

To Baptist Ministers of the South:

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I take this method of calling your attention to the celebrated Body and Linings of Brace, the agency of which I have accepted that I may make it a benefit to my people by making it a far greater benefit to you. I will hereby give you my reasons for recommending this valuable article to you. More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little while without getting hoarse. My throat was generally sore and easily irritated, and its tone became heavy and husky. Soon a hacking cough set in, that increased until at the close of a long meeting my voice failed entirely, under the effects of a chronic laryngitis, that soon superinduced a bronchitis, which almost threatened my life. I was now compelled to desist from preaching, and if possible overcome those difficulties and recover the lost treasure—the voice, that to a minister were valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the extension of an elongated uvula, and this I did nothing but advise rest, and thus I was compelled to make. What caused and continued the constant irritation and hacking they could not explain nor prevent. Providence threw the remedy in my way. My wife was suffering from *prolapsus uteri*, 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 her. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on. The first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of the throat was quieted, and the hacking was long ceased. The voice commenced building up, until I could articulate, which I had not done for twelve months. Very soon I commenced to preach again. That same day I was nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and he commenced offering it as a premium to ministers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," general exhaustion, after speaking, and weakness of the neck and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the stomach to sink, known by marked hollows over the tips of the hips.

The diaphragm or floor of the stomach sags, and the stomach sinks with it. Now all knew that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks, the straining is brought to bear upon the throat, and the speaking or talking will irritate it and produce hoarseness, and if continued, produce throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless the labors of others. The prolapsus of the abdominal muscles is the cause of the feeling of "joint-lameness" and exhaustion and "blue Mondays" that many ministers know so well, as it is of *hernia* and *varicose*. Now, after a personal experience of over twenty years, and the added experience of more than five hundred ministers upon whom I have fitted the Brace with invariable success. I am prepared to testify of its real merits. Without it I am saturated with fatigue have been laid aside from public speaking six or seven years ago. By using it, I have fully recovered a lost voice, and am blessed with one of common power and endurance. Without it, after three sermons exhausted and gave me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak six hours a day without exhaustion or hoarseness. I now resort only when speaking, and thus preserve my voice and physical energy. I do not believe that any one would ever be afflicted with *hernia* or piles, or weakness of the neck or loins, should he wear it as directed.

only slight when speaking or putting forth unusual efforts. It is a premise of good voice and a sound physical condition. It should be worn by every minister to save the energy and vigor of his youth far into old age.

Our labors in protracted meetings is what burns and drains us up so many ministers in voice and strength, and lays the foundation of premature decay.

I can preach without getting the least tired in

This invaluable article. I am prepared to place within the easy reach of every Baptist minister of the South, and will be as soon it is one month, or through one meeting, he will evermore be grateful to me. Five hundred ministers and brethren and sisters have united testimony to the fact that this is a *scientific Shoulder and Lung Balm*, that it supports the back, abdomen, stomach, lungs, the circulation, the sinews, pines, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vitality; expands and enlarges the lungs; renders breathing free and easy; relieves chronic catarrhes; it is used by dentists, lawyers, laborers, and is efficacious for all cases of *protrusion of the bowels* in males or women in females. It relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister should have one.

I offer it to any one as a premium for 15
er subscribers to The Banner at \$2.60
and postage, 20 cents, the fact be-
known to your members that I need a
ries, and by this means you can secure
one and they will readily help you to
cure it in this way. Secure as many as
you can and send one dollar for every one
the 15 you lack and you can secure it
I will sell 50 Braces at the regular
price and give you a Brace as a premium
one of the ways you can secure a
one; and when you have experienced
benefits gold would not induce you to
treat without it.

For the last two months I have not had a good night's sleep. From preaching and from preaching. About the first of August my throat began to swell. I was uneasy lest it should result in something serious. I was not at all alarmed, but strange to say, that was the last of my preaching on that through the entire month and though I had been preaching for nearly twenty years, I had never controlled me in the least. I was not, my throat has been so, as you would be afflicted with it. I have been in many cases, as it is to be expected, for a man who, without the brace, is helpless, but I have been able to do my household work. A word to the wise is sufficient.

R. J. HEWLETT.

Ward, Miss., 1879.

[illegible]

to the pulpit and to their families, yet many years ago. In the year 1869, as the season of the year drew on, I was compelled, as the season of the year drew on, and my voice was shattered and my strength was of a robust and sound constitution, though with an unusually strident voice, I was joined by my brother, for whom I had no voice. By the advice of my brother, I purchased a brace and to my surprise, I was able to perform my labors and to preach for five weeks without any further trouble. The process of fabrication of a brace is a trade, and I could not procure another I would have to pay twelve months for five hundred dollars. This is my estimation of the value of the brace. I am, Sir, your obedient servant, J. R. COOPER.

[illegible]

My complaints were general debility, chronic
restlessness and spinal affection, all of which the
B-ace has remedied. I regard it as the most valu-
able of all property ever possessed by me.
Edison, Tenn.
J. M. YOUNGLOOD.

Amputation Cured.
A. GARRETT BROTHERS, "The Friends of the
Garrett B-ace"
At the end of each day and night for two months with
it and not to be large as I would in
thrust it. Every minute, strong or
I have one.
A. HOUTA.
East Tennessee.

[illegible]

WILLIAM W. BROWN, JR., 1876.

June 24, 1876.

It has greatly benefited me in singing, in preaching, and riding horseback,—especially preaching—relieving me of a soreness that I usually suffered from, and that latitude of body so common to public men after stammering.

Evergreen, Ia.

J. M. MUE.

My old Brace that I have worn for sixteen years
has become too small for me. I find that I cannot
do without it. They are the best I cannot estimate
how much. I forward you ten subscribers and five
more subscribers. I can not wait until I get the remaining
ten subscribers.
Beniah, East Tennessee, Dec. 27, 1873.
THOS GILBERT

Read what one of the standard ministers of West
 Tennessee says about the Brace:
 "As there are some brethren giving their 'pin-
 nales of the bones of the Raining Body and Long
 ear brother to add my testimony. I have ten
 years on for about six years, and I cannot ten
 describe the benefit I have received. Although
 I had to hard labor on the farm, and more than
 medical my mouth, I found my labor as a minister
 more extensive of my physical strength than in
 on the farm, especially

men in addition to the specially prepared men, having preached eighteen sermons in the labor I sometimes find it difficult to get the people to attend, and I sometimes wish I would suffer with a severe case of rheumatism, and a general giving down of the spirit, but since I have been carrying my Brace I have never had any with soreness or aching in the joints, and I can now hold up better, even under the most severe exertions, than I could have done without the Brace I could exercise, and I know that the labor I have been doing has performed the most salutary and profitable work of my life. I have not contracted sicknesses of Typhoid fever, but I have been able to do my work with more vigor and energy on my ability to perform the most arduous labor, even when I have preached for near two hours in the labor, even when I have been out in the cold and wet, and when I have not had a general giving down of the spirit, when I was really suffering and tired. It is, that the Brace does for me.

TO GRAVES: I have been using Banning's
and Body trace for some time, and find it a
valuable assistant, enabling me to speak doubtless
a high time with scarcely any time even rec-
also a great help in walking or riding. It is
only a blessing from God, through modern
science, to the ever-asserted public speaker, singer
or scholar.
J. C. Lusk.
New Town, Miss.

on labor all the time and not feel worn down
strengthens the back, supports the lungs, and
gives the system throughout. I have thor-
estically tested it

J. H. GLAZNER

old injuries, and for all with weak backs,
the very thing.

Branch, Tennessee

A. L. MURKIN.

GRAVES: I received my Brace in January
though used very little until spring and summer.
Since then I have used it constantly, and
only say it is the preacher's help. It has
benefited me in singing, preaching and
especially preaching, relieving me of a
weight that I cannot carry.

THOS. K. MUSE.

R. BRO. GRAVES:—You made present, some three years ago, of Banning's Lung and Body Bracer, and kept it for three years not wearing it, rather classing

ings under the general head of surgery." Recently, under the and failing efforts of the (en- quite broke down for the first I concluded to try the selected and I do not hesitate to testify invaluable asset.

of labor that I did before with-
My voice has improved
BY STEP OF INCREASED effort,
physical strength has been
times the price of my Brace
be compelled to dispense with
most cordially recommend this
to those who may, physically
also need it.

G. A. LOFTON.

—It is one of the
of physical blessings to a pab-
er, or singer. The testimony
ministers as to its great bene-
surprise those who know
it. S. H. FORD,

Prices.

the Brace is \$15, but to all ministers
very instance to accompany the order,
a risk, unless sent by P. O. order or
will money be refunded for a Brace,
will be exchanged until a perfect fit is
receiveder paying the express. If

properly taken, a fit is secured the
the brace, like spectacles, to benefit in
its only to fit the person, and this

If you have not a regular measurer measure two inches below the around the abdomen, and send the size.

to all marked in ~~own~~ numbers, and two inches. Most persons increase weight by wearing it. Don't wait till dead or permanently injured for us. Borrow or use the means.

See. Address all orders to the

J. R. GRAVMS,
Memphis, Tenn.

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 6:16

Old Series—Vol. XXXIII.

MEMBER'S NAME

is Infant Baptism as Practiced by the M. E. Church
South Authorized by the Word of God!
ELD. DITZLER'S TENTH SPOON

CHURCH MEMBERS TENTH SPEECH
EXTREMED MODERATORS:— It may be
 proper for me to guard against any mis-
 understanding as to what was agreed to between
 Dr. Graves and myself on covenants. No
 one clearly saw, I presume, that we essentially
 agreed on the fact, that, salvation is only
 through the Abrahamic covenant. We differ as
 to the Jewish church, he, as I understand him,
 assuming that it was founded on the Sinaitic
 covenant, whereas, I contend it developed out
 of and rested on the covenant of redemption
 made with our fathers after the fall, and renewed
 to Abraham, and ratified and completed on the
 cross. As men's minds get confused on the
 different covenants, I prefer always holding the
 covenant to the oneness of the church, in the way
 I have already argued it. Dr. Graves ad-
 dressed me a letter, proposing that we do not
 discuss the covenants, and I readily assented.
 I regret our views have gone to record.

Dr. Graves says in Acts, in all cases, faith and baptism went together. Suppose it was so, it does not prove that the faith was, in each case, that of the individuals baptized: for only Paul's faith is named; her household is baptized. That is exactly as it had always been to the Jews. Only the jailor is said to have believed, yet "all his house" was baptized. Stephanas believed: his household was baptized. But he says, "the jailor believed.—his house believed." We begin to remind him that we only have his very bold assertion for what. "He rejoiced, believing in God (pardon me) with all his house."

must remind the Doctor that "believe" is singular, as well as rejoice, in the Greek. The jailor believed, so far as the record goes, only he rejoiced. The word *panoiki* is an adverb qualifying rejoiced; yet out of adverb—one simple word in Greek—were four in English, "with all his house," as we are used as if they all believed and saved. —Not a word of it.

holds the force of the eight household baptisms of the New Testament, and seeks to break force by denying there were infants in any city. We hardly believe it would be safe to go any street in this city, and bet heavily there were no infants in the first eight centuries you came to, even taking the row of the Baptist preacher lives. The old made in apostolic times, gives additional force by rendering it, "Lydia and her household," "the jailor and all his children." It made in that age, tells us the very thing that we deny, — all the children of the household baptized.

What it never had been for fifteen years, as he will admit; 2. What it has been in John's day, no such use will admit, being named; 3. What it is in Christ's day, and which he does not find a word supporting till some six or seven years after pentecost. In Rom. vi. 1 he

assumes it is symbolic of death, burial and resurrection, but there is no proof of it there, or anywhere. Such is the futility of his objection on the score of symbolism. On the contrary, no party so perfectly answers the true import of baptism as infants.

The Doctor urges that those who could read the parties addressed. And has it come to this? An epistle is addressed to a church: it implies, in his estimation, that all its members read it. Were not the Prophets read to the church—in the congregations, in synagogues, in the Jewish church? The terms *we, you, ye, they*, were all used; yet, no one infers therefrom, that infants were not in the church then because they could not read. Common sense was exercised then, as now, in all such matters. When Paul tells us that those who do not work shall not eat, or Moses, "In the sweat of our face we are to eat bread all our days," it does not imply that infants are to be starved.

As to all his authorities quoted and talked of, no-tenths of them believe it refers to proce-
to baptism, an opinion he repudiated, and
t is unsuited himself. He cannot take a mat-
ter in itself wholly in doubt, among all commen-
rators, as a proof on another matter in dispute.
In Corinthians and Ephesians, God's church
a is addressed as saints, etc. These terms, ho-
in ges, cannot be applied to infants; therefore,
tr they are not members of the church. Now, 1.
lil Cor. vii. 14, children, including all, are called
w saints, in the Greek: "But now are they [your
e children] holy [saints, in Greek]." 2. In the
o Testament the people of God are constantly
e called saints, — called on to laud and praise God;
G all admit, infants were in the church, — all
v them then. If these terms so often applied
g to a church full of infants, how could their con-
(Se ded use imply their rejection?

to quotes a number of passages where adults simplified as the actors and speakers; as Heb. 2, "Let us draw near," etc.; 1 Peter i. 3, "royal begotten us;" 1 Peter ii. 9, the church "a royal priesthood, a holy nation, a peculiar people," etc.; but we reply, that all these things, the same class of things, are said of the church or its members in the Old Testament. The very words of Peter are quoted from the mouth of Moses; yet, it is one of the greatest of the kind he cites in the New Testament: for example, "Let all the people praise me," "Let all the house of Israel know;" and, let us reason together;" "How is the faithful city become a harlot!" "These dry bones are the whole house of Israel." Yet, as we were in the church thus addressed, all these objections fall, in a body, to the ground.

Doctor quotes 1 Peter iii. 21, "Baptism answer of a good conscience"! He then says a babe has a good conscience. He certainly knows that the word "answer," in Greek, *antw*, means a promise, a pledge, a stipulation; any of these previously given. Baptism administered to infants is a stipulation pledged in advance: so the word is used, *Wahl*, *Wahl* and *Sauzer* define and show there is nothing in this text *against* baptism.

Now, had the gentleman wished to meet the issue on such a matter ought to be met, surely he could have laid out some great fundamental principle and stood by it, and sought it out on that line. Surely if the New Testament had revealed a religion, or brought before us a new church of the bold and radically different principles he contends for; if a new church had arisen up of such superior claims over the old, strange it is he is compelled to rely on the most incidental remarks of a speaker here, and a writer there, to discover so great and momentous an event. When so able, so distinguished and capable a controversialist as Dr. Graves, the Ajax and the Mentor of the Baptists, South and West, has to rely on such points, it shows how solid and right, how perfectly scriptural is our position. Meantime the Doctor grows terribly; he is dreadfully excited; well might be.

He again reads our Discipline, and quotes Watson and Wesley; then puts a construction upon them neither they nor our people ever thought of or intended, as he well knows, though I object to some of the phrases in our Manual, because of the liability to misconstruction and perversion; yet, the meaning intended is clearly pointed out, in view of our general teaching from our rise till to-day. Methodist doctrine never has called for modification and change to that of the Baptist church. By "being delivered from thy wrath," it is plain from all teaching, is not meant, that there he is so delivered. We mean he is already, by virtue of repentment, passed into a state of favor with God; when born, he is born under the full promise of a merciful government, "The free came upon all men unto justification of life." *Rom. v. 18, full.* The prayer he makes is an ado over shows, by its wording, that he construes it all. You read there such phrases as these of the infant: "That he [for me] being steadfast in faith, joyful through hope, and loving in love." Who believes all this is in infancy, or takes place in the act of baptizing? Dr. Graves pretends that we hold it thus current. It reads on: "May so pass the waves of this troublesome world," etc. Is that all for baptism? The preacher prays—

that all carnal affections may die him, and
!! things belonging to the Spirit may live
grow in him. Grant that he may have
and strength to have victory, and to
ph against the Devil, the world and the
t goes. Does not all this show what we
that we pray for the entire future life of
child? Yet Dr. Graves, and our foes, give
the opposite meaning. How unbecom-
w ungenerous, and how astonishing such
! The address to the parents still more
exhibits the same facts. They are to
the child "to renounce the Devil and all
rks, the vain pomp and glory of the
with all covetous desires of the same."
ould learned men among us thus speak
as such? Notice, the heading of all
ds: "The minister . . . shall use the
g, or some other suitable exhortation."
res tried to impress you with the idea

that such form is imperative; yet, the Discipline he held, had that right before his eyes.

We have now answered all that the capacity of our opponents can urge against our cause on the point where they consider us more vulnerable than anywhere else. Instead of crippling or weakening our arguments, we are free to confess, we feel far more confident in them, more secure than ever before: for, being sifted by the shrewdest minds, and tested by the severest forces that can possibly be brought against them; when we see such arguments as the best that can be brought; it increases our confidence in the truth. I confess to you, that, when I saw Dr. Graves's publication last August, on this question, I presumed he would bring to bear upon it a force, that such would be the fury of his onset and keenness of his lance, that, like a watchful general, I went out on an unusually close inspection; pryed closely into every point in my fortification; threw up some new earthworks; placed several commanding batteries in position, so as to sweep every part of the field; and then I felt,—let him come on. Not a point can he attack; not a parapet can he pass over; and so it has resulted. Our Bible argument we need not renege; it is complete; it need not now be restated. We showed that proselyte baptism existed from Moses onward always. Hence,—

1. All infants of Jews were baptized.
2. The infants of all proselyte Gentiles were always proselytized; brought in with their parents into the organized fellowship of the Jewish church.
3. All the infant children of all proselyte Gentiles were always baptized from the days of Moses onward, till the commission was given. Hence, under the circumstances, the commission was as much of a command to baptize infants as it was to baptize adults, as the learned and clear-headed philosopher of the *Southern Review*, Dr. A. T. Bledsoe, tells us. There are set no limitations, no qualifications that exclude infants. It was at the end of three years and six months' labor to reform and spiritualize, confirm and strengthen and elevate the life of the church. In this renovated condition it is a good "stock," a "good olive tree," to bear the engrafted Gentiles. Bring them in also. So he had taught, "Other sheep I have, which are not of this fold [the church, Acts xx. 28, 29], them I must bring in also, and there shall be one fold and one shepherd" (John x. 16): into it Christ is the door. He did not destroy the fold, expel those within, or make a new fold, but brought Gentiles into the fold.

We appealed to history. In the years 251-3, we saw sixty-six bishops, of the most intellectual part of the earth at that period, deciding that it was not necessary to wait till a babe was eight days old to baptize it. The decision was unanimous. Those bishops: the great body of them were preachers and vigorous men when Tertullian and Origen yet lived, and of the same country,—the same districts. It did not come into practice as an innovation, then, between Tertullian and these bishops, most of whom went through fearful fires of persecution in their lives. It is preposterous to suppose that any part of the church failed to baptize them; for, had a part not done so, such a decision could not have been so promptly reached, being unanimous. It is unusual to have, on great questions, such a decision,—never on a new one. Every change introduced produced great agitation and schisms. Nothing of the kind occurs as to baptism of infants. Tertullian's opposition shows it to have been unanimous in his day,—A. D. 190. The parties baptized in his day are of "innocent age"; they are too young to be personally guilty; hence, "infants," in Bible language, in the true sense of the word. They were too young to know what it was to be baptized; hence, infants,—parvuli, little children. They were too young to manifest what would be their disposition of mind, too young to learn; hence, infants of tenderest age. Such are a few of the many attributes of infancy Tertullian attributes to those baptized in his day. A. Campbell is honest enough always to call them infants; but such utter perverters of all historic truth as Orator and that class have even dared to assert that Tertullian is talking about minors simply. Strange, then, if at that day the church was only in small part baptizing minors, people eighteen, sixteen and fifteen years old; for Baptists tell us it began to be mooted in Tertullian's day whether or not minors should have baptism, etc.

Had a goodly part of the church not baptized infants, Tertullian, being a shrewd lawyer, a scholar

and rhetorician, would have allied himself with that party. He finds no such party. He would have appealed to the old ministers and members yet living who were born, some in John's day, others a few years later,—bosom friends of the immediate disciples of the apostles,—and learned from them the real facts. Infant baptism was universal in Tertullian's day. Irenaeus, born before John died, from the best information we can get, the bosom companion of Polycarp, John's disciple, and bishop of Smyrna, refers to baptism, as often Fathers of that day did, under "regeneration to God," and names infants first,—*infantes*. As all must see, if infant baptism was not apostolic, but a later innovation, it implied two things, 1. Entire change of the doctrine of the church, if Baptist principles are to be presumed, 2. A radical change in the practice of the church. The writings of a swarm of most pious and learned men came down to us, filling up the entire period between the apostles and the days of the sixteenth century: the whole mass of literature is as silent as the grave on any such change. We gave full historic quotations in our speech on the historic aspect of this question, seventh I believe, and need not repeat it here.

Dr. Graves's Tenth Reply.

MR. PRESIDENT:—I wish at the outset to call your attention to the evasive statement of Eld. Ditzler as he commenced his last speech, and I frankly express my astonishment. It was Eld. Ditzler who privately suggested to me as I was rising to deliver my seventh speech that we discuss the Covenants no longer. I replied, they are your stronghold, and I am going to thoroughly examine them, as we agreed to do. He replied, I am willing to concede that they furnish no ground for infant baptism. I said, if you will rise and state that to the congregation, I will consent to discuss them no more.

Eld. Ditzler did rise, and did state openly and frankly that he conceded that the old covenants afforded no ground for infant baptism, and we had mutually agreed to discuss them no more. I repeated his concession word for word as it stands in the record, uncorrected by him or the moderators, and upon that closed the Old Testament and opened the New, and the Old Testament Covenant, made with Abraham or Moses, we have from that hour discussed no more. This audience knows I have stated the facts in the case. Does Eld. Ditzler wish, at this late hour in the discussion of this proposition, to go back on his word and honor, and seek to evade the force of that concession?

I do not agree with him that the Covenant of Redemption was made with our first parents after the fall. I showed him that what he called that Covenant was made with Satan, and not with Adam or Eve. I do not agree with him that the Covenant of Redemption was made with Abraham, or any of the Fathers, or with any mortal being, but the Father made it with his chosen one, the Son, before the foundation of the world, and Christ stood surety to the Father for his people, while Eld. Ditzler declares it was made by God, the Father, with Abraham, and Christ stood surety to Abraham for his Father!

No, sir, from his open surrender of the Old Covenants as a ground of infant baptism, he cannot escape now from his terrible position, touching the Covenant of Redemption made first in the garden, and if so with Satan, and then with Abraham.

The letter I addressed to him was after he had surrendered the Covenants, and contained a suggestion based upon that fact! The letter is here to speak for itself, and the brethren who bore it. What am I to think of this?

Eld. J. DITZLER.—Dear Sir:—As you decline to discuss the covenants in connection with this proposition, and as you do not ground infant baptism upon them, it is very well, and I shall not press it therefore. I propose we spend the day (Tuesday) upon it, and open on communion on Wednesday morning. Trusting this will be agreeable to your feelings, I am, yours truly,

J. R. GRAVES.

Carrollton, Mo., Monday night.

PROSELYTE BAPTISM.

Since my mere reference to authorities touching the groundlessness of any argument for infant baptism based on proselyte baptism is treated so lightly by my opponent, I will put their very words in proof here. I will quote from the highest Pedobaptist authorities who have written upon this question.

"Dr. P. Fairbairn, already quoted, referring to the idea of Jewish proselyte baptism as existing before the time of Christ, an idea generally entertained in

Dr. Wall's time, says: 'Later and more discriminating investigation, however, have shown this view untenable.' He says that there is no evidence of a Jewish proselyte baptism till about the fourth century of the Christian era. So far, therefore, says he, 'as regards the institutions of the Old Testament, and the Scriptures of that Covenant, a small approach only is made toward that state of things which meets us at the present era, when the fore-runner of our Lord came forth with a specific ordinance of baptism, as an initiatory rite to be administered to all who listened to his word; and at a later period the apostles received through such an ordinance all believers into the church of Christ' (*Imp. Bib. Soc. Art. Bap.*) In his *Heremeneutical Manual* he says, 'So far as the direct evidence goes, the very utmost that can be said is, that indications appear of Jewish proselyte baptism as an existing practice during the fourth century of the Christian era. And as there is no historical ground for supposing it to have been then originated, it may, with some probability, be held to have been commonly in operation for a certain time previously. But if we inquire when, or how, we can find no satisfactory answer, all is involved in uncertainty.'—p. 275.

Dr. E. D. Pressence (Presbyterian) thus writes: "Considered from an apostolic point of view, baptism would be allied neither to circumcision nor to the baptism which was administered to proselytes under Judaism. There is between it and circumcision all the difference which exists between the theocracy into which one enters by birth, and the church into which one enters by conversion. It is in direct connection with faith, that is to say, with the most free and the most individual act of the human soul. As to the baptism administered to Jewish proselytes, it accompanied circumcision, and had the same obligation. It washed the neophyte and his family from the filth of paganism, and indicated his incorporation and that of his children into the Jewish theocracy. Its character was essentially national and theocratic. Christian baptism does not transmit itself by right of inheritance any more than faith. This is the grand reason that makes us believe that in the apostolic age it was not administered to infants. We cannot quote any positive fact in the New Testament that proves infant baptism. The historic proofs that have been alleged are insufficient. There is only one doubtful case, and that is the case of the infant in the general spirit of the New Testament to which all its words bear witness, if we must confess that the baptism of infants began to invade the church in the second century. The principal idea of baptism still clings to it in all its essential elements. The rite is to require a living faith of those who demand it. It is surrounded with solemn guarantees, it is preceded by three years of instruction, and it is administered only after multiplied and vigorous proofs. The baptism of infants, far from being traced back to the apostles, is an innovation which coincides with the prevalence of Episcopalian notions."

Dr. Lardner.—"As for the baptism of Jewish proselytes, I take it to be a mere fiction of the rabbis. 'A Jewish rite,' says Mr. Boeth, 'respecting which the Bible is profoundly silent, becomes the pedestal for a Christian ceremony, and one presumption is erected upon another.'"

Prof. M. Stuart.—"We are destitute of any early testimony to the practice of proselyte baptism, antecedent to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament, none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Pailo, Josephus, or any of the earlier Christian writers. How could an allusion to such a rite have escaped them all, if it were as common, and as much required by usage as circumcision?"

Dr. J. Bennett says:

"The Talmud is so replete with folly and filth, that a Jewish education entitles, distorts, and pollutes the mind." (*Comp. Lec.* vol. viii. p. 238) Yet from a knowledge of such "folly and filth" we are to learn what is Christian baptism.

"Dr. Kittie, on proselyte baptism as existing before John's, and John's being derived from it, says: 'This opinion is not at all tenable; for as an act which strictly gives validity to the admission of a proselyte, and is no mere accompaniment to his admission, baptism certainly is not alluded to in the New Testament; while, as to the passages quoted in proof from the classical (profane) writers of that period, they are all open on communion on Wednesday morning. Trusting this will be agreeable to your feelings, I am, yours truly,'"

"I will now continue my examination of New Testament churches."

THESE WERE NO INFANTS IN THE CHURCH AT EPHESUS.

In Paul's letter to this church, he addresses them as a body of saints, and faithful in Christ Jesus, who had been blessed with all spiritual blessings in

heavenly things in Christ, as a company of persons who had been chosen before the foundation of the world to holiness and blamelessness in love, and predestinated to the adoption of children by Jesus Christ, not through goodness foreseen, but according to the promise of the glory of his grace," wherein he hath made us accepted in the beloved. I will read a few sentences from the address of Paul to them:

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard in the word of truth, the gospel of your salvation, by whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of that inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 7-14.

No one who respects the divine record can doubt that this was a church of professed believers, those who had heard and believed, and been sealed by the Holy Spirit. This certainly was not a church—a society like any one Eld. Ditzler can find in the Old Testament—composed principally of infants and unregenerate men, but a model of the spiritual church of Christ, built up of living, precious stones. Let the inquirer read the whole epistle, and he will see that it forbids the idea of infants being members of it.

THESE WERE NO INFANTS IN THE CHURCH AT CORINTH. Paul addressed this church as a body of persons who, without exception, though once alienated and enemies, as then reconciled, and made complete in Christ.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And ye, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 11-14.

If the members of this church had been baptized, and every one of them had been buried in their baptism—they had also been raised up with Christ through faith, which cannot be said of an infant. They were indeed a body of "faithful men," who were dead to sin, and their lives hid with Christ in God.

"For ye are dead, and your life is hid with Christ in God."—Col. iii. 3.

There were indeed children in this church, but they were old enough to be addressed thus:

"Children, obey your parents in the Lord: for this is the first commandment, which is the Lord's will."

THESE WERE NO INFANTS IN THE CHURCHES ADDRESSED BY THE EPISTLE TO THE HEBREWS.

1. They are addressed throughout as holy brethren, partakers of the heavenly calling, and not of those who drew back unto perdition, but who had believed unto the saving of their souls" Heb. x. 39. This certainly was a church of professed Christians! They are addressed as "brethren," they had, therefore, publicly associated themselves as members of the church by baptism. No evangelist or apostle ever addressed any unbaptized person as "brother," nor should we. It implies a member of the same family, fraternity or organization. A Mason does not address an Old Fellow as "brother," for the very good reason he don't belong to the same fraternity. I do not address my opponent as brother, for he has never been baptized, he does not belong to the same visible family or fraternity with myself.

2. They had all made a public profession of their faith. Mark the apostle's exhortation to them:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled with pure water. Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 22-25.

These Jewish Christians well understood the type the cleansing of a leper under the law. They knew that blood was always before water. When found in

be healed he was first sprinkled by the priest with the blood of the slain bird, mingled with spring water, and then before he was allowed to come into the congregation of Israel, he must bathe, immerse his body in water. And this last act was a profession that he was clean, and fit to unite with the congregation. So says the apostle to these Christian Jews, having had our hearts sprinkled with the blood of Christ, of which that blood was a type, and our bodies immersed in pure water, let us hold fast the profession of our faith, clearly indicating that the immersion of the body in pure water was a profession of faith.

3. The primitive Jewish churches were wholly composed of professedly "first-born" ones, whose names were registered in the Book of Life.

I have explained this passage at length in a former speech, and given A. C. a full account, and to that I refer all. It is conclusive beyond a question.

I would here call attention to the testimony of the following distinguished Pedobaptist authorities regarding the import of the foregoing citations from the epistle to the Hebrews.

Abp. Tillotson.—"This refers to that solemn profession of faith which was made by all believers at their baptism."—Works, vol. iv. p. 863.

Dr. Doddridge.—"Our bodies in baptism, washed in pure water, intended to represent our being cleansed from sin."—Para on Heb. x. 32.

Dr. Bloomfield.—"The full sense, imperfectly developed as it is, let us hold fast unflinchingly the faith we confessed, (in baptism), and cling to the hope involved in that profession."—Gir Tes, Sep. vol. on Heb. x. 23.

I have one more, concluding and conclusive, argument to offer in proof that infant membership is not warranted by the New Testament.

THESE WERE NO INFANTS AMONG ALL THE JEWISH CHURCHES.

ADDRESSED BY PETER IN HIS TWO GENERAL EPISTLES.

He addressed two epistles to Christian Jews, members of churches, because they had been baptized, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, including the church in Babylon, members of these. Peter tells the churches what baptism was to each one of them, the answer of a good conscience towards God. 1 Peter iii. 20. What this means, I prefer to leave Pedobaptist scholars, including John Wesley and Dr. Watson, to testify, for surely my opponent will not gainsay them all.

J. Wesley.—"Through the water of baptism we are saved from the sin which overwhelms the world as a flood, not indeed the bare outward sign, but the inward grace, a divine consciousness that both our persons and our actions are accepted through him who died and rose again for us." (Notes on N. T. on 1 Pet. iii. 21.)

Can Christian baptism, according to these writers, be other than believer's baptism?

R. Watson.—"Now, whether we take the word *epenteles*, rendered in our translation 'answer,' for a demand or requirement, or for the answer to a question or questions, or in the sense of stipulation, the general import of the passage is nearly the same. If the first, then the meaning of the apostle is, that baptism is not the putting away of the filth of the flesh, not a mere external ceremony, but a rite which requires or demands something of us, in order to the attainment of a good conscience. What that is, we learn from the words of our Lord; it is faith in Christ. He that believeth and is baptized shall be saved; which faith is the reliance of a penitent upon the atonement of the Savior, who thus submits with all gratitude and truth to the terms of the evangelical covenant." (Theol. Ins., vol. iv. p. 407). Again, "St. Peter preserves the correspondence between the act of Noah in preparing the Ark as an act of faith, by which he was justified, and the act of submitting to Christian baptism, which is also obviously an act of faith." (p. 409).

There could have been no infants in any one of all these churches, they were Baptist churches, one and all.

I now sum up my second argument from apostolic teachings and practice. I have shown conclusively, and proved by a host of Pedobaptist scholars and commentators that the baptism of an infant effectually destroys the symbolism of baptism, and renders it not only a meaningless ceremony, but makes it misstate the truth, teach positive falsehoods, and that it destroys the perpetual analogy of Christian baptism. It, therefore, cannot be authorized, but it is forbidden by the teachings of all the apostles.

I have shown that it was not known by the churches planted or addressed by the apostles, and specifically, that there could have been none in the following churches, i. e., Jerusalem, Samaria, Rome, Ephesus, Cilicia, Corinth, Babylon, nor in any of the churches in Pontus, Galatia, Cappadocia, Bithynia, nor in all Asia, nor in any church composed of Jews in any part of the

world. If not in churches composed of Jews, then where need we look for it?

I have thus placed before you the teachings of the New Testament, and by showing what these are have successfully met all his arguments drawn from them. I have demonstrated that it was neither authorized by Christ, enjoined by the apostles, nor practiced by any apostolic church. That it arose in the second century after Christ, with the doctrine of baptismal regeneration, and a host of other dogmas and traditions, I am free to admit. The first person to mention it was Tertullian, A. D. 150, and he opposed it. The proposition calls upon Eld. Ditzler to prove that infant baptism is authorized by the word of God, not that it was practiced by a corrupt section of the professed church in early times. I now wish to introduce

THE TESTIMONY OF THIRTY EIGHT "EMINENT PEDOBAPTISTS, HISTORIANS, CRITICS AND SCHOLARS."

I will introduce these with the recent statement of the ripest scholar and logician in my friend's own church, the Canon of Methodist, Dr. A. T. Bledsoe, LL. D., editor of the *Southern Review*, published under the auspices of the Methodist Episcopal Christian Society:

"It is an article of our faith, that 'the baptism of young children (infants) is in any wise to be retained in the church, as most agreeable to the institution of Christ.' But yet, with all our searching, we have been unable to find in the New Testament a single express declaration, or word, in favor of infant baptism. We justify the rite, therefore, solely on the ground of logical inference, and not on any express word of Christ or his apostles. This may, perhaps, be deemed by some of our readers a strange position for a Pedobaptist. It is by no means, however, a singular opinion. Hundreds of learned Pedobaptists have come to the same conclusion; especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practiced by controversialists."

In Knapp's Theology, for example, it is said:

"There is no decisive example of this practice in the New Testament; for it may be objected against those passages where the baptism of the whole family is mentioned, viz: Acts x. 42-48; xvi. 15-33; 1 Cor. i. 16, that it is doubtful whether there were any children in those families, and if there were, whether they were then baptized. From the passage, Matt. xxviii. 19, it does not necessarily follow that Christ commanded infant baptism, (the *mattheus* is neither for nor against), nor does this follow any more from John iii. 5, and Mark x. 14-16. There is, therefore, no express command for infant baptism found in the New Testament, as Morus (p. 215, § 12) justly concedes." (Vol. ii. p. 524).

Dr. Jacob also says:

"However reasonably we may be convinced that we find in the Christian Scriptures 'the fundamental idea from which infant baptism was afterward developed,' and by which it may now be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance (p. 271)."

"In like manner, or to the same effect, Neander says:

"Originally, baptism was administered to adults; nor is the general spread of infant baptism at a later period any proof to the contrary; for even after infant baptism had been set forth as an apostolic institution, its introduction into the general practice of the church was but slow. Had it rested on apostolic authority, there would have been a difficulty in explaining its late approval, and that even in the third century it was opposed by at least one eminent Father of the church. (p. 222)."

"We quote this passage, not because its logic does, in every respect, carry conviction to our mind, but simply to show how completely Neander concedes the point that infant baptism is not an apostolic ordinance. We might, if necessary, adduce the admission of many other profoundly learned Pedobaptists, that their doctrine is not found in the New Testament, either in express terms, or by implication from any portion of its language."—*Southern Review*, vol. 14, p. 334-335.

Let his declaration be put into capital letters, for it is all the authority for infant baptism any candid scholar will claim:

"We justify the rite, therefore, SOLELY ON THE GROUND OF LOGICAL INFERENCE."

Luther.—"It cannot be proved by the sacred Scripture that infant baptism was instituted by Christ."—In A. R.'s *Vanity of Inf. Bap.* part ii. p. 8.

Erasmus.—"Paul does not seem in Rom. vi. 4 to treat about infants. * * It was not yet the custom for infants to be baptized."—Anno on Rom. v. 14.

Calvin.—"Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered except faith precede."—In Wallace on Chr. Bap. p. 52.

Limborch.—"There is no express command for it in Scripture; nay, all those passages wherein baptism is commanded, do immediately relate to adult persons, since they are ordered to be instructed, and faith is prerequisite as a necessary qualification. * * * There is no instance that can be produced from whence it may indisputably be inferred that any child was bap-

The Queryist.

OF SUCH IS THE KINGDOM.

I desire to ask two questions.

1. I notice in *THE BAPTIST* something about the salvation of infants. The writer quotes the remark of Christ to the apostles, the latter part of which reads, "For of such is the kingdom of God." Now, I believe children are saved; but the writer understands "kingdom of God" in a different sense to what you do. In Theodosis, you make kingdom of God, kingdom of Christ, kingdom of heaven, identical, being the institution that the Savior set up in the earth. If this be true, does not the remark of Christ mean that the subjects of his kingdom are like to children; that is, in their faith and simplicity?

2. If the apostle Barnabas was inspired, and the author of the epistle ascribed to him in the book of the Apostolic Fathers, what becomes of the doctrine of the final perseverance of the saints? (See chapter iii. 10; and also in chapter iv. 16.) "This he spake, because a man will justly perish, if having the knowledge of the way of truth, he shall nevertheless not refrain himself from the way of darkness." Also chapter iii. 15, 16. Please answer through *THE BAPTIST*.

Americus, Ga.

"Kingdom" refers to the visible church in John iii. 4. "Such" does not refer to natural children in age, but to childlikeness: "Except a man be converted and become as a little child," etc. Barnabas was not an inspired writer; his language is highly figurative.

MEETING OF THE BOARD OF MANAGERS OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

The annual meeting of this Board will be convened at 9 o'clock a. m., on the 19th day of July (Wednesday), at which each member of the Board is urged to be present for business reasons of a special character. Let none fail to attend.

GEO. A. LORTON, President.

"LITTLE BAPTIST"—PROSPECTUS.

WE are glad to announce the early publication of this Sunday-school paper. We have been urged from year to year, by numbers of our leading brethren, to publish such a journal. Providence seems to indicate that the time has come to do it. The great West needs such a paper. And we can but think we are doing God's pleasure in supplying this real want. *LITTLE BAPTIST* will make its appearance the first week in August. The lesson department will be edited by S. Landrum, D. D. And it is desired to make the whole paper a real help and blessing to Sunday school scholars and workers.

Our paper will be a sparkling little sheet, brim full of the true and beautiful. We shall try to fill it with Jesus and make it bright with thoughts of heaven. Its little wings of light shall never be burdened with one breath of war. Its mission will be to do good, and its spirit will be that of love.

It will be issued weekly, and will be about twice the size of *Kind Words*. And it will be what its name imports, a BAPTIST PAPER. We shall send it to single subscribers at \$1.00 per annum; to subscribers in clubs of ten or more, mailed to one address, it will be sent for 75 cts. each. This will make it the cheapest paper ever published in the West. And with God's help, we intend that it shall be a loved and beautiful star of light, and that it shall shine throughout the whole South. We want some one to make up a club for us in every congregation. Send on your dollar.

Let us start with ten thousand subscribers. And then we want the very best articles of the ablest writers, of not more than a page or two; and, remember, all full of Jesus. Send them on at once. We want the very cream of your Sunday-school news and good things. Send all money and articles to

W. D. MATTHEWS, BUS. MAN,
S. B. P. S., 351 Main St. Memphis, Tenn.

Here is what Bro. Brady says; and his letter is one of many received. He is a very noble and pious man, and we value his opinions:—

"DEAR BRO. MATTHEWS:—Let us have *Little Baptist*. I need it as Sunday-school teacher: the Great West needs it. I wish *Kind Words* success; but there is room for both, and more than they, can supply. I think the good brethren who oppose it are mistaken when they think it will interfere with *Kind Words* or any other paper. Publish it if you can, and let the Baptist world decide whether or not it will be successful."

ained. I fully agree with Broth. Graves, Landrum and others. Give us a paper of sound Bible doctrine, published by our own publishing house. If we are not able to stand, let us fall. It is too late to go to work to get the applause of men. I hope God may prosper you and the Publishing House for great good in giving us a good Sunday-school paper."

Byhalie, Miss. T. V. BRADY.
Read Bro. Miller's note. It is mainly and outspoken, and greatly cheers our heart:
DEAR BRO.:—Please send me a sample copy of the *Little Baptist*. Am glad to learn that we are to have a *Little Baptist*. We like the big one, and hope to like the little one equally as well. A. J. MILLER
Carrollton, Mo., June 29, 1876

RELIGIOUS ITEMS.

It is stated that Rev. C. H. Spurgeon will visit this country the coming fall.

The Baptists of England number 20,750 churches, 2,620 pastors in charge of churches, 1,867.

There are 1,013 Baptist churches in Kentucky, with sittings for 285,270 persons.

The Morristown Baptist *Reflector* says there are forty thousand Baptists in East Tennessee.

Eld. Phillips, of Nashville, says "The Baptists can do more for elevation of the colored people than any other denomination, and we ought to do more."

England spends \$215,000 upon missions every year. Germany, Switzerland and Holland, \$125,750 and America, \$255,000.

There are now in Germany 1,000 Sunday-schools, 4,000 teachers, and 80,000 scholars. Twelve years ago there were none.

The Baptists of Germany number something over 100,000 souls. Persecution has almost entirely ceased in all parts of the Empire, and the future is promising.

The Reformed German church in the United States reports an aggregate of 7,737 additions since the first of last January.

It is stated that the British New Testament Revision Committee have struck out as spurious the seven last verses of the last chapter of St. Mark.

Bro. J. A. Peters, who has charge of the Long Lock church, Kentucky, has baptized during his ministrations, which covers a period of about twenty years, 3,070 persons.

The Methodist General Conference has ordered that if a majority of white or colored minister in any given Conference desire, two separate Conferences shall be organized.

Bro. Manard, of Petersburg, Va., recently baptized a Catholic lady, which so incensed her people that she had to call upon the officers of the law for protection. Verily we ought to thank God for the price less boon of religious liberty.

Dr. J. L. Burrows, of Louisville, Ky., is charged with communing with the Campbellites, at the late session of the Southern Baptist Convention in Richmond, Va. Eld. B. G. Manard, of Petersburg, is authority for the statement.

The Publication Society, of Memphis, has determined to issue the *Little Baptist*, as a Sunday-school paper. It will get our support, and should have the support of every Tennessee Baptist.—*Morristown Baptist Reflector*.

The Baptist movement in Sweden began a little more than twenty five years ago. Now they number some two hundred and thirty-four regularly organized Baptist churches, including between ten and eleven thousand members.

A writer in the Memphis *Baptist* says: "While published by a Methodist firm, *Kind Words* will not satisfy the Great West." We suspected something of that kind, and entered our protest against the action of the Convention at Richmond.—*Morristown Baptist Reflector*.

It was stated at the recent session of the Presbyterian General Assembly, that, nearly or quite one-half of the ordained ministers of the denomination were not doing pulpit work. The principal reason assigned for this state of things, was the large number of churches which are unable to support pastors.

The American Baptist Home Mission Board has been urged to send a missionary among the Chinese on the Pacific coast. They are indeed a heathen people of the most degraded and revolting type, in a Christian land, and it would seem eminently proper for American Baptists to attempt, at least, their amelioration.

SECULAR ITEMS.

The Tennessee Dental Association met at Knoxville on the 29th ult.

Mrs. Abraham Lincoln has been declared by a jury thoroughly restored to reason.

Hon. Z. B. Vance has been nominated for governor by the North Carolina Democrats.

Thirty thousand troops have been ordered from Spain to Cuba to operate against the insurgents.

It is announced that the black plague has broke out in Persian Koordistan.

Mr. Marquand, of New York, has donated \$100,000 to Princeton College for a new chapel, and \$50,000 for other purposes.

Senator Burnside, of Rhode Island, is said to be suffering from softening of the brain, and fears are entertained that he will not recover.

The Mexican revolution has ended. The government forces everywhere being successful the revolutionists find but little sympathy among the people.

Prof. Emory Washburn, who has occupied a chair in the Harvard Law School for twenty years will retire at the close of the present term.

President Grant has issued a proclamation urging the people throughout the nation to properly celebrate the Centennial Fourth of July.

The cereal crop of the two most productive provinces in Spain have been destroyed by locusts over 6,000 tons of which were buried by the soldiers detailed to destroy them.

A despatch from Rome announces that in accordance with the law confiscating conventual establishments, the property of the English, Irish and Scotch colleges will be sold at public auction on July 4th.

Miss Lilly Harrison, aged fifteen, daughter of the Rev. W. P. Harrison, of Atlanta, committed suicide by drowning herself in the Chattahoochee river.—*Christian Index*.

The Baptists have purchased the fine building at Mossy Creek, known as the Mountcastle property, for college purposes. The sum of \$12,500 was paid for the same, including thirty-five acres of land.—*Living Age*.

A crusade against Chinese immigration is being inaugurated in California and adjoining States. A strong antipathy to John Chinaman exists among the white population. The question is assuming grave proportions and is likely to become one of national interest.

W. H. Browne, editor of the *Southern Magazine*, Baltimore, and Col. Johnson, of Pen Luoy Academy, are engaged on a life of Alexander H. Stephens. The work is nearly finished, and the proof sheets have been carefully revised by the distinguished Georgian himself.

INDIAN FIGHT.—On the 16th ult., Gen. Crook's command engaged in a four hour's fight with the Sioux Indians, on Rosebud river in Montana. The Indians were well armed and mounted and in large force. As the troops advanced on their position they retired at all points. Gen. Crook lost eight men killed and thirteen wounded. One Snake scout killed, three wounded, and four Crow Indians wounded. The Sioux left thirteen dead on the field, and they no doubt carried off many of their killed.

NOTICE.

BRETHREN expecting to attend the meeting of Big Hatchie Association at Stanton, Tenn., are respectfully requested to forward their names without delay to the following committee of reception.

F. W. CHANEY,
W. A. KOONCE,
N. S. BORNHORN,
W. PILES,
H. M. NASH,
DR. W. H. CLAXTON

Stanton, Tenn., June 19th, 1876.

EXECUTIVE BOARD OF THE CENTRAL ASSOCIATION.

THIS Board proposes to meet with the church at Atwood, on Memphis and Louisville railroad, Saturday before the fifth Sunday in July.

The brethren to whom subjects have been assigned are earnestly requested to prepare essays or lectures on the same, and be present to give interest to the occasion.

Introductory sermon, for criticism, Saturday, 10 o'clock.—Eld. F. W. Gardner.

Character and Duty of a Faithful Deacon.—Deacon J. B. Jirrel.

The Nature and Sin of Covetousness, and best Method to Destroy it.—Eld. C. R. Hendrickson.

How can we Revive Missionary Interest in our Body with Causes of Present Declension.—Eld. M. Hillman.

The Benefits of Contributing to the Support of the Ministry and Missions, and Evil Effects of its Neglect.—Eld. W. H. Bruton.

Education, its Effects upon Christianity.—Prof. H. C. Irby.

How can Sabbath-schools and Prayer Meetings be Sustained in Country Churches.—Eld. W. E. Fawcett.

The Best Method of Raising Money for Missions.—Bro. J. M. Senter.

A Condensed History of our Foreign and Domestic Missions with their Present Demands.—Eld. W. T. Bennett.

Church Discipline, Necessity of its Enforcement.—Eld. S. G. Howlett.

Example and Utility of Prayer in Christian Effort.—Eld. G. W. Allen.

Characteristics of a New Testament Church.—Eld. J. P. Weaver.

Qualifications for Church Membership.—Eld. W. W. Gardner.

On Sabbath preparation will be made for services at our houses at same time, pulpits to be filled by brethren present, selected by Executive Committee, or deacons of Atwood church. Come out brethren, and let us have a rousing time in the missionary interest of our Association.

There will be a mass meeting in Sabbath-school interest at 7 o'clock, on Sunday.

A. J. WILLIAMS,
W. C. CRACK,
J. L. THAYER

A SMILE OR TWO.

The favorite flower of wedding bonnets.—*Marrygold*.

Hogg was a good writer, but he can't be considered a sage of Bacon.

Socratic Slash.—Young swell. "I should like to have my moustache dyed." Polite barber. "Certainly. Did you bring it with you?"

"It is strange," muttered a young man, as he staggered home from a supper party, "how evil communications corrupt good manners. I have been surrounded by tumblers all the evening, and now I am a tumbler myself."

Mamma asked a precocious youngster at the tentable the other evening, after a long and yearning gaze toward a plate of doughnuts, "Mamma, do you think I could stand another of those fried holes?" She thought he could.

"When I goes a-shopping," said an old lady, "I allers asks for what I wants, and if they have it, and it's suitable, and I feel inclined to take it, and it's cheap, and it can't be got at any place for less, I almost allers take it, without chaffering about it all day, as most people do."

It was in a New Jersey Sunday school. The superintendent approached a youth of color who was present for the first time, and inquired his name for the purpose of placing it on the roll. The good man tried in vain to preserve his dignity when the answer was returned: "Well, massa calls me Cap'n, but my maiden name is Moses."

When in Aberdeen, Dr. Johnson dined with a clergyman, the soup being "hotch-potch." The lady of the house, after having served him once, asked if he would take some more. The gruff and stern moralist and outspoken social lion replied, "It is a dish fit for hogs, madam." "Take a little more, then," was the immediate and appropriate answer.

A daughter of Erin, the new cook on receiving "short" notice to leave, with a hint that she has given a false character: "An' is it false character ye're after casting in me teeth? as if I'd be bringing me false character wid me to lose it in your dirty service."

Miss Joak, of New York recently eloped with a young man. Her enraged father says if he can lay his hands on that young man he will teach him to take a Joak. If her paternal parent followed the profession of a newspaper paragraphist, he would soon become accustomed to having his best Joaks stolen.

A MARK OF CIVILIZATION.—A French writer concludes an account of his shipwreck in these words: "Having arrived at an unknown region, I traveled eleven hours with out discovering the least trace of any human being. At last I perceived, to my great joy, a wretch suspended on a gibbet. 'Ah!' I exclaimed, 'I am now in a civilized country.'"

A POETIC JOKE.—At a church in Scotland where there was a popular call, two candidates offered to preach, of the names of Adam and Low. The latter preached in the morning, and took for his text, "Adam, where art thou?" He made a most excellent discourse, and the congregation were much edified. In the evening Mr. Adam preached, and took for his text, "Lo, here am I!" The impromptu and his sermon gained him the church.

Andrew Jackson was once making a stump speech out West, in a small village. Just as he was concluding Amos Kendall, who sat behind him whispered, "Tip on a little Latin, General. They won't be content without it." Jackson instantly thought upon a few phrases he knew, and in a voice of thunder wound up his speech by exclaiming, "E pluribus unum—sine qua non—ne plus ultra—nultum in parvo!" The effect was tremendous, and the shouts could be heard for many miles.

THE PAPACY.

ULTRAMONTANISM IN QUEBEC.
A letter in the Toronto *Evening Telegram*, supposed to be written by Prof. Goldwin Smith, closes in words that are not without appropriateness to Americans:

"Our principal danger lies in the frailty of the politicians, who, lured by the bait of the clerical vote, the influence of which upon them is already too visible, may shut their eyes to the consequences of such an alliance, and, under the pretence of respecting religious liberties, betray the special duty which they all owe their country in face of a clerical attack on civil rights and the independence of the nation. By these hands the gate of the beleaguered city may be opened, and the enemy may approach the citadel before the nation can rally in self-defence. Yet the evil will prove a blessing in disguise if for the false issues which at present divide us it substitutes a really great question, if it gives patriotism a chance of ascendancy over faction, above all, if it should lead, as it possibly may, to the adoption of the policy to which this peril points—the extension of religious equality to Quebec, a limitation of the growth of church property, and a Legislative Union."

Farm and Home.

Under this heading we propose to write our own thoughts, and gather the best thoughts of others, that we think may benefit the farmer.

TWELVE RULES FOR SUCCESSFUL FARMING.

1. DRAIN your wet, boggy land.
2. Plow deep and loosen the subsoil.
3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure high.
6. Cultivate only safe, paying crops, and select the best seed for those.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make a plenty of hay, and let your fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding and feeding by proper care.
12. Bo wies in time, and commence at once and plant a few thousand of the Pyraeanth Hedger Plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office.

Chufa nuts grow to the size of small goobers. They grow about two inches in the ground, and the hogs fatten on them in winter when all the crops are in the barn. This is a great advantage it has over all other crops—no digging or storing. Poultry, too, soon learn to scratch for them, to which they impart a peculiarly delicious flavor. Distilled, the Chufa makes a strong almond-flavored brandy; parched and ground they are superior to chocolate as a breakfast drink. That it is the most valuable seed ever sent out by the agricultural department is seen in the many good

qualities which it possesses—great fattening proportions, is easily cultivated, very hardy, and hogs dig as they want them without wasting. It is wonderful that they are not more generally cultivated.

Notwithstanding the hard times there appears to be no diminution of amusements. The usual number of balls and parties in winter, while the summer has brought no decline of base-ball matches, picnics pleasure excursions, tournaments, etc. Having much less to do the pleasure seekers have more time for amusements. But the money—for all these things cost something—where does it come from?

A GREAT MOTHER.—The Mother of John Quincy Adams said, in a letter to him, when he was only twelve: "I would rather see you laid in your grave than grow up a profane and graceless boy."

Not long before his death a gentleman said to him: "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied: "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother his eyes could not have flashed more brightly nor his face glowed more quickly than did the eyes of that venerable old man when I pronounced the name of his mother." He stood up in his peculiar manner and said: "Yes, sir; all that is good in me I owe to my mother."

THE MAN WHO DRINKS.—The man who drinks is never, in the end, "the man who laughs." He is generally the one who weeps, or for whom others must shed tears. He is, alas! a member of no particular class of society. You meet him everywhere from the lowest to the highest place of this world, and always find him not only his own worst enemy but the unconscious enemy of all who trust him.

If amongst a band of hard working mechanics you find one who, one wages others deem sufficient for decent clothes, tidy rooms and comfortable dinners, is always out at the elbows, always at loggerheads with his landlord, and always complaining of hard times, ten to one, he is the man who drinks.

If, on the Judge's bench, you meet a man who deals unjustly, who judges unrighteously, who is facetious in the presence of misery, and makes crime a jest and the sentence of some poor wretch an excuse for stupid puns and vulgar witticisms, there, also, you may know the man who drinks—in his own snug little room, perhaps not openly, but all the same, a drunkard.

If you see a woman worn, pale and wretched from some unknown cause, fear in her eyes and anxiety in her voice, youth gone too early, and daily duties mere and burdens, ten to one her husband is the man who drinks; for whoever knew that man to keep his vow, and love and cherish and protect his wife?

The beggar children in the gutters, ignorant and vile and wretched beyond description, are his offspring. The jail opens to let him in. The gallows sometimes ends his life.

Let it be remembered that the finer we make the soil the nicer the bed in which to put seed, the easier and faster the plants can obtain their food. The more we cultivate the soil the finer we make it, and the faster our crops grow. This principle we ought to understand and apply, since it lies at the foundation of economical and successful cultivation.

VILAGE TREE PLANTING.—Our enthusiastic young minister, with an eye and a heart for what is beautiful and good, devised the plan and it was executed to the letter. The sturdy farmers, old and young, gathered on an appointed afternoon and planted a godly number of trees, elms, maples and evergreens, about the church.

At the close of the day, the ladies provided a sumptuous repast, and the evening was spent in social enjoyment. Years have passed away, and so have many of those whose hands wrought so have worthily and cheerfully on that autumn day.—The youths and maidens of that time are mature men and matrons now. Fifteen years of toil and care have sprinkled grey hairs on many a head; but those trees are growing and in creasing in vigor every year—and now, in their youthful prime, cast a grateful shadow over man and beast.—*Conn. Church.*

Mississippi Department.

ELDER M. P. LOWREY, Editor.

All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.
 NOTICE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper sent it comes into my hands, but will be responsible for all that I give.
 M. P. LOWREY.

NOTES.

BLUE MOUNTAIN Female Institute closed its third annual session the 21st of June. The attendance on the last day was very large, and all seemed to enjoy the exercises, and the magnificent dinner that was spread about the springs. A patron of the school who was there from a distance, said the splendid order and good deportment of the large crowd in attendance, and their deep interest in practical education, showed that the community in which the school is located is far above an average. The prospects of the school are better than ever before. Its reputation for giving a thorough and practical education is now well established, and it will still adhere to its former motto, "CHEER BUT THOROUGH."

Discussion.—Eld. E. D. Miller informs us that Eld. J. W. Lipey, Baptist, and Dr. Luderdale, Campbellite are to have a discussion at Coldwater, the last of July "Substance of propositions: Organization of the church, a kingdom before pentecost; Baptism for remission of sins; Influence of the Holy Spirit, and Possibility of apostasy."

Outwashes that are lengthy, and unaccompanied by the money required to pay for printing them, of course cannot be published. This will explain why a series of "resolutions" in regard to a good brother forwarded by a committee, are not in this issue.

Next issue of this paper will contain reports from Mississippi College commencement, and from the Mississippi Baptist State Convention.

We finish our package for our Department of this paper while en route for Clinton to fill our engagement in connection with the closing exercises of Mississippi College. This fact, in connection with our pressing engagements first part of the week, with the closing exercises of our own school, will account for our lack of editorial matter this week.

A TRIP TO CHARLOTTE.

BRO. LOWREY:—I have just returned from Charlotte, N. C., where I have been spending a few days with our esteemed brother, and my former teacher, Rev. Thos. Whitfield. Bro. W. met me very cordially, and took me at once into his new home. As a matter of course, I had a very pleasant time during my stay, and felt perfectly at home under the roof of an old Mississippi friend. Why is it, that when far away from home, one's heart throbs with peculiar delight at the sight of even a stranger from his own State, and especially a friend from his own community?

The church at Charlotte, mainly through the efforts of the ladies, (what would some of our churches do without the ladies?) have just finished a nice parsonage, and turned over the keys to their new pastor.

The Baptist cause in Charlotte is not very strong, yet the church seems to be improving under the instruction and leadership of Bro. W. The people love him very much, as pastor and preacher. In speaking of frequent changes in the pastorate, I heard one of the good members of his church say, "Well, I hope we never will lose our pastor."

I learned while in Charlotte that Bro. W. preached a sermon sometime since on "Worldliness," which was said to be one of the best ever preached there. He preached it specially to counteract the influence of a theatrical troupe expected in the city the following week. After the sermon, several who had purchased tickets at a cost of \$5.00, or more, gave them up, and abandoned the idea of going. Would that such sermons, with such results, could be preached in all our cities, indeed in all our churches.

The Presbyterians have the ascendancy in Charlotte. They have too large churches, and one of their most talented Southern men, Dr. Miller, preaches to the first church.

Charlotte is quite a pretty city, and contains some very beautiful residences. It is a city, too, of some historic renown. They say they declared their independence one year before the other States, and on

the strength of this, celebrated their centennial last year.

I saw while there the old building used as the headquarters of Lord Cornwallis during the Revolutionary war; also the yard in which stood King's College, (or as some said, Owen Charlotte's College), more than one hundred years ago; also the United States Mint, (not now in operation). I am told that there is considerable gold in the soil around this city, and men are now at work collecting it.

This city is the home of Gen'l. Hill, also the wife and daughter of the illustrious Stonewall Jackson, and other celebrities.

Charlotte seems to be growing constantly, and may yet become a real city.
 JOHN H. EAGAN.
 Wylie's Mill, N. C.

BLUE MOUNTAIN FEMALE INSTITUTE

THIS school closed its third annual session on the 21st day of June. The exercises lasted three days. The first and second days were occupied in the examination of classes, which was attended by competent judges, composed mainly of patrons and Board of Counsel, who not only expressed satisfaction, but delight in the progress made by the students. These exercises were interspersed with excellent music.

The advanced grammar class was examined, and was very highly complimented. The writer thinks he never heard a better examination.

Amid other scenes of interest occurred a special one, not the least thrilling of all others. It was announced at the close of the second day's exercises, Tuesday 20th, that at 9 o'clock that night the holy bond of matrimony would be celebrated between Eld. W. E. Berry and the accomplished lady principal, Miss Modena Lowrey. The school girls wept, and the old folks had a mingling of sadness and pleasure. A house full gathered at the hour, and the scene was solemn and imposing.

The third day came, and Blue Mountain was alive with living, moving, thinking beings, with eager eyes and ears to see and hear what was to be said and done. Three classes were examined, the attention of the crowded audience was fixed, and a general involuntary commendation was expressed.

After the examination of these three classes, an address was delivered by Capt. Thos. Spight, of Ripley, the honorable representative of Tiptah county, in the State Legislature, made up of well culled and original matter, appropriate, pointed, condensed, and delivered with suitable pathos. The gratification of the audience was expressed by loud and continued cheers.

The dense crowd then retired and gathered around the overflowing springs bubbling up at the base of Blue Mountain, and, my, at the dinner nobody cheered, but everybody ate.

After a nice "sociable," as the President called it, the Institute was again crowded to witness the graduating exercises. The class was composed of three young ladies, whose compositions showed discretion in the selection of subjects, culture, study, thought and practical ability, throwing back the mantle of faithfulness and honor upon their teachers, and winning much credit to themselves. The young ladies received their diplomas at the hand of the President.

THE OUTLOOK

Let it be remembered that this school had its origin in the beginning of the three hardest years since the war. It has battled successfully against money panics, crop failures and the most stringent of times, yet increasing in numbers every session, the last numbering eighty six. Now with accession of Eld. Berry as partner in the school, and professor of Greek and Latin, and this being permanent, the prospect is brighter still. All the surroundings and connections say send your daughters there.

A LOVER OF PRACTICAL EDUCATION.

SUNDAY-SCHOOL CONVENTION.

PROGRAMME of the Sunday school Convention of Tiptah Baptist Association, to be held at Pine Grove church, commencing Thursday before the fifth Lord's day in July.

Introductory sermon by Bro. J. C. Gadd, licentiate; sermon on the proper observance of the Lord's day, by Eld. J. D. Anderson, at such time as the Convention shall determine.

ESSAYS.

Importance of Correct Teaching in Sunday school is—Eld. W. D. Lancaster.

Best Method of Enlisting and Instructing Children in the Sunday school who Cannot Read—Eld. B. R. Hiley.

Best Method of Enlisting the Masses in the Sunday school—J. D. Anderson.

Best Method of Forming and Instructing Bible Classes—Bro. N. S. Watson.

Sunday school Literature—Eld. L. Ball.

Best Method of Maintaining a Lively Interest in a Sunday school—Hon. B. T. Kimbrough.

Importance of Parents Attending Sunday schools—Eld. L. P. Coasitt.

Qualification of Superintendents—J. A. Embury.

Special Obligations of Baptists to Teach the Scriptures to the Rising Generation—Eld. M. P. Lowrey.

Fearful Consequences of Neglecting Sunday school Duties—J. M. Murphy.

The following to write on subjects of their own choosing, relative to the Sunday-school work: A. W. Whitten, J. A. Skinner, M. C. Solph, H. T. Webb, J. W. West, J. C. Gadd, D. E. Gambrell, N. E. Norris, A. H. McAllister, J. W. Crump, Moses Winborn, L. T. Ray, T. W. Holcombe, J. M. Goosby, Wm. Gadd, J. M. Horton, R. E. Fowler, J. D. Morton, Frank Autry, B. Johnson.

CENTENNIAL AT TOCOPOLA

BRO. LOWREY:—According to previous arrangement, Eld. L. R. Burress, our centennial agent, met us on last Saturday night. He preached a thrilling sermon on the republicanism of the gospel and gospel churches, to a large congregation, mostly Pades. O. Sanlay he surpassed himself in the clear presentation of our history, and the part we took in gaining religious liberty for the American people. He had the largest crowd to preach to that has ever assembled at Tocopola church since the Association in 1870, although most of that vast crowd were Pedobaptists, though we had quite a respectable turnout from Baptist churches in the surrounding country, several Baptist ministers present. The fruits of these sermons was not as great in immediate results as we desired, yet they were not without results. Some twenty odd dollars was raised in cash and subscriptions for Mississippi College, and an enthusiasm aroused that will break out in the surrounding churches. One Episcopalian gave us one dollar in cash, and has got his certificate for it. Think of that ye do nothing Baptists. Bro. Burress is the right man in the right place. While his sermons had the strength of adamant, they had that pathos that drew all hearts to him and his subject. God bless him in his great work.

We are doing all we can to advance the endowment of Mississippi College, and if the brethren will not do us any more we will pay them just as soon. We feel more sad over our inability to pay than they can feel for want of it.

Since Bro. Webb is so pugnacious towards those brethren that are "in their cradles," I want to say to him, and all the Faculty, after the examination, get you up from there and get out into the field and work! Work during vacation, fire the hearts of the Baptists of Mississippi, all you young preachers, get out of there and go to work for the College; and if there is any of you that can't make centennial speeches, come and hoe corn and cotton in my place, and I will make them for you, or give me the money to hire it done. Brethren, you must get up and go. With love and good will, I am your humble brother,
 W. W. FINLEY

PROGRAMME OF FIRST DISTRICT OF OXFORD ASSOCIATION.

INTRODUCTORY SERMON.—W. Dupuy.

ESSAYS.

Importance of Sunday schools.—A. J. Quinche.
 Importance of Parents Attending Sunday school.—A. Fulmer.

Prayer meeting.—H. W. Rockett.
 Duty of Deacons.—T. H. Smith.

Duty of Churches to Pastors.—J. B. Gambrell.
 Duty of Pastors to Churches.—J. L. Johnson.

Next meeting to be held at Mount Gilead church, southwest of Water Valley, Saturday before the fifth Sabbath in July. Let us have a full representation of the churches, brethren. Those appointed to write are requested to prepare their essays and send them, if they cannot come.
 H. W. Rockett, Clerk.

LETTER FROM VIRGINIA.

BRO. LOWREY:—Without at all comprehending the "how," and "why" of it, I find myself, strange to say, settled in a, to me, totally new and unsought field of labor. After a week of rest from the bewildering whirl of travel and of "acquaintance making" in my new home, my thoughts are wandering back, and hovering affectionately over

The old Home of my Childhood.

The section where I was born the first and "second" time, and where first and most of all by the grace of God, I enjoyed the unspeakable privilege of preaching the gospel of the grace of God. When I consider that the Southwest is of all others the field to which I had, from the very dawn of my conviction of duty to preach, felt called of God to labor, and the field in which I have most longed to devote my life to proclaiming "the truth as it is in Jesus," I may well wonder at the unexpected providences of God which have brought me to this section. Of course every true disciple of Christ, as well as of Paul, believes that there is

No such Thing as Chance in this World.

Man may indeed devise his way, but the Lord directeth his steps. "Man proposes, but God disposes." Those who know me best, and who have known since first I became acquainted with the sad destitution of that great section of our country known as the Mississippi Bottom, the desire to live and labor for Christ there has been a kind of controlling passion of my life. Accordingly, that portion of my days which has been given to preaching has been devoted to work in that section of country. The result, so far as my own health is concerned, is well known to you and others of my brethren there. My system has been utterly broken down, and has broken down utterly before the long, hot summer sieges, and the malarious but violent onslaught of the malarial poisons of that low country. However incredulous anyone may be of that low country may be concerning any such acts, (they persuade themselves that they are mere fancies with others because they are not facts with themselves) such were certainly the effects in my case. Parents and physicians and friends frequently advised me to seek some higher climate. But even while at Greenville last session, I still clung to my old hope of devoting my life to labor somewhere in that land until another protracted bilious attack, the outbreak of malarial disease contracted in the swamp, and resulting in general prostration, convinced me that I needed the tonic influence of a purer and more bracing atmosphere, and compelled me to conclude that it was

Duty to Seek Work in a New High Climate.

It was only when I saw, as I thought, "the handwriting of God," in my own condition of health and circumstances, and in the features of passing events, forbidding my return to my native section, and directing my steps to another, that I decided to turn away, for a season at least, from that portion of our dear Southland, with which all the sweetest memories and hopes of my life are linked. Thus by what seems to me even yet a mysterious concurrence and convergence of providence, I find myself pastor of the Lord's "little flock" of Baptists at Lexington. They certainly needed a pastor, had needed one for nearly a year, ever since Bro. Barron left them. Whether I am the pastor they needed or not, beyond doubt this is the place I need. No place in the world, probably, is better suited to restore my health and strength. In ignorance of the facts of the case, it may well be thought "passing strange" that I should leave a section that has so many needs and so many claims upon me as that which I have left to come to a State like this grand old Commonwealth, so abundantly supplied, in God's providence and grace, with able ministers of the New Testament. But, the facts known, it is no longer so very strange. For plainly enough it appears that not of my own premeditated choice, but contrary to my desires, and led by the unseen hand of Providence, I came. Surely

Duty to Seek Work in a New High Climate.

"There's a Divinity that shapes our ends"
 Though coming to Lexington "a stranger in a strange land," I have been made to feel perfectly "at home." I found the devoted "little flock," over whom God has appointed me overseer, watching for my arrival, and waiting to extend to me a warm and Christian-like welcome.
 The Population of Lexington is about 3,000, including professors and students of the two institutions of learning here. The Baptists number at most only about 125. And there, they are more feeble than few, humble in position, and oppressed with debt, yet by the grace of God, as united, devoted and determined a little band as you can find anywhere. The Presbyterians are by far the strongest denomination here, as elsewhere throughout the valley of Virginia, in numbers, intellect, wealth and social position. Almost ever since the light of discovery dawned upon this land, Presbyterianism has held sway as "monarch of all it surveyed," contesting its claims with every other denomination that has sought to gain a foothold here, penetrating and permeating and moulding the whole social and ecclesiastical life of the valley. The Methodists were the first to question their claim to this town, organizing a work here about 1819, the Baptists next, about 1841, the Episcopalians next, the Catholics last. The Baptists here can recall a somewhat glorious past under such pastors as Dr. Tyree and Dr. J. Newton Brown, etc. but have to lament a decidedly unpromising present. I learn that it is a fact, little known perhaps abroad, that throughout this whole magnificently rich and beautiful valley the Baptists are about as few and feeble and needy as in almost any other section of like size in all the South. It has never been anything but missionary ground to the Baptists, nor is the case at all different now, as is shown in the last report of the State Mission Board. So I comfort myself with the thought that though I need Virginia more than she can need me, I do not come to a place where reinforcements in the Baptist ranks, however feeble, are not needed and welcomed.

The State Mission Board and the whole denomination throughout Virginia may well consider there is everything to demand the building up of a strong Baptist church here that calls for it in any other important center of influence in our land. Then, in addition, the work among the hundreds of young men who congregate here annually from all parts of our common country to attend "the Washington-Lee University," and "the Virginia Military Institute" is of sufficient importance of itself to claim the liberal support of the denomination throughout the entire State and country. The past history of the little church here and its missionary pastors shows that their labors have resulted, under God, in the conversion of numbers of young men who have exerted an influence for good among their fellow-students during their school life here, and have gone forth to bless other churches and other communities, in various parts of the world, and some of whom, like Dr. J. C. Hilden, of Greenville, S. C. and Rev. T. T. Easton, of Petersburg, Va., are to day "bright and particular stars" to the rising Baptist ministry of the South. In view of all the facts of the case, it was hardly extravagant for the State Board, then, to say in its report in the "June meetings" at Culpepper:

"Lexington has indeed been a recruiting station of soldiers of the cross for our State, our country and the world. It must be kept open." More anon, Lexington, Va., June 12, 1876. (Geo. B. FAKER)

DID PAUL DEPRECIATE BAPTISM?

NOT long since a young Baptist minister entered upon his first pastorate in a small town in which there ministered an earnest and popular Presbyterian preacher. Shortly after the arrival of the young pastor, the good Presbyterian brother preached a sermon (some distance) from the text, "Foolish and unlearned questions avoid, knowing that they do gender strifes." It was insisted that one of these foolish and unlearned questions was about the mode of baptism. At the conclusion of the discourse, it was warmly stated that the differences which separate denominations are non-essential, unimportant, and that all Christians should join in battle against our common enemy, under the one blood stained banner of King Emanuel, yet retaining their distinct organizations. It was thought by some persons that this discourse was delivered to influence the young and inexperienced pastor to unite in Christian work upon the grounds stated, or at least to impress the people with the feeling that he certainly should do so. The preacher was rejoiced that he could say with the great apostle of the Gentiles, "I could say with the great apostle of none of you. * * * For thank God that I baptized none of you. * * * For Christ sent me not to baptize, but to preach the gospel." As this part of the discourse was delivered for the benefit of, or at, the young pastor, he deemed it proper to reflect upon it, and these are some of the results of his meditation.

1. Did the apostle depreciate baptism? Did he regard submission to, and the administration of this ordinance, which Christ honored in his own example, and enforced upon the observance of every believer, as unimportant? Did he think it belonged to the infancy of Christianity, and was, therefore, willing to see its administration cease? Why did he thank God that he baptized so few? Surely not because he regarded the command as unauthorized, and submission to it as of no consequence. This is impossible of conception, especially immediately after reading in Rom. vi. 1-4 what he says the ordinance teaches, death to sin and consequent separation from the world, and resurrection to a new existence, and the consequent living of the new life. He did not thank God that no one baptized the people, but that he baptized so few of them. Why? Because the Corinthians were separating themselves into parties, some claiming to be of Paul, others of Cephas, and others of Apollos. Had he baptized them, they would have said that they were baptized in the name of Paul, and in that act declared their allegiance to him, accepted him as their leader. This is why he thanked God that he baptized so few of them. "Least any should say that I baptized in mine own name." Spurgeon seldom baptizes any one, (one of the reasons may be that which influenced the apostle), and his converts are numbered by scores; yet he is careful that no one enters his church without baptism.

2. It is quite natural for those who have done all they can to destroy one of Christ's ordinances in the substitution of a meaningless ceremony, to say: "After all it makes no difference, it is of no account any way. Christ sent men to preach not to baptize." It would seem a little presumptuous, however, in an uninspired man to rejoice that he could with Paul thank God that Christ sent him not to baptize but to preach the gospel, especially if there were no danger of schism among Christians, or that some one would emphasize that he had been baptized by the minister, and therefore in his name, and had declared in that act his allegiance unto the administrator, or at least a division of his service between Christ and his servant. Paul rebuked the schismatics: "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"

3. The young pastor could not but feel that the preacher revealed, unintentionally surely, but none the less really, his inward conviction, that immersion is the proper act of baptism. When he thanked God that Christ did not send him to baptize, what did he mean? Sprinkle? Nay, verily. He was constant in his efforts to persuade his people to bring their children to the sacred ordinance, that they might receive the seal of the covenant, and thus be placed at least in a more favorable condition. That Baptist parson, not quite so young now, has never heard this passage, 1 Cor. i. 14-17, employed by other than Baptists, unless it was used as a thrust against those who immerse.

4. The good brother, however, was credited for his consistency. Christ sent him to preach, he did preach Christ and that right well, but he did not preach his ordinances; Christ did not send him to baptize, he did not baptize, but only sprinkled water upon the subjects presented.

5. Certainly there are duties more important than baptism, e. g. repentance and faith; but no duty is more authoritative. All God's commandments are equally authoritative, and binding alike upon our observance, because all receive their force from the authority of him who ordained them. If repentance and faith are more important than baptism, it does not follow that baptism is nothing at all, and that the minister in his preaching should not give it that frequency and prominence of mention which it has in the Scriptures. If one were compelled to choose between the two, it would be far preferable to be a preacher of the gospel than an administrator of baptism; but since there is little danger now that Christians will seek to organize parties and place men who have baptized their constituents at the head of them, it is decidedly better, it is Scriptural, to preach the gospel, and then baptize those who receive it as true, and trust in him whom it announces.

Newman Hall's new church in London, with the Lincoln Tower, is to be dedicated on the Fourth of July with imposing services. Mr. Hall is responsible for the statement that the English church has lost, during the last year, 30,000 members through intermarriage.

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There is however, some excuse for our people. Most of them are new settlers and they are so busy improving farms etc., that at present, they do not seem disposed to give much to religious objects until they are fully settled. Our churches are multiplying and increasing in strength. We are well supplied with ministers; indeed Texas is one of the few States that has come to spare. I think our churches have made a grand mistake, and spoiled scores of good deacons by granting them license to preach. Texas is however, decidedly a Baptist State.

Let our daily prayer be that we may be kept
 from sin. C. M. SAVAGE

By humility and the fear of the Lord, are riches, and honor, and life.

the conflict between Americanism and Romanism irrepressible in this country. The first onslaught comes in on the pillars of our free institutions, the State and our public schools, both her greatest enemies; while they stand she can never succeed; they must be destroyed. If she is permitted to put certain parts of our schools, will she not expect to put in others in, among which will be the ritual and ceremonial? She will do this or claim a division of the school fund in order to ease her conscience. The division of the public school fund among the

DEAR BRO. GRATES:—My attention has just been called, by a communication from our brother, R. V. A. G. Parrott, of Saulsbury, Tenn., to an article in your issue of the 17th inst., headed, "a Cat in the Mel-tub." Judge of my surprise and chagrin when I found that I was personally responsible for the reflections on Dr. Ford contained in that article.

On June 13th, 1886, at the bride's residence, by
Ed P. A. Hagan, Mr. S. K. Downs to Mrs. Martha
J Rowsey, all of Arkansas county. R. A. N.
Devalla Bluff, June, 1876.

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

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

The Arkansas Baptist State Convention meets at Searcy, July 20th. Bro. J. C. Shipp, the pastor of the Searcy church, earnestly requests delegates to send their names to him, or Bro. J. H. Black, that entertainment may be provided for them.

ANOTHER notable day at Shiloh church. The Lo Creek Auxiliary met at Shiloh on the 17th about ten singing teachers were present. Bro. M. Shepherd presided over the body, while L. C. Lester recorded its deliberations. The day was spent in singing, etc. The good people of the vicinity opened wide their doors, and most hospitably entertained the body. Sunday morning the Auxiliary met at an early hour. The people from all quarters began to gather on Shiloh's pleasant grounds, until a concourse of not less than five hundred had assembled. The Auxiliary resumed their places, and began to sing with a spirit truly commendable, their voices blending in the most harmonious manner; and, as the congregation were being spell bound by their swelling accents of melody, the children of the kingdom were rejoicing in the hope of one day meeting where they shall here the never ceasing strains of the angelic host that throng the better world. Between eleven and twelve o'clock it was announced that the corpse of Mr. W. McFarlin was ready to be interred, whereupon the congregation marched to the graveyard, and, after singing, and prayer by Eld. H. M. Wilkinson, the congregation repaired to the church again; and, after a short sermon by the writer, the singing again commenced, but was soon interrupted by one of King Alcohol's subjects, whom the sheriff tried to arrest. The offender, stabbing E. q. Hood, made his escape: the knife luckily struck a rib, that kept it from entering his heart. May the good Lord turn all the stills up. Amen. J. I. Stockton.

Prattville, Ark., June 21, 1876.

On June 13th, 1886, at the bride's residence, by
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