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BY WILSON H. CLARK, FRANKLIN, TENN.
The following is a list of the names of the
persons who have been elected to the
office of the Board of Directors of the
American Baptist Home Mission Society
for the year 1914.

LANE BELL FOUNDRY
The following is a list of the names of the
persons who have been elected to the
office of the Board of Directors of the
American Baptist Home Mission Society
for the year 1914.

THE BAPTIST.
J. R. GRAVES, Editor and Proprietor.
E. P. LOWERY, (Supt.), Mississippi Editor.
J. R. GRAVES, Jr., Order Clerk.
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ED. J. M. PHILLIPS, Middle Tennessee.
ED. W. G. INMAN, Nashville, Tenn.
Business Office: 30 Main Street, Memphis, Tenn.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.
Old Series—Vol. XXXII. MEMPHIS, TENN., SATURDAY, MARCH 20, 1875. New Series—Vol. VIII., No. 18.

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Single insertion, per line	10 cents
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THE DISCUSSION.

Review of Mr. Duncan's Articles, Professing to Show Who are the Old or Primitive Order of Baptists.

THE TEST—EXTRA REMARKS CONTINUED.
THE Missionary Baptists had no existence as a separate and distinct order of people in the dark ages, when the Pagan and Papal powers persecuted the church with such relentless fury; and this is what we mean when we say they never suffered persecution for Christ's sake. They went out from us claiming high salaries for men for preaching and spreading the doctrine of Arminianism at the expense of truth, and these are our reasons for saying that they call the creature and debase the Creator.

We come now to speak more definitely in regard to their origin and practice. They are a remnant of the year 1792; but of this we will speak more particularly when we arrive at that stage of discussion. In America their rise was much later. Mr. Benedict, the Missionary Baptist historian, and one of their members at this time, is good authority with them. He says, "Sunday-schools and Bible classes, and all other institutions of modern times, for objects of Christian benevolence and moral reform, which are now in such successful operation among us and other communities in the land, were wholly unknown in my early day." (Benedict's Fifty Years among the Baptists, p. 25)

Come, friend Duncan, what say you now? You claim that your present system of missionary operations is not new, but that they identify you as the Primitive Order of Baptists. Benedict indicates that you had no such institutions when he was young. Perhaps they were apostolical, and your people had overlooked them. If so, you did well to get them up; better late than never. But were they apostolical? No. We believe you have searched the apostolical record, but failed to detect them. Then they are new things—institutions added to your church, which God has not commanded or required for the use of his church. This looks as if your claim to priority in this matter is rather thin; so much so that we are satisfied you must fail to sustain your position—rather a pity, as you are so anxious on the subject. But it will not do to meddle too much with old documents; they are said to be dangerous things, and will sometimes trip up a man when he least expects it. It is doubtless known to yourself that the introduction of these conditions caused a split, and is still one of the strong bones of contention between us. You must succeed in establishing the claim of these church splitters by Bible authority, or give up that you are a new order of Baptists; for Benedict cannot help you in this case.

But you have another historian by the name of Cramp—suppose you are acquainted with him, and can rely on his word as being in another one of your brethren, and a D. D. at that. (Wonder where you got this title.) We will hear him on the origin of boasted institutions, which will decide the question of their age, and if they identify you as a denomination, which they most certainly do, then we think, as an honest historian, you will most positively submit the question.

"The English Baptist Home Missionary dates its origin in the year 1797. The Baptist Irish Society in 1814. The Baptist Highland Mission in 1816. Society for aged infirm Baptist ministers in 1816. Baptist Building Fund, London, in 1824. American Baptist Publication Society in 1824. American Baptist Home Mission Society in 1832. American and Foreign Bible Society in 1838. Bible Translation Society, London, in 1840. Baptist Tract Society, London, in 1841. Southern Baptist Convention (Home Missions and Bible) in 1845. American Bible Union in 1850. In the foreign missionary department we have Baptist Missionary Society, London, in 1792. American Baptist Missionary Union, formerly the Baptist General Convention, in 1814. American Baptist Free Missionary Society in 1843. Southern Baptist Convention (foreign missions) in 1845.

In supporting these institutions we are enabled, by the blessing of God, to expend at least \$750,000 annually, besides sustaining extensive educational operations, and defraying all the expenses connected with public worship and the maintenance of the Christian ministry." (Cramp, *Bap. Hist.*, p. 272)

Look at this vast array of worldly institutions, brought into direct connection with the so-called church of God. But we do rejoice that his church is free from all these worldly trappings, and that our faith is strong enough to believe he will keep it so.

Reply to "The Test"—EXTRA REMARKS CONTINUED.

Our reviewer gives us the origin of a number of Baptist societies now in existence, such as foreign and home societies of London, the Missionary Union, Home Missionary Society, Southern Baptist Convention, and several tract and publishing societies of America. He also quotes from Benedict, who says, "Sunday-schools and Bible classes, and all other institutions of modern times, for objects of Christian benevolence and moral reform, which were wholly unknown in my early day." (Fifty Years, p. 25) Here the reader will observe that Benedict alludes to institutions "now in successful operation among us," some of which, according to history, existed prior to 1814. But had the mission any enterprise no existence, and were there no mission societies prior to this period? Most assuredly there were. The same author says "the maximum of their doings thus far, (up to 1744) in the enterprise in which they have since so largely engaged at home and abroad, consisted in the support of a few feeble societies for the promotion of domestic missions." (Fifty Years, p. 112.)

Mr. Pain is very unfair with his readers. He speaks of Benedict's testimony as if he were speaking of the beginning of missions, or

of mission societies, when he tells us himself that his only spoke of the "general societies now in existence among us" etc. He is making "practice," a "test." If he wanted his readers to know the whole truth concerning the "practice" of the early American Baptists, why did he not tell them of the existence of mission societies in Boston, Richmond, Charleston, etc., prior to 1814, and also of the sending out of missionaries by the oldest Associations of America as far back as the middle of the past century? These facts have been previously published, and need not be repeated here. But Benedict continues: "Up to that time (1809) a few small societies for domestic missions had been established in Boston, New York, Philadelphia, Charleston, and a few other places, by the aid of which missionaries were sent out under temporary appointment to destitute regions. The society in Boston went on a broad scale, and sent out missionaries to destitute regions in a number of the Northern States, and also over the line into the Canada and Nova Scotia. . . . And besides this a number of Associations made annual collections for missionary purposes, which were expended under their own direction. A number of our oldest State Conventions grew out of the early societies for domestic missions." (Fifty Years among the Bap., pp. 23, 24) We have already shown that these efforts were made in the Associations as early as 1756, at which time the whole Baptist membership on the continent was less than 3000. And when we remember that in 1792 or 93, not far from the rise of our first domestic mission societies, the Baptist membership did not exceed 65,000 (if our information is correct), we can but say of the founders of those "feeble societies for domestic missions," "well done." And indeed, dear reader, did not those Old Primitive Baptists do full as much, proportionately, as their descendants are now doing through large and general societies and Associations?

But those early Baptists "formed a few education societies for the purpose of affording pecuniary aid to theological students," etc. (Fifty Years, p. 22)

These were the "practices" of our old Baptist fathers. Which most resemble them? Eld. Pain's people, who have long since declared non-fellowship for educational and missionary institutions, or our people, who promote such things? We leave the reader to sum up the foregoing testimony and form his own judgment as to whether Missionary Baptists are the true successors of the oldest Baptists of this country.

In concluding this chapter we invite attention to the following facts, viz: Eld. Pain is one of four editors of the *Baptist Watchman*, a weekly religious newspaper, printed at Nashville, Tenn. In his issue of October 3, 1874, we find the following notice: "CALL MEETING OF THE BOARD OF DIRECTORS OF THE BAPTIST WATCHMAN.

"At the request of two members of said Board of Directors, I hereby call a meeting of the Board of Directors of the *Baptist Watchman*, to meet on Saturday before the third Sunday in November, at 3 o'clock P. M., at the Primitive Baptist Church in Nashville. C. W. NANCE, President."

Yes, sir; thank you. We think your "Board of Directors" all right; but how much authority have you in the Bible for such a body? And did the oldest Baptists of America have a religious paper? Why may not our people have such things as well as yours? R. S. DUNCAN.
New Hartford, Mo., 1875.

Should Ministers be Editors?
I DO not think Baptist ministers ought to serve as editors of papers." So said a good brother once, and the saying set me to thinking. If that idea is correct, there are many persons in the wrong place. The speaker thought that ministers were out of their legitimate sphere when on the editorial chair; that their calling required them to preach the gospel, and this could be done in no other way than from the pulpit. A little reflection showed me that scarcely any one else edited Baptist newspapers but Baptist preachers. Custom and this speaker were on opposite extremes. One says no Baptist minister should be editor, while the other says so one else should be editor. "Two contradictory propositions cannot both be true." My conclusion was that custom was right and the objection wrong, for the following reasons: Preaching is teaching the gospel, and this is the work of the Baptist editor. While one minister preaches orally from the pulpit to hundreds, it may be, the other is preaching with the pen and printed page to as many thousands, and as frequently. So that the reader is addressing people on gospel themes as well as the other. One may succeed or fail in teaching correctly as well as the other. There is really greater reason why the editor should be a well informed minister than the other. First, he is a teacher of teachers. That is, those who read Baptist papers are ministers, deacons and leading members of Baptist churches. They draw their information largely from religious newspapers, therefore the editors of those papers should be not only ministers, but able ministers of the gospel. And in the next place, since the editor preaches to more people through his paper than he who preaches from the pulpit, the power to do good or harm is greater in proportion. Another

reason why none but ministers are properly prepared to make good editors of Baptist papers is found in the nature of "a call to the work of the ministry." That call, from the right source, always carries with it, not only an impression to preach, but to preach correctly. The editor goes forth preaching on a grand scale, whether he has passed under the hands of a presbytery or not. If it be true (and I think none can dispute it) that the editor teaches or preaches to thousands, while the pastor preaches to hundreds, and if it be indispensable in supporting the truth of the gospel that pastors should be publicly examined and ordained to their work—a truth that all will admit—it cannot be less important that the editor be both sound and well informed, and impressed to preach the whole truth, and known to be so, before entering his work. So the subject seems to me. W. M. HOWELL.

Rebaptism Fatal in its Application.
IN THE BAPTIST OF February 13th is an article on rebaptism by Bro. E. G. Musgrave. It is intended as a reply to Bro. S. S. Relyea's position on this very important subject. The reply is deemed conclusive by the editor.

Disclaiming any intention to defend Bro. R., or to assume the prerogative of taking the soundings of Bro. M.'s rejoinder, for so astute a logician as Bro. R. is abundantly able to take care of himself, it is proposed to present a few fatal consequences should the practice of rebaptism ever become general in our denomination.

What Bro. M. says in his second paragraph is the exact truth; but here it is that he utterly fails to comprehend Bro. R.'s position. The difference between the defenders and the opposers of rebaptism may be stated as follows:

1. Those who defend rebaptism, so called, baptize upon the fact that the man is converted, and practically deny it when the ordinance is administered a second, third and fourth time to the same person, because the first, second and third conversion was a delusion.
2. Those opposing rebaptism baptized upon the belief that the candidate for baptism is a converted man, and so the solemn act must stand ratified in the court of heaven for all time to come.
3. To regard conversion as a fact—as an infallible truth—is an impossibility. Certainly no administrator can ever know that the candidate he baptizes is a converted man as a fact. To do this requires omniscience.

Having made these explanatory remarks, we state our difficulties by supposing a case whose reality is cited by Krummacher in his *Elijah* the Tishbite sermon, "Renewed Mission."

"In 1830, let us suppose, Bro. K. was converted, which seemed genuine, and was baptized by a regularly ordained Baptist minister. In a few years, having previously been licensed to preach, the church believing him called to the work of the gospel ministry, he was regularly ordained to preach the gospel by an able presbytery of Baptist ministers.

During the fifteen years following his ordination, he baptized some two hundred persons. Thirty of those whom he baptized obtained letters of the churches of his eyes are opened, and he perceives himself in the gall and bitterness of sin, and repents, and trusts on Christ, to the joy of his soul, he knows whether his former state was a saved state—a justified state—or not. We never heard of any third experience, and fourth, and so on. There are thousands in our churches to-day—if one-half of our membership—only immersed men and women, who love this world and sin as well as they ever did; they have never been planted in the likeness of Christ's death, and they will never rise in the likeness of his resurrection, unless they are born again by the Holy Spirit.

21. Then there is the *test* aspect of the case. An official act of an officer duly authorized by a government is legal, whatever the state of that officer's heart may be, or whatever flaw there may be in his qualifications for the office.

Take the case of Judge McIntosh, who has served under the government twenty years, administering oaths of allegiance to foreigners, and by the authority of this court granted hundreds of charters for various institutions and companies. Now many of those naturalized foreigners have become clerks of courts, lawyers and judges, deciding civil suits, etc., and it at last leaks out, when the biography of Judge McIntosh is published, that he never took the naturalization oath himself! Will any man say that all the Judge's acts, as well as all the official acts of those foreigners who became officers of the law, were null and void, and all the deeds and charters granted by either Judge M. or these, together with all the marriages they celebrated, were null and void?

For this reason, the baptisms of Mr. Dixon, of Augusta, Ga., having been administered by the church through him as her recognized officer, though it may yet turn out that he never was himself immersed, he is doubtless never was truly baptized, are as valid as were those of Judas Iscariot. The church, as well as Christ, could put her authority upon a really unqualified person, but the acts be performed for her as valid as her authority. If she knowingly or carelessly select

are all to be traced to one fatal error. Whither are we drifting, denor intentionally, upon the rebaptismal question? CHAS. H. OTKEN.

REMARKS.
This discussion belongs of right to the Mississippi Department, is the marked feature of it, as the historical discussion is of the Tennessee; but as it has accidentally drifted over, we will give it a hearing and short reply, and remand it to its own side, as we have quite enough on hand, and two pages for three States and two discussions.

1st. This question presents itself in two aspects: 1, as a personal duty; and, 2, governmental—i. e., legal.

It is the personal duty of each regenerated man to be immersed into the Church of Christ by the legalized officer of the church—a minister acting under the authority of the Church of Christ.

An unregenerate man cannot be baptized any more than a babe unconscious can. Though dipped a thousand times, he is still unbaptized, if unregenerate. He may have played the hypocrite and deceived the church, as hundreds have, but he is still unbaptized. When he repents of his wickedness, the command of God comes to him, as to any other sinner, be baptized, as much as it does to a Greek child that has been immersed. He has not, but must have, the answer of a good conscience, which he never can obtain, except by being planted in the likeness of Christ's death. It is his right as well as his duty to have and enjoy this blessing, and it is not right for man to deny it to him.

We shall ever remember an instance in this State. The subject was one of Tennessee's most intelligent Bible-read women. It was when the leaven of Campbellism was working in the theology of several of our ministers and in the practices of many of our churches. Many were persuaded to be baptized upon the profession or confession that Jesus is the Christ, and a promise to obey him. This sister was among this number. We know the church that received and the minister who immersed her. But she never was happy. The promised gift of the Holy Spirit was not enjoyed. Intelligent, she never visited the communion table. The desecration of one ordinance was enough. Not long afterward she found peace in believing in Jesus and remission by his blood that she was taught to look for in the water. She knew that she had never thus sought and relied on Christ before, and she was conscious of the delightful change. Her conscience demanded Christian baptism. Her church refused to repeat the act. In the years of her unhappiness we conversed with her, and was satisfied, as everybody else was, that regeneration was subsequent to her immersion. She demanded baptism; but we, only a servant of the church, and not an "ambassador," as were the apostles, nor inspired and especially commissioned by the Spirit, had no shadow of authority to administer one of the ordinances of the church without the authority of the church. That sister, in that state of mind, lived and died, and was saved, but a life of joy and Christian usefulness was sacrificed to this Moloch.

It is true that no church can know whether the applicant is really regenerated; and if mistaken, the applicant may be deceived as to his spiritual relations, but when once his eyes are opened, and he perceives himself in the gall and bitterness of sin, and repents, and trusts on Christ, to the joy of his soul, he knows whether his former state was a saved state—a justified state—or not. We never heard of any third experience, and fourth, and so on. There are thousands in our churches to-day—if one-half of our membership—only immersed men and women, who love this world and sin as well as they ever did; they have never been planted in the likeness of Christ's death, and they will never rise in the likeness of his resurrection, unless they are born again by the Holy Spirit.

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improperly qualified officers, she is answerable to Christ for her derelictions; but if we apply to her for baptism and communion, and receive them at the hands of her officers, they are Scripturally received by us. It is not our province to go back of the church authority—to examining the antecedent or internal qualifications of her legally appointed officers.

The acts of an officer who is *rectus in curia* are *recti in lege*.

It appears to us that by the correct application of these two positions, all the difficulties suggested by Breth. Relyea and Otken can be easily and satisfactorily disposed of.—ED. BARRIST.

Our State Convention.

IN THE BAPTIST OF the 20th, ult., "H," one of your esteemed correspondents, made an earnest call upon the churches of the State, and of West Tennessee especially, to "get ready" for the Nashville meeting in April next.

The subject of education will doubtless be one of the great questions for this general convocation of Baptists; and inasmuch as the General Associations of Middle and East Tennessee have so cordially concurred in the action of the locating committee—making Jackson the seat of our Southwestern University—West Tennessee should, we think, respond most heartily and liberally to this call for a State Convention. West Tennessee must not show herself unworthy of the liberal spirit, everywhere exhibited, and of the important trust committed.

Aside from the question of obligation to our benefactors, such meetings are of exceeding great profit to the churches. Here questions are discussed that stir the heart of the denomination. The delegates are impressed with important truths and return to their churches imbued with more of the mind of Jesus, in their turn to swell the hearts of the brotherhood with nobler desires and holier aspirations.

We will not, however, stop to discuss a duty, nay, a privilege, so patent. Let every church that possibly can, send delegates to the Convention, Friday before the second Sabbath in April. Churches having a pastor for his whole time will scarcely fail to send him; while the two, three or four churches which have a pastor between them, should certainly not fail to have him at least to represent them in the Convention.

We know the times are hard; but when was Israel (our ancient teachers) richer in offerings and works of benevolence? Was it not when most sorely tried with famine, and drought, and pestilence? We should not permit the car of Zion to stop in the sloughs of doubt and sin.

W. T. BARRIST, Cor. Sec'y W. T. B. C.

Baptists in Shelbyville, Tenn.

SHELBYVILLE, Tenn., has for a long time been considered a hard place for Baptists, but why it should be so considered now does not appear to the writer.

There is a neat and commodious Baptist house of worship, complete and about paid for, occupying the most favorable position in town for a church house.

The influence of Baptists, as professional and business men, is as great as that of any other denomination in the place.

There is a decided good feeling shown toward Baptists in the whole town, both by the other churches and by outsiders generally. Now, why could not that church command as much influence as any in Shelbyville? If the brethren would decide to pay a pastor \$2000, and call a man of talent and influence, the whole town might be converted to Baptist faith in a few years.

Why not do that? Only let them make the effort and God will help them, and all the people will help them.

"How long are ye slack to so possess the land which the Lord God of your fathers hath given you?"

Wake up, brethren! Realize your strength and undertake great things for God. Success will attend your efforts, for God has said it.

Shelbyville, March 8th, 1875.

Different Shades in the City of God; or the Grades from the Wilderness to the Palpit.

"A CITY that is set on a hill cannot be hid." (Matt. v. 14.)

THE professor must outshine the good moral man; the deacon must carry more light than the mere professor; and the bishop must be a candle in the candlestick, an angel of light in the Church of Christ.

There are people of such well trained morality that careless observers would conclude that they come to the rule of church people. But to put on Christ as his discipline requires a very much changed whole Christian behavior.

Next, there are five qualities required in a deacon, which all professors have not. Without these five qualities, men can have a place in church fellowship; but without them it is a disorderly church who will have such for a deacon, the whole church in such case is badly out of order.

Then it is highly probable that with these properties of the deacon many might suppose this character would well fit the bishop. But twelve other qualities are added to these, which the bishop must have, or not be a bishop. Exceedingly blame-worthy in the church which will call the preacher who lacks them, and doubly blameable are the presbytery for laying hands on them.

MAX BRYANT.

Tennessee Baptist State Convention.
AS you, Bro. Graves, are aware, our State Convention will meet in Nashville on the 9th of April next; and I write this to say, through your paper, to our brethren of the State at large, that we hope to see them in full force at that meeting. Ample arrangements will be made for the hospitable entertainment of all the delegates who may attend. We are now endeavoring to make arrangements with the different railroad lines entering our city for a reduction of fare. When they are completed, due notice will be given.

We shall be glad if those who propose to attend the Convention will at once notify A. C. Beech, Esq., (Chairman of Committee on Hospitality) of their purpose; and we shall be further pleased if our brethren and friends will aid us in having this notice widely circulated through the regular as well as religious press of the State. We hope to have a grand rally of our people, and great success, especially in our educational measures, at the Convention. We expect, too, to have with us distinguished brethren from abroad.

In connection with the Convention there will be held on Saturday (10th of April) a meeting of the Nashville Advisory Committee of the American Baptist Education Commission. The General Association of Middle Tennessee, proposing, we believe, to merge itself in the Convention, will also meet in convention with that body, and we trust, also, representatives, for the same purpose, will be present from the Conventions of East and West Tennessee. T. G. JONES
Nashville, March 9th, 1875.

Church Music.
PERMIT me, Bro. Graves, to offer some suggestions through the columns of *The Baptist*, by which the music of our churches may be improved. There are two extremes in church music, either of which an intelligent pastor would wish to remove. There are those who would have it very modern, and others who would have it just the reverse. A medium between the two, neither the one nor the other, is that which will reach the mass, and in which the mass can participate. What most Christians (ministers and laymen) desire to see is good congregational singing in all our churches. In order to secure this, our churches should have a good supply of hymn books. When it is in the power of all our churches to procure hymn books, they commit an error in forcing the minister to "line the hymn;" and yet, although it mutilates both poetry and music, it is better to "line the hymn" than that Psalm lxxv. 3 should not be complied with. Procure the hymn books and let the pastor insist on all who can sing at all to sing, and the music of the churches will be improved fifty per cent. In an effort to improve this part of worship, discard neither old or new music, because it is old or new. Introduce new music so gradually that the congregation can learn it. Let those having the best trained voices sit together in the house. Do not call it a choir if there is a prejudice to choir in the church. Do not hope to accomplish the reform in a day; but begin now. Let the church buy the hymn books, and pastor ask the people to sing. If they do not sing, ask them again publicly and privately, and you will have what you desire—good congregational singing. Should this find a place in the columns of *The Baptist* instead of the basket under the table, it may be that I shall offer some further suggestions.

Invitation.
IN consequence of the heavy rain and high waters, there were but few in attendance at the ministers' and deacons' meeting, which was to have been held with the Forest Chapel Church the fifth Sabbath in January. On account of the failure to have the brethren meet with us at that time, and desirous of having a more successful meeting, and keeping up the organization, the Forest Chapel Church did, at her regular meeting in February, by resolution, invite the ministers and deacons of the Mt. Vernon Association, east of White river, to meet with her the fifth Sabbath in May, 1875. May the Lord help you to attend. Come prepared to preach, or read an essay upon the subject assigned you at the meeting held with the Spring Creek Church, November, 1874. L. K. OGBURN, Pastor.
Forest City, Ark., March 7, 1875.

DEAR BAPTIST.—The Lord has again blessed us, and many souls have been saved. Rev. E. Petri, of Franklin, Ky., assisted me in a meeting for two weeks. Despite the weather, which was unusually inclement nearly all the time, a good work was done. Bro. Petri is a preacher of rare power, appealing to men's reason chiefly, though he does not neglect the heart. Nearly all the converts were grown people, several of them heads of families. One particular virtue in Bro. Petri's preaching is the number and aptness of his illustrations, many of them were peculiarly striking and forcible. Our meeting last week after Bro. Petri left us, and resulted in thirty-one conversions, twenty-six additions and one eradication. Our cause is in a flourishing condition here, save that the recent flood has crippled us financially. I am sure that ever there is a great work to be done in Chattanooga. The flood does not seem to have checked business, and the prospect for our city seem as bright as ever. T. G. JONES
Chattanooga, March 13, 1875.

The Baptist.

THE BAPTIST... THE BAPTIST... THE BAPTIST...

The Great Papal Controversy.

FULL TEXT OF MR. CLARKE'S PAMPHLET ON THE VATICAN DECREES.

THE OCCASION OF THE TRACT—ROME'S POLICY OF VIOLENCE AND CHANGE OF FAITH—ALLEGEDLY TO THE POPES A SACRIFICE OF MORAL AND MENTAL FREEDOM AND CIVIL LIBERTY AND DUTY—MODERN THOUGHT AND ANCIENT HISTORY EQUALLY REPRISATED IN HER TEACHINGS

By the Rev. Mr. Clarke, of the Baptist Church, New York.

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exercised over a certain number of Irish members of Parliament...

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will be their loss more than ours. The inhabitants of these islands, as a whole, are stable, though sometimes credulous and excitable; resolute, though sometimes boastful; and a strong headed and sound-hearted race will not be hindered either by talent or by avowed dissent, due to the foreign influx of a caste, from the accomplishment of its mission in the world.

The Convention in Nashville.

THE Convention that meets in Nashville, April 9th, will rank among the most important ever held in Tennessee.

The all important question of the session, will be that of the unification of the denomination. Shall we be one people, all working together for the evangelization of the State, and the spiritual development and efficiency of all the churches, or shall we continue our divisions with their weaknesses and contracted and narrow policies?

This question will be answered at Nashville.

We must go forward and possess the land, or remain in the desert of drouth and barrenness. It is for the churches to say, which, East, Middle and West Tennessee have spoken earnestly in their Conventions; it now remains for the churches to ratify the action of their Conventions, by sending delegates to Nashville in April. Pastors and deacons, see to it that your churches are fully represented in the Convention.

From the Apostolic Times, Lexington, Ky.

J. E. Graves.

THE Gospel Advocate publishes a correspondence in which some brethren at Troy, Ala., tried in vain to induce J. R. Graves to agree to a debate with some one of our brethren. He had violently assailed us, and had publicly stated that he was favorable to discussion, but when the brethren made a formal proposal for a debate, he made no response whatever. We doubt whether Graves is the man for an honorable discussion, such as would do good in any community. While he is the very soul of the last man for a debate, that would exert a religious influence in the community. But if Bro. Lipscomb is right in his judgment of the man, there is no likelihood of a debate with him. He states the case as follows:

"Bro. Cawthorn, of Troy, Ala., informs us that Mr. Graves made a visit to that point about the first of November last. He, as usual, made war on what he called Campbellism. Of course misrepresentation, it boasted to his brethren of the number of debates he had held, and of his success in maintaining his positions; publicly announced he was in favor of discussion, etc. A number of the brethren then addressed him the note found below. He remained a day or two at the place, but left without responding to the proposals made to do it from some other point. They waited three weeks—receiving no response. Bro. Cawthorn wrote a second note, November 24th. Up to the 1st of January no response is received. We are not surprised at this. Mr. Graves always has time to debate with any of the sects, but never to defend his positions with a Disciple of Christ. We have tried him the other way, and he will not discuss. We know several brethren that would like to meet to gentleman in discussion. But he will never gratify them. Does any one, can any one believe that anything save a consciousness of error on his part is the cause of his course? He is ready for Pedobaptist or Baptist, but he cannot be persuaded or provoked into a discussion with a Disciple of Christ."

From the above it will be seen that the Campbellites of Troy, Ala., are distressed for the want of a public discussion, and from private letters received from Carrollton, Mo., the same distress prevails there, and to gratify them, Baptists have written to us to learn if we are willing to meet a representative teacher of that sect in public discussion in that place. Their editors it seems have made, and are making the impression upon their readers that we are unwilling, because conscious of our inability, to meet their strong men in public discussion, and therefore they feel perfectly safe in challenging our brethren to bring us into the arena.

We have this to say. We have never declined to accept a challenge to discuss the issues that distinguish us from the people called Campbellites or Disciples, when we have been offered "their wronged man." We were challenged to a written discussion by A. Campbell, the father and founder of the sect, some eighteen years ago, and we accepted, and the files of this paper contain that discussion. It is certain that neither Mr. Campbell nor his system gained anything by that discussion. A few years ago we were challenged by the leading Campbellites of this State to meet a representative man, and we accepted that, and selected the late Talbert Fanning, President of Franklin College, Tenn., by far the most able and prominent man in the State. A correspondence was conducted for more than a year to draft propositions to be discussed, but propositions of the fairest possible character were rejected, and Mr. Fanning died with those before him, and no other man came forward to take them up. If any man living doubts the fairness of the propositions presented we will republish them. Now in reply to the above we leave this to say. We have no time when we have home to fill an appointment as at Troy, to stop to "repute" with every wordy wonder of the locality, who might desire the notoriety of discussing, and who would esteem it glory enough for a lifetime even to be slain by us in a public debate. Nor could we accept the doughty editor of the Gospel Advocate at Nashville, who was so thoroughly pulverized by Dr. Griffin in the debate at Gallatin, Tenn., some two years since. We are unwilling to disturb the ashes of the dead.

But to the editors of the Apostolic Times, of Lexington, Ky., from which the above article is taken, who so much desire to thrash us, we say this, and through them to the leaders of the Bethanian gospel, that they can be gratified with the least delay possible, if they will challenge us with Moses E. Lard—the foremost man of them all—one of the editors of this same Apostolic Times, we believe, Professor in the University of Kentucky, and author of a book, in reply to Jeter on Campbellism, which book was fully indorsed by Mr. Campbell himself, as was

Mr. Lard as the ablest representative of Current Campbellism. We say to these editors, and through them to their brotherhood throughout the South-west, that let them challenge us with Mr. Lard, and if we refuse to meet them in fair debate—if nothing but a public discussion will give peace to their minds—then, and not until then, let them publish us to the world "that consciousness of error" prevents us from accepting a public discussion with their representative. There can be no difficulty in framing propositions. Mr. L. has written a book that bears the indorsement of A. Campbell.

We have little faith that we should do discuss Campbellism as to do the system much good in any community; but that we have ever debated honorably, we are willing to stand by the verdict of every man with whom we have debated.

To the implied slur of the above article, we submit the following resolution passed unanimously by the West Tennessee Convention, the President of which we were last year, and have been frequently before.

Resolved, That we, the West Tennessee Baptist Convention, do most heartily indorse and commend as Christian gentlemen, able to defend the doctrines and ordinances of our denomination, Breth. J. R. Graves, Matt Hillman, G. W. Griffin and Champ C. Conner.

Southern Baptist Publication Society.

I MUST again ask that those whose notes are past due will make an effort to meet them. A great many parties have written us asking that the notes be held up for a season. Many have promised to pay this Spring. Others have not written a word. So we write to ask that all the friends of the cause will do something. The payment of even a small amount from those who have given notes would enable us to push along the work successfully. We have no disposition at all to press any man, but we must know on what to depend. This is a business necessity. We must either attach some value to the notes we hold, or we must leave them entirely out of the question in our business calculations. To deny that the notes have any monetary value would be to insult a multitude of our best brethren in the South. Leaving them out of the question, it is doubtful whether the Society could succeed. We therefore urge that every one who feels an interest in the Society will try to pay something at once. And then do not wait for an agent. Nearly every man pays something when an agent calls on him. We feel thankful for this. But why wait for agents? There are many parties whom we cannot reach by agents, save at a very heavy expense, and this expense comes out of the stock. If brethren would send up the money, all this trouble and expense would be saved. Many will say that we need not send agents to collect, but they do not, and so we are left out.

Another feature of the Society to which I would call attention is the Benevolent Department. This was established at the last meeting of stockholders. We are having calls constantly from Sunday-schools, ministers and churches for donations of books. A desire to meet this want and to make missionary colporteurs out of our agents led to the establishment of this department. The Society will now give away to parties as above indicated a dollar's worth of books for every dollar contributed to this work. The Benevolent Department will be kept entirely distinct from the business. Already, by the liberality of one man, we have been able to make a number of small donations. We beg for a prayerful interest in this department. With the payment of stock now subscribed the Society can take care of itself. The benevolent fund will be kept sacred. We call the attention of ministers and brethren to this new feature of our work. Those who desire to do something for the Lord are solicited to give something—even a small amount—to help this cause forward. Those who owe the Lord money can perhaps pay it in this way. There are many men also who earnestly desire that their fortunes may be put to work for Christ when they are gone. Here, good Christian, is your opportunity. Sit down to-day and write your will. Put this clause in it: "I will and bequeath unto the Southern Baptist Publication Society, Memphis, Tenn., for the use of the Benevolent Department, \$_____." Well, I leave you to fill up the blank. If you owe the Lord only \$500, then fill up the blank with that; but if you owe him \$5000, or \$10,000, then give him all with interest. Try it and see if it will not make you happy. You may know it will fill our heart with gratitude to God. We want you to write us as soon as you make this will.

One more plea. I want the trade of Baptists in the South. We get but a very small percentage of it now. With the undivided trade of only three or four States, the Society would be a grand success. And it is just here on this thing that the future success of the enterprise depends. We ought to have the trade of at least four or five States. And indeed since we sell all books at publishers' prices, I do not see why Baptists will send by us to the North. Will our brethren not think of the matter; and when they know they can do as well with us, will they not help to build up a Southern enterprise? Our aim is simply to publish and scatter good Baptist books; and every one who buys one book from us performs a double work—gets a book himself and enables us to publish another. We can therefore afford to beg for patronage.

W. D. MATFIELD, Bus. Manager.

ENLARGEMENT.—We shall issue the first number on the 10th of April in a new and enlarged form; but we are receiving but very faint encouragement to do so. Look at our receipts last and this week. We had hoped and expected better cheer. Now we ask every friend and patron who wants to see the enlargement to indicate by renewing this month, or sending us a new subscriber.

Ministerial Education Society. THIS little society, of which Bro. Graves is the founder, Board and Agent, has one beneficiary at the Southwestern University, at Jackson. The student is Bro. Davis of Crockett county, an ordained minister. He enters upon his course of study with zeal and industry, and gives much encouragement to his teachers. Brother Davis is modest and retiring, and makes a favorable impression upon the brethren in Jackson.

Notwithstanding the heavy burdens resting upon the church, in building a large and costly house, and liberal donations to the University, upward of forty members of the church have joined the education society, and have paid their first installment. Will not other churches join with Jackson in eduating this first beneficiary of the Education Society, and the first minister student of the University? This is a small thing now, but it is the seed of great things in the future.

The following beautiful letter And subscription, from Sister Bailey, California, is indeed encouraging, and should influence every sister, who is the wife of a poor minister, mechanic, or farmer, to subscribe to this fund. Will not our West Tennessee sisters respond? Sisters, see how many in each church will do so:

DEAR BRO. GRAVES.—FROM THE BAPTIST of Feb. 6th I learn you have organized a Ministerial Education Society. I rejoice to see this. I believe you were the first to plead for an educational fund for ministers at Union University, and the first to raise the Southwestern University. I pray God's richest blessings will attend your efforts. I desire to become a member of the Society, for which you will find enclosed one dollar. I prefer paying tri-yearly. We feel a deep interest in the University, S. B. P. Society, and indeed in all the Southern Baptist enterprises. Our hearts are with the Southern Baptists, and I am hoping and praying that God will direct that our home may be the Southwestern University. We are much cheered each week by the visit of our dear old Barrister. It is a necessity in our family. I have been a regular reader of his pages for eighteen years and love it now as of old. I shall ever pray that the blessings of our Heavenly Father will rest on you and your work. Yours in christian love, MRS. N. A. BAILEY. Santa Rosa, California.

Then and Now.

ON the tenth day of last April a number of brethren met in Murfreesboro and organized the TENNESSEE BAPTIST CONVENTION. The principal matter before that body was education, this occupied all the time and attention. When the Convention adjourned all was darkness and uncertainty. Hopes that were resting upon the liberality and large-heartedness of Kentucky, were sadly disappointed, and but slight expectation could spring from the ruins at Murfreesboro. The most that the Convention could do was to appoint a committee on location, and then adjourn, and then wait and pray, and pray and wait. Before the summer ended light came from an unexpected quarter—the sun rose in the west. Jackson tendered to the committee on location \$150,000 on the one sole condition that the denomination should, within ten years, secure an endowment of \$300,000 to the University. The offer was accepted, and now, before the year expires, the preparatory school has one hundred and fifty students, with three able professors. The property, including real estate, library, apparatus and bonds of the Murfreesboro University, has been transferred to Jackson. Several Associations have pledged their thousands to the endowment, and there is a general feeling of hopefulness and encouragement. All signs now point to Jackson as the educational centre of the great Southwest. Then it was dark, now it is light.

The 9th—The 9th!

Bro. T. T. Eaton corrects previous announcements, and calls our attention to the fact that the Convention meets on Friday before the second Sabbath in April, which will be

East India Hemp, and What We Know About It.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other eyes than ours...

The East India Hemp has been taken by Rev. H. B. Fisher, D. D., and Rev. Sebastian Arnold, D. D., both assistants pastors of this church, and so far, has given relief to both.

China Grave, Rowan Co., N. C., Oct. 21, 1874. Feed one dozen Ointment and one of Cannabis Indica. When Mr. J. W. Fisher brought his wife to me for examination I found her in the incipient stage of consumption.

Inclosed is \$10 for more of the Indian Hemp. I can truly say that this medicine has done more good than all the doctors, and I had several of the best in the country. My cough is a great deal better, and my child's night sweats are gone.

Columbus, O., Oct. 30, 1874. Your treatment for consumption has so improved my condition that the inquiry comes every day from my friends, What are you taking?

Send three more bottles of your consumption and bronchitis cure. My son has taken the Hemp last night three weeks ago, and he is improving rapidly.

Send twelve sups, six pills and six ointment for myself and friends. My health is much improved, and others are taking the Cannabis Indica with happy results.

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DR. C. M'LANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.

The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternate with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the liver to have been extensively diseased.

AGUE AND FEVER. DR. C. M'LANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

Address all orders to FLEMING BROS., PITTSBURGH, PA. P. S. Dealers and Physicians ordering from others than Fleming Bros., will be sure to state that they are ordering Dr. C. M'LANE'S LIVER PILLS, prepared by Fleming Bros., Pittsburgh, Pa. If they wish to get the best, they will order from us, as we have the largest stock of the Pills for sale in the United States, and our boxes of Pills for sale are marked with our name, and our name is blown in glass on each bottle. All orders from Canada must be accompanied by a remittance of one dollar for each dozen, and one dollar extra for postage and insurance.

DR. C. M'LANE'S Vermifuge. Should be kept in every nursery. If you would have your children grow up to be healthy, strong, and active, give them this Vermifuge. It is sold by all respectable Druggists and Country Stores generally.

M'LANE'S VERMIFUGE, TO EXPEL THE WORMS. BEWARE OF IMITATIONS. A 75¢ BOTTLE. DR. TUTT'S VEGETABLE LIVER PILLS.

DR. TUTT'S VEGETABLE LIVER PILLS. The Best Advice. That can be given to persons suffering from dyspepsia, bilious complaint, colic, constipation, sick headache, or any other ailment of the liver or bowels, is to take Dr. TUTT'S VEGETABLE LIVER PILLS. They produce a healthy action on the stomach and bowels, and are sold by all respectable Druggists and Country Stores generally.

DR. TUTT'S VEGETABLE LIVER PILLS. They act very mildly, and do not retards the functions of the digestive organs and the intestines, and recover the whole system. They produce neither nausea, griping or weakness, and may be taken at any time without change of diet or occupation. Price 25 cents a box. Sold by all druggists.

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