### THE VALUE OF THE BODY AND LUNG BRACE.

To Buptist Ministers of the South:

od that I may make it a benefit to my paper ation of premature decay.

by making it a far greater benefit to you. This in valuable article I am prepared to theroughly broken down in voice, from ing, he will evermore be grateful to me. excessive presching. I could speak but a Five hundred ministers and brothren

throat was generally sore and easily cretta- fact that th's Brace 's a scientific Shoulder fed, and its tone became heavy and husky, and Lung Brace; that it sepports the back, Soon a nacking cough set in, that increased, abdomen, stomach, lungs, pravents lases until at the close of a long meeting my tude, heareeness, piles, hernis, consump-voice failed entirely, under the effects of tion increases the breathing capacity. a chronic leryngitia, that coon superinduced gives strength to the body, increase: brenchitts, which seriously threatened my vital powers; expands and enlarges the life. I was now compelled to desist from lungs renders breathing free and easy. proaching, and if possible overcome those difficulties and renover the lost treasure—the voice, that to a minuster more valuable than gold or jewels, or he stient forever. I applied to the most e ninent physicians and was but little helped, rave lifetime: it benefit in every case. Who icisns, and was but little helpel, cave lifetime, it benchte in evily case. Who the excision of an elongated uvula, ever do s not, every mentater chould use the excision of an enoughted artist ever do s not, every minister children and they could do nothing but advise rest one and this I was compelled to take I (ther the and one as premium for I) sepecially presching, and i riding house both. What caused and continued that constant new subscribers to The Bartier at \$2.50 that I usually suffered from, and that less tile to be a common to public mentaling. irritation and nacking they could neither and postage, 20 cents. Let the fact te explain nor prevent Providence threw known to your members that you need a the remedy in my way. My wife was suf- Brace, and by the means you need a My the means that because that have ween by a traile by the remedy in my way. My wife was suffering from prelapsus uters, and the professor of the Theory and Practice of Medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved and such and such and you can and said one dollar for every one of the other land to make the finance of the first thing in such and process and such and s proceding in control on it was been compared to the formation of the control of t

isters are wint to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless husdrads of others. The prolapsus of the abdeminal muscles is the cause of the feeling of "goneness" and exhaustion and blue Mondays". That most ministers know ablee Mondays and pites. Now, as well, as it is of hernic and pites. Now, after a personal experience of the selections of nearly twenty years, and the added experience of the selections of the value of the selections of the value of the selection of the value whom I have fitted the Brace with invariable success, I am prepared to togetly of its real merits. Without it. I am satisfied I should have been laid saide from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of unopmmon power and endurance. Without it, two or target and endurance. Without it, two or target sammes exhaust and give me the wors than five hundred ministers upon whom I have fitted the Brace with invaripower and endurance. ) Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a hisavy, husky voice; with it, I sam beach six hours a day without exhaustion or hearseness. I now see it sally when speaking, and thus preserve my voice and physical energies. I do not believe that any one would aver be affined with herein, and thought the server of the serve hearseness. I now see it sally when speak.

Ing, and thus preserve my voice and physical energies. I do not believe that easy one would aver be afficiated with herais, or blue, or weatness of the back or loss, should he wear it, ordinarily loose, and

only tight when speaking or putting forth other styles of Brace within the last twenty des unusual efforts. It is a preserve of a good to think the second same in it is important to the Brace at once by all most to the Brace at once by all most voice and of a sound physical condition. The styles and efficiency. J. H. WILSON, by It absuid be worn by every minister to Lexington, Lee Co., Texas, 1974. carry the energy and right of his youth far

into old age.
Our labors in protracted meetings is what I take this memod of calling your attention to the osterrated Body and Lang prostrates and uses up so many ministers in voice and strength, and lays the found-

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago I was worn it one month, or through one meet-

little while without getting hourse. My and sisters bear united testimony to the

I can labor all the time and not real worn down. It strengthens the back, supports the later atrengthens the system throughout. I have the oughly tested it.

J. H. OLAZNER

For old persons, and for all with weak bucks, it is the very thing. A L MORGAN. f is the very thing. Fall Branch, Tennesco.

I have given the Brace a fairwist. I find it all that is claimed for it. I would not take \$100 for the right to cas it. I hope that all mr ministering brethen will procure one. J. A EXYIOLDS. Fulton, Misc., 1874.

#### PEMALES, TESTIFY.

Lely s. common to public man after at making Evergroup, La Tillus, & MUSE.

BRO. GRAVES: I have used your Brace six or seven years, broke it once a little, but mended it mass. I know it will do all it froposes to do. I am over tixty years old and can, with it on, do as the property of the property much labor preaching as any man ola or young, i the Erate. Yours truly, J. E. CORAN. Ball Camp, Knox County, East Tenn.

PRO. GRAVES: This is to certify that I have worn the Bannings Braco for about sixty days, and cut say the same that a great many others have said. I have received great benefit from it, in fact I do not see how I could pessibly do without I would not take any price for it if I could not get another one.

F. V. SHIRLEY. Feyetterille, Ala., June 17, 1876.

Read what Bro. Key says, and then turn to the last page of this paper and read:

I have worn the Brace you sent me about forty days, and am prepared to say that it is all you and others have claimed for it. I would not be without it for any consideration. It is the very this party newded for sent and read of the sent and r

After present on the best of the state of th

the right to can it. Those that all my ministering brethren will procure cire. J. A. RETFIOLDS.

Fulton, Mira., 1874.

I can preach without getting the least tried in my large of heates. I would not be without it for the finest horse in Obion county. I an recommend the Brace to every minists and public steaker as the very thing be need.

Obtan county, Tenn.

I we PALMER post be without it for any consideration, Hh

Vontable Green Court, Tong, 1872.

I had to send for an ther break for my wife

Directions for Measuring. Take a tape, if you have not a regular measuring tape-lies, and measure two inches he as if tipe of the hips around the abdomen, and seed at measure in inches.

The Braces are all marked in even measure in the bards are all marked in even measures.

JULY 24, 187

WILL MINISTERS BRAD !- Brp. Graves : 1

#### Rupture Cured.

I have purchased two Bracon from you, tempth one in term for my wite, which was a pin borout to her. I was afflicted with a rain is reached with a rain is the term in a shoulders when I would was the term in with planes; read in sit dome or heart to reat with planes; read in sit dome or heart the term is with planes; read in sit dome or heart the term is with planes; read in sit dome or heart the term is with planes; read in sit dome or heart the term is the planes; read in sit dome or heart the term is the term in the same and the same in the same and the same and the same is the same and the sa

Frices.

The price of the Brace is \$18, but to all minimits \$15, cash in awary instance to accompany theories at the sender's risk, unless sent by P. O. cider if Ixi) reas.

In no case will money be refunded for a Brace in the but a Brace will be exthanged until a pricetary secured—the purchaser paying the expressing if the measure is properly taken, a fit is occurred to measure is properly taken, a fit is occurred to measure is properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken, a fit is occurred to measure to properly taken.

Bow to secure the Brace with or "with.al money and without price," are pressum ust a satter page.

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. — Jeremi th MEMPHIS, TENN., SATURDAY, AUGUST 7, 1875.

New Series—Vel. VIII., No. 36.

Our Pulpit.

MODERN OFEN-COMMUNIONISM BY DR. J. W. SARLES, BROOKLYN, N. Y.

ship. Those who repented under John's preach- lives

ing and were baptized, avowed by their baptism

There was a further development in the same

and praise, and observe the Lord's supper

commanded vou."

old Series-Vol. XXXII.

For a many of you as have been thepured into Chiest, make some concessions. They claim that there time." This language is not addressed to the [13] HE point of Paul's argument is, that men I are saved through faith, not by works, but word "prerequisite," to the article of our faith, not now. Who are? The disciples. They are alone through Christ. He showed those Galas which declares baptism to be prerequipite to the to see that the gospel is preached, and me to tian brethren that the law was their school Lord's supper, and they say that "baptism is preach it themselves, master, to bring them unto Christ that they the initial fact in the orderly development of 2. But, according to this commission, those might be justified by faith, and then declared, church life. But, it that means anything in who believe the gospel are to be baptized. Who But after that faith is come, we are no longer particular, it means the recorded fact of the New is under charge in this matter; the man who under a schoolmaster, tor ye are all the child Testament, that baptism was the initiative to believes? No. Who is? Immediately the ren of God by faith in Jesus Christ He then hur he, and that by which disciples were apostles were in charge of this matter, and while immediately refers to baptism, and he refers to initiated into the church. By saying that bap, they lived they largely attended to it, met the it in direct reference to that fact- the fact of tism was the unitial fact, they leave us at bb- whole responsibility. But they taught that faith as the ground of their adoption into the erty to conclude that no other thing was ap- they were not to be alone in it. Who, then, family of God. They were all one in Christ by pointed as a form of initiation, and, also, that a were to be associated with them in this charge? faith and, as none had not been haptized-as profession of faith in Christ was never made Ministers of the gospel? Then they are to go no one had refused to be baptized—he reached, except in baptism; just as circumcision was at their own charges, and take upon themselves

So, what do our liberal brothren gain by say- whether in churches or not in churches; discitheir discipleship to John. They were baptized mg that baptism is the initial fact in the orderly ples, the world over. What is the charge? It is, "unto John's baptism." The commission puts development of church life

baptism immediately after faith, as a declarative But they think that, by saying baptism is those who believe it; thirdly, to hold inviolate act of discipleship on the part of those who. prerequisite to the observance of the Lord's all that Christ commanded them. The manaccording to the terms of the commission had supper, we are bound to see that no man comes the individual—the person believing, is not to been "discipled. In the Acts, and in every to it who is unbaptized, but they are not so decide what baptism is, is not, in any sense, put instance where particulars are given, we find bound, not bound except to insist on the initial in charge of his baptism, but the church is; the that baptism occurred immediately on disciple fact of baptism, they mean to say that formerly church is to see that men are made disciples, ship. What does that mean? It means organi | Christians did not sit down to the Lord's supper and then, that they are baptized. The supper, sation among disciples People who organize until they had been baptized, but that now they also, belongs to the church. themselves into societies must have some condi- may. Modern open-communionism must mean Now, the open-communion agitators concede

tions and methods of banding together. The that, A cortain brother put the matter in this that baptism follows disciploship, but make this Quakers have their way, which is mainly by the way. "The father of a family makes it the law point: "Where is the consistency," say they, cut of their garments and their manner of speech. of his house that his children must all be washed "in recognizing a man's discipleship in every-Now, if this manner of organizing the church of before breakfast. But, upon a morning, one of thing except one? What Scripture sustains a Christ is left open, there might be a thousand the children comes to the breakfast table un position like that? If you will sing with him, ways of coming together. But it is not left washed, At this, the other children take offence, or pray with him, or engage in public worship opon. It was a part of our Lord's plan, first, and say they won't sit down to breakfast, and with him, or allow him to preach in your pulpit, that renowed men should be baptized, and will go without their breakfast rather than eat why will you not commune with him? The arsecondly, that baptism should be the avowal of with one who has not complied with the law guments of close-communion prove too much. fuith, and the initial act of organization among that requires all bands and faces to be washed. If you cannot recognize a man's discipleship at Could anything be more absurd and uncalled for the Lord's supper, neither should you recognize We never could, and never would have thought than this refusal to cat with this unwashed it in anything. Why this partiality, recogniof such a thing. It is a truth of the New Testa- member of the household? Especially since tion, and followship for Pedebaptists on some ment and of apostolic teaching. This truth be- they themselves had complied with the law, and occasions, and in some forms of service, while gau to take on shape under John's baptism. had a perfect right to the table."

direction under the ministry of our Lord. On think I would prefer to state it thus: Here is a consistent, and not refuse a fellowship and parthe last night before his crucifixion, he instituted family of ten children. Three of them are grown ticipation in one religious service, which we the support in company with baptized believers. up; seven are little folks. The father, on the cheerfully accord in all other religious services." Then, forty days afterward, he gave the com- birthday of one of the children, appoints a sup- I have tried to make a fair statement of the mission, "Go yo, therefore, and teach all nations, per. The hour is to be six, and all are to come views and position of our open-communion baptizing them in the name of the Father, and to the table washed and dressed. But some of brothron. Now, what is our position? We beof the Son, and of the Holy Ghost: teaching the little ones don't quite understand, or keep lieve. them to observe all things whatsoever I have in mind these regulations, and it is left with the three older children to see that the seven are Under this commission the banding process washed and dressed, and on hand at the proper weut on. After pentecest, we see disciples band- hour. And yet, in spite of all precaution, it is ing together more and more. It might have found that one of the little ones comes to the been in a house, in the fields, anywhere; but we suppor unwashed; and is it for the three to say see from the record that they came together that he shall not come? Let us look at this one thing-immersion. only in companies of haptized believers, to pray, subject in the light of Scripture, and see whother 4. That the Lord fequires us to see to it that the responsibility is laid on the individual, or sithis carried out.

I am advertised to speak on modern open- whether it rosts with cortain ones who are communionism in the light of Scripture. Now, charged to see that certain things are carried what is modern open-communionism, and what out

does it mean ' As represented by some churches | 1 Look at the commission, "Go ye into all in Brooklyn, it seems to mean that we are to the world and preach the gospel to every crearesomething special in the attitude which they world, to those who were unevangelized. They take. They take exceptions to the use of the were not under charge by this commission, are

in his argument, every man whom he wished to initial to membership in the Jewish common the whole work, just as the apostles did. This reach. Baptism is initiative in its character and wealth, and a method of professing the Jewish we do not, of course, any of us, accept. To design, and is meant for an avowal of disciple- religion to be observed by foreigners and prose- whom, then, is the charge? And I answer, To disciples, whether in office or out of office, first, to preach the gospel, second, to baptize

had a perfect right to the table."

But, if I were going to state this question, I ship at the Lord's table? We propose to be

1. That the Bible teaches that true believers are to be baptized.

2. That the responsibility for this baptism rests upon the church.

3. That that baptism is required to be always

Historical.

themselves to the Lord's people by immersion.

Now, if we see that certain people are true Christians, and, on inquiry, find out that they have not been beptized shall we refuse to worship with them? Shall we refuse to join with them in prayer, and praise, and in the ordinary acts of religious service?

1. If they are intelligent, and familiar with the teachings and requirements of God's word, and refuse true disciples, and the propriety of fellowship with | 524 such might well be doubted.

seeking for light, then mingle with them, worship observed that he has thus far followed Benedict very diesed a letter to Elder I I Dudley, of Leatington with them, use fellowship with them, as a means of leading them to baptism

This I am to do with every new made disciple, to have. Hear him recover him from an entanglement and a snare, to lead him to what I desire of him. Because he is en- ference to the old particular and limited plan. tangled on one point I am not to refuse Christian with me, and worship with me, and in various ways show your Christian fellowship for me, why not comship, but a service in which the body [the church] immersion, I may not sit down to the supper with the unbaptized. Jews came to the passover by virtue of their circumcision. God fearing men were to see to it that the proselyte was circumcised before Hist, p. v39 coming to the passover. The proselyte himself was not to see to it. So, not the men who are discipled. but the disciples themselves are to see to it that they, the new-made disciples, are baptized before they feet and to drink in his exposition of doctrine may be vised of which we dropped her from our correspondcome to the Lord's supper.

There is a disposition to lawlessness among men a rebellion against the notion of authority, both in church and in State. We read of a time when "every this desire to sit at the feet of Fuller and learn of meeting at Black Rock. man did that which was right in his own was. But him, is only to better to prepare them for drawing all God has not put his kingdom together on any such principle. His church is under authority, under laws of his own giving, and he has delegated to her the right and the duty to execute those laws. So, if that the feet of Christ, or of some of those hely ones who brother comes to the supper unbaptized, I am to were inspired by the spirit of Christ? Did you, or have show him his error, and teach him the laws and regu. you ever had theologians sitting at the feet of Fuller formation and know when and where the declaration lations of my Father's house. In twenty eight years, just three persons have here communed unbaptized. I bad no knowledge of it at the time, and, of course, at the feet of Mr. Fuller to learn that Christ made had no responsibility for it. Did it trouble me? Not general atonement, but that our sins or crimes were at all. But if, in either case, it had occurred the not transferable, and that Christ, of course, never second time, I would have asked the individual to come and see me, and talk the matter over, and see Fuller? Benedict appears to think so, and we supif I could not persuade him of his error, and induce pose that he may be correct but Christ and his apostles him to obey the whole truth.

- But, shan't we all commune in heaven? My heart are Primitive Baptists, and have never changed their sickens at this olt made inquiry. Nobody doubts it. doctrine. Let him and Benedict decide. We will now But our present duty is with our Lord's commands take a little more proof: (b) as we understand them. These, we are not at liberty since would have denounced as unsound in the faith these things, God shall add unto him the plagues both in Europe and America, Fuller and Hall among all of our order. It so, then it was only a family qualitatere written in this book; and if any man shall the rest." See Benedict's Hist. p 580.

remember, is the sin of falsifying God's word. Jesus sionary Baptiats now preach the same doctrine propagated by those early fathers of our order. What tittle shall in powise pass from the law, till all be fulfilled. Whoseever, therefore, thall break one of these least commandments, and shall teach men to, he of things has arrived. Most of the old, solf-dental laboration in this discussion. (c) shall be called the least in the kingdom of heaven; but whoseever shall do and teach them, the same shall be called great in the kingdom of heaven."

And all this is not restricted to haptism and the

THE DISCUSSION.

BETTE - OF MR. DUBLAN'S ARTHERS, PROFESSING TO SHOW WHO ARE THE OLD OR I SIMILIVE ORDER OF SAFTISTS.

#### Extra Remarks Concluded.

IMILAR agitations and alterestions were experionced in all parts of the country when the orthodex portion of our denomination adopted Mr. Fuller's such reader must be blind indeed. exposition of the atonoment in preference to the old to do an acknowledged duty, it is a sign they are not particular and limited plan." Benedict's Hist p

Mr. Benedict seems to be great authority with Mr. Duncan, in fact, his writings are but little more than it posted with reference to Elder Trott's meaning in 2. But, if they are entangled, if they are in doubt, a rehash of Benedict, for the reader has doubtless closely. Elder Duncan contends that his people have never departed from the doctrine of original Prim appended itive Baptists, but Benedict freely admits that they

> "The orthodox portion of our denomination adopt ed Mr. Fuller's exposition of the atonement in pre- ask for Elder Trotts address. He has been dead a deam

Here is a calm, plain and candid admission that ance with him since the year 1820, at which time he intercourse and fellowship. But suppose the Lord's Mussion Baptists, or the orthodox portion of them, have was a member of our Association. In the year 182. support is to be celebrated, and he is present. It gives changed their doctrine and taken that of Arminian, he returned to Lambert wille. New Jersey, and a short me an opportunity to tell him of a neglected oct. He plan." Our readers must observe that this "old part."

"in preference to the old particular and limited time afterwards he was called to Welch Tract Church, plan."

Our readers must observe that this "old part." says, "I can't see paptism to be a duty, but the sup- ticular and limited plan" of construing the doctrine to attend several churches in Vitginia, and located per I would like to observe. 1 say, "My Master of atonement is the plan adopted by our order of peo at Fairfax Court House. I had correspondence with doesn't allow it." "But," east he, "you will pray ple in all ages of the church, and, of course, when nim at each of these localities. Some time after the Elder's people ceared to receive this system and he removed to Virginia he became acquainted with adopted another, then they ceased to be the same the late Elder Gilmore's disorders. people that they had formerly proposed to be. Now, mune with me!" But I snawer, I am not required what are we to think of Elder Duncan as a faithful churches, and Trutt, regarding order, was not willing to express my fellowship for you in the supper. The historian, who, with all this evidence before his eyes. to retain connection with him, and those who were communion is not an expression of Christian fellow- comes out holdly and affirms that his people are determined to sustain him in the Ketocton Associathe old Primitive Order, and have never changed tion, and two or three other ministers from the North their doctrine? We cannot but think that any peo- whose moral deportment was little, if any, better than qualified by baptism, participates. As baptism is ple ought to be pitted who have blind guides for their leaders (a)

Again, "such a rule would have robbed us of a Ful ler, at whose feet so many educated theologians in Flott and Beebe, and with all discrepancy in doctrine Britain and Amercia have delighted to sit." Benedict's

We have charged them with supercading the Bible School." Ketocton Association corresponded without by their devotions to men made institutions, but Association for some years, and until they entired here is, if possible, a greater discrepancy than correspondence with a disorderly faction, which broke this would amount to, for this desire to sit at Fuller's off from our Association, to soon as we became seregarded as the base or foundation upon which the ence. I do not believe that any of the Associations whole structure of tueir craft is laid. Fuller, by his represented at Black Rock have had anything to do exposition of Scripture, has endeavored to effort 23 with the modern inventions combining missionary. and Arminianize the entire scheme of salvation. And Bible or tract societies, either before or since the classes into their net of human inventions, and in this have a copy of the editorials of the Signs of the Third way teaching them to observe many things which which have been published in book form, if you will Christ has not commanded.

Sit at the feet of Fuller, indeed ' Why not sit at whom neither Christ nor his disciples were able to was made. Affectionately, your brother,

These were educated men-theologians-sitting suffered for them. Is this the theology that educated men have gathered while sitting at the feet of Mr. world to do with it. It occurred among the old P.imitivo Order of Baptists, and Eld. Trott and his party taught different, and Primitive Baptists ever have, and yet think different. But Mr. D. says his people

to alter or amend. "If any man shall add unto the great mass of our community in the present day,

of a new thing, and how could he do otherwise, when he knew that such was the fact? One more quotation from the lamented Watson

August 7, 1875.

and we will reat for the present: " Besides all the jure going, the modern Musionsry spirit is decidedly Arminian in its cause and tendency, is disposed to compromise with error-is the bond of union for all relistous shams and devices." Seo Watson's letter to

We sak the reader to consider all these testimonies and weigh them in contrast with Duncan's claim to priority in the Baptist line, and if he cannot see that such claim is simply ridiculous, then we agree that

Before closing our remarks in this department was will notice more carefully the testimony of Elder rott, which Mr. D has counted on so strong, and on which he has barped so long. Not being aufficient. ie paragraph quoted by Elder Dencan we ad-Ky, for information this answer is berewith

Dear Big Sunsing -1 received your kind letter three days since, and now proceed to answer it. You or fifteen years. I had intimate personal acquaint-

The latter being sustained by a portion of ha Gilmore's, being recognized by several churches of that body, combined with a controversy which great up between John Clark, editor of Zion's Advecate, and and order, produced the meeting at Black Rock Maryland, in 1832, when they assumed the name "Old

I presume some of the brethren in your vicinity get a copy you will find (I think,) in the let vol. a full account of the Black Rock meeting.

With regard to the Elder alluded to in my reply to Old School," I will see the brother who gave the it-

From this explanation by Eld. Dudley it will clearly seen that the division among the Baptists 0 which Trott speaks, was one in which Missionary Bap tists were not concerned, they had nothing in the separated themselves, and as Trott says, took on themselves the designating name of "Old School Bap tists." This division took place on account of a differ ence between them relative to the meaning of certain doctrinal questions in which Mr. D. and his unscriptural party had no interest whatever. So Trott's evidence avails nothing, as the name mentioned by Trois was not taken by them to designate them from Mesionaries, but from those with whom they had just

Mr. D. says they (both parties that then split) are take away from the words of the book of this prophecy,
God shall take away his part out of the book of life,
and out of the holy city, and from the things which
are written is this book."

This is fearful language. Itather burn your hand off than be gullty of this sin. But next to this sin,
off than be gullty of this sin. But next to this sin,

of thought. The Baptists who lived near a hundred Lord's supper, but applies to all matters of Christian faith and practice. Men are to be tutored, trained, dissipled by us in Bible stuting, tespling them to the rise of Missionism as a new thing, or more dissipled by us in Bible stuting, tespling them to the rise of Missionism as a new thing, or more dissipled by us in Bible stuting, tespling them to the rise of Missionism as a new thing, or more more dissipled by us in Bible stuting, tespling them to the rise of Missionism as a new thing, or more more affect the followship of churches or of the deponing that this time, the rise of men. This with the other authorities in this continued does its part in shoring that Benedict possible. The Baptists who lived near a number of thought. The Baptists who lived near a number of thought. The Baptists who lived near a number of thought. The Baptists who lived near a number of thought. The Baptists who lived near a number of thought. The Baptists who lived near a number of thought. The Baptists who lived near a number of thought. The Baptists who lived near a number of the rise of this crant to the rise of this organism being ination. To indicate, somewhist, this fact, they remain the rise of the expression of these doctrines varied very considerably | what Robert Hall denominated thick skinned Anti- facts, and Mr. Fa. assumptions will melt like war bein different localities, and, so far as the masses were nomianism, has been the bane of the denomination fore the sun. concerned, d'fferent from what it had been. When (Baptist,) for about two centuries past." (Ibid, p. 912) (c) Here is the Trott case sgain. A letter from it suits his theory, Mr. Fain cannot tolerate even ac- This was written about twenty five years ago, and Elder Thos. P. Dudley, of Lexington, Ky., is introcidental differences. But, to sustain himself, his rea- tixes the origin of hyper Calvinism, the neculiar system duced to set aside the testimony we have heretofore soning is inconsistent and contradictory. For exam of doctrine adopted by Eld. F and his people, at about introduced from Elder Trott relative to the split. We ple, he is unsparing in his denunciation of our people, the middle of the seventeenth century. What now request the readers close attention to what Elder Dad. because large numbers of them adopted Mr. Fuller's becomes of his boasted and arrogant claims, that the ley says above, (none of which we shall question,) theory of the atonement, although he concedes that system of doctrine adopted by his people is the one and then read what Elder Trott says, and see if they he and his people were once "United Baptists," and adopted by the church in all ages? For a confirma- are speaking on the same events. (A thing my oppoin the early days of these very people, "the orthodox tion of the foregoing facts pertaining to the introduction nent assumes.) Here it is: "This brought brethren, portion of our denomination adopted Mr. Fuller's ex | tion of the non invitation system as it was then called, churches and Associations that had been groaning position of the atonemout. hence, if this fact destroy but now hyper Calvinism; and for its blighting influ- under the burdens of human inventions and imposied the denominational identity of our people, (the ences upon the Baptist cause of England, the reader tions in religion, to separate themselves, some sooner Musionaries), what became of the identity of his people when they were ' l'aited Baptista !

such differences do not and cannot affect denomina of preaching the cospel, by some of the Baptist min- of the Scriptures as the only and perfect rule of faith tional identity, but Mr. I maintaining that the laters, to unconverted sinners, had been greatly alter and practice, and Christ as the foundation, the head, shahtest difference, even in stating a doctrine or the ed during this reign I rom the ceal which they die and the life of the church, the only source and medimanner of spreading the rost of destroys denomina played for the peculiar dectrines of Calvinism, and um of salvation. This separation occasioned the tonal identity, has long since destroyed the identity or his people with even the so called Printitive of cold is of the Lord, and by giace alone, without human We took, as a distinguishing appellation, the name hool Baptists of twenty five or therty years ago, for endeavors, they were led into an extreme, so as to 'Old School Baptist'" (Rel. Denom in U.S. and G. in rate a number of things they did a see he very

o far as the atonement is concerned, I wish now once for all to inform my reviewer that by no means do out people naiversally adopt Mr Fuller a expon non of that do trine Many of them, on this subject, follow much more closely Mr. Gill than they do Mr. Fuller but the difference they do not regard an essoutistione, hence it does not affect their denomina tional standing or outly, or zeed in the missionary carrie. For thise reasons we have considered the missionary autoriouse and not doctrine, as at the bot tom of all the troubles which occurred some forty years ago, although doctrine was, at the time of the eplitions of the points of controversy, and hence, also, Mr Fain's ellist to force a discussion of the dectrines of election, atonement, etc., is a together out of place. and should have been given but a small space to this

(a) What we have said in the preceding lines is sufficient to relate all that our opponent says in connect to repent and believe the gospel. In this new moth- churches, in the bounds of the old Concord Association with his quotations from Bene lie on page 734 od or non invitation scheme, introduced by Mr tion, met together and formed the Stone River Assave what shall follow

old particular and limited plan of construing the the non invitation method of Mr. Fain's people, for Association. It originated with a few churches doctrine of atonement, is the plan adopted by our whom he arrogantly assumes the title of Primitive which left the Missionaries in 1836. Strange that he people in all ages of the church and, of course, when Baptists. This system of things, according to Ivimey, would assume as much as he has in this investigathe Elder's people cossed to receive this system, and greatly affected the prosperity of the Baptists-(Ibid, Iton We leave the candid reader to make up his adopted another, then they ceased to be the same 3 p 273) in England. In this country its influence own mind. people that they had formerly proposed to be" (Ital- was also felt. Many of the ministers here, as there, in 103 ours) Mark he does not charge our people with a their preaching, as Mr. Delanne says, "dwelt on the rejection of the doctrine of atonement, but simply hidden decrees of God to the neglect of applying that they ceased to receive a certain system of that practical duties to the hearts of their hearers." (1bid, doctrine." What arrogance! The point in this is, our 3 p. 27.) While the Baptists of this country were a people were independent thinkers, and did not regard | feeble people and only promoting missions on a small the system of the atonement adopted by the hyper- scale, that element in the denomination which fol-Calvinists as at all essential to a proper view of the lowed Skepp, Brine and Gill, of England, and which doctrine, and for fearlessly rejecting it, they are thus seemed oppose to real progress, made no fuss at all, regarded as culpable for during to reject any system to "preach the gospel to every creature, they began of doctrine which they may adopt. But while his peo- to oppose missions, and finally about the year 1832 ple are as liable to err as ours, we beg loave to ask the separated from the body of the denomination, assumed they find to be taught in God's word.

or hyper-Calvinists, although there are not a few dle of the seventeenth century for the origin among ry Rasor, son of E B and A E Rasor. among Missionary Baptists who adopt what may be the Baptists of their extreme views of what is called vinists. And your people, Mr. F., are properly called | without foundation. with this the testimony of the same historian in an a st the fest of Gill. ther place. He there says: "Hyper-Calcinism of her the tender carefully equalities the friegring mount but this three their sais that the tender carefully equalities the friegring mount but this three their sais the tender.

is referred to lvimey's History of the English Bap- and some later, from the whole mass of popular religtists, vol in pp 253-271 But he remarks specially ion and religionists, and to take a stand as a distinct But we have maintained from the Leginging that upon some of these points as follows. "The manner people, upon the old Baptist standard. The holding then tenaciousness for the sentiment that salvation splitting of several Association and many churches deny that all who hear the gospel are called to that B p \$7, in Bap. Suc p 24) exercise of repentance and faith which is connected Now, dear reader, let it be noted, that, according with salvation. (lyimey's Hist. Eng. Bap., vol. in. p. to Eider Fain himself, Elder Dudley is speaking of a

split among the Atimissionaries, "on account of a Mr John skepp in 1.10, continues the same au- difference between them relative to the meaning of thor, was the first among the Baptists who intro-certain doctrinal questions." While Elder Trott is duse 4. The non-invitation, non-application, scheme." speaking of a separation among the Baptists on account (10 d. p. 202-07). It will be seen that lytmey puts of the existenced of alleged "human layentions." the rise of the hyper Calvinistic theory at a somewhat etc. Elder Dudley is speaking of a separation which bater date than Benedict. The last named, how occurred at a certain meeting held at Black Rock in ever, did not pretend to give the date with exactness | the year 1832 (See his letter ) Elder Trott is speaking Sone of these things do not, however, affice the ques- of a separation which occurred "so mer in some places, tion at issue. Mr Lain's to isted assumptions are com and later in others," and one too, in which his prople pletely undermined. The extreme Calviniatic system, "separated from the whole mass of popular religion." commonly called hyper Calvinism, or Antinomianism, So, Elder F, your Dudley letter cannot help you was introduced among the Baptists certainly not Your people manifestly are the seceding party, leaving more than about two hundred years ago. This age ours on the old ground. Your cwn historian gays tem, says Bauedict, expressed a baueful influence on they are. Dr. John M. Watson, another Antimisthe denomination. Those who imbibed deeply of this soonary Baptist says the same thing. Speaking of the system, as we have seen, adopted an entirely new separation in Tennessee he says: "After our painful mauner of preaching to sunners-not calling on them | separation from the Missionaries in 1816, a number of Skepp, who was followed by Brine, and he by Mr sociation." (Old Bap. Test. p. 36, in Bap. Suc p. 25) Mr. Lain says, "Cut readers must observe that this Gill, the reader will find an exact counterpart of The Stone River Association, I believe is Mr. Fain's

New Haitford, Mo, 1875.

### FOR THE CHILDREN.

EAR CHILDREN: - I am a stranger to most of D vou and have never had a talk with you before, and now I sak your attention while I relate a true story designed for your benefit. A series of meetings of unusual interest were held with the Turkey Creek Church, embracing the second Sabbath in Sept. denounced. When Mr. R. W. Fain proves that he but so soon as our churches and Associations had grown 1871 Large crowds attended those meetings day and and his people are infallible, then our people may be somewhat, and began to arise and increase their efforts | night, manifesting the deepest interest. Tears flowed from eyes unused to woop, knees were bowel in prayer that were unused to bow at a throne of grace. old men and women, little boys and girls were among privilege for them of investigating the whole range of the name old School or Primitive Baptists, and then the anxious inquirers, and hearts were attuned to Caristian doctrine, and adopting that agreem which they became a distinct people. Thus we have traced praise that never before knew a Savier's love-for souls to its rise, that systems now so tens liously held by were born to God. And a number of them presented But he says the "old limited plan is the plan adopt Mr. Fain's people, and which culminated in their themselves and were approved for baptism, some of ed in all ages." Tuis, my dear sir, needs a little proof. separation from their brethren, on account of opposition them little boys and girls—Sabbath school scholart— Oa this very point history is against you. This 'lim. ton to missions, some forty years ago. Antimission and it would be interesting to speak of several of ited plan of the atonement " is poculiar to the high Baptists, then, can go no further back than the mid- them, but we will only tell you about one, little Hen-

Henry was a pert boy and was blessed with pious called a "limited atonement." It may be reconed as one of the peculiar and extreme views of hyper Calmeetings of which we speak he was happily converted. hyper Calvinists. This, I have not seen any denial of. (b) Our opponent makes quite an ado of the fact Only a little over eleven years old, but we all had the The historian whom you often quote makes you so, that many "Theologians in Britain and America have utmost confidence in his conversion. We felt that at least. He says, "the Antim saion party, as near as sat at the feet of Fuller." Andrew Fuller was a he was a Christian. It was decided that the haptism I can learn, without any exception, are high or hyper. profound biblical scholar, none were more so: God of those who had joined should take place on a cer-Calvinists, and are so tenacious of the old theory of manifestly raised him up for a great purpose. And tain day and the mosting close. But owing to the particular atonement, and have so far run the system I really suppose there was as little sin in sitting at his heavy rains and other causes three of the number up to seed, as to persuade themselves that the efforts feet on the part of our ministry, as there was in sitting was not present to follow their Master in the ordiof modern times are wholly needless, and Arminian at the feet of Messrs. Brine and Gill on the part of nance of baptism, and Henry was one of them. So it ism is the bug bear which they profess to fear." (Ben. Mr. Fain's people, for in what ever sense our people was announced that on the next meeting day if they edict's Bap. Hist., p. 935). Now let the reader couple sat at Fuller's feet, in the same sense his people sat would come prepared we would heptize them. The time came, we must ut the water, asporting to atrange

Sadened with the thought that he was dead, but rejoiced in the assurance that he was saved.

And now I want to tell you something about the them.

I'srents and friends had gathered around the bedside-hope of his recovery had fled-and he seemed to a relative, who together with his wife had been with him during most of his sickness, said "God bless and want to get out of it, you will cortainly write anguly. Station , J. F. Mo. dame, Dancaster , at Bullstrd, Paris, with him during most of his sickness, said "God bless and want to get out of it, you will cortainly write anguly. G. Chancelor, M. Shaw, T. J. Emanule, Pine Hill, J. F. you Cousin William, God bless you Cousin Sallie."

Being reminded of his Sunday school Superintendent asked if he was in the house, and said "he told relatives and acquaintances, calling them by name, and for all sinners white and colored. The far off heathen was remembered by him and ministers of all | -J Q King, Alamo; J T Conner, D Conner, M Wil Christians on the other side of Jordan and walk with them the golden streets of the new Jerusalem. Do you all understand me? I know what I am saying, I obsorn, Columbia; P. H. Henry, Coltierville; Mrs. I. Fried, Cactus; G. P. Sanders, Woo'land Mills; W. L. Garner, J. A. Cunningham, War Trace, J. L. Burton, and all that is within me bless his holy name. Jesus died, ahed his blood that sinners might be saved. He how what I am handler the saved of the power of Jesus of the new Jerusalem. Do hor, Columbia; P. H. Henry, Coltierville; Mrs. I. Frinney, Newberg; J. Henry, Pushmataha; F. M. Massengale, Town Creek; W. P. Urquart, S. D. Wilson, J. Wilson, J. Wilson, J. H. Hardee, G. W. Day, Jr. A. C. Burgess, S. P. Jones, prayed that God would take the proud and haughty Nowman, A J Broadway, W G Smith, Elkton; A F Giles, M D Gilmer, Notasulga J H Pitts, Oluster Creek; Dr J looks out of the faces of his children, and said I am done." Amen, amen."

"If any one has anything to say I will listen," after "If any one has anything to say I will listen," after a pause of a few seconds, no one peaking, he said wilet us all kneel in prayer, will some Christian pray? whom all joined in prayer, led by Bro. Wm. Barmore, feeling that they were upon the very threshold of heaven. So powerful was the presence of Jesus in that chamber of Jesus in the ber of death. When they arose from prayer he asked them to sing the hymn. There is a fountain filled with blood," etc. Though he could not sing he called every word of this precious hymn as it was being sung the hymn The singing ended, a few struggles followed, a few D W Alexander, Pleasant Grove; M T Mayes, Pinson Woodson, G Roberts, D Jefferson, W Alexander, W Dan-The singing ended, a few struggles followed, a few moments of difficult breathing and all was over, he City; Mrs L J Clair, Rossville; G G Hudson, W F Pater, City; Mrs L J Clair, Rossville; G G Hudson, W F Pater, Elliott, Osceola; D G rarnett, Pageville; B T Stokes, J

Christians, so that if you should die while young.

B.C. GRAVES: The Gacrgia Index publishes to the world that the church in Jackson Tasneyace wants a pastor of a certain age and very anonomical habits. The following are indebted to us \$2.70 for subscription:

This is atrange rews to my people, so their relations with their present paster are very harmonious, and they are their present paster are very harmonious.

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of them "was not." Little Henry bad fallen a victim | cerrect another mistaka. I see that the Index advertises | Gabbert, Coldwater; A. P. Woodruff, CumberlandZ, H. of them was not. tattle reary bad fallen a victim the Baptist Union of New York, a paper which has long to that dread disease, diptheria, and on Monday be the Baptist Union of New York, a paper which has long the Baptist Union of New York, a paper which has long the Baptist Union of New York, a paper which has long the Miss S. A. Smith, D. L. Frazier, Mrs. A. E. Ray, Corners force he would have been baptized on. Sunday as the been the organ of the Green will Baptists, and a porelist.

The paper which has long the Baptist Union of New York, a paper which has long the Baptist Union o sure passed over the western hills—on that calm and ent, hitter opposent of our denomination. It is now d(- dolph, W Hall, Courtland; W D Jones, C W Beynolds beautiful 5th of October—his soul left the shores of time to dwall in the paradise of God. How strangely our feelings of asdness and joy commingled as we can advertise even for money, such a journal is passing the strangely our feelings of asdness and joy commingled as we can advertise even for money, such a journal is passing the strangely our feelings of asdness and joy commingled as we can advertise even for money, such a journal is passing the strangely of the shores of our rectings of assumes and joy commingted as we can advertise, even for money, such a journal is passing Mrs. J. P. Cox, Hernando, G. W. Richie, J. C. Mar. stood beside the poor, prepared to lead and two restrange. It is a worse mistake than that relating to well, B W Blair, J W Maxwell, T F Bowden, Miss D. Well B C Brian P. T. Bowden, Miss D. C. Drive the Jack ton Church.

#### BUSINESSS-DELINQUENTS

closing scene of this little boy's life and can only tell with names given. We have tried to so reach as to Creek, J M Griffin, A H Buckles, Morgans Fork; J bear from the parties, so that we may close our books.

There may be errors in the account, if so it will be casy Aiyles, T C Ott, WM Ott, J G Powell, Osyka, Mrs E M to rectify, for we have never failed to do so, when any Allen, J M Lawrence, Pontotoc A M George, Pine Bluf to be sensible that his condition was at least critical, and to his inquiry, "do you think I am worse, do you think I will get well," etc., for a time he recoived will amount, and greatly oblige us. It is but a trife Aker, Summit, N B Givhan, S C Shannon, M M Shan. no reply for they were loath to reveal the fact, until his to each one, but the aggregate of these amounts in all son, Shannon ; L. C. Stadifer, W Ray, Senatobia; J. Harris. sorrowing mother arked: "If you were to die would the States amount to thousands. These accounts, or most J Barden, T A McNeil, Waterford, J E Benning, Wesyon not go to live with Jesus?" He said: "I hope so." of them, were made a year or more and, by entering the son; Mrs L C Russell, Yazoo City: G W Huntsman, He then became very calm and in a very affectionate names on a credit of three or six months, or until "next Algoma. J il Crawford, Connerly; C M Stodard, DeSoto manner said: "God bless paps and mamma-God crop was sold." and some by agents, and perhaps the Front. W.P. Dielmann, Hamburg, J.W. Moore Sardis, J. bless my brothers and sisters." His little baby sister money in many instances was paid to the agent, and J Long Tallille, J GW Barnett, Tyro. was then brought to him, he pressed it to his bosom | there has been a failure to report, or mistake in report and said "God bless the dear little child." He prayed ing by the sgent, or by the book-keeper in crediting. for his grand parents, Rasor and Latimer, all of whom you claim that you paid-state to ahom, ahen, and are living, and for his uncles and aunts. Then turning how you sent it, if you sent t. If you have a receipt it Parker, Carthage, A B Douglass, Corsicana, D W White. will be good. Write us at once, and if you don't owe, you M Montgomery, Henderson; J A Strahan, Johnson will write in a Christian good humor, but if you do owe Station , J. F. McAdame, Lancaster , M Bullard, Paris,

-Elder S H Cate, Athens, J M McBrooks, Bartlett, J R me I was a good boy." "God bless Mr. Acker." He Branham, W T Hunt, Brownsville, J A Burns, W C Weston, J J Lang. Decatur, 250. Mrs M C M Farland prayed for his pastor and family, and for his ungodly Dinton, Chicamauga; J M Fulgham, Como; J G Jones, Henderson, 2 30, TR Sanders Cunningsville, tra Pickton, Mrs J J Greeder, Cleave and R F Fletcher, Mutberry

Gap.

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The following are indebted to us \$2.50 for subscription: W P Hobbs, M S M Smith, J W Hobbs, U A Temple, J wors would be a happy death, or if you live to be old your life would be spent in the service of God and at last meet all the good in the land of rest, my highest aim in panning these lines will have been accomplished.

WP Hobbs, MS M Smith, J W Hobbs, UA Temple, J F Wilson, Abbeville; F M Bevel, Arkabutla; J C Linder, Booneville; B Mayfield, B P Dallation, L dwards' Depot; W II L May be been accomplished.

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# The Baptist.

August 7, 1875.

P. LOWREY (Ripley, Miss.), ORAVES. Jr.

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#### FIG HATCHIE ASSOCIATION

WING to the location at the extreme corner of the friend, Association, there were but forty one out of journment was reached Monday evening

The grand excitement was the inauguration of the will report his plans fully in this paper.

### MIDDLE TENNESSEE NEWS AND NOTES.

been upon us, and the crop croakers begin to be and methods, and are thus filling the churches with tracted parties of our political government? Will they beard in the land. Their evil surmisings are the unregenerate. Continue, then, to expose the error certainly not groundless, for unless the skies clear up and you will receive the award of the faithful, both plish the ends of unification and the building of a and permit us to have some benefit of the sun's from all the lovers of truth here, and from the lips of rays very soon, a very large portion of the excellent the great Judge hereafter. yeild of both oats and wheat will be ruined. Many corn were never before realized.

CHURCHES.

the abundant harvest they are saddened that no sheaves | considered an earnest of success. are being gleaned from the fields of our divine Boaz from Kentucky to aid its pastor in a series of meet- upon to show toward her rising University. ings, commencing the third Sunday in August. Bro. Rev. J.W. Patton, the young man whose name you you? Let us lay our all at the feet of Jesus.

Petri will also ald us in two weeks meeting at have kept upon your published lists of accessions from 2. God is abundantly blessing us with a vast and

meetings, Rev. R A. Dellard has resigned the pastorate at Cumberland University at this place, and having ting field for pastoral labor.

pleasure of visiting and preaching for him the second Sunday in this month. His congregations are good, the Sunday-school is good, and every indication points to a highly prosperous future for this long languishing church, under its young pastor.

Bro W. H. Wallace still holds on with encouraging has been poorly supported, thus far and may on this in type in due time, but no paper. We don't expect it account have to abandon the field. We cannot be- will happen again. lieve, however, that Middle Tennessee Baptists will at complicates our business Sand all money and orders permit this, and therefore, we again request all who Saturday, before lat Sunday in September, and we accept read this to send him a remittance at once. Let every the urgent invitation of Bro. Mars to attend, (D. V). pastor take up a collection at once and forward it

We have not even had time to compliment our old TEAR BASTEREN OF TENNESSES :- The time has ar-

sixty-two churches represented. The former officers for its improved appearance as respects its new dress, Southwestern Baptist University, located at Jackson. were re-elected J R Graves, Moderator, I H Borum, and its enlarged size, and the unusually interesting Tenn. For this purpose, and in order to secure the Clerk, S & Thomas, Brownsville, Treasurer The in- reading matter with which its columns come full \$150,000 donated by the city of Jackson herself, we troductory sermon was preached by the alternate, W freighted on its weekly visits Judging from its ap- must raise, during the present Centennial year, \$300,000 Il Barksdale Subject "Work The letters showed pearance, one would think that it had known nothing interest bearing endowment. If we let the glorious that revival blessings had been enjoyed quite generally of the paralizing touch of the hard times which have occasion which now affords us the opportunity to acby the churches The forty-one letters reported 444 been on us It has all the freshness and vigor of re- complish this work slip, the educational interests of baptisms. If the balance unreported present this newed youth, and looks as though it had begun a new Tennessee, like the sun on the dial of Ahaz, will go ratio, the baptisms will foot up 741 for the year, and career of usefulness and prosperity. We earnestly back "ten degrees." Baptists of Tennessee, you cannot the aggregate membership of the Association over wish that such may be the case. You certainly offer afford it. What hath God wrought for us, for which we to the Baptists of Tennessee a paper worthy of their throughout perfectly harmonious, and the regular teresets and duty if they fail to give that support highly auspicious to our success. business received the usual attention, so that an ad- which will make it an assurred success. Your 1. It is the first Centennial year of American Indecriticism on the

#### "WHITTIE AND BLISS MEETINGS"

THE past two weeks of rain in this section has and for growth in numbers, and that to compass this ing forward to the things before us.

farmers have already thrashed their wheat and the begins to stir a little in some quarters, but, as yet, tists in the results which have flowed from the estabyield is most satisfactory. The hay crop is also little general interest is felt on the subject. The selection in this country! Our Baptist splendid and such prospects for an abundant yield of tion of Bro. Lofton of your city by the Centennial fathers shed their blood for it and incorporated the Committee, was thoughtful and happy indeed. He Should it continue seasonable our people will exper has made himself most favorably known to our peo- United States. The whole is the outgrowth of the rience great relief in the filling up of the empty gran. ple by his articles, able and so thoroughly Baptistic, free gospel and the free church of Jesus Christ, whose aries and per consequence of their depleted purses. (Bro. Winkler must forgive me) lie is, everything proclamation of liberty to an enslaved world, written considered, the best man we have in the State for in the blood of the cross, broke the shackles of every While our hearts are rejoiced at the ingathering of that work, and his acceptance of the appointment

### SOUTHWESTERN BAPTIST UNIVERSITY.

The harvest truly is plentcous, but the laborers are The action of the Board of Trustees of our Univer- won for the world the proud heritage which adorns few. Souls are perishing every day all around us, men sity in selecting professors for the ensuing year, gives and blesses the vast continent upon which teeming and women in almost every home, there are, who pretty general satisfaction. The school is certainly millions are to live Is it not a great moment for uniare without God, and without hope, yet few are menned with a strong Faculty, and enters upon its fication and sacrifice? Will you not cry, "Ebeneser." striving to save them. We hear of no times of re- career with cheering prospects of prosperity and use- "Hitherto hath the Lord helped us," and set up a freshing, no great ingathering of sculs. Many of our fulness. What it wants now is the sympathy, support stone at Shen? Will you not pour out your hearts churches, however, are in most excellent working and contributions of its friends, and it is a success and your money for the endowment of our University, condition, and are preparing soon to make special Middle Tennessee, we trust, will not falter in this, nor to stand as a future memorial of the victory you have and protracted efforts. Our church nere has invited be behind West Tennessee in the liberality which, gained for the world, es your fathers poured out their Rev. E. Petri, the eminently successful evangelist during the present Centennial year, she will be called blood for the principles which have elevated you to

condition, are longing and praying for a revival and inois Bro. Patton is a highly accomplished scholar anticipated the movement, and that he perce the way We confidently expect gratifying results from both and a gifted minister. He graduated four years since to our complete success. Shall we, with these rast re-

at Round Lick, and the church has unanimously become a Baptist, has been at Greenville in the Semcalled Bro. Phillips, the Lebanon pastor, to serve them. inary for two years. His lady, also, who takes a posi-This is a very large congregation, numbering in all tuon in the school, is highly educated, baving taken about three hundred and fifty, and presents an invi- the full course at Mary Sharp College, and graduated three years since. We congratulate the friends of The church at Shelbyville, Tenn., is prospering Ewing College on their good fortune in securing a under the pastoral care of Bro. Thompson. Bro. T. man of such strength as Bro. P., and predict for the is a young man of unusual promise. We had the institution, under his management, a successful career. Lebanon, Tenn., July 26th, 1875.

### EDITORIAL BREVITIES.

B's cheerfully surrender our space to Bro. Lofton's Centennial appeal.

THE delay in getting out this issue, was owing to our results, at our misssionary interest in Franklin. He paper-maker, and not to this office, as the paper was all

BELLAH Association meets in Hickman, Kentucky,

#### TENNESSEE BAPTIST CENTENNIAL-THE GENERAL AGENT'S APPEAL.

rived for organization and effort toward the completion of our great enterprise, the endowment of the

The year which now presents itself, is one of most should be glad and rejoice in it. The session was support and they certainly will be recreant to their in extraordinary interest to the whole country, and

pendence, ending July 4th, 1876. Notwithstanding the tests of time and revolution, the government of Centennial movement. The Central State Committee are, judging from what we have learned of their work | the United States has stood and still stands, mightier have elected G. A. Lofton, pastor of the First Baptist in Nashville, eminently proper and just. We were and grander than ever, the sublime imbodiment and Church, Memphis, to take a general superintendance nor permitted to attend any of their neetings and outgrowth of constitutional liberty. The clouds of of the Centennial effort in the State at large, and his hence do not speak from personal knowledge of what war are passing away forever; and out of the chaos of church has generously given him a furlough for aix was taught and done, but if the report of clergymen of civil convulsions, we are returning, under the inspimonths, and twelve if needed. A better appointment other denominations in our town are correct you are ration of the greatest Centennial the world ever saw. could not have been made. Bro. I. is one of the rising fully warranted in characterizing the gospel they with the renewed vigor and wisdom of a painful exyoung ministers of the West. His whole soul is in this preach "dry land Campbellism." When will our min. perience, to first principles. The patriotism of a free work, and if carnest work and eloquence can make this isters and brothren learn that church prosperity and people will lead the nation to do great things, and de a success in Tennessee, it certainly will be old Big efficiency is not measured by the number of acces- vise liberal things in honor of this mighty movement. llatchie has reserved to do her full duty. Bro Lofton sions made from the world, but by the indwelling spirit Under the influence of the Centennial, there is a uniof God in the hearts of the truly pious, however few. versal assimilation of all classes and all interests to We are pained to see that our brethren are falling in the unity and harmony of a common cause and a with other religious sects in the struggle for accessions common country, in the burial of the past and in push-

been decidedly adverse to harvesting, which has they, like others, are disregarding Scriptural means sectional and party bounds, do less than the once dis-Shall the Baptists, of Tennessee, long divided by make less sacrifices of means or prejudices to accommonument in honor to the great occasion which presents itself, and to the glory of the God of all liberty. both political and religious? What a share have Bapprinciples of religious liberty in the constitution of the species of human bondage. The struggle has been a long one, and ye Baptists, ye true sons of liberty in every age, however obscure, hated, or persecuted have the lofty eminence upon which the Centennial finds

Rutlands, commencing the first Sunday in August Pedobaptists for the last two years, has recently been wonderful erop. Millions of dollars will be poured Both these churches, we trust are, in good spiritual called to the presidency of Ewing College, Ewing, Ill- into the tep of your wealth. It seems that God has

the Beptlet Central Centennial Committee, of Ten- he closed his sermon, and gave an invitation to any and the Biblical Recorder, North Carolina, for publishuetace, would urge the immediate consumation of the one so disposed to arise and express his thoughts. ing our "card" of vindication entire, the latter two following plan throughout every Association and Quite a number of the members arose and said they papers a communication from a South Carolina paschurch in the State;

the objects of the Baptist Centennial movement.

2 Each minister, within the bounds of his respecurging forward the work and collecting funds for the endowment of the University

the said funds and to aid the pasters of the churches in the work.

4. These funds collected or subscribed within the or near to, and tid not get into the ten at all bounds of the respective Associations, will be sent to ish so glat I vas here to night.

nial fund, called : I. The "Dollar Roll," in which it is expected that each member of a Baptist society, each member of a

lect a dollar from any person from whom it can be night! obtained. 2 The "Donation Roll," in which every Baptist, or other person from whom it can be obtained, will give

5 The General Agent will visit all the sessions of the Americans, Conventions and Mass Meetings im mediately in his power, for the purpose of effecting these organizations, but wherever it is not possible for him to attend, it is urged that the brethren establish the Centennial organizations and put them in opera tion, until he is able to visit them.

6 The General Agent will visit and address also as many of the towns and cities as possible during the year, and he requests that the minutes of the several

Associations be sent him at Nashville. forward the name and donation to the treasurer of the Central Centennial Committee, at Nashville.

memorial, which in part, each has erected.

Now, brethren of Tennessee, let us "go forward" in the work. Especially let not the nobles fail to put their neck unto the work of the Lord. Old Big Hatchle Association has taken the lead, is organized for the work, and has already begun her subscriptions an article ou t and donations. Let us all follow throughout the these suggestions: State. Pray for your General Agent, who will cooperate with the Central Centenuial Committee at Nashville. Pray for the University. Pray that God will bless and prosper the work unto its completion

GEO. A. LOFTON, Gen'l Agent,

### THE PLEASED DUTCHMAN.

IT is related of a Methodist preacher who had

eunuch and Philip both went down into the water, and that the friends.

and came up out of the water of the river or pond. But, my hearers, what will you think when I tell you that the Greek prepositions ca and ess do not necessarily mean in and into, but with and at; near to; on and npon, as Dr. Summers, the learned man of our and npon, as Dr. Summers, the learned man of our tore, printers and the rest. The publisher may be "There is a scene where entries blend."

it, on their own part, and that of their families and friends.

Hendrickson's sermon on this text?

OUR PRAYER-MEETING.

UR Prayer-Mesting opens on each Sunday afterneon, ducted only, on a large scale. The subscribers are really a mutual benefit association, helping each other to command the services of editors, contributors, printers and the rest. The publisher may be "There is a scene where entries blend." ohnrch, shows in his book on haptism. The Savlor, safely trusted to improve a paper just as fast as the then, only went down to, or near to the water, and 

worthy of the bour? Great God, forbid it ! The Baptists Bible, as Dr. Summers shows, to favor immersion for fulness—to prove it! The Baptists Bible, as Dr. Summers shows, to favor immersion for fulness—to prove it is not the same of t of Tennessee cannot affird it; and they would not fail Christian baptism, as every passage in which en and to do their duty in this auspicious moment, if they cis were found could be satisfied by the translation of 'on,' 'upon,' 'st,' or 'near to."

were glad they bad been present on this occasion, tor, who was present, in addition. The Bartist Union. 1. The Associations will appoint, at each of their that they were well pleased with the sound sermon New York (Liberal Bartist), publishes Dr. Dosh's coming sessions, an Associational Centennial Com- they had just heard, and felt their souls greatly letter, and confesses the report false, while the mittee, to be located at some central or convenient blessed. Finally, a corpulent gentlemen of Teutonic National Baptist, that first published it, not as report. point, whose duty it will be to organize and execute extraction, a stranger to all, arose and broke a silence but as a fact known to him, published only a part of that was almost painful, as follows

" Mister Breacher, I ish so glat I vash here to- and thus, by refusing to withdraw his slander in tive work, is constituted an agent for the purpose of night, for I has had explained to my mint some tings effect reasserts it. The Religious Herald, Richmond. fat I never could pelief pefore. O, I ish so glat dat into does not mean into at all, put shust close py or near to, for now I can pelieve manish tings vot I report to be faire and yet copied it, and the senior after 3 Each church or society will appoint also some could not pelieve pefore. We reat, Mister Breacher, writing a caustic column, exciting the disgust of Ban reliable and efficient brother as an agent to collect dat Tanlel vas cast into the ten of lions, and came out tists and directing the score of the world against us alife! Now, I neber could pelieve dat, for de wilt peasts would shust eat him up right off; put now it for the savagery of our ministerial manners, and, in ish ferry clear to my mint. He was shust close py effect, warning all Baptist Associations and Conven-

"Again, we reat dat de llebrow children vas cast the Treasurer of the Association, who will be ex choice into de firish furnace, and dat air alwish look take a honesty to exculpate us from a damaging charge of a member of the Associational Centennial Committee. peeg story, too, for they would have peen purnt up which it knows us to be innocent There are two rolls of contribution to the Centen put it ish all plain to my mint now, for they were shust cast near py or close to the firish furnace. "

I vas so glat I vas here to night "And den, Mister Breacher, it is sant dat longh revised by a committee of the Ceneral Conference. each Baptist in the State, each child of a Baptist vas cast into the sea, and taken int. de whalesh find this question "When was it ever known that a family, each member of a Baptist Sabbath school, pelly. Now, I neber could pelieve dat. It alwaysh Baptist minister baptized a whole family at once? seemed to me to pe a peeg feesh story, put it ish all The answer is in the words at the head of this note, plain to my mint now He was not taken into de "perhaps never." Who can give a better answer? Baptist congregation, each relative of a Baptist family plain to my mint now the vas not taken into the pack Do you, Mr Editor, know of a case? or of Baptist aucestors, will give one dollar. Also col. and rode ashore O, I vash so glat I vash here to-

plain two more bashages of Scripture I shall pe, O, so happy dat I was here to night! One of dem ish where respond? We will publish all sent within one month, it saish de vicked shall pe cast iate a lake dat purns | — before the lst of August. We will make the Book any larger amount above a dollar. Such will give with lire and primatone always. O Mister Breacher, Concern see one thing according as God has prospered them, in addition to the shall I pe cast into dat lake if I am vicked | or shust close py or near to, thust near enough to pe comfortabel? O! I hopes you tells me I shall pe cast argument on toot washing, that neither of you believe shust py a good vay off, and I vill pe so glat I vas here to night! The oder bashage ish dat vich saish, plessed are they who do dese commandments, that they may have right to the tree of life, and enter in through the gates into de city. O, tell me I shall gets into de city and not shust clear on their taste or ferent condition it is to be obeyed. Has any man, or any set of men, the right to select such of Christ's commandments to obey signs into de city and not shust clear or some condition. gets into de city, and not shust close py or near to, suits their taste or fancy, and leave the others unshust near enough to see yat I have lost, and I shall obeyed? Has not this principle brought on us Pedo po so glat I was here to night!"

A long and painful pause ensued. Men and women looked anxiously into each others faces, and finally all eyes were turned toward the preacher, whose face 7. The names of every donor will be preserved in expressed his atter bewilderment, to relieve which we want him to appreciate ours, touching this ques the future, upon a roll of honor in the library of the he rose and said, "Let us be dismissed. As the tion I the foot washing did not take place in con-University. To tals end let each name be given cor- crowd passed out, the steward fell aside of the elder, nection with the Lord's supper, but the paschal suprectly to the treasurer of the Association, who will and, pulling his sleeve, he whispered, "That Dutch- per, and was an act necessary and preparatory to it man was a leetle too much for Bro. Summers, don't a Jewish and Eastern custom. 2 Christ told his apos B. A beautiful cirtificate of donation will be sent you think so?" "I never thought of it in that light the that what he then did they then knew not, but each donor, which will be kept as an evidence of the before; I shall certainly write to Bro Summers," would know hereafter, and this is proof that it was said the elder.

### TAKE A RELIGIOUS PAPER.

TOROF, JNO. A. BROADUS, of Greenville, closes or Bro. S.'s duty or not. But they nowhere ever coman article ou the value of Religious papers with manded a church to perform it, nowhere ever reproved

bors, as well as in our families, by judicious efforts to make people read the paper as well as take it. And where a good paper is generally read, the Sunday-school teachers will always have something to say to and doings, upon grounds that have not the weight of the class while the class we will always have something to say to the class we will always the class we wil L deeply studied Dr. Summers' work on baptism, written to settle forever the baptismal controversy, was preaching in a certain town upon the vexed subject. In the course of his remarks, he said:

| School teachers will always have something to say to shadows, while the clear, unquestioned commands of who speak in prayer meeting will not have to say the shadows, while the clear, unquestioned commands of the clear, unquestioned commands of the clear that have other subjects to talk about besides ignored or neglected, is indeed a bad sign. We have ever found foot-washing Baptists as a class, those who idle gossip.

sources at hand, shut up our hearts and prove un- then they came from it. There was nothing in the your subscription immediately, and take some

### KINDNESS OF THE PRESS.

of 'on,' 'upon,' 'st,' or 'near to.'"

In conclusion, your General Agent, appointed by Having carried this idea out fully, in due season Georgia, the Working Christian, South Carolina, our "card," and deigns not a word of exhonoration. Va., one of whose editors was present and knew the tions against putting us up to preach, publishes, but a per of our vindication, and has not the Christian

Pennips inventioninge 21 of Internal Tract

Carrollton, Mo A. J. MILLER Remarks-We cannot recall the number of entire And now, Mister Breacher, if you will shust ex- households we have baptized, but several Who will

queries in your valuable paper, and oblige, Etc. J. C. Shelton

Brooksville, Bloant county, April 29th, 1875. Remarks-We appreciate Bro il'a difficulties, and no church ordinance. We must believe that the apostles did afterwards know what the act was, wheth er s church ordinance or not, and whether it was my a church for neglecting it, and nowhere ever enjoined "1. There is scarcely any form of Christian ettort by which a person may be so sure of doing good in a little time as by trying to induce others throughout the community to take a good religious newspaper. "2 Much may be accomplished among our neight tive that Christ did not intend it for a church ordiject. In the course of his remarks, he said:

"Some believe it necessary to go down into the water and to come up out of it to be baptized; and that Jesus went down into the water; and that the that Jesus went down into the water; and that the same and Philip both want down into the water.

"There is a scene where spirits blend, Where friend holds fellowship with friend; Tho' sundered far, by faith we meet

August 7, 1875. throne of grace.

the prayers of those who unite with you in the Sunday Christians, all the rules of chastity are completely for ognise him as an evangelical minister. Why not take afternoon prayer meeting. God has been pleased to goten in the attempt to force, under penalty of eternal him to his table as well? silict me very serely. On the 13th of last month just damnation, women and girls to go and reveal in the Rev. J. R. Graves of the Tennessee Baptist, is reas the earthly Sabbath was dawning, my dear compan car of an unmarried man all their most secret ported to have preached at the St. John's Lutheran thoughts, their most guilty desires, and most hidden Church in Charleston an hour and a half's sermon, tle, cheerful spirit who presided over my table when actions? Must not your priests carry brazen faces to showing up the errors of Lutheranism, its robes, cereyou dined with me in Rutherford, Tenn , in the sum mer of 1-71. She has often spoken of you since that of misery which it is impossible for a man to hear pastor sat in the desk, with his robes and other miltime, and felt honored in having such a guest. "he was tich in faith, and her life was one of the brighte t for a woman to recount them without forgetting all what one holds to be God's truth. If Baptists were thow the was so thoroughly identified with me in contents itself with commanding a woman or girl to successful. -Pacific Baptist, California. But we did not my work that it seems impossible to give her up. Two accuse herself, what shall we say of the abominable utter a personality or a sentence the least discourtelittle motherless ones and a disconsolate husband are ielt to mourn her early loss and for these I ask your Okolona Misa, Jaig 1 th, 1-75

BRIVITIE

TOWAR A COMPROMISES. - In these days when so many disparage denominationalism and are extravagant in their eulogies of liberality, confounding consistency with bigotry and mistaking indifference for so many reciprocal concessions, the latter leachers had coise Diringer, Agnes DaBackas Lyons, e.c. explained away or abandoned so much or what was characteristic of their systems, that there was less divergence of belief simply because the various beliefs had been emasculated of their strength. These are

"When doctrines do not affirm themselves strongly. when they cease to be intolerant and exclusive, when they transact on important points with one another, they may disarm much opposition hereby, but their votaries must not be surprised to discover that this has been done at a very serious cost. It has not been all game, the same concessions which have partially dis armed enemies have gone far to abate the al of friends

The Archbishop is not a Baptist, but his words are worth heeding by Baptists, nevertheless. Dit 1 Worcestor, April, 1975

Tac London Freeman (open communion Baptist.) says "We are informed that Rev. Mons. Dez, pastor of the Baptist church in Paris, has succeeded in gain ing the consent of the pastors of the various evangeli cal churches of that city to discuss with him the subject of baptism at their next annual conference. M. Dez will prepare a paper on the Baptist side of the question. This discussion will be an event of impor tance in the history of French Protestantism. That Pedobaptist ministers, who constitute an overwhelming majority in Paris, should consent to discuss and examine the subject of haptism in an amicable spirit and at a public conference held in one of their own churches, is very remarkable indeed, and leads us to hope that it will be the starting point of a new era in France, in which the Scripturality of our principles will be better understood, and more heartily acknowledged. The corruption of baptism was the origin of all the other corruptions in the church, and the reformation of that ordinance will be the beginning of the complete reformation of Christianity."

### THE PAPACY.

TNDER this head our readers will find the current nows and items touching the religion and the designs of this most deadly system of politico-scalesiasticism that is arrayed against our civil as well as religious liberties. There are some who insist that there is nothing to approhend from the designs and efforts of American Catholics, and they cry "pages, peace," while the stern fact starzs us in the face that Catholics are rapidly gaining the balance of political power, and they are sworn to use it whenever they are ready to do so. We beg our readers to read, reflect and act.—ED. BAP.

er meeting for a subject of special prayer, that God, and follow only our Lord Jesus Christ, we believe it silowing Dr. Jeffery to preach in his pulpit, and for for Christ's sake, would early incline his heart to to be our duty to say a word to you on the abemina- warmly commending him as a liberal Babtist, that he wisdom's ways. (), brethren and sisters all, when it tions of the confessional. These abominations are wrote him a sharp reduke, and declared that he no shall go well with you, remember me and mine at a such, however, as you know, as it is impossible for longer felt the interest in his acquittal that he did women to think or speak of without shame. How it before. - Raptist Union. And yet Bro. Fulton would DEAR BRO. GRAVES :- I desire to be remembered in is among men who call themselves civilized and permit Beecher to preach in his own pulpit, and recdare to appear in public after hearing the revelations monials, doctrines and ordinances. The Lutheran without being himself corcupted? It is impossible linery on. We like this frankness and boldness for n thristian hope it has ever been my pleasure to laws of modesty and charity. Again if your Church always as faithful they would be more respected and questions which are addressed to them, and which ous, but we tried to preach Christ as the only priest, they must answer?

The laws of modesty will not allow us to enter into sinner and Christ. That's what's the matter. detail upon this subject. It is sufficient for us to say publicly that if husbands suspected the tenth part of the corruptions which flow from the confessors' mouth into the wife's soul, they would prefer to see her dead sooner than have her thus degraded.

As for us wives and daughters of Montreal, who know by experience the confessional's corruptions, we 27th, aged 52 years. charity, the following words from Archbishop Trench us from them by teaching us that it is not at the feet Remsgate, England. may sound a needful note of warning lie is speaking of man, as perverse and feeble as we, but at the feet the time of Postarch, and its causes. There had been fied. (Signed) Julienne Hebert, femme Rochon, Fran- out apparent fatigue.

> HE KNOWS HIS OWN HE knows bls own, Jehovah Jehovah knows his own Nor will be give them over. the wings of love their cover, To shield them from all harm He knowe his own, Jehovah : Their names are on his palm

He knows his own, Jehovah, He knows their path of tents from all their doubts and tears Whene'er their footstops wander. He'll bring them to the fold. With penitence to ponder

He knows his own, Jehovah And he will give them rest When this brief life is over, In heaven, among the blest He'll clothe them with the raimen Made white in Jesus' blood, For all earth's shame give payment, And make them priests to God. He knows his own, Jehovah

And though each friend and lover on earth may them disown, There a nothing that can move them, Or from his care can rend For he, who's sworn to love them, Will love them to the end!

### RELIGIOUS ITEMS.

red on him by Washington and Lee University.

Central Baptist

extend her sympathy to her afflicted "mother."

rat of my brethren and sisters engaged in our pray- Church of Rome, and give us grace to abandon them Dr. Fulton was so displessed with Mr. Beecher for

and that no man or sacrament may come between the

#### SECULAR ITEMS.

The 234th commencement of Harvard College took place June 30th.

The ex-Emperor Ferdinand I, of Austria, died Juno

cannot too much bless heaven for having reclaimed |. Ex Marshal Bazaine has taken up his residence at

Reverdy Johnson, who is 51 years of age, recently of the decay of the schools of philosophy in Greece in of Jesus, and Jesus alone, that our souls can be puri- argued a case in a Baltimore court a whole day with-The St. Louis Times was sold to the highest bidder

> June the 30th and bought by Col. John T. Crisp, of Independence, Mo, at \$131,250. Hugh J. Glenn of California is said to have sold his last years crop of wheat for a half million dollars in

The estimated losses by the floods in the southwestern portion of France are \$50,000,000 and 3,000

The recent earthquakes have been awful. A dozen cities, towns and villages have been totally ruined or greatly damaged. One city lost 5,000 lives. New York

has sent \$10,000 to their relief. A maker of obscene photographs and a peddler of the same were both convicted, through Mr. Antony Comstock in New York last week. The former is sentenced to two year's and the latter one year's imprisonment besides heavy fines.

"Evarts closing his speech for Beecher yesterday. It took him eight days to deliver it. He closed with this sentence, addressed specially to the jury: 'In your verdict you will find, and we shall find with joy, that the truth matches all round, and your verdict will be no exception." [The jury disagreed. Nine were for and three against clearing him. Beecher's church has raised his salary form \$20,000 to \$100,000. So the case stands.

A LA DONNYBROOK -" A mob attacked some Orangemen returning from a pic-nic in Lawrence, Mass., on the 13th inst. About a dozen of the Orangemen, with ladies and children, disembarked at the Rev. T. T. Eaton, of Cuttanooga, Tenn., goes to steamer landing. Several hundred Irish followed, Potersburg, Va, to be pastor of the First Baptist shouting and jeering, and finally throwing stones at the Orangemen. A lady was struck three times and Rev. M. B. Wharton, of Augusta, Ga, late of Wal- badly hurt. All were more or less injured. During nut street, Louisville, had the degree of D. D. confer- the half mile walk to the station house, where they went for refuge, four men wore the regalia. One was Rev. Charles A F. Moss, of Carroll county, Mo, severely hurt and had his each torn off. The Mayor formerly a preacher of the Methodist Episcopal undertook to disperse the crowd, but his efforts were Church South, has recently joined a Raptist church - ineffectual. The Mayor, with a squad of police, then stiempted to escort the refugees home, but showers of The English Church Review regards the establish- stones and brick-bats were hurled at the party as ment of the Baptists in Rome as a "plague" on that soon as they made their appearance. With the excity. We need not wonder that the daughter should ception of the Mayor, every one was hurt, some seriously. The mob made furious assaults on nearly all Orangemen, and the police were knocked down. The himself against the charge of abusing the courtesy of Forty six women, married and single, who have ing the meeting of the Southern Baptist Convention. been led by Mr. Chiniquy out of the bondage of Rome into the liberty of the gospel, recently addressed the following letter to the bishop of Montreal:

To his Lordship, Mgr. Burget, Bishop of Montreal:

Your Lordship Since it has pleased the God of mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlighten us in regard to the errors of the mercy to enlight the mercy to the mercy to the mercy to the mercy to enlight the mercy to the me

# Mississippi Department.

LDER M. P. LOWREY, Editor.

diressed to the Edster of Ripley, Mississippi. Graves, at Memphis. I cannot be responsible f r meany for the paper M. P. LOWERS.

#### EDITORIAL PARAGRAPHS.

THAT GOGD COMPANY .-- At the late Baptist State Conthe article of Bre. I G. H. on Condense-Con- lack the name of Jesus.

Webb's Seminary sermon, sent you by Bro. King?" Bra Webb did not corsent.

ELD CHAMBLISS, of Charleston, is after Bro. Graves in the National Baptist about that Charleston sermon that he heard him tell the friend he could not go and sometimes their temper too, when the editor and good, but that Dr. G. said some things that many Bap tists and others did not like to hear. Was not the same meeting clearly manifested. That friend was lesus, them boil them down so as to give the pith and true of Dr. Prichard's Convention sermon? Some Too many of us (poor, frail creatures,) go to the pul-Prodobaptists did not like that, and some Baptists pit without feeling the great necessity of having Jesus read if published the reader looks at your long at complained because there were parts of it that Pedo- with us And what miserable faitures we make then ticles and concludes. I have not time to read thin baptists did not believe Some assumed, that as it was Jesus must not only be with the preacher, but in the now, the paper is laid aside, your communication a great occasion that had brought together all classes, sermon Did an apostle ever preach a sermon with parer read and both you, and the printer, and the nothing about have been preached that would not out preaching Jesus? We never heard Dr. Fulier editor have spent your labor in va. n. Writers for Tai have been acceptable to all Let the Herald see to it, preach, but we know much of him, and have read his Barrier sak the editors if I am not right. They will Convention But if what Eid. Chambliss cays about mons is, that they are full of the name of Jesus. The published are very seldom read Dr. Graves' sermon is correct, the editor's paragraph same is true of Spurgeon's A preacher of the gospel that has been so extensively copied and commented should not be a mere lecturer such are some who and I am aimost constrained to believe it. When I on was not correct. But the editor was doubtless cool bear the name, but they are not entitled to it. The when he wrote, and made from heareay, statements name of Jesus is alike important to preachers and to ticle, to be false. But we suppose Eld. Chambliss had a fever and wrote before he prayed, and will regret, at be built up and called churches, and may gain memleast, the spirit of his article when be cools off. "Let bers, and do "many wonderful works," and yet be us have peace,"—peace away down in the hearts of without the power of that dear name which is above men who are too bitter against some of their brothren every name. Great numbers and influence may be Rev. R 4. enable as preaching for Bethel Church to do them justice. Let us have a little charity too for gained by worldly splendor and by granting indul-

and there is no good reason why printers should be Christ all, that the gay and the rich may be brought ers, and only two of them reside in the county We excused from the common lot of their fellowmen. A into the fold, the abominable practice of selling indul need more. Who will come and help us? fair correspondent wrote, "Warring with Satan," gencies is as effectually carried out before high heaven. Vicksburg, July 15th, 1877. G. A. GELHELE which appeared a few weeks ago, and although her as when the priest enters into a contract with his Ern M P Lowery - I understand that the colored chirography is nice enough, it is not the plainest in the worshipper, that he may commit so much sin for so Methodist (hurch at Magnelia, a tew miles below this world. She is after the printers now, who have noth- much, money to be paid into the treasury of the place, sprinkles its members when receiving them on ingleft to them but to take off their hats and bow church. Numbers do not always bring spiritual probation, and baptizes (immerses) them when se-The printers must not be severely bandled until all strength; and when other influences usurp the place ceived into full fellowship. How is this? Consistent of us who furnish "copy" take a little more care in of the cross and its attractions, Satan has possession or inconsistent? Can anybody fix it up? I cannot writing. And let our correspondents who write poor of the fort, and uses a deceptive armory to attract souls Too complicated for me. Light wanted. hands take the hint. Do not turn on us with the old to his own whirlpool. Churches must keep the name McComb City, Miss., July 18th, 1875 proverh, "Physician heal thyself," for we are trying of Jesus with them. A pure gospel must be preached. Tur World Going Caszy.—That's bad, isn't it? But to do better. We expect one of our correspondents because it is of Jesus, and because it honors him and it's a fact, and that, too, about dancing. Picnics, barwho appears in our postal card column this week, to gives to him all the glory of our salvation, the ordi- bacues, spelling matches, excursions, concerts. Sunday be "warring" with the printers next week, but he nances must be kept as they were delivered to the schools, Gremen, Masons, Odd Fellows, and Granger's

### TAKE THE NAME OF JESUS WITH YOU.

reply was, "think of Jesus." That was an excellent live to purity of life, and to labor and sacrifice, un- What are we to do? Now dancing is either right or answer. And we like that Sunday-school song known to the world. Whatever you do from such an wrong. If right, we have no objections to raise. Precious Name—"Take the name of Jesus with incentive, you do for one you love. A boy can give wrong, what are we to do? Turn over all our social you." The great fault with most of the religion in the up his own way for his mother, and it is no hardship, gatherings and public meetings to the gay and friveworld is, that it has not enough of Christ in it. The because he loves her. A Christian loves the Savior lous? Or, are we to continue and see the thinking presching consists too much of morel lecturing. The people are told what they ought to do, and what they hardest duty is performed gladly because it is for Je- and nucaring "young America?" I'm sourced with ought not to do, and urged to perform good works.

Thus his yoke becomes easy and his burden secret societies and public amusements on this screen the incentives offered are, that it would be better for light; and "wisdom's ways are ways of pleasantness, count. Some church members give their sanction to them; that it is expected of them; that they will go to and all her paths are peace." There is no pleasure these things, and I am source with them too. I move heaven if they do estain things, and to bell if they in performing a duty to which one is driven; there is that somebody speak out on the subject either pro of do certain other things. They are also told, that if no rejoicing under the lash; a master who drives fu- con. Just here let me say that while at Commencethey give their money for benevolent purposes from riossly, is shunned or hated; but duty is delightful, ment at Clinton, and the Convention at Harlehurst I, proper motives, they will get it back again with inter. When one is drawn to It by the sweet cords of love: for one time, breathed easy on this subject. set, and if they withhold more then is meet, it will and thus, tend to poverty. All these things may be true, and should be stated as facts. They stand as facts to warn because is a precious Master. "He is touched with Mr. Sam't. H. Kirkland, July 14th, 1875, by Eld. J. the transgressor on the one hand, and to encourage the feeling of our infirmities," he is present with his W. Sanford, Mr. Bobt. F. Marion, of Pelahatchie, and

but there is very little soul stirring power in them. he knows his own, and is known of them, and who There is a higher, nobler, holier incentive to every he putteth forth his own sheep, he goeth beforether lover of Jesus—the name of Jesus, that name which and the sheep follow him, for they know his roles is above every name. No one is a Christian who does He is always near, and can be called to the side of he not love the Savior. And this love is far superior to servant by a whisper. He is found within the Christhe love of the dearest ones on earth. It is far above tian, the hope of glory. Paul says, "I can do all this." the love of father, mother, wife, children, or self. A through Christ who strengtheneth ma. In affiction true Christian will give up everything else before he when no other hand can minister comfort, Jesus ta will give up the name of Jesus; and well he may, for give happiness and contentment. In temptation, all it will support him when everything else is gone. The him lovingly and faithfully and he will not fail to vention we told the brethren that their long articles name of Jesus is the only support that will suffice for come la death, thousands have realized that were treated with great respect, that they were care- the faithful minister of the gospet. Jesus said, " Lo. fully laid away with many others of the same kind, I am with you alway, even unto the end of the and hence, were resting in good company. One brother world." The Savior never uttered words more strength. bas sent for his, (inclosing postage of course), and ening to an humble minister. He may lack many never failing comfort. It is the hope of earth and jor proposes to make it aborter. That's a good idea. Read things that would be helpful to him, but he need not of heaven. Christian, never go where you cannot An humble man of God, whose custom it was to go

"War did you not publish the appopulation Bro from his knees to the pulpit, kept the congregation waiting one Sanday morning, until a servant was sent to see what was the matter. The servant returned, and said the preacher was locked up in his room with some one whom he was begging to go with him, and writers lose time, paper and ink in their preparation without him. By and by the prescher came, and sure | our article is to long I cannot publish it if you enough, the friend came with him, as the results of the want your articles putsished and read, condense sermons and one of the great excellencies of his ser- certainly tell you to condense that long articles when churches. No church can enjoy real prosperity without the name of Jesua Fashionable societies may avoid our hebbies, and give to every Bible truth the Baptist preachers, as well as a supersbundance for gencies. The Roman Catholics are not all who sell in- to spend his vacation with his charge. Zion, New Hope dulgencies. Where revelling is allowed, and worldly and Rocky Springs Churches are without pastors PRINTER'S TAGUELER -All men have their troubles, attractions are held to view instead of the name of you see we have ten churches with only four preschmust hold his peace until he learns to write so the first churches, not for any selfish or secular purpose, celebrations "wind up" with a dance now-a-days. but that Jesus may be honored and obeyed; a healthy have known of the celebration of all the above named discipline must be maintained, not to make the church orders within the last three months, and without a popular, but to make it pleasing to Jesus. Each single exception, they have concluded with a dance WI were pleased with the answer of the little girl member should be faithful, not to his friends simply, If one concludes to partake in the festivities of the W to her Sunday-school teacher, when asked what or to the demands of society, but to Jesus. "Take day, or spend a little while from labor and study, he e best thing she could do when tempted. The the name of Jesus with you," and you have an incen- may just prepare himself to run up on a "fiolic.

"Tis sweet to work for Jesus,"

make people stop and think, and it is well if they do ; eth his own sheep by name, and leadeth them ou; " leauz can make a dying bed

Feel soft as downy pillows are. the name of Jesus is a tower of strength and a take the name of leans with you

### Estis FROM CAR For TAL CAR. C.

Consust Capens - lear writers for Tas Eurist, condense and boil down your articles, so as to make them short flong articles are seldom read, and

position assigned it in the word of God.

Dear Bro Lowert -Bro Sibley failed to mention

July 17th, 1875. the obedient heart on the other. These facts may love and sympathy; he is the good shephard, "know- Miss Olive Kirkland, of Morton, Miss.

LETTER TO CHILDREN.

yet Jesus will know, and will not fail to appreciate ness? It is not so much the want of a physician, as it ular and improper baptism and thereby render them them. Ever little deed of kindness, performed by is the desertion of his friends. If friends forsake but not for Baptists. von will be noticed by him. Perhaps some of you re him, and leave him to the visits and attention of the I fully agree with the brother that the decision of member reading in the Bible, that while lesus was on doctor alone, can we expect the sick to recover? Just this question (according to his position) involves inice member reading in the Bible, that while lesus was on control alone, can we expect the sick to recover country and the strength, he, on one occasion, sat over against the treasusry, and beheld how the people cast in their money.

So with The Baptist in its sickness. With all the strength and dosing of its doctor it was greatly endanted in the first proposition being true I desire to know how the saw the rich, of their abundance, cast in much gered by the dissatisfaction, and desertion of its friends the character of the ordinance can be affected by the

many instances values its gift more highly

did not care for candy, or else was given plenty by our own state. her mother. If you think this, you are mistaken; school; for the distribution of Bibles, for sending company you keep on hand

LETTER FROM STAKVILLE.

The Allery is so remarkable in several respects that I feel called upon to notice it.

The editor says: "we deem faith, baptism, church authority, approval of The Barrism, in its Missisalppl department, as the organ of the State. The fact that this paper has been enlarged and has the entire attention of Bro. Graves, and our department will have more of your time and attention devoted to it, will most assuredly many holds and with the Baptiata. As yon stated in the Convention, the paper had been cick, quite sick, but was recover
MRS. N. A. Bailey.

Herald in anything like controversy; yet, this answer is so remarkable in several respects that I feel called upon to notice it.

The editor says: "we deem faith, baptism, church membership, an orderly walk, and church authority, all ending many thing in that line.

The editor says: "we deem faith, baptism, church membership, an orderly walk, and church authority, all ending many thing in that line.

The editor says: "we deem faith, baptism, church membership, an orderly walk, and church authority, all end or the charge, but anybody that can bring your chirography "up square," ought to be able to accomplish anything in that line.

Yours, with fear and trembling, Remarks—The printers are not used to our correspondent's chirography as to ours. But they don't bring ours "Ip square" every time. A few weaks ago, in referring to a school, we said we had spoken of it in the highest terms, and the printer made us say, high and the paper had been cick, quite sick, but was recover
with the Baptiata. As yon stated in the Convention, the paper had been cick, quite sick, but was recover
but for subsequent statements, which will be noticed to the some interest common printer for the charge, our chirography "up square," ought to be able to accomposite to the printers are not used to our correspondent's chirography as to ours. But they don't bring ours "Ip square" overy time. A few weaks ago, in referring to a school, we said we had spoken of it in the h

workers for Jesus, and by it many others will be in- the land like epidemics. During such times as these question. The decision of it involves many nice disduced to try to do something for him. You may feel our Baprist got pretty sick. But we have watched assured the smiles of Jesus will rest on your efforts to it recovering and convalescing until now it goes forth is, per se, irregular and improper, and therefore unwork for him, however feeble they may be. The well and vigorous—ready for the battle of the Lord, scriptural, if accepted by a proper subject can become world may never know of your attempts to do good, What endangers a person most in time of his sick- regular and proper? Or, can a church receive irreghe failed not to see, also, the two mites of a poor wo whom it needed more then than at any other time.

But we are thankful that The Barrier did not die!

Through the constant watchful care and pursing of the settler; and accepted by the most and as readily sees the penny or nickle of the child as Through the constant, watchful care and nursing of its ultra among us; upon what grounds does the brother the dollar of the grown person and, I doubt not in doctors and the faithfulness of a few tried, and now claim that this standard may be dispensed with? proved friends it has recovered, and is ready again can discover only one reason (?) in his article and There are many ways in which children an work to hold up the banner of gospel truth on every hill that is, it "is a question upon which Bantista have tor Jesus. one of these ways is by making self deny, and in every hamlet for the Master. And now your ing sacrifices in thus working, icaus amply rewards idectors must try to use strong preventives to not prominent paper to advance? Could be not as well by the happiness he gives in return life will make let it get such any more. And its friends must not say, "the baptism of infants is a question involving you feel in your hearts "It is more blessed to give, show had faith by being for the paper it in its pros. nice distinctions upon which Christians have never than to receive. I will tell you of an act of self-denial perity and against it in its adversity. Buch changes been agreed. We now come to one other statement: than to receive. I will tell you of an act of self-denial perity and against it in its adversity. Buch changes "For our own part, we do not believe that the account to one of my little Georgia friends. When mark the history of great and grand men and noble ceptableness of a believer's baptism depends necessar only six years of age, he assisted his papa in working enterprises that bless the world In this connection rily on the qualifications, ofther moral or official, of only six years of age, he assisted his paper in which the properties now perhaps being the administrator. That is, we think that a believer the could buy anything he wished for himself. Paper secured in Meridian, under the proprietorship and to God, and not needing to be repeated, if the administrator. said the noble little boy, "I would rather give the editorial management of Bro A Gressett. This palistrator be an impostor, or unbaptived, or, from any money to help buy papers for the unday school than per is styled, the account Higher Bro. Greesett runs cause, unfit to perform the duty. to buy something for myself. I he heart of that father at on his own account, with the intention of filling has deeply touched by the spirit of racrifice which was a place and answering a demand that none of our called forth this article I state. "I understand you thus shown and I doubt not lesus was well pleased papers have been able to do yet from frequent to say that, if you are satisfied with the qualifications to see one so young checrfully group his first carned conversations that I have had with Bro. Grossott I of the subject, you care nothing about the administra um safe in stating that he is heartily in sympathy tor of baptism," etc. And in his article the editor I will now will tell you of an use stent when seems with the Barrier in its grand mission and work - seems with the following assurance, "our corresred here. A little girl five years old a member of our limit he does not entertain any feeling of hostility never said." Well, if he never said it does not the Labbath-school, was given ten cents with which to to any of the tate work in our denomination, but statement above quoted mean just that? If it does buy candy, by a gentleman boarding with her mother | wishes all success | am assured that he has no not, I would be pleased to be informed what it does Instead of spending the money for candy she saved it scheme, or has ever thought of any, for supplanting "We shall not and carried it to the Sunday school The next week or antagonizing The Baptist in any of its claims partly because the subject has been repeatedly disshe was again given ten cents, and usked if she en- in the State of Mississippi. I do not therefore think cussed in our columns partly because its discussion joyed her candy last week. The modestly told the kind that this paper will harm The Baptist or lessen its is not likely to secure unity of views in the denominagentleman that she did not buy any, but carried the number of subscribers in the State. Eut I do believe of importance. Why not add; partly because it money to her Sunday-school He then gave her two the Southern Baptist, started as it has been, published (this opinion) is so constructed that to give reasons dimes, one to buy candy with the other to give to the in the section of the State in which The Baptist for one portion will be to present very strong reasons Sunday-school. She again denyed herself the pleas. circulates very little, I say that I do believe that it sgainst another. Once more reason: ure of buying caudy, and carried both dimes to will evert a good and salutary influence—an influthat the validity of the act of baptism does Sunday school. When the gentleman found this out ence that will be felt in the next State Convention not necessarily depend on the fitness of the adminhe was much affected by it. He greatly admired if properly and judiciously directed. I also believe istrator leads to open communion is simply a mistake. the self-sacrificing spirit of the child, and gladly fur- that it will open up a section, strongly populated Neither logically nor practically is that the resultnished her with ten cents, each Sabbath morning with Baptists of the genuine sort, into which the The Dover Association, one of the oldest, and for nished her with teu cents, each Sabbath morning with Baptists of the genuine sort, into which the many years by far the largest and the ablest Baptist after that. To me, this little girl had always looked mighty arm of The Baptist and other instrumental Association in Virginia, having twice decided the pretty and interesting, yet never half so much so, as ities may be thrusted to wield the sword of victory question on both sides, has not for almost a centuwhen with her eyes beaming with joy, and her face for our Christ. Hence I become a voluntary con-

### VALID BAPTISM

ing now, all were, aware. But who or what escapes in their proper place, I should accept it as the wimir-DEAR CHILDREN: I presume many of you read with much pleasure, and I hope, profit, Bro. Miller's letter to you, published in The Barrist of the people sick, the most stalwart and robust are taken (meaning faith haptism, etc.,) are all indirpressible down. Also enterprises of many observator, set, sick (stalled is miles) to be accepted as the continuous continuou February 13th. I hope it has been the means of in- down. Also enterprises of every character get sick (stalles is mins) to the acceptableness of the ordicreasing the zeal of those of you who hall enlisted as during fearful panics and adversities that sweep over nance on the part of the subject, is quite another tinctions and grave consequences."

is not this a weak argument for the editor of a

pondent understands us to say what certainly we have

"We shall not give our reasons, for this opinion.

We will only add, that to suppose the opinion

all sglow with love, she said: "Mrs. R is nt it better tributor to the Southern Baptist But no less a of the ablest brethren of our denomination; I am to give our money to the Sunday school, than to buy lover of and a friend to The Baptist. Yet if I could satisfied to be found in such company. I have not candy and nuts? and don't Jesus like it better?" have succeeded a few years ago, The Barrist might time to discuss that point; but will only add that Perhaps some of you will think this little girl either now have been the organ for Alabama as it is for neither the age, size nor ability of the Dover Asi. M Stone, sociation can relive it from the charge of inconsistency. Nor can the distinguished ability of my esteemed brother reconcile the glaring discrepan-

of these two little children, and determine, that you, ed it and I suppose they decline in a suppose they decline in the suppose of some luxury or pleasure, to be disposed of as you think best, if worthy of a bearance, or can the printer with impunity, distort for the sake of giving for the support of the Sunday-place and calculated to do any good, put it in Tan and botch up an article sent for publication? We may differ, as great minds sometimes will, but a fellow differ, as great minds sometimes will, but a fellow that the suppose they decline in the suppose t the blessed gospel to the heathen world, and for relieving the wants of the poor around you You should esteem it a great honor and privilege to be workers for the blessed Savior. Remember Jesus sarificed his life for you. What have you done for bim? Most affectionately yours.

Santa Rosa, Cal., 1875. Mrs. N. A. Baller.

#### THE CHARLESTON EMBROGLIO.

brethren. I wish, however, to disclaim any intention of touching any one in this communication except the parties who are unmistatably alluded to

to the first place, I will express an opinio , tout to ing the above named unpleasantness, which opin or to warranted by acts and facts, and is sustained by the opinions of very many brethren with whom I have conversed. That opinion is this That the committees appointed on religious exercises at every meeting of the Southern Bantist Couvention for the last ten or more years, with one or two honorable exceptions, have sought either to ignore Dr. Graves, or as much altogether, so they have assigned him to preach, not where his distinguished and generally acknowledged abilities would have suggested, but to some unimportant little church in some remote and out of the way quarter of the city. Knowing his distinctive denom. inationalism, brotherly kindness, it seems, would have suggested an appointment to preach in some Baptist church, if not the First, then some other, even had it been the last. And Christian courtesy in view of his acknowledged abilities would have suggested an appointment to some important Pedobaptist church, rather than, as has almost always been the case, to some unimportant and almost unknown place of worship, and when it is well known that there are but few ministers the people and his own brethren are more desirous of hearing. Now this opinion of mine rests on other opinions, which I am equally free to express such as that their appointments are thus made: First, to throw contempt on Dr. Graves by thus preferring others, and many times inferior ministers to him. in the second place, to send him to such out of the way places that he would have but a small audience, and thus humiliate him and in the third place, that, perchance he might, knowing his intense faithfulness to his convictions of truth, indulge in some expression of them that would lay him self liable to the charge, which has more than once teen fulminated at him after such meetings, of abusing "Christian courtesy." Now, I say these are my opin ions. In entertaing them, I may be in error, and in expressing them, I may be wrong; but at this juncture of this aflair, when it seems to me that a systematic effort is being made to injure, disgrace and ruin an innocent man, I claim the right to express them, and the history of the Southern Biptist Convention for minister. It did cut up rituralism, root and branch, Blackett and others. A committee was appointed to ten years warrant them .

Some of the brethren to whom I have alluded, no doubt, are ready now to ask, "Why should we treat Bro. Graves amiss?" I have only to answer, brethren, because he is a "landmark Baptist," and what I mean by a "landmark Baptist" is, one who is not only and that "for a purpose." a Baptist, but one who acknowledges the logical results of his profession, and accepts all of its consequences; who belongs to a "sect," not only "everywhere," but by all people, even many who claim to be breth-"spoken against." You have almed in humiliating the man to belittle the principles he represents, which, after all, is better for your purpose had you succeeded than the best argument you could make.

### A WORD TOUCHING DR. CHAMBLISS

I wish now to pay my respects to Dr. Chambless, of Charleston, who has recently published an article in pel principles and literary merits—commend it to the denomination as very kind family to which I was assigned. Mr. D the National Baptist, in which he seeks to justify the paragraph which originally appeared in that paper, versy. Dr. Chambliss thinks that it is encumbent on him as pastor of the church where the Convention met, and as chairman of the committee on religious exercises, to say something, and so he says somethir grounder the promptings of brotherly love, but with worldly wisform the slander on his brother. In doing this he has represented Dr. Dosh. pastor of the Lutheran ferred against him. and to labor with A. to recoacile.

Bro Graves:—A word of enquiry about discipline:

Bro Graves:—A word of enquiry about discipline:

but the Louisiana department is not used to any but short ones.

Our brethren are beginning to take their leave for home. In a few moments we separate very probably refuses to hear them. Bro. B. brings the charges before the church order the charges to be spread upon the minutes. The church appoint a committee to appoint a place for the says another year, we have anthorized our Centennial committee to appoint a place for has represented Dr. Dosh. pastor of the Lutheran ferred against him, and to labor with A. to recoacile and which has given rise to this unpleasant contro-

THE CHARLESTON EMBROGLIO.

Ills letter to Dr. traves, it substants, and the agreed with for the church to have been Baptist discipling for the church to have pursued?

What course, then, would have been Baptist discipling for the church to have pursued?

What course, then, would have been Baptist discipling for the church to have pursued?

What course, then, would have been Baptist discipling for the church to have pursued?

What course, then, would have been Baptist discipling for the church to have pursued? I named unpleasant affair, which, it seems to me him in all he said, except that at the close his remarks at this juncture, ought to be said. I do not know seemed to imply that Lutherans held to some of the that it will occur to any one else to say them, and in- Romish errors of the priesthoo I, but even this Dr. D. deed would not be surprised if my saying them should did not regard as a serious thing, that it did not subject me to the censure of some of our very (?) con. amount even to a serious insinuation. But Dr. Chamsiderate and shut mouth policy brethren. I am an bliss makes the Lutheran pastor tell a very different angular man and have a fashion of saying things in tale. He causes him to represent himself as not only an angular way, and not unfrequently has this angu- feeling, but manifesting-1 suppose by frowning and farity of mine not only ruffled up, but cut deep fur- squirming in his seat-his disapprobation of the hiderows in the smooth surface of some of my spherical ously discourteque and uncivil things which De-Graves had the audacity to say in his pulpit! He represents Dr. Dosh as saying that Dr. Graves' language was "rade" and "discourteous and his (Dr D s.) people as gathering around their pastor to express their sympathy for their utterly demolished pastor and to assure him that "hereafter they would know who occupied their pulpit And all of this after Di D. bad disclaimed over his own signature any offense or really any unpleasant feeling on account of the sermon or remarks in question.

As I have been expressing my opinion pretty freuly with reference to this matter, I will express it here. [7] HIS body met here to day and was organized by It is this, Dr. Dosh is either a man of no moral cour- L. electing, J. H. Tucker, President F Courtney and they have thought it too small a thing to ignore him age, with little regard for Christian consistency and G. W. Hartsfield, Sice Presidents. W. E. Paxton. honesty, or else hole utterly without moral back- Secretary () I Durham, I reasurer Convention bone, a mere weather cock to be warped or turned sermon was preached at night, by Geo E Eager. about by the beck or wish of designing men, even to The afternoon was spent in appointment of usual the injury of honest people. And furthermore, that committees and routine business Dr. Chambliss, whose record for sterling moral, manhood would hardly bear inspection is only doing what | Forenoon principally occupied in discussing the many others have sought to do before him as commit | Centennial movement | Several visiting brothren are teemen, and to make it good, has made dilligent use here and enter heartily into the deliberations of our. of this double dealing and pliable witness. And I sua meeting. Grand speeches which stirred our hearts pect that wonderful stories about the Pedobaptist were made this morning by Hackett, Searcy, Laufgiants this Baptist Achilles had slaughtered, and the rum, Nelson, Paxton, Courtuey and others much hurt he had done to their people, together with his great want (?) of popularity with his own people, was endorsed, speeches were made by the Tucker. were freely related so as to lessen the Dr. a good opin- Hackett and others. Not a dissenting voice present. ion of the preacher, and make him forget what he had before said, and thus lead him into bearing witness, or the organ of our "tate was recommended unsuigiving testimony in keeping with the verdict that was mously We were encouraged to read other papers

I have one other opinion to express, It is this If no other paper was mentioned. Dr. Dickinson did not get up that paragraph for the National Baptist, I don't know who did. I know the received some attention, and a mass meeting was insinuation is equivalent to charging him with the held at night and addresses made by Ledford. Moremost arrant moral cowardice and poltoonry, but I am land, Searcy and Nelson A collection was taken afraid it is so. What business had be (we know his amounting to \$ animus towards Dr. Graves,) to be in that congregation if it was not "for a purpose? Others than I have showed some increase in interest over preceding lesid, "It is just like him.

I have heard the sermon Dr. Graves preached in that same Lutheran church. He preached it once for and Landrum, an I \$71 00 collected. Courtney made my people at my request. He knew he had a Baptist a stirring speech on Foreign Missions pending adopcongregation and was at liberty to sav all that was in | tion of report on foreign Missions his heart. And I can and do add my testimony to the many who heard it at Charleston, that there was received a good deal of help in the way of fine tall nothing in it to offend any evangelical Christian or words of cheer were uttered by Landrum, Mayfield. but Lutherans disclaim all sympathy with ritualism organize another Sanday school Institute Presbyterians and Methodists without exception, who Devotional exercises were held each day. The heard the sermon, and many did, were highly pleased, people were supplied with preaching, at night and on and I have got to learn that futhersns are more ritualistic than they are I conclude with the expression terian Courches, at Monroe, in the Methodist and of this opinion that this whole thing was gotten up. Baptist Churches in Tranton and in the African Bap-J. A. HACKETT, Crystal Springs, Miss.

### Louisiana Department.

on the following conditions, viz.: 1. A reesonable portion of the paper such meat! May he live long to preach such shall be allowed to represent our local inter-sis. W. That the Minist sermons. tere and other Baptists of the State be invited to write for said paper Buolved, therefore, that we do plonge ourselves to extend the clien lation of the organ thus selected.

his letter to Dr. Graves, in substance, that the charges the case came up at the next regular conference Farmerville, La.

> Remarks-This case is not stated clearly. Was the language spoken against B? If not, B. had nothing to do with the matter, per se, unless requested by one or both parties to do so. If spoken against B, then did B do his utmost in the proper spirit, and that to settle amicably the matter? If so, the first gospel step. was taken. 2 Did B. cen l, or did he go himself with the brethren? If he only sent, then he did not do se the law requires-"take with him two others," and the church should quash the indictment and three the case out of court until properly brought ! Should A refuse to bear the two brethren, after they have labored to settle the matter, then let the church hear it and decide what reparation A should make, and should be refuse to hear the church exclude him And if he will not answer the summons of the church exclude him for contempt of the court.

#### THANA HAPTIST CONVENTION

THE ROTTHERN BAPTIST PUBLICATION SOCIETY "THE BAPTIST.

which faithfully teach the truth, though the name of

### DOMESTIC MISSIONS

### LOBBET . MISSIONS

years. A mass meeting Sunday afternoon in which addresses were made by Payton, Hartstield, Mayfield.

### LUNDAY - SCHOOL I

Sabbath, in the pulpits of the Methodist and Presby tiat Church in Trenton, by the following brethren Eager, Moreland, Hartsfield, Hackett, Searcy, Geo. Tucker, Mayfield Courtney, J. H. Tucker, A. J. Terry. Relyea, Kirtley, Routon and Landrum. Your reporter heard Bro. Hackett's sermon on Sabbath morn Beabled, That we at present accept THE BAPTIST as OUT State organ | ing and felt that he could go for almost forty days on

of Trenton is all that we can ask. We have been Bucket, forthermore, that the ability with which Tan Barrier has taken care of in princely style. Allow me to thank the one of the best living exponents of Espites faith .- La. State Concention. Head and lady have made me feel that I have truly fallen among good friends! May they be the friends

has represented Dr. Dosh, pastor of the Lutheran ferred against him, and to labor with A. to recoacile church as bearing false witness! Dr. Dosh declares in him, and cited him to conference. Ha refuses to come, Convention sermon, and no man knows better how to

tell of the working; or trou s people than he does, Our mong them Brethren Relyes and Tynes.

vention in the interest of the Society.

o clock p m the Convention adjourned.

entire body. It is gratifying to all of us to have one continued my course southward, and in the evening and found all well. to preside with dignity and whose rulings give no dis- reached the town of Farmerville, where there was The crops throughout South Arksnsas and North atisfaction. Other items may be given soon

### Trenton, July 12th, 1-75

August 7, 1875.

writigtin to benit, a thing -d & James

Arkansas Department.

there is no mid the ground between Catholics and Bantiate en'(t o Julaism) - Er tur J T lagrens, tip of Street arg

### TAULTS GOOD MEN SOMETIMES COMMET

... Cett. ciems - Gim'it-BY JOHANES NATIS

now wish to speak of some other points uniter this real erry to say they are on the increase, are ser uply also the house of Mr Burgess, a merchant of trenton, sting the advantages pastoral visitation has, as if, for who with his dear Baptist wife, spared no pains in touth, it had any over the pulpit. A great many good making our stay comfortable, and indeed it was a pastor wanted ("), who, for rheumatism contracted people make this a rock of offense and a stone of amb ling. There are a large number of Baybet preachers, among whom is the writer and Dr. A. H. Barlingtam, of brethren of the Convention called on as and we had St. Louis, who are not willing to do pastoral work only as they can do it without sacribein the interests at the pupit This seems to be the aposto in the Paul avs. tieave them that believe not foolish preaching as it would necessarily be, if the just he neglected in the intors should be governed

Now, in the name of rouson and olimin a sen e, san a pastor please everybody ' or can be act upon everybody's suggestion? Here is one saving, " you must go to see Bro A, another, "Bieter C., and another, "you must come to the me-my daughter-son in law, etc. - ad infestion. prayer by Eld Tynes. The former officers presided. Now what is he to do? How can he please all' He can. After the usual preliminaries of organization, Bro. J. to bore the life out of their minister. He did not say he his part well. There was a large and an intelligent No matter how hard it is, how nucongenial with this na- that showed that they were in earnest. The ture. Do not, dear brethren, treat your pastor thus. If he is not lazy (if he is, you ought to ask him to resign ) elicited several lively speeches, but all were on the he will do the best he can.

compared to his predecessor's 1 remember once of a lady sending for a doctor she had never had before, she having Barriet moved away from her family physician. Boon after the dector had begun to examine his patient, she began to tell ecessor described by his parishoners.

These are faults that good men sometimes commit. He he is not. Jealousy, howsvor, should not be sneouraged Nelson; from Arkansas, Elds. T. P. Everett and f. in a postor. He may be made to profit by the example of B. Searcy; from Memphis, W. D. Mayfield; from his predecessors in the pasterate, especially if he is young Louisiana, Courtney, Paxton, Tucker, sr., Tucker, jr., of water is used by the Catham street dealers for renand unexperienced. This can be brought to bear on his Landrum. Tynes, Terry, Harris, Dupree, Strickland, ovating old clothes. The stoff is rubbed on with a mind, without producing the effect I am trying to sub- Moreland. Hartefield, Ledford, Hinson, Eager, Rel- stiff brush. The goods are nicely cleaned, and

NOTES ON THE WING.

trouble concerning a personal difficulty between two 100, yet I hope it will rain soon. of the most prominent brethren in the church, of which mention has been made in Tar Barrier heretoan night on our return Bro Everett and inveelf ad-. . . ts practiffing niant aprinking are branches or that had the vised freely with the pastor respecting the trouble in drive of thirty miles over a miserable bad road, these extemporise baths by digging holes in the hillthat it might be removed. The day following, a brought us to Trepton where we were greeted by Shreveport and Bio Eager, of Bastrop Through ren in luige it., often to the injury of their paster I they were coming we partook of a good supper at the hope to be able to preach each Sabbath house of Bro Stamper. Supper over our horse was and a goodly number of our Baptist populant a am well cared for and we furnished elegant quarters at altogether so that house was in a lew steps of the in California, is trying the benefits of its waters. He church and cur room ample, therefore nearly all the will often write from Hot Springs. a most pleasant time

viding afterwards, seems to me the plan by which pas. point to Christ. Bro G B. Eager read a splendid time you can be with us. composition on Bible geography Thus closed the unday school institute.

### THE ON ETTIO

was called to order at 10 o clock a m. Friday | Kead ing the Scriptures, singing by the congregation, and act. A writer in a Methodist paper, whom I took to be a H. Tucker was elected President, and Bro. W. E. be compares a great many people to gimlets just ready presiding officer. Bro. Paxton, of course, performed

## REPORT ON PUBLICATIONS

Another thought. These gimlet members are ometimes as the organ for the State, also the Southern Baptist Barrier for publication, and a copy be spread upon given to talk in too high praise of their fermer paster. Publication Society as their book emporium. These the church book. Rothing wearies a paster more than to have his work interests have many warm friends in Louisina I 2. Resolved, That we tender to his afflicted family compared to his produced to his produce received twelve subscribers and the money for Inc

### THE CENTENNIAL,

in Mississippi, Louisiana and Arkansas, under the annoyance of the doctor. Standing it as long as he could. Jou, send for him." Such, no doubt, is the feeling of a content of the Western product of the feeling of a content of the Western and the sender of the Western of the west

### MINISTERS PRESENT.

From Mississippi, Eld. J. A. Hackett and Eld Jas. Jes, Kellis, Humble, Martin, Cobb, Abbet, Walker, strange to add, no tobacco smell remains.

and others whom I do not now remember. Louisiana closing session has been unusually interesting; some T LEFF Warren on the morning of the 5th of July, preachers are, for the most part, intelligent and brethren are with us who have not been heretofore, I en route for the Baptist State Convention of Louisi- sound in the faith. There are, however, less than ana. At night of the first day I presched at Antloch haif as many white Baptists in the State as we have. Our Bro. Mayfield is welcomed among us as the Church. This church has enjoyed a revival for more business manager of our Southern Baptist Publication than two years. On Sabbath, the day before I closed. Late in the evening we reached Farmers-Sariety, and by special invitation addressed the Con- reached there, the church ordained two of its mem- ville, where we met Bro. Lee in costacy of joy. The bers, viz, Brethren Pertle and Childs, to the work trouble in his church was happily adjusted. The A standing vote was made giving our high appre- of the gospel ministry. Eld. S. Gardner, of Warsaw, brethren met each ether in the alale of the church ciation of the generosity of our aged Sister P. B. acted with the presbytery. The following day I drove and grasped each other's hand fraternally, since Harley, of Trenton, for presenting the handsome about forty miles, over a very rough road, and late in which time six members have been added to the house of worship in which the Convention is assem- the evening reached the pleasant home of Eld. T. P. church. At the close of my sermon Monday night bled. After a hearty hand shaking, and singing, Everett, of Oakland, La f had written him that I some twenty-five or more persons presented themprayer was offered by Bro () W. Hartsfield, and at would be there at that tupe and preach at his church, selves for prayer. The next night I preached at but my card had not reached him, therefore I did Spring Hill Church with, I trust, good results. The cannot close without saying that our presiding not preach, but had the pleasure of a good night's day following I drove about forty miles and preached odicer has discharged his duty satisfactorily to the rest. The next morning, in company with Bro. E, I et Antioch Church. The next day I reached home

> an appointment for us to preach. I here made the Louisiana are fine, except in small spots, where they acquaintance of Bro. Lee, the pastor at this place, have had no rain for several weeks. We are now whom I very highly esteem. I found him in great needing rain very much. The thermometer is above

DEAR BRO. GRAVES After anything but a pleasure fore the congregation was good and attentive at trip, I reached here yesterday at 11 a. m. I have this place and we left an appointment for Monday just had my first experience in bathing in hot water, and drinking it. It demands considerable heroism. This place resembles a large hospital where nearly whelle life time shallter are with it partasets of its rest and fat his church and agreed to unite our prayers with his every disease is treated. Many poor are here who cannot afford the baths of regular cetablishments. side, where the water flows, without money and with-Bro. Nelson, of the whole outh Bro Landrum, of out price. The Baptist cause is low here. It should not be so. With such a helper as Mother Halo a the kindness of Bro. Nelson the committee of ar- minister of real grit ought to succeed. I shall be IN my former papers, I spoke of criticisms and the committee of arrival. While glad to help the little church while I am here, and

#### C R HEBDRICKSON Hot Trings, Ark , 'uly 9, 1875

The above is from the paster at Jackson, Tenn. whose pulpit the Christian Index declares vacant and

### FROM FORREST CITY

closed its exercises the night of our strival Bro Bio inform you that you are invited by the Forrest It has pleased God, through the foolishness of preaching W W Landrum presided. Bro W. E. Paston, ex- City Baptist Church to visit us on Friday before the hibited and explained a blackboard diagram of the 5th Sabbath in August, at which time the preachers Jewish tabernacle and its appertinences, which was and descon's meeting takes place, and if you cannot to be the better way. The pulpu first, and pasternal very instructive indeed, and which made every type come at the time indicated, please inform us at what

### Forrest City, Ark, July 12th, it.

Answer- Providence permitting, we will be present, Bro. Izaid, and we hope to see the largest gathering of Baptists that have met in many a year.

### ORITUARY

Dien, at Cooper's Wells, Miss., June 27th, 1875, Dector of Divinity, spoaks portinently to this point, when Paxton Secretary Bro. Tucker makes a splendid Deacon A. E. Lockart, of Forrest City, Arkansas. years a zealous and faithful member of the Baptist had been bored, but I suppose he had, from the way he delegation. Great harmony prevailed, and they did church. In his death the church has lost an ardent, wrote. All this must be cheerfully horne by the pastor. the business in which they were engaged with a zest zealous laborer, bis wife and children an affectionate

I. Resolved, That the above brief tribute to the same side of the subject. The Baptist was adopted memory of our dear brother be forwarded to The

conference. Forrest City, Arkansas, July 12th, 1875.

Committee, A. M. RUSSELL, R. P. DAVANT, V. B. IZARD.

The Judsonia College, of Arkansas, has conferred esra-worn pastor as he listens to the virtues of his pred. trentment

Two ounces of common tobacco heiled in a gallon

It is a heavy burden for us and tooks a 8.29-tf.

TO ALL ... Do not complain of us if The muchine teset to drop every name their constant A ministra can get the them a call then the TIME to out. Look to your Brace with hew subscribers if he will per

To Many .-- "Bible Baption" since the new subscriber, and to each old one been dropped who are entitled to the paper bargains by this course. who will obtain a new one, we pay for free we want them to write at once, and

terms, and send money with notice, if ract over the next two months, and we you wish it attended to, 8 29 11

BUSINESS .- "Bible Baptiam" has been bought by a new firm in New York when it bought out the stock of the house that owned it, in Boston, in ad ince if you can possibly were it. 8-20 Thefirm writes us to- lay (Jniy 10): "In overhauling the stock we purchased, we have not yet reached the plate of Money Letters Received From July Bible Baptism,' and we cannot auxwer you. So soon as we reach it we will write." Firms in Boston will fail a gift, and each old subscriber who scriber. It would not be honest.

in it at ail. Did y u not make a mistake Thomas, 2.40. and forget to put it in. CLERK.

W. A. WILLIAMS, N. C. Yes, yes and bless you for your friendship. He sympathly with the afflicted family of Bro nipseed, 2.70

J. P. C -- Don t understand your figures Well, look at them If they were 8-35 they would mean that your time would expire volume 8, No. 35-this week. Now, when will your time expire?

JAS. CARGILE .- Write again. You give us no State or postoffice, and J. N. Hamaker does the same. Don't write at all ualess you give your State and postoffice, brethren.

II. A. Hays, of Atkansas, sends us \$1 and apologizes for its not being more, "It 2.50. is all the money I have." No apology. God b'ess you. Would that a thousand every one who writes like Bro. II, send len, 2.20. something for himself or some body. Let all make this rule during the hard month.

Robt. S. Sanders, postmaster, Miss .-Dear Bro.: Those names are stricken off Wesleyan Female Institute, Staunalmost a year, and thought you had forit does him to much good.

males and not upon the females.

of Mississippi.-We shall make no buildings are home-like and elegant more appointments until after toe Mis. grounds actractive, scenery grand. sourl debute, and If we are heaten is that debate, then no more appointments for the THAT most distressing complaint, epi-Baptists but for the Catholics. We shall lepsy, may be cured in its early atsges by issue a Cathelie paper from this city, com- Dr. Jayne's Altsrativo. It will remove mencing the week after the close of that the cause of the irritation, from which

diesussion. If Mr. Ditelyr supports either the epilepsy arises, and oreak up the morone of his affirmations, or successfully ne- hid babit which generally accompanies gates our affirmatives, in either case the the disease. gates our affirmatives, in either case the Baptist Cherch is no church of Christ, and we leave it instantes, for Catholicism or nothing. Methodism is not of God, we know the contemporary in the Baptism.—To all subscribers to The Baptism is will send this magnificant order, or the Cast without the cash—Color of the Ca

Postage .-- Have you paid your post- favor received. You are laboring under a age (80 cts.) this year? If not will you mistake. The price of the Brace to minnot signify your approbation of the litters is \$ 6 cash, or 15 new subscribers new form by sending it Tills week! at \$2.70 each-\$10.50, or \$40.50 sent for 5 months subscribers at \$1 10 each. Read the effer again -and let others-it is very Furniture, Carpets, Oil Cloths,

Dantert. Lverr name whose film we will set them up with We are "lay. OBITUARIES .-- Before you send see ing aside every weight ' to run the dry want every one who is our friend, or friend to the paper and the principles it advocates, to help us by promptly renewing or

18th to July 19th.

Tennessee-E E Fuqua, \$260 J . Co and we cannot help it, so we must, and rann, 350, J. C. Moore, 540, J. C. Sparkyou must all wait patiently. They will man, 1.00, M s S E Willing, 2.70, G C come. Each new enbecriner gets one Sandusky, 270, Jos Flora, 2.20, H W Naywili obtein a new subscriberahall have ler 270, Mrs M E Chamberlain, 270, F one. Tote fair, now 1 don't demand E Elrod, 75 cents, W R Arnott, 1.10, D R pay unless you did work for the sub- Bryant, 100, J M Prowett, 2.70, M L Anderson, 50 cents, C C Verser, 2.70, Dr Jno WM Ellison, Bazethe, Texas.-Your Bateman, 2.75, A.J. Kincaid, 2.70, Mrs 8 letter, said to contain \$5.40, had no money | O Rowlett, 2.70, N Stamper 1 00 S R

Mississippi A.l Funderburk, 100, Jas Fleming, 2.50, C G Calllent, 2.70, W Hillsthe book-keeper has just entered you God man, 270, R A Cohran, 1.00, Y N Moffett. 2.70, Eld M P Lowrey, 21.30 H W Tur-

> Alabama-R C Griggs, 2. . Nathan Wright, 125, J.M. Corn 5 to, if Adams,

South Caroling Jno W Wille, 12 50 Georgia-A B Norri , 120, G C Cleve land, 2.75 Wm P Truett, 2 85.

Miscellaneous-R E Bell, Florida, 5.00 I E Wilson, Iowa, 1800-Brace, Mrs M McCanley, California, 1.25, I R Smoderly, Oregon, 2.70, J Dinguid. Kentucky, 15 00 --

Louisiana-Jno Drago, 2.70, F M Fort son, 3.00, IF R Selvidge, 5.50, R N O'Neal

Arkansas - E D Rogers, 2.50, Jas ( more would send us \$1 this month, and McCain, 540, W A Crouch, 1.20, T .1 Al-

## Editorial Notices.

the delinquent list. We had estried them TON, VA .- We take pleasure in directing attention to the advertisement of this popgotten about them. All right. Glad you ular Seminary for young ladies. It is logot the Brace for Bro. M. O. S., and that cated In the city of Staunton, in the center of the far-famed Shenandcah Valley, WM: H. ADAMS, Louisiana .- "May a in one of the healthiest climates in the sister be received as a delegate by an As. world, where every breeze contributes to sociation, to represent a church" you ask. the physical vigor of its pupils. In that Certainly, unless the constitution of the health-giving climate our daughters who Association limits representation to males, go with feeble constitutions, seen acquire But while female representation is lawful, the vigorous form and blooming check of we do not think it is expedient. The gov. health. It presents attractions unsurernment of the church devolves upon the passed if not unequalied in the South. It is conducted by ever twenty able and ac-J. R. RYAN, Alabama, and O. B. CLARE, complished Teachers and Officers. Its

cent engraving, post-paid, on receipt of 50 cents. To all others for \$1.00. To any J. FLORA, East Tennessee.-Your last new subscriber, or to any one procuring one, this engraving will be sent free.
J. R. GRAVES, 8-29-11

Special Notices.

ED. BAPTIST

100 drop your name. We do not drop clear We would cheerfully give the Brace Mattresses, Window Shades, etc., at great the nor do we know when it is dropped. to every poor minister if we were not in ly reduced prices, at Amee, Benttie & Co., The muchine is set to drop every name their country. A minister can get the

To Our Patrons. When you call upon or send to any firm advertising in entargement is not given for renewats, out and every one marked hitherto free where you saw the advertisement. You has r turned from California, and will unisanthey send \$3.00, for we cannot have this week been dropped. If any have will confer a favor, as well as secure better accept a church of churches in the South

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SYMPTOMS OF WORKING THE countries 1 leadence hered, with constrain flushes, or a commence per a one or both check the come terems dull; the papel dam an azursemicircle runs along the lower evelid; the nose is irritated, wells, and sometimes bleed; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; en unusual secretion of saliva; slims or furred tongue; breath very foul, particularly in the morning; appetite variable, sometime v racious, with a gnawing sensation of the stomach, at others, entirely gone, fleening pains in the stomach; occasional nausca and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools shimy, not unfrequently tinged with blood, belly swollen and hard; urine turbed, to spiration occasionally difficult, and accompanied to Incough; cough sometimes dry and convertise; uneasy and disturbed sleep, with griding of the teeth; temper var able,

but generally irritable, en-Whenever the stone symptoms are found to exist, DR. C. M'LANE'S VERMIFUGE

Will certainly effect a cure. The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselve; to the public to

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\*\*Expert generals\*\*:

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August 7. 1875

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Situation wanted by a lady as teacher of draw ng and painting. She is a rem. lar graduate and would be willing to leach in any school course.

Box 16, Raymond, Hinds Co , Mist. A volve lady thoroughly qualified , leash both uensee and the ordinary liter. ry branches, will be pleased to accept a situation in a family or public school atisfactory references given. Address Ben May, Memph & Ters

A CHIR IC WANTED -Eld N. W. Bailer

A young lady thoroughly qualified to teach both music and the ordinary English branches, will be pleased to accept a titus. t on in a temale college, private echcol or family Satisfactory references given. W. D. MATFIELD, Momphis, Teno.

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## THE BODY AND LUNG BRACE. To Baptist Rainters of the South:

Brace, the long of thich I have accept in voice and strength, and lays the founded that I may make it a named to my paper ation of premature decay.

of that I may make its benefit to my paper by making it a far greater benefit to you. If will briefly give you may reasons for recommending this invaluable article to you. More than eightsea years ago I was thoroughly broken down in veice, from eacossive preaching. I could speak but a little while without getting house. My threat was generally ever and easily verifated, and it tene became hosey and marky. Soon a hacking cough set in, that invaluable article to go within the easy reach of every Baptime worn it one meath, or through one meeting, he will evermore be grateful to me. rive hundred ministers and brethren in the right to east it. I keps that all my ministering betting house to that its grates a a cleentific Shoulder and Lung Brace: that its apports the back, abdomen, stomach, lungs; provents lassitude, hoareeness, piles, hernia, consumption; increases the breathing capacity a chronic laryngitis, that consuperinduced the excision of an clongated uvula, ever do s not, every minister should use the excision of an elongated uvula, they could do nothing but a tvise rest, and this I was compelled to take.

What caused and continued that constant per subscribers to The Barrier at \$2.50 and postage, 29 conts. Lot the fact the explain nor prevent. Providence threw explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prelapers ator, and the professor of the Theory and Practice of Medicine in the Medical University of flashville
was her physician, and he prescribed for
her this identical Brace, which speedily
called the Medical University of Sashville
was her physician, and he prescribed for
her this identical Brace, which speedily
called the Medical University of Sashville
secure if in the way Reserved to the Lorentz and Sashville
to the 15 you last and you can equive it.

If you will sail a Brace as at the regular

Reserved to the Charles that there are no last that the control of the last the control of the last the control of the control of the last that the control of the last the control of the last the last the last that the control of the last th relieved her. She complained of a dragging down, and no language could better oxpress my feelings, and especially after preaching. It concurred to me if it was good for one case of dragging down, why net for another. Without consulting any enel fand put it on, the first time doubtless it was ever worn by a man for such a second and you can be supported and so the regular price of the same of the sam presching. It converted to me if it was good for one case of draging down, why in dulus van to good from concase of traging down, why met for another. Without consulting any near for another. Without consulting any self-and put it on, the first time doubles earlier on the control of the con

doning in muscles, which allows the chords to sink known by marked hollows over the tipy of the hips.

Enastobia, M'ss., April 71, 1875.

Enastobia, M'ss., April 71, 1875.

Enastobia, M'ss., April 71, 1875.

The disphragm or floor of the etomoch age, and the stomoch s nks with it. Now all known that the linings of the stomoch are connected wit; those of hothers and shout four weeks when I received an account of the thing of the stomoch sinks a straining is brought to bear upon tre threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and if continued, sore threat, and speaking or falking will irritate it and soon produce hearsoness, and who has carried hundreds to their graves, and the threat and the produce hearsoness, and all the to train of evile that minimisers have been been supported by produced to their graves, and the train of evile that minimisers and the produced has a contained to the produced hundred with from the produced hundred whom I have fitted the Brace with invariaties success, I am prepared to testify of its real merits. Without it, I am satisfies I should have been laid aside from public speaking eighteen years ago. By using it I have fully recovered a lost voice, and am bleared with one of uncommon power and endurance. Without it, two or three sermona arbatust and give me the sense of failings, and leave me with a heavy, hushy waste; with it, I can speak aix hours a diff without exhaustion er boarseness. I have me the call and the proof of the call of the c more than five bundred ministers upon to a remain a first the large specific and the preserve my votes and t

only tight when speaking or putting forth unassed efforts. It is a prescript of a good was a good one. A good same at the long rood one. A good one at good one at

tion to the selectrated Body and Lung prostrates and uses up so many ministers

a chronic laryngitis, that con superinduced gives strength to the body; incresses he bronchitis, which seriously threstened my hife I was now compelled to decist from lungs; renders breathing free and easy preaching, and if possible overcome those reliaves abronio contiveness; it is used by difficulties and recover the lost treasure—
the voice, that to a minister more valuable than gold or jewels, or be sitent foreve. I applied to the most eminent physical and the most eminent physicals, and was but little helped; save the excision of an elongated mysical difference that it benefits in every case. Who was all sites there is the excision of an elongated mysical difference that it is used by chisinal said bare been wearing in "lisuning" that is a supporter equal to it. I feel confident other similarly affected would be really benefited by to the excision of an elongated mysical difference the confidence of the most of profusers and contained and dark in the same of the most of th ionnes, and was but little helped; save lifetime; it benefits in ev ry case. Who-

For old persons, and for all with weak backs, it is the very thing.

A. L. MORGAN.
Fell Branch, Tennessee.

#### FEMALES TESTIFY.

Ctal debility-the result of protected those

BRO. GRAVES: I have need your Brace also or even years, broke it once a little, but mended it myself. I know it will do all it preposes to do. I am over their years out and can, with it on, do as the State. Yours truly. J. F. CORAN.

Ball Camp, Knox County, East Tenn.

BRO. GRAVES: This is to certify that I have worn the Bannings Brace for about sixty days, and can say the same that a great many others in fact I do not see how I could pessibly do with out it I round not take any price for it I could not get another one.

B. V. SHIRLET.

If yetterille, Ala., Juno 17, 1975.

Read what Bro. Key says, and then turn to the last page of this paper and read:

I have worn the Brace you sent me about forty days, and am prepared to say that it is all you and others have claimed for it. I would not be without it for any consideration. It is the yety thing I have needed for your. I would recommend all

Will Minister Branch in 20th of the land o

Rupture Cured.

A GRAPPUL BESTHER. The friends of B. C. Corley, of Yorkville, tilbest county, 1908, using the second of the second wit can be have deferred to state which the read have been in my case until for the read have been in my case until for the read have been in my case until for any tensew my terrible condition. I can without any difficulty. I can be without any difficulty. I can be without in the read of the r

Yorkville, Gibsen tounty, Tenn., 1878.

I want to bear my testimony for Banking Brace. I have purchased two Braces from you. I hought one in 1870 for my wife, which was a gree beacht to her. I was afflicted with a pain in my back between my shoulders when I would work at the oracle with planes; bad to ill down or known frequently through the day to rest. Last February I thought I would not a my won B are. It felt a little away wand at first ag the not worn it three date until I was nothing I as

It fo with the econtest pleasure that I less by

The price of the Breca is 218, but to all missions at the sendor's risk, anless sort by P. U. order of Express.

Take a tape, if you keep not a regular measuring tape-lies, and measure two inches below the tips at the hips around the abdumen, and send the measure is inches.

The Braons are all marked in even numbers in oas he estarged he laches. Most persons increase in flesh and rotundity by wearing it. Don't sall until you are hulf dead or permanonily isjard of 4-if-preservation; Address all orders to J. R. GRAVEN.

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.—Jermi

Old Series-Vol. XXXII.

MEMPHIS, TENN., SATURDAY, AUGUST 14, 1875.

New Series-Vol. VIII., No. 37.

## Our Pulpit.

COMMENCEMENT SERMON BEFORE THE SEN-TOR CLASS OF MARY SHARP COLLEGE

BY REV T T KATON, D D

shined." Pealms 1. 2

forth his character; all the miverse is luminous with his giory. But the clear, white light of his attributes, which beams with steady radiance from the great white throne, and before which cherabim and scraphim veil their bright faces, is reflected in broken prismatic rays from all his all these mingling, changing rays would be blended in one perfect whole, and from all the would shine the reflected image of Jehovah. In she may reflect, not the entire spectrum, not the of nature. all the world we can see the clear shining of his clear white light of truth. God is great in But there is yet no perfection; no answer in

chemical power which combines them, brought through a glass darkly. from the far distant sun; try with all the appli-

once brightened the heavens with their bright-

lence, exercised toward the good and the evil, of God's wrath. Take a blade of grass by the wayside, study the guilty and the inuocent, now heaping unde- Where then may we hope to find that perfec

worn and faint with long toil upon the dusty the throne of God; who now lie in the deep gloom mony with the history of Lucifer's expulsion. highway, gathers the grass into its mouth and of that outer darkness, whose only light is the \_\_Iu only one place in all the universe does God's

nourishment-shines not forth God's eternal deepest cave: ns you can see shining brightly goodness to his suffering creatures? In the state- the justice of God's dealings, the stainless purity ly steppings of the stars adown the corridors of of his law. The glittering hosts in the courts of immensity, in the ceaseless, tircless march of beaven, the angels who fly at his bidding, the worlds, and suns, and systems, circling in un-chorubim and seraphim with their radiant faces deviating course upon their appointed way, we and triumphant songs, show in all their happy, Out of Zoo, the perfection of beauty that bath see power. In the spangled heavens, during the glorious lives the wonders of Goll's love, Aye and still hours of the night, in the faithful guiding even upon the earth the clouds are stamped by the IN all the works he hath made toot is shiring; of the polar star to the wandering traveler amid of his love. See it reflected in the changing hues all the dispensations of his providence show the pathless forest, or the storm tossed mariner of the rainbow, telling of the time when divine on the bosom of the mighty deep, we see good. love sought out the faithful family in a world of ness. In the burning of whole spheres, which wickedness, and bore them in the hollow of his haud above the surging billows, beneath which ness and have faded into the paleness of death. a world was entombed. Justice, mirity and love in the shattered fragments of a once mighty -this is the second trinity of attributes brought world in the fire-swept face of the moon, and the by creation to our view, and the character of works in nature. Could we stand where God threatening comet, seeming to timid mortals like Jehovah stands forth, far more clearly revealed stands and view creation as a whole, doubtless torches ready lighted for a world's conflagration, in the happiness of the angels, the punishment of Satan and the saving of Nosh and his family, Beautiful as she is, yet no perfection of beauty when all the world were lost in the deluge, than universe spread open before us as a vast mirror, shines in the lace of nature. Three rays of light in the broken beams of light shiuing in the face

attributes. In the morning sun, coming forth power, fearful in wrath and wondrous in good- heaven, earth or hell for that great question of from his chamber and rejoicing as a strong man noss, she testifies willingly, but we stand before questions for guilty man, "als he merciful?" to rau a mea; in the stars that go wheeling an her in vain asking, is he just? is he merciful? From the angels in heaven there comes no antheir appropriate course, keeping step- to the is he righteous? From the stars above our heads, music of the spheres, in the toworing mountains and everlasting hills, we see shining brightly one of God's great attributes, power. In the roar of the tempest's fury, sweeping man as a considerable of the tempest's fury, leaf before it, in the thundering tread of the and star, and the answer comes from the sun, Of all who have followed the lead of Lucifor and earthquake, hurling great cities into the funeral a I shine alike upon all; " from the rain, and rebelled against his sovereignty, God has pyres of buried thousands, in the fearful march sent upon the just and upon the unjust;" from spared none! The justice and purity of his law of the postilence, the heaving waves of the the hot lips of the pestilence, "I be raway alike demanded the punishment of the guilty, and no ocean and the ever gaping jaws of the tomb, the true and the false, the noble and the base, mercy has fathomed the depths of hell and reswe may see dimly the fierce blaze of God's wrath. him that serveth God and him that serveth him cued one from the prison house of despair! The In the gentle shower, with its cooling breath not, while the steady shining of the stars rainbow speaks, "I tell of love which shielded upon the bright-hued flowers, which are the em- lights alike the murderer on his guilty errand, and saved Noah, of the promise which guards broidery of earth's green mantle and light up and the lost wandering child, whose eye of faith the race from a watery grave, though leaving the stern ruggedness of our planet's face with sees in those shining orbs, the lamps kindled by them to the devouring flames which shall wrap wondrous leveliness, in the never failing summer angel hands to guide him safely to his mother's the world in its fiery winding shoot. I tell of and winter, seed time and harvest, which come arms. No sound of mercy hath gone out power, of love toward the good, of vengeance to bless alike the just and the unjust, in those we through the realms of space. "As the tree fall- against the wicked, but of mercy to the guilty I may see somewhat of God's goodness to his eth so it shall lie," the dead blade of grass know nothing!" Fight were saved in the ark, creatures. These are the attributes which shine springs forth no more, however, brighter and but they were "eight righteous souls," not one of forth in the realms of nature, as spread out be- fresher ones may mock its death by their gay all the thousands who sinned against God'so fore the eyes of men, power, wrath, benevolence. levliness-and if wandering Pleiad broke from grievously, not one even of the weak and feeble There is nothing so weak or small but we can her appointed bounds to explore the realms of of the little ones who had been led astray or of see this trinity of attributes, and there is noth- space, she returned to take her place among her the timid ones who had been driven, were given ing so great or wonderful that it shines by its sister stars no more forever. A God of infinite a place in the ark of safety, but all were buried own light and not by the reflected glory of the power, of fearful wrath and wondrous beneve- forever beneath the sweeping, merciless waves

its wondrous mechanism, the union of salts from served favors upon one creature and anon re- tion of beauty which shall show forth the attrithe earth with gases from the air, and the light and moving them—this is the God seen in nature as bute of God most vital to erring man—his infinite mercy? Where shall we find a love Look we elsewhere then for the perfection of which reaches not only sinless angels and rightances of science, and all man's boasted wisdom, to beauty, in which, as in a mirror, we can see the cous Noah, but the sinful, the guilty and the lost frame a living blade and the grass will show you reflected image of our God. Go out into the other of our race? Can God be just and the justifier your finiteness and the almighty power of its worlds, aye into the early history of this, as given of him that sinneth? Is there any escape from Creator. See it parched by the noon-day sun, in revelation, and see the shining of Jehovah's at. the penasty of the law? Earth points to her choked by the dust of the highway, or crushed tributes. Bend ofer the pit, where the smoke changeless physical laws where the penalty is and dying beneath the tread of hurrying feet, of their torment is ceaselessly rising over those inevitable. Hell speaks of the spotless purity of and tell me, is not the wrath of God exemplified angels who kept not their first estate, but broke the spiritual law and the hopelessness of escape in its death? Or, it may be, some weary beast, their established bounds and huffled dofiance at from its doom; while heaven confirms the tosti-

goes on its way cheered and strongthened by the tossing of the lurid flames of taht fearful lake, and mercy shine forth upon guilty misn: "Out of \*Presched June 18th, 1878, in Winshester, Tenn. | amid all the glaco, and even in the darkness of Reil's Lich, the perfection of beauty; God hath skined