations of Satan, and crowned with the approving smiles of God.

Cherry Creek, Miss.

LET YOUR LIGHT SHINE.

C. A. CRAMER.

A young lady, who professed to be a Christian, was once told that she ought to have "church member" written on her forehead, so that others might know. She was known generally as one whose life did not conform to her profession.

I fear many of us are like that young lady; unless ascertained from others, our associates would never know we were church members, our words and acts not proving us to be actuated by any nobler motives than the the rest of mankind.

When we meet our friends, too frequently do we consume the time in discussing every other subject but religion; no wonder they think it surely of no great importance, or their attention would be often directed thereto.

If we, as Christians, would do our duty, by letting our light shine, walking worthy of our vocation and make sacrifices for Christ, gainsayers would be convinced of the truth of Christianity, and, led by the spirit of God, many would crowd the gates of Zion.

Not *numerical* strength, but *spiritual* power is demanded for the church of God. We want, not *nominal*, but *real* Christians—those who are *known* to be such by their daily conduct.

"Lord, may our lips and lives express
The holy gospel we profess."

Vicksburg, May 14, 1872.

"IF THE FOUNDATIONS BE DESTROYED, WHAT CAN THE RIGHTEOUS DO?"

R. G. HEWLETT.

There are certain principles and practices that we hold, as Baptists, that draw a line of distinction between us and all other religious organizations. These may very properly be called the distinctive principles of the Baptist church. They are, so to speak, the distinguishing stones in our foundation. Remove these and we have nothing but what is professed in common with other organizations; consequently we cease to exist as a distinct society or church. I propose to notice some of these: 1. The organization and perpetuity of the church or kingdom of Christ as declared in Dan. ii. 44. This kingdom was to stand forever; never be destroyed. Certain eminent brethren east of us are scratching a little at the cement around this stone. 2. Our communion, which the world pleases to call close, some have tried to knock out entirely. 3. The validity of baptism, as administered by other authority than that of the church of Christ. Richmond seeks to deprive us of this stone in the foundation. 4. The authority to preach coming from Jesus Christ, through his church, is ignored by many Baptists. This is verily an age in which the old landmarks are sought to be destroyed.

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So, as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Jesus to God leads! I am content,
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands—
I know that he should all fulfill;
That I should do his gracious will,
In living or in dying.

Just as God leads I all resign,
Let me to my Father's will;
When season's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me first in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads onward I go,
Oft amid thorns and briars keen;
God does not yet his guidance show—
But in the end it shall be seen—
How by a loving Father's will,
Faithful and true he leads me still.

LEAVES FROM THE MEMORY OF AN AGED MINISTER.

FIRST PRAYER MEETING—MINISTER'S FAREWELL.

As my father died while I was very young the care of the family devolved on my mother. She possessed great fortitude and resignation, and did not set down in hopeless despondency, but filled the responsibility, and nobly applied herself to the work of training up her children in the nurture and admonition of the Lord. She did not neglect the house of God and the prayer-meeting. While I was quite young she took me with her to the prayer-meeting. The church had only monthly preaching, but every Sabbath, as I have since learned, they met in the house of God, had singing and prayers and a sermon read. At this meeting Father Evans led the prayer-meeting and read the sermon. He was a small man and appeared to be very old; his hair very white. His education such as could be obtained in this country about the middle of the last century; and young as I was, I could not help noticing his ancient and, to me, strange pronunciation of some words. But the goodness of old Father Evans secured good attention; the congregation was much better than usual at prayer-meetings now, and all stood up to sing and knelt down in prayer, and I think they possessed the spirit of prayer from the impressions made on my young heart by that prayer-meeting. There was no minister that lived near the church, and when they came to preach religion was the first and last theme of conversation in the family, and before leaving on Monday the family was called together, an exhortation given, they were commended to God in prayer, and a parting hymn sung and the farewell hand given; and often I have witnessed on these occasions full hearts and overflowing eyes. They were, with many, seasons long remembered, and by some, never forgotten.

The incidents of that prayer-meeting has often led me to think of the apparent indifference of our modern prayer-meetings; how little life and spirit we throw into them! How reverently their posture in prayer and singing! Would it not be well for us to imitate them? Again, then, ministers were mostly uneducated men, but they preached from the heart and in the spirit, and carried their zeal and devotedness into the family circle, so that their labors were addressed personally and individually to the family. How my heart would throb with joy if I could be present again at one of those old-fashioned family partings; it would do my poor heart good. H.

OBITUARY OF MRS. SUSAN J. FLACK.

Sister Flack was the daughter of Haley and Julia Dennavent, and wife of Wiley M. Flack, deceased. She was born in Brunswick county, Va., June 16th, 1826, and died, in Marshall county, Miss., at her residence, March 16, 1872, aged forty-five years and nine months. She was a member of the Philadelphia Baptist Church about twenty-one years, and at all times a pious and consistent member up to her death. She died of cancer of the breast, and for two or three months before her death was closely confined to her room. She bore her affliction with the patience and fortitude of a Christian. She leaves a brother, who acted a brother's part during her illness, and three children to mourn her loss, together with many friends.

"Thou art gone to the grave, but we will not deplore thee,
Since God was thy ransom, thy guardian, thy guide;
He gave thee, he took thee, and he will restore thee,
And death has no sting, since the Savior hath died."

G. W. BURR.
Wall Hill, Miss. J. M. CLEAVELAND.

MT. VERNON CHURCH.

BRO. LOWREY:—At the meeting of the General Association Choctaw, Mississippi and Eastern Louisiana, held in the city of Jackson, La., on the 19th and 20th ult., a [illegible] ted to meet with the Mt. Vernon Church in Amite county, Miss., on Saturday before the fifth Lord's day in June next.

At a meeting of the Mt. Vernon Church, held at their house of worship on the 11th inst., two brethren were chosen for deacons, and it was resolved that they be ordained at the Sunday-school Convention, and that all the Baptist ministers present be invited to act as a presbytery.

L. SCOGGIN, Moderator.
Liberty, Miss., May 13, 1872.

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—allwise and perfect in its plan. To alter it is to injure it; but it is more—it is to slight God's wisdom, to interfere with his reign. Thus Popery began. Church officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne.—Galatians iv. 10-20; 1 Corinthians v. 1-13; 2 Thessalonians ii. 3, 4; 2 Timothy ii. 17, 18; Revelations xiii. 6-17.

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

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

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

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

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

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

III. Baptist churches regard it as Christ's will that all church members should be *voluntary members*; that none should be made members, either against their will, or without their knowledge. God is the Spirit, and those who worship him must do so in "spirit and in truth"—John iv. 23; their service must be that of love, faith and obedience.—2 Cor. viii. 1; Rom. xiv. 23; Deut. xvi. 16. They must "*yield themselves* unto God, as those who are alive from the dead."—Rom. vi. 13. In every part of their service, they must have "first a willing mind."—2 Cor. viii. 12—must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii. 5.

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

IV. Baptist churches maintain that Christ requires *holy activity in every member*. Church members are spoken of in Scripture as "lively stones," forming part of "a spiritual house," which is dwelled in God.—1 Peter ii. 5. The young are to be instructed, (Deuteronomy vi. 7); the unruly warned, the feeble-minded comforted, the weak supported, (1 Thessalonians v. 14); those who rejoice, rejoiced with; those who weep, wept with; those who are bereaved, visited.—James i. 27. To the ungodly the gospel is to be made known, (1 Thessalonians i. 8); and good desire to all men.—Galatians vi. 10. In some part of these labors all the members of Baptist churches can engage. But the *dead members* of worldly establishments cannot, nor can the *infant members* of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in his service should be *given with ready will*, and that *every church member*, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says: "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 1, 2.

This injunction shows that it is the duty of every church member to contribute as God prospers ——. And the Apostle says, "If there be first a *willing mind*, it is accepted according to that a man hath;" shewing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii. 1-15. But infants cannot thus give; and payments by compulsion, as in State churches, are not a "gift" at all.—2 Cor. viii. 4.

VI. Baptist churches regard it as Christ's will that all his churches should be *separate and distinct from the world and apostate*. "Ye are not of the world," John xv. 19. The reception of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants and the unconverted connects the members of Christ with those who are still members of the world. But the apostle says: "What communion hath light with darkness? and what concord hath Christ with Belial? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," etc.—2 Cor. vi. 9, 14-18.

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

Family Reading.

LITTLE LIFTERS.

"Bear ye one another's burdens."

Did you know, my dashing children,
There was work for you to do,
As you round life's flowery pathway,
'Neath skies of brightest blue?
Your tiny hands so feeble,
May powerless appear,
But they often lighten burdens
The strongest scarce can bear.

You all are "Little Lifters,"
Who with loving zeal will try
To help the weak and weary,
And dry the tearful eye;
And though you lift but little,
Faint not, but lift again,
The hardest path is worn
By the scants at dripping rain.

And when you sing to baby,
Till he gently falls to sleep;
Or comfort little sister,
Till her blue eyes cease to weep;
Or tie up Johnnie's shoe-strings,
And brush his tangled hair;
You are lifting mother's burdens,
And shielding her from care.

And when father, tired and weary,
Comes home to rest at night,
Draw up for him the easy chair,
And make the fire burn bright.
Though small the deeds of kindness,
And low the words of love,
The Recording Angel writes them
In glowing lines above.

Then love and help each other,
For to you this charge is given,
And in lifting other's burdens,
You lift your soul to heaven.

ANGELS.

"What is your name, little one, and where are you going?" inquired Mr. B—, a merchant of New York, of a little bonnetless girl, who had apparently strayed away from home.

"Oh, I've got lots of names," said the little wanderer; "brother calls me 'Bullet eyes,' and sister calls me 'Top-heavy;' Harry, he's my cousin, calls me 'a little monkey;' Uncle Charles calls me 'T-y-k-e;' Tom Jones says I haint got any name 'cause I haven't been capsized; mother calls me 'a little bother,' and papa, when he scolds, he calls me 'Kate,' and looks awful cross—just so," and the child, smiting the action to the word, contracted her brow and assumed an expression of sternness quite creditable to one of her years.

"But where are you going, Miss Chatterbox?" interrogated Mr. B—, evidently greatly amused. The child's face grew suddenly brighter, joy beamed from her countenance, and with an eager look into his face she exclaimed:

"Be you my Uncle Tom what died?" and without waiting for a reply she continued: "Where is that wax doll you were going to bring me? Ma said you'd gone to heaven, and couldn't bring it to me, and that you'd never come back again—but you have, you have—and now I guess I'd rather you'd bring me an angel with wings, and I'll have a string hitched to it to keep it from flying back."

They stood on the corner. She had clasped her little fingers around his, and was swinging around on one foot, looking up eagerly into his face, waiting for a reply.

Mr. B— looked down into Kate's blue eyes, and seeing the look of expectancy on her face, he disliked to disappoint her, and so evaded her question.

"How came you to know me, little one? What made you think I was your Uncle Tom?"

"'Cause you called me 'Chatterbox,' and no one else does—and 'cause you had whiskers, and 'cause you—'cause you looked so happy. Have you been to heaven long, and are there any candy stores there? And could you get me any wings—white ones? And how did you get down? Did you fall out or slide?"

They were nearing Union Park. It was summer time. He caught up Kate in his arms and carried her there, and they sat down on a seat near the fountain.

Kate crawled up into his lap, and took off his hat, and ran her little fingers through his hair, and all over his face; then she kissed him twice, three times, right on his mouth; and then she threw back her head and looked at him.

"Well!" said Kate, drawing a long breath.

"Well!" echoed Mr. B—, waiting further developments.

"Tell me about it," and Kate rested her head on her hand and drew down her face from a rising inflection expression, to one of listening.

"Well, it's a very beautiful place," said Mr. B—

"Beautiful," repeated Kate, "go on—" but a thought striking her, she didn't wait for him to go on, but traveled on herself:

"It's all Sunday," she said—"one great long Sunday! Did God let you out to play, or did you run off?"

"Oh, I *like* Sundays," said Mr. B—.

Kate's eyes opened wide.

"And have to be dressed up, and sit still—and go to church and not move—and give all your money to the heathen, cause they can spend it on Sunday and we can't, and never, never play with nothin', or sing funny songs, 'cause it's wicked? Oh, *I* don't like Sundays—and you don't! *Do you?*"

"Just then a servant girl brushed by them in great haste, intending to look everywhere, but seeing nothing in her hurry and surry. "That's Florrie," said Kate; "she's my nurse. I must go. Guess ma's got company and wants me to speak my piece," and kissing Mr. B— she slid down from his lap and said:

"Good bye, Uncle Tom. I'll tell ma saw'd you, and that you've got back from heaven—and don't forget the angel."

And Kate ran off to Florrie, who looked greatly relieved on seeing her, and then they went off together and were lost in the crowd.

"I'm going to die," said Nan Brown, dragging her weary, dirty self out of a damp, loathsome cellar, and sitting down, all shivering and blue, although it was summer, and the day hot.

"I am, I *know* it," she muttered, "and I want to die, too. Oh, how nice to never know nothin' any more: never remember nothin'; never know there's nothin' to eat; never know winter's coming: never hear no more scold; never git kicked, or beat any more; but just lie still and be dead."—and then she shivered again, and the pale, thin, starved face looked more dead than alive.

"Wonder if I *will* be dead forever;" and she brushed the damp, matted locks from her eyes, and crouched down closer to the wall. "There's a place called heaven, they say, but," in a weary way, "it's for fine folks, rich folks and sich; mebbe I might"—and she stopped, and just the faintest color crept to her cheek, and her eye brightened; but only for a moment, and then her face assumed the old, sad, despondent, longing expression. "Oh, no," she uttered hastily, "I wouldn't want to be a beggar, even in heaven. There is no place for me *here*, there *couldn't* be *there*. I'd rather die and be dead. It tires me to dodge folks; to be always a gittin' out of the way. But I haint got to do it much more—I'm going to 'clear out' fur good. I know them pains, them strange feelin's; *she* had 'em—yes, I'm goin' to die, too, and be dead forever, and I *want* to, I'm tired."

"Get away from here," said a coarse voice; "go down into your kennel and stay; don't be a hangin' 'round here, you'll scare folks."

Nan Brown arose, and dragged herself slowly up the street—on toward the better part of the city.

"I'm goin' to sit one more sight of the grand houses," said Nan to herself—"mebbe I'll see some flowers—one more look," said Nan; "Oh, I hope I *will* die. I'm so hungry, but I shall never wake up to know it—never!"

She leaned against an iron fence to rest, and to take the "one more look."

[CONTINUED NEXT WEEK.]

A PUNCTUATION PUZZLE.

Please insert this puzzle, one time, for the children. Many of them have been interested with it, and I want more of them to see it. I think it a very good thing of the sort. I want every child that reads it to send me five or ten cents for missions.

UNCLE SHAD.

"The following article forcibly illustrates the necessity of punctuation. It can be read in two ways, making a very bad man, or a very good man, the result depending on the manner in which it is punctuated:

"He is an old and experienced man in vice and wickedness he is never found opposing the walks of iniquity he takes delight in the downfall of the neighbors he never rejoices in the prosperity of any of his fellow-creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly dilligent in sowing disorder among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no exertions to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the gospel among the heathens he contributes largely to the evil adversary he pays no attention to good advice he gives great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward.

FRUIT CULTURE.

The *Country Gentleman* sums up a few leading points in fruit culture in the following comprehensive remarks:

"1. Instead of 'trimming up' trees, according to the old fashion, to make them long-legged and long-rimed, trim them down so as to make them even, snug and symmetrical.

"2. Instead of manuring heavily in a small circle, and at the foot of the tree, spread the manure, if needed at all, broadcast over the whole surface.

"3. Instead of spading a small circle about the stem, cultivate the whole surface broadcast.

"4. Prefer a well pulverized, clean surface in an orchard, with a moderately rich soil, to heavy manuring, and a surface covered with a hard crust and weeds or grass.

"5. Remember it is better to set out ten trees with all the necessary care to make them live and flourish than to set out a hundred trees and have them all die from carelessness.

"6. Remember that tobacco is a poison, and will kill insects rapidly if properly applied to them, and is one of the best drugs for freeing trees rapidly of small vermin; and is better used in this way than to make men repulsive and diseased."

COWS WITHHOLDING MILK.

When cows withhold their milk they are commonly in a dissatisfied state of mind and therefore, anything to draw their attention from this condition answers a good purpose. We have always succeeded by giving them a mess of food to amuse them while the milking is going on, generally dry meal, soas to keep them long occupied. If they have sucking calves, let them suck at the time of milking. Driving them in a position so that their fore legs will stand on much higher ground than the hind legs, or on lower ground, counteracts the animal's attention, and generally succeeds. It is said that a weight on the small of an animal's back, as a bag of small grain, will answer, but we know nothing of its efficacy, nor how heavy it must be.—*Country Gentleman.*

JOSH BILLINGS says: "Don't work before breakfast. If it is necessary to work before breakfast, eat your breakfast first."

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Those who are not thus gifted can add greatly to their attractions by its use.

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And Man the Hermit sighed, till Woman smiled."

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Hagan's Magnolia Balm overcomes the flushed appearance caused by heat, fatigue and excitement, makes the eye look clear, full and bright, and imparts a genial, living expression to the countenance, indicating intellectual power and natural grace.

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Baptist Doctrines, Principles and Facts.

IMPORTANT DOCTRINES.

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

1. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

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

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

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

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

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

IMPORTANT PRINCIPLES.

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

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

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

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

5. Christ gave no men, society or church the authority to *traffic* with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, *treason*.

6. Principles can neither be *conceded* nor *compromised*.

IMPORTANT FACTS.

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

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

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

4. All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic*, (that is, vested in the people or membership,) and *all the churches independent republics*. All religious *societies* having *legislative powers*, and *clerical* or *aristocratical* governments, (that is, in the hands of the clergy or a few as a *unit*,) are *anti-scriptural* and *anti-republican* tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

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

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

Southern Baptist Publication Society.

CONSTITUTION.

NAME.

ART. 1. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY."

OBJECT.

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

MEMBERSHIP.

ART. 3. The sum of $50 subscribed and paid in, will constitute one a member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than $1000, or to hold more than $2500, except by special commission of the Board of Managers. It is also *provided*, That each stockholder shall be promptly paid the dividend upon his stock declared at the annual meetings of the Society, and that his stock shall be transferable upon the books of the Society as the stock in any other company.

OFFICERS.

ART. 4. The Officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers.

BOARD OF MANAGERS.

ART 5 The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees, Agents and Colporteurs; fill any vacancy which may occur in its own body, in the office of Corresponding Secretary or Treasurer; enact its own By-Laws; (*Provided 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 compensation for the time given to the Society's business.

TREASURER.

ART. 6. The Treasurer shall give bonds to such an amount as the Board may appoint; 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 may appoint. Special meetings of the Society may be called by the President or Corresponding Secretary, upon application of the Board of Managers.

ELIGIBILITY TO MEMBERSHIP AND OFFICE.

ART. 8. No Officer, Manager, Agent or Colporteur 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 two-thirds vote of the Board of Managers.

ALTERATIONS OF THE CONSTITUTION.

ART. 9. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by two-thirds of the Board of Managers, may be made at the annual meeting by a vote of two-thirds of the members present.

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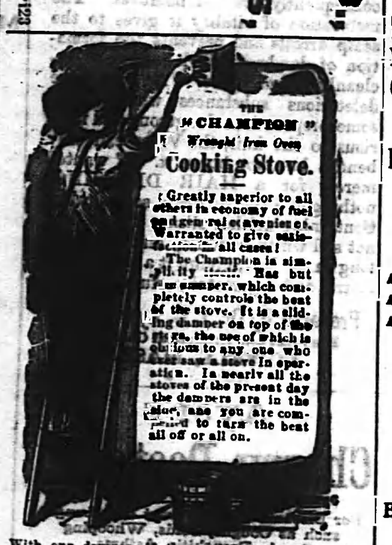

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242 AND 244 MAIN ST.,

Corner of Jefferson.

v-29-vi-28

DISSOLUTION.

THE business connection heretofore existing between J. D. Williams and Geo. A. Stovall, is this day dissolved, J. D. Williams having purchased the entire interest of G. A. Stovall in said business. January 13, 1872.

J. D. WILLIAMS,
G. A. STOVALL.

J. D. WILLIAMS,

Wholesale and Retail Dealer in

MEN'S
BOYS'
AND CHILDREN'S

Clothing and Furnishing

GOODS.

—ALSO—

Trunks, Valises, Traveling Bags, Shawls, India Rubber Goods, Hats, Umbrellas, Etc.,

No. 327 Main Street, Memphis, Tennessee.

A LIBERAL DISCOUNT MADE TO MINISTERS OF THE GOSPEL.

v-24-vi-23

J. H. WAGGENER

Keeps the Clothing and Merchant Tailoring House of Memphis,

317½ Main St.,

Four Doors South Peabody Hotel.

This is the most elegant establishment in the city, and is unrivaled for turning out the

Best Fitting Garments,

AND BEST MATERIAL,

IN AMERICA.

v-22-39

J. W. SEEED. J. R. BEASLEY.

SEEED & BEASLEY,

Men & Boy's Clothing

AND FURNISHING GOODS,

Trunks, Bags and Valises.

351 Main St., Opp. Court Square,

v-23-vi-4 MEMPHIS, TENN.

ELGIN WATCHES

(NATIONAL WATCH CO., ELGIN, ILL.)

Many Grades and Styles! Various Prices!

ASK YOUR JEWELER TO SHOW THEM.

M-v-37-40

BUSINESS CARDS.

FARGASON & CLAY

Cotton Factors,

AND

WHOLESALE DEALERS

IN

STAPLE & FANCY

GROCERIES,

328 and 330 Front Street,

MEMPHIS.

J. T. FARGASON,
C. C. CLAY,
J. A. HUNT.

Having our own Warehouse, can guarantee Correct Weights of Cotton. v-8-vi-7

J. W. G. BROWNE. J. W. E. BROWNE.

BROWNE & BROWNE,

PLUMBERS,

GAS AND STEAM PIPE FITTERS,

No. 315 Second Street, between Monroe and Union,

Memphis, Tennessee,

KEEP CONSTANTLY ON HAND AND FOR SALE

Pumps of Almost Every Description,

—FOR—

CISTERNS, WELLS AND DEEP WELLS,

BOTH LIFTING AND FORCE,

FOR HAND OR STEAM POWER.

An assortment of Pipe, Plain and Galvanized, on hand for either Gas-fitting, Steam-fitting, Cisterns, and Wells of any depth iv-6-tf

J. R. JETER. KENNARD & JETER.

J. R. JETER & CO.,

Real Estate and Collecting Agents,

HAVASOTA, Grimes County, Texas.

Will attend to the purchase and sale of lands, payment of taxes, redemption of lands sold for taxes, loaning and collecting of rents in city or country, and to all other matters usually connected with the land agency business.

All the members of the above firm are of long residence in Central Texas, and have reliable correspondents at important points.

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

References given when required. v-13-tf

DR. W. E. ROGERS,

OPERATIVE SURGEON,

GIVES SPECIAL ATTENTION TO

Surgery and Diseases Peculiar to Females.

GENERAL SURGERY.—Stone in the Bladder, Stricture of the Urethra, Diseases of the Prostate, Rectal Fistula in Ano, Fissure, Aneurism, Club Foot, Harelip, Cleft Palate, Rupture, and indeed every class of diseases embraced in Surgical Practice.

DISEASES PECULIAR TO FEMALES.—He specialties for Vesico Vaginal Fistula, Laceration of the Perineum, Ovarian Tumors, Ulceration, Stricture, Prolapsus of the Womb, and all complaints to which Females are subject.

With the advantage of twenty years' experience in General Surgery and Diseases of Females, and all the latest and most approved instruments and appliances at his command, he offers his services to the public.

Pleasant accommodations for patients from abroad who do not wish to stop at hotels, at $10 per week, including attendance. iv-22-tf Office, 276½ Main st., Memphis, Tenn.

NEW AND RICH GOODS.

FINE GOLD WATCHES,

JEWELRY

Chain and Silver Ware

CALL AND EXAMINE.

F. B. BARNUM & CO.,

265 Main Street, Corner of Court,

iii-16-tf MEMPHIS, TENN.

Diseases of the Eye and Ear.

DR. S. W. CALDWELL,

TRENTON, TENN.,

Continues to give Special Attention to

Diseases of the Eye and Ear,

And to

23-tf Diseases Peculiar to Females.

J. B. HILLS,

WHOLESALE AND RETAIL DEALER IN

Drugs, Medicines,

Chemicals, Patent Medicines,

PERFUMERY, FANCY ARTICLES, ETC.,

281 Main st., (Walker Block,) bet. Madison & Court, Sign of the Big Mortar. Memphis, Tenn.

EDWARD A. WARREN. EDGAR A. WARREN, JR.

WARREN & WARREN,

Lawyers and General Land Agents

LITTLE ROCK, ARK.

We will collect claims anywhere in the State, and attend to all kinds of land business, pay taxes, etc. Correspondence solicited. iv-12-tf

BLACK DIAMONDS.

GEORGE MELLERSH,

(Successor to Bigby & Mellersh,)

Coal Merchant,

278 Main street, east near South Court.

Ash, Oak and Kindling Wood. v-8-

DR. A. R. McWILLIAMS,

Physician and Surgeon,

GIVES SPECIAL ATTENTION

TO DISEASES PECULIAR TO FEMALES.

CORINTH, MISS. v-23-tf

JOHN D. ADAMS

LAW OFFICE,

19 Madison Street, Memphis, Tenn.

In office of Young & Mallory. v-22-tf

T. B. KENNARD. J. R. JETER.

KENNARD & JETER,

LAWYERS,

Havasota, Grimes County, Texas.

Will attend to the practice of the law in all its branches.

W. F. SOUTHERN,

(Late of Columbia, Tenn.)

DENTIST,

354 MAIN STREET, MEMPHIS, TENN.

16-tf

Letter Box

Eld. J. J. Halbert, Mississippi.—So soon as possible we will write out our positions at length on the Intermediate State of the Dead. There is a great deal of misapprehension about the whole question, and some brethren are afraid to have it mentioned because they have heard their fathers preach that saints go directly to ultimate bliss when they die. It is clearly not so.

J. H. Wood, Louisiana.—Thanks for your list—four names—and $5 ($5 still due.) Those are cheering words of yours. With a thousand such workers, Louisiana can easily make good Bro. Paxton's challenge to Arkansas. We are requested to republish our letter to the Home Mission Society, New York, and will soon do it.

Eld. Geo. E. Prime.—Your letter is satisfactory. I shall see your piece at the college in June. Arkansas Department needs your pen. She is challenging the talent of Louisiana, and Louisiana and Arkansas are laying it over Mississippi, some Mississippi Baptists admit. Pray for your editor.

D. Manasco, Alabama.—Glad to hear from you, and will visit your section, if possible, this summer or fall. We will republish "A Shot at the Ram-Seller." It will be issued by the Southern Baptist Publication Society in tract form.

J. E. Sleigh, Arkansas.—The clerk has your letter O. K. You should write an article once a month at least for the Arkansas Department. Cultivate the gift that is in you. Bro. Rogers will write you a long letter.

R. S. Jackson, Louisiana.—We are recovering our voice, and hope that by June, middle or last, we can visit Bastrop and fulfill our promise to the brethren. We will come the first opportunity.

L. G. Griffin, Missouri.—We know of no Sunday-school song books with shaped notes—are confident there are none in the United States. The New Southern Psalmist will supply this want.

T. J. Hunt, Tennessee.—We do not know of anything to prevent us from being with you on the third Sabbath in June. Give out the appointment, and if we cannot, our associate will fill it.

C. W. Pelt, Texas.—Your registered letter came to hand, envelope's end torn open, and money abstracted. The postoffice detective is on the track of the thief.

C. McGrew, Giles county, Tenn.—We send you the paper from this date, and begin anew. Get up a club of five, and yours is gratis. We dislike to part with an old friend.

J. S. Croxton, South Carolina.—When we can visit South Carolina, we will announce the fact, and Bros. Durham will aid Bros. Gaines and Reynolds to make out a trip.

W. D. Major, Missouri.—We cannot promise that meeting now, every day is so filled up. When we visit Missouri, we will try and slip out from Clarksville.

R. M. Milton, Georgia.—So soon as the New hymn book is issued in its various bindings, with and without music, we will publish pieces.

Abram Weaver, Texas.—We cannot determine anything yet. The stockholders of North Texas will determine place and agent.

Eld. J. P. Richardson, Arkansas.—Will you tell us where H. H. Meredith took his paper before he took it at Wilton, Arkansas?

J. R. Kelly, Texas.—So soon as we are ready to ——— the New Southern Psalmist, Goodwyn & Co. will sell it with their books.

W. C. Moreland, Louisiana.—Remittances here and all money favors for shares. Will bring receipts to Convention.

Thos. Storts, Kentucky.—We could not come without a voice, but thank you, and are long will visit B———.

C. C. Lo————only be pleased to see a few articles—short ones are read best—and we could decide.

E. P. Bolton, Louisiana.—Will send your receipt to Bro. Burt. Our letters do not reach you at Shiloh.

D. L. James, Murfreesboro.—We will see you at the commencement, and give you an agency.

Col. C. H. Ardis, Louisiana.—New clerk re-entered your name instead of crediting you.

A. J. Barnes.—Your name is up and paper mailed regularly from this office.

E. B. Bush, Greenville.—We appreciate your kind words and sentiments.

J. A. Harrell, Louisiana.—All right. Bro. Moreland is a good agent.

A. Leverett, Alabama.—We have traced up and corrected the fault.

James McCain, Missouri.—You are credited up to Vol. v. No. 50.

G. R. Taylor, St. Bethlehem.—No music yet.

LETTERS

Received from the following persons and have been attended to:

S L Sanders, Wm Miller, A Williams, E D Bond, M P Lowrey, D A Anderson, Eld J M Wells, Eld Thompson, Eld W S Mahan, Eld J A Hackett, W W Bolls, C Canfield, D L Hicks, J W Lindsay, Jas Stewart, Eld J M C Breaker, Wm Lightfoot, W W Young, E B Dover, S B Thomas, J T Tuck, Eld T J Pentz, J B Searcy, T Montgomery, H Williams, H Hogan, A J Fawcett, A W Wilkins, Eld Espy, Adeline C Graves, Wm R Floyd, W S Webb, W H F Edwards, L P Lowry, J F Hansen, Saml P Loggett, A Moreland, W E Paxton, John A Hunter, Benj S Wilson, J R Ryan, J F Hunt, S J Whatley, S D Pitts, J M Thomas, J D Gregory, Eld H Sheffield, B K Edwards, M G Kennedy, Eld M D Early, Eld J M Dalton, P Hill, H W Williams, J A Blackman, R H P———, J J C McMahan, Jno S Allen, F M Crawford, W A Yarnett & Bro, W G Quarles, E F Rice, M S Hilton, J W Stokes, S G Jenkins, Henry Hawthornewhite, J B Searcy, G Normworthy, Joseph Ritter, Thos P Vickery, Isah Homes, George M W———, J B———, E B Roberts, D H Bronough, M E Cline, W W Bolie, J H Purefoy, S Reynolds, J A Green, E D L Mobley, Dr T J Everett, W B Dancy, R M Davis, A Cline, E G Wicker, J R Taylor, C M Gordon, Mattie B Murphy, J B Moore, S L Houck, G W Hall, Lipscomb & Sewell, J Dunnigin, John U Whiteside, Mrs E B Waters, J C Richardson, Wm H Jones, G E Brame, E Dodson, Dr J B Reynolds, J B Taylor, Mrs M S Herring, Eld D K Moreland, J D———, Mat M Barry, L F Archold, J W Moss, D H Richardson, Jno G Mitchell, Wiley Helmes, A P Besson, Eld J S Dingle, Alex C Angle, O H Durrett, Mrs W E Jeffries, L M Chidester, W B Thomas, J T Jones, Eld G L Young, C Barney, B F Haynes, A Henley, L S Gartrell, George Kiser, W F Skinner, J P Moorehead, J D Jamison, F A Teasdale, J G Montgomery, M E Phillips, P R McReynolds, Miss Kate Hewett, Eld J Cornelius, W P Betts, A G B Vandivere, Wm T Green, Eld W A Wilson, W H Bawson, J O R Word, W McKinney, A J Willis, G C Thomason, R G Barrett, Thos A Pollock, W J McCarty, K M Milton, W C Moreland, John T Grafton, J C R Lockhart, J G Hensarling, G W Ricketts, J H Gaines, J M Cole, A Clements, D Mann, John J Green, G W Roberts, W O Smithie, J J Pitchen, John H Mynatt, Wm E Smith, John Darling, J G Masterson, M L Henry, J A Black, W F Stewart, H———, L A Gregory, L E Dipford, J Simmons, jr, W B Johnson, John J Alexander, Eld J N Joiner, W P Karnes, W B Whitman, J A Garrett, J E Lipford, H O Thurman, A B Otter, Thos J Cummings, W E Bowlings, John A Ivey, P T McCormick, A Winbish, S T Cobb, L L Sharpe, W J Partlings, J B Daniel, Cuss Henderson, A R Scarborough, R H Rogers, D Austin, Eld T J Hunt, J A Walker, Mrs S Sims, Eld L S Foster, Henry Mitts, R H Jones.

SHALL WE DROP YOUR PAPER?

Your time is out, and we have delayed cutting you off, hoping to hear every week. Send $2.50 this week.

And yours is out this week or next; look at your figures now. The 5 means the volume, and the 26 or 27 means the number when it was or will be out. This paper is volume V. No. 21. Do not let your paper stop. Send it now, when you have more dollars than you will have in June, July or August.

Married.

MILAM—ELLIS.—At the residence of Mrs. Rutland, in Shelby county, on the 5th of May, by Eld. W. H. Burkedale, Mr. Jefferson D. Milam, of Marshall county, Miss., and Miss Levina D. Ellis, of this county. They were attended by J. J. Smith and Miss Sallie Milam, J. W. Milam and Miss Caro Shorter, Robert Ellis and Lillie McLin, Andrew Foggle and Miss Susie Ellis.

CAMPBELL—McIVOR.—At the residence of the bride's mother, on the 18th of January, by Eld. G. W. Hall, Eld J. K. C. Campbell and Miss Ann McIvor, all of Gadsden county, Fla.

GIBSON—CAMPBELL.—At the residence of the bride's mother, on the the evening of May 23, by Eld. G. W. Hall, Eld. J. C. Gibson and Miss Emma D. Campbell, all of Gadsden county, Fla.

LEAVELL—BERRY—At the residence of the bride's father, in Pontotoc county, Miss., on the 14th of May, 1872, by Rev. Wm. L. Sleek, Mr. George W. Leavell of Memphis, Tenn., and Miss Cora H. Berry.

Special Advertisements.

A Pitiful Condition.—It is a sad thing to pass through life only half alive. Yet there are thousands whose habitual condition is one of languor and debility. They complain of no specific disease; they suffer no positive pain; but they have no relish for anything which affords mental or sensuous pleasure. In nine cases out of ten this state of lassitude and torpor arises from a morbid stomach. Indigestion destroys the energy of both mind and body. When the waste of nature is not supplied by a due and regular assimilation of the food, every organ is starved, every function interrupted. Now, what does common sense suggest under these circumstances of depression? The system needs rousing and strengthening; not merely for an hour or two, to sink afterward into a more pitiable condition than ever (as it assuredly would do if an ordinary alcoholic stimulent were resorted to), but radically and permanently. How is this desirable object to be accomplished? The answer to this question, founded on the unvarying experience of a quarter of a century, is easily given. Infuse new vigor into the digestive organs by a course of Hostetter's Stomach Bitters. Do not waste time by administering temporary remedies, but wake the system up by recuperating the fountain-head of physical strength and energy, the great organ upon which all the other organs depend for their nutrition and support. By the time that a dozen doses of the great vegetable tonic and invigorant have been taken, the feeble frame of the dyspeptic will begin to feel its benign influence. Appetite will be created, and with appetite the capacity to digest what it craves. Persevere until the cure is complete—until healthful blood, fit to be the material of flesh and muscle, bone and nerve and brain, flows through the channels of circulation, instead of the watery pabulum with which they have heretofore been imperfectly nourished.

I-y-39-42.

Salesmen Wanted!—Messrs. Hamdin & Hart, Springfield, Ill., dealers in pianos, organs and manufacturers of the "Victor" music box, wish to employ 1500 agents to sell their celebrated music box. The "Victor" is conceded by ——— to be the BEST, as well as the CHEAPEST instrument of its kind in use. This fact is proved by the very large demand for the instrument—over 3000 having been sold during the past year. We manufacture two styles of cases, rosewood and walnut, both are mounted in silver, and sell at the same price, viz: $12. The "Victor" plays sixteen tunes, and is warranted for five years. A large commission will be allowed agents who engage in the sale of this instrument. The business is particularly recommended to lady agents, being pleasant and profitable. ——— to act as agents in the sale of our "Victor Music Box," we will send one as a sample to sell by, upon receipt of $2 to pay for packing and express charges. Complete printed instructions, rate of commission, terms, etc., will be sent with the instruments, or upon application by letter, enclosing three cent stamp. Write name, county and State plain. Address HAMDIN & HART, Springfield, Illinois. v-37-vi-36.

The "Dog Days" and their Danger.—At this season of the year, the blood is not to become impure; the appetite poor; the skin sallow; the body enfeebled; the system relaxed, making it susceptible to attacks of Chills and Fever, Rheumatism, eruptions of the skin and the development of the effects of the injudicious use of Calomel. All this trouble may be avoided by the use of a few bottles of Dr. Tutt's Sarsaparilla and Queen's Delight. It is harmless in its effects, but a powerful enemy to disease. Try it, and you will find it a friend in need.

Dr. Tutt's Liver Pills moves the Bowels to a *healthy action*, not acting as it were mechanically, but they stimulate the secretions, and in a healthful and natural manner expels all impurities without weakening the body.

Dr. Tutt's Hair Dye Does Not Injure the Hair.

I-y-39

A Card.—This is to notify all persons that we own the *right* to the W. R. Walpole Sub-Soiler in Marshall, Tippah, Benton and Union counties, in the State of Mississippi; the only subsoil plow that is attached to the turning plow. We warn all persons against purchasing farm rights or otherwise, except from us or our authorized agents. A. G. PERRY.

* * BAKER.

Garnerville, Miss., March 22, 1872. v-32-49

A Permanent Cure or no Pay, FOR CANCERS AND CORRODING SORES. This remedy can be sent to any part of the U. S., perfectly harmless, and the most agreeable dressing that could be applied. It removes all offensive odor, and in its effects is perfectly wonderful. Send stamp for circular. Address ELD. N. F. JOHNSTON, Memphis, Tenn.

v-34-45

Caution.—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pa., and their private United States stamp. Take no other, the market is full of imitations.

It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are induced, eventually, to resort to McLANE'S LIVER PILLS for permanent relief.

I-v-25-vi-9

Which Pays Best?—The public have long since discovered that the so-called lock-stitch sewing machine, even when of the latest make, is but an indifferent helper in a family, and that it pays best to obtain a Wilcox & Gibbs Silent Family Sewing Machine in preference to any other. This is the only machine making the elastic and strength-giving loop stitch.

W. N. Wilkinson & Co., wholesale and retail druggists, No. 340 Main street, keep a full supply of all articles in their business, and we are confident that better bargains cannot be had in this city, and we know that cleverer and more accommodating gentlemen cannot be. Call on them. v-24-vi-10

NEW ADVERTISEMENTS.

GREAT REDUCTION IN DRY GOODS AT B. LOWENSTEIN & BRO'S.

Wishing to reduce our immense Summer Stock of ———

STAPLE AND FANCY DRY GOODS,

We propose to offer extraordinary inducements to purchasers. OUR ENTIRE STOCK HAS BEEN

MARKED DOWN!

Close buyers will positively find it to their interest to look through our stock before purchasing elsewhere.

B. LOWENSTEIN & BRO.,

212 and 214 Main Street,

Corner of Jefferson Street.

v-29-vi-23

Brownsville Female College.

COMMENCEMENT EXERCISES

June, 1872.

SUNDAY MORNING, 16th—Commencement Sermon by Rev. W. W. Gardner, Russellville, Ky.

MONDAY, 17th—Meeting of the Board of Trustees, at the College, 10 o'clock. MONDAY NIGHT—Sophomore Exhibition.

TUESDAY MORNING, 18th, 10 o'clock—Essays by the Junior Class. TUESDAY NIGHT—Lily Bell, the Culprit Fay, by the Music Class.

WEDNESDAY, Commencement Day, Morning, 10 o'clock—Essays by the Graduating Class. Presentation of Diplomas. AFTERNOON—Essays by Members of the Alumnæ Society. Literary Address, by Robert P. Dunn, Esq., of Memphis, Tenn.

iv-39-42 I. R. BRANHAM, President.

AGENTS WANTED FOR

Jesus: His Life and Work,

By HOWARD CROSBY, D. D., Chancellor of University of New York.

Complete in one beautiful Octavo Volume, 551 pages, with over 100 elegant engravings, and sold

Cheaper than any other Book

of its kind. IT SELLS RAPIDLY. Send for full particulars to UNIVERSITY PUBLISHING CO., 15 and 167 Crosby St., New York.

M-v-39-42

THE GETTYSBURG CATALYSINE WATER is sold at the Spring at the following rates: Three-gallon demijohns, $3.00 each. Six-gallon demijohns, $5.00 each. Cases of two dozen quart bottles, $3.00 each. If neighboring druggists do not keep it, invalids may have it sent from the Spring by Railroad or Adams Express, by inclosing Postoffice Money Orders or Checks. Physicians and Druggists supplied for their own use with three-gallon demijohns at $2.50 each; with six-gallon demijohns at $3.50 each; with half-dozen quarts at $2.00 each. Medical and chemical testimonials can be certified by sending Postmaster or other responsible parties. Address WITHEY 1868., 227 S. Front St., Philadelphia, Pa. M-v-39-50

TARRANT'S SELTZER APERIENT.

The People Have Chosen.—The experience of years has convinced an intelligent public that for all ailments involving weakness and irritability of the stomach, obstructions in the bowels, a morbid condition of the liver and nervous debility,

Tarrant's Effervescent Seltzer Aperient

is the surest, safest and swiftest remedy. Not more agreeable, but absolutely delicious to the palate, it also possesses four medicinal elements which have never been united in the same happy proportions in any other preparation. Combining the cathartic, alterative, diaphoretic and diuretic properties, it presents a wholesome alterative and a certain corrective of all impurities which may exist in the blood or other fluids of the body. Decline all imitations of the genuine article. Sold by all druggists.

I-v-39-40

HARRIS' Improved GEMS & SINGER, with new Blind Stitch Guide. Was the best before the world. Fits any machine. Does 9 kinds work. Sells at sight. Agents wanted everywhere. Sample sent free. Address HARRIS & CO., Cleveland, Ohio, or Chicago, Ill. M-v-38-42

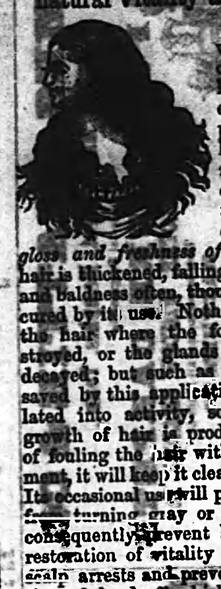
Lightning Short Hand.

My system learned in a day; to write with greater rapidity. No pot-hooks and no previous knowledge required. Recommended by all who use it as the greatest time-saver for everybody. Book mailed free for 20 cents. H. T. HASKELL, 161 South Fourth Street, Philadelphia, Pa. X-v-34-vi-33

NEW ADVERTISEMENTS.

Ayer's Hair Vigor.

For restoring to Gray Hair its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. *It soon restores faded or gray hair to its original color, with the gloss and freshness of youth.* Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed; but such as remain can be saved by this application, and stimulated into activity, so that a new growth of hair is produced. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. The restoration of vitality it gives to the scalp arrests and prevents the formation of dandruff, which is often so uncleanly and offensive. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre, and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co., Practical and Analytical Chemists, LOWELL, MASS.

v-39 1te-v-39

Ayer's Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Among the great discoveries of modern science, few are of more real value to mankind than this effectual remedy for all diseases of the Throat and Lungs. A vast trial of its virtues, throughout this and other countries, has shown that it does surely and effectually control them. The testimony of our best citizens, of all classes, establishes the fact, that CHERRY PECTORAL will and does relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power; and cases of Consumption, cured by this preparation, are publicly known, so remarkable as hardly to be believed, were they not proven beyond dispute. As a remedy it is adopted, on which the public may rely for full protection. By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It challenges trial, and convinces the most sceptical. Every family should keep it on hand, as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Tender lungs need this defence, and it is unwise to be without it. As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of childhood, CHERRY PECTORAL is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centred on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring sleep. No one will suffer troublesome Influenzas and painful Bronchitis, when they know how easily they can be cured.

Originally the product of long, laborious, and successful chemical investigation, no cost or toil is spared in making every bottle in the utmost possible perfection. It may be confidently relied upon as possessing all the virtues it has ever exhibited, and capable of producing cures as memorable as the greatest it has ever effected.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists.

SOLD BY ALL DRUGGISTS EVERYWHERE.

v-39-1te-vi-39

QUICKEST AND BEST ROUTE TO NASHVILLE

VIA KENZIE OVER THE

Nashville and Northwestern Railroad,

Leaving Memphis at 4:15 A. M., and arriving at Nashville at 9 P. M. Same, 12 hours 45 minutes. ——— express, leaving Memphis at 5:45 P. M., arrives at Nashville at 8:00 A. M. Seventy-eight miles shorter than via Decatur, and one night less travel.

Ticket Office, 337 1-2 Main Street.

W. L. DANLEY, Gen. Ticket Agent. J. W. THOMAS, Gen. Superintendent. W. H. LANDIS, Pass. Agent.

v-2-vi-28

Memphis and Louisville Railroad.

SPRING SCHEDULE, MAY 7, '72.

Day Express, leaves ——— 4:15 A. M.
No. 2 Express, daily ——— 1:45 P. M.
Nashville Express, daily ——— 5:45 P. M.

Elegant Sleeping Cars run through to St. Louis and Louisville on the 1:30 P. M. train, and to Nashville on the 5:45 P. M. train daily. The 8:10 A. M. train does not run on Sundays.

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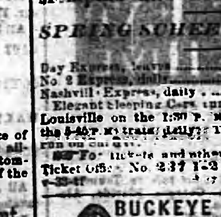
v-33-tf J. O. T. FLYNN, Sup't.



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