

To all Sufferers from Pro-lapsed Organs.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to you, by making it a far greater benefit to you.

I will briefly give you my reasons for recommending this invaluable article to you. More than sixteen years ago, I was thoroughly broken down in voice from excessive speaking; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and in some cases 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 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 or lawyer is more valuable than gold or silver, or the most illustrious physician, and was yet little heeded; save the excruciating agonies of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that incessant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was a professor of the theory and practice of medicine in the University of Nashville, Dr. Winston, was her physician, and he prescribed for her the Mechanical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It relieved chronic costiveness and piles when all other means have failed.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic costiveness and piles when all other means have failed. It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and prostrations, by relieving the lower bowels from their pressure. It is being used more and more yearly, as its value is known by those who speak and sing, and by those who have weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:—

This is to certify that the undersigned is the sole manufacturer of the Celebrated Body and Lung Brace, and that those who purchase for J. E. Graves, M.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party south of the Ohio River.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me.

I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a new Southern testimonial, who are known or may be written to.

The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the relieving of the bowels, and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She writes she would not take one hundred dollars for it if she could not get another one of the same kind.

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The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his last election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1874. Dr. J. E. Graves—Dear Sir: I used the Brace sent by your self during my term of office of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been affected at all. The first time I used it I addressed a large crowd of people in the city air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from any usual feeling of weariness and exhaustion.

Very Respectfully, JAS. D. PORTER. MINISTER'S TESTIMONY. DEAR BRO. GRAVES—You made me a present, some three years ago, of one of your Celebrated Body and Lung Braces. I accepted and kept it for three years without wearing it, rather relying on such things under the head of "natural recovery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first time, I concluded to try the Brace. I do not hesitate to testify to the invaluable value of this Brace. I can endorse at least three times the amount of labor I did before without it. My voice has IMPROVED AT EVERY STEP OF THE MARCH. My physical strength has been completely renewed. I would not take less time the price of my Brace now to be completely dispensed with it. I most cordially recommend this Brace to those who may, physically or otherwise, be afflicted. G. A. LOFTON, D.D. Pastor Third Baptist Church, St. Louis.

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Hayesville, La., April 19, 1877. All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak

W. C. LAWRENCE, M.D. Crawfordville, Miss.

TESTIMONY OF PUBLIC SPEAKERS. From the Governor of Tennessee. The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his last election to the Brace. Notice what he says:—

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For Horse-back Riding. I have traveled across the State of Mississippi on horse-back since winter set in and though in very bad health, I made the trip with comparative ease. I was utterly unable to have stood it without the Brace. It is pre-eminently the very thing for those who are unable to do so. Let all who are unable to do so get a Brace as soon as possible. MONTICELLO, ARK. G. D. STEEDMAN.

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THE BAPTIST.

Stand ye in the ways, and see and seek for the old paths, which are the good way, and walk therein, and ye shall find rest for your souls.—Jeremiah. Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

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Our Pulpit.

THE PROFITS OF GODLINESS. BY MRS. J. P. KIRCAID, CAROLINA, TENN.

That godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Pt. II. PROFIT is gain. The profits of any transaction are what is gained by it. Therefore, to ascertain the profits of any transaction we must subtract from the proceeds the cost or expense, and the remainder will show the profits by showing what has been gained.

Our text declares of godliness that it is profitable; and considered as a transaction, as it may be, it is the most profitable of all transactions into which man can enter. In proof of this, observe—

1. That its profits are equal to its infinite benefits. It is a transaction in which there is infinite profit, without either the possibility or the least of loss. Many of us are only too familiar with the fact that in almost all transactions which involve profit there are not only the possibility but, not infrequently, the fact of loss. But in the case of godliness there is an exception to this rule; for, as our text declares, "godliness is profitable unto all things," and therefore cannot be the cause or occasion of loss in anything. This becomes more manifest by the application of the rule mentioned above. The application of this rule gives rise to the question, "What is the cost of godliness?"

Chronic Scurvy. I received one of your Body Braces through Rev. W. Hall some time in November, and have been wearing it since that time. From my short trial of the Brace, I feel warranted in saying that it has no equal for my disease. It has relieved my chronic Scurvy, and has given me a new lease of life. I consider the price of the Brace well repaid. I consider the price of the Brace well repaid. A. M. GILCHRIST.

I received the Brace for my patient, Mrs. Martin. She applied it, and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in my extensive practice that I can rely upon without any appearance of evil from its use. After introducing it into my practice, and charge no commission. A. A. DAVIS, M.D. Houston, Mo.

PRICE OF BRACES. The price of this Brace before the war was \$20, and \$25 when fitted by the medical profession. The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:— Plain Brace, ordinary size, \$10.00 Single Special Brace, ordinary size, \$12.00 Double.

I offer my Improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you find to get.

Or one Brace for ten Braces with cash, \$10 each. Notice.—All sizes over 40 inches, having to be expressly made, are \$25 extra. Front and back straps duplicate. Single Special Brace, \$12.00. Double, \$15.00. Sent by mail, post-paid.

INSTRUCTIONS. Take a tape, if you have not a regular measuring tape, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be ordered two inches.

In all cases the cash must accompany the order, with nearest express office, as none are sent out on trial to be returned. We do not send the Brace by mail. But a post-office order, guaranteed, and Brace will be exchanged by purchaser paying express charges. Address: J. E. GRAVES, Memphis, Tenn.

and the sole cause of his spiritual ruin and death. It drove him from Eden, and deprived him of the companionship of God and all it implied. It has filled his life with suffering and misery, and his soul with pollution. It has covered his history with eternal shame, and thrown over the world the thick darkness of death. It has made and peopled perdition, and eternity alone can reveal the extent of its evil and the depth and power of its curse. So that giving up sin, or being delivered from it, is in itself an invaluable blessing; and as godliness implies this, this invaluable blessing may be enumerated among the profits of godliness.

It appears thus: Not only that the profits of godliness are equal to its benefits, but also that its only cost—giving up sin—is in itself an invaluable blessing.

But this is not all; there are other and infinite profits, consisting in benefits conferred upon the soul. Let us therefore observe—

2. The effects of godliness on the moral nature. By moral nature is meant the soul, the spiritual and immortal element of our being. Of this nature let the following facts be kept in mind: It is this undying principle of our being that is involved in an eternal existence. It is this that defies the ravages of time and mortal decay, and lives on to all eternity. In it exist all the powers and capacities for spiritual and eternal happiness and good. Man has no capacity for such things as these in his natural state.

It is the gateway of communication into our eternal happiness and good. It is the gateway of communication into our eternal happiness and good. It is the gateway of communication into our eternal happiness and good. It is the gateway of communication into our eternal happiness and good.

On account of these things man has infinite interests in this element of his being. His eternal well-being is involved in its condition and destiny, and he should feel a profound interest in everything that concerns it. And one of the things which make sin so dreadful and ruinous to man is the fact that its destructive and death-dealing blows are aimed directly at the soul. It is in the soul that sin does its work of destruction and death. "The soul that sinneth, it shall die."

Under the dominion and power of sin, the soul is so completely ruined and wrecked that nothing less than a new creation by him who first created it will serve to rescue and restore it. Hence the doctrine of a new creation in Christ Jesus is one of the cardinal doctrines of that gospel which is to us the power of God unto salvation. And in the soul that is under the dominion of sin, all those powers which correspond to the senses of the body are so deadened that no spiritual happiness or good can enter into the life and experience of that soul. All the channels through which these things must enter are completely closed up.

The condition of such a soul as respects receiving and enjoying spiritual good, is like that of a body that has lost all of its physical senses. If we destroy a man's eyes, we shut out of his experience all the physical enjoyment that comes through the channel of seeing. If we go one step further and destroy his ears, we then deprive him of all the enjoyment of hearing. If we go on still we destroy all of his five senses, we shall shut out of his experience all physical enjoyment, by closing all the channels through which it can enter.

In this supposed case we have an illustration of what sin has done for the soul. It has blinded its eyes and closed its ears, so that, having eyes, it sees not, and, having ears, it hears not. After the same manner it has dealt with all similar powers,

leaving the soul "dead in trespasses and sins." In this condition all its channels for receiving spiritual good are closed and its power to enjoy destroyed, so that by the very necessities of the case it can have no part nor lot in such good. If a soul in this condition were transmitted into heaven, it could neither see nor hear, or otherwise enjoy the beauties and glories of that place—it would not be heaven to it. Blinded, deaf and dumb as it is, it is totally unfit to enjoy the things of heaven, or to occupy a place there, and is therefore barred.

These facts concerning the moral nature prepare us to appreciate, at least in a measure, the infinite gain of godliness in its effects on this nature, implying, as it does, that new creation which restores all the powers to receive and enjoy the things of God and heaven. As we have said, the gospel provides a new creation in Christ Jesus, by him who first created man. This new creation is a complete work, delivering the soul from the dominion and wreck of sin, opening its eyes and unstopping its ears, and giving back all its native powers.

And in view of the foregoing facts concerning the condition of the soul in sin, godliness necessarily implies this work. It implies even more. Godliness is God-likeness, and therefore implies not only new creation, but "creation after God, in righteousness and true holiness." Creation in the image of God and after the infinitely perfect model of the divine nature, is the new creation of the gospel which gives life to the soul.

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valuable and blessed portion which God graciously bestows upon such as are prepared to receive it. And he is most like God who is most golly. Godliness, therefore, fits us to be heirs to that inheritance which makes us infinitely rich in both time and eternity. The new creation it implies, and which indeed makes us golly, is a birth from above, which makes us the children of God, "and as children, then heirs; heirs of God, and joint-heirs with Christ." Hence, to be an heir expectant with Christ to the estate or inheritance of God, together with the greatest possible fitness to enjoy such a portion, may be regarded among the profits of godliness.

Moreover, godliness not only renews us in the divine image and nature, but it also clothes us with a divine righteousness, "even the righteousness of God which is by faith in Jesus Christ unto all them that believe." And as the divine image and nature prepares us to receive and enjoy, so the divine righteousness gives us a passport to the favor and blessings of God. Clothed with this righteousness, we are justified and have access, through Christ, to the marriage feast and banquet of all the Lamb. By it we also pass the threshold of the Father's house, entering the sacred chambers of the divine family, and the doubly sacred sanctuary of the divine heart. And the white-robed band, who have washed their robes and made them white in the blood of the Lamb, shall never be stopped or turned aside by flaming sword or guardian angel till from the favor and blessings of God on earth they rise to enter through the gates into the new Jerusalem, to have free access to all spheres and departments of spiritual happiness and good to all eternity. It is scarcely necessary to say that these things embrace the salvation of the soul, which is worth more to us than a thousand worlds, and which belongs also among the profits of godliness.

That godliness is profitable may appear further by observing,—

3. That its infinite benefits are enduring. The golly man is, by divine arrangement and decree, secured in the possession of all the gain of his godliness. From sin, as expressed and enforced by the law, his ruin and death came in the first place, and from the same source they must come again if he is not regenerated. But the sin-cleansing blood and perfect righteousness of Christ are put between him and the law of sin and death as a complete protection against ruin and death from this source. He remains, therefore, no more condemned for him, the law of the spirit of life in Christ Jesus having made him free from the law of sin and death. Being under grace, he is no longer under the law, and therefore not subject to its condemnation and death. Nor is he longer subject to the ruinous consequences of sin in the soul; for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous," whose blood cleanses from all sin, who is the end of the law for righteousness, and whose intercessions at the right hand of God will always avail for the guilty. Thus protected against the only source of his ruin and death, he remains secure in the possession of his blessed portion. His salvation is insured in heaven, and on the life of his soul there is no dying. In the eternal purpose and promise of God, God, in Father, Son, and Holy Spirit, with all his wisdom and power, is engaged in his behalf. In view of these things it must be evident that godliness is indeed profitable.

We conclude with the following remarks:— 1. In view of these things it is not hard to see why it should be said of godliness that it has promise of this life, and of that which is to come. They show us that godliness lays deep and broad the only true foundation of life in the soul of our very nature. It renews and purifies the true source and fountain of life, and prepares us, as nothing else can, to receive its benefits, enjoy its blessings, improve its opportunities, discharge its high and sacred obligations, and accomplish its true design. Only those who are thus prepared to live can have any promise of life in the true and proper sense, either in this world or in the world to come. All others are dead in trespasses and sin, and disqualified for a true life here and cannot

claim the promise of eternal life, for of them, as such, it is declared that they "shall not see life." This leads us to remark,—

2. That the matchless grace and goodness to which the benefits and blessings of godliness give expression, should inspire in our hearts the most profound gratitude to God. But for these our condition would be unspeakably wretched. And dead faith must be the heart that cannot be moved by such manifestations of goodness and caused to respond in praise and thanksgiving. And as our gratitude and thanksgiving should be profound, so our consecration to the cause and service of God should be complete. And not least among the profits of godliness is the privilege of entering the service and being an accepted servant of God. It is only in this service that we can secure the true benefits, enjoy the true happiness and accomplish the true design of life. Only here do we find the opportunity and facilities for turning our time, talents, means, etc., to the account of our eternal interests and happiness. Only by entering into the service of God on earth can we send them before us to the bank of the skies as treasures laid up in heaven. This suggests—

3. That godliness is not merely theoretical, but largely practical. It is not only a Scriptural doctrine, but also a great living and divine power, which is designed not only to regenerate the soul and its native powers, but also to renew the life and exercise all our powers for the glory of God in the salvation and elevation of our lost race. And however beautiful may be our theory, and however Scriptural may be our creed, if our godliness does not produce godly living, we are still failures as Christians. Let us therefore exercise ourselves into godliness, remembering that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

THE MISSION OF LANDMARK BAPTISTS. BY ANTI-PAS.

It is a part of the mission of Landmark Baptists, to defend consistently the practice of close communion.

The great mass of Baptists in America have always been close communionists, yet there have been powerful influences brought to bear to break down this barrier. The tendency to open communion seems to be almost inseparable from affiliation. Why so many have favored open communion, is to be found in the two following facts: 1. A great many Baptists have regarded Pedobaptist societies as churches. Now, the common mind is wont to reason, on this subject, in this way: If these Pedobaptist organizations are churches, they ought to commune, since every church is in duty bound to celebrate the Lord's supper; and if it is their duty to commune, it cannot be wrong for others, who are qualified to commune, to commune with them. In this, as in most other cases, one error leads directly to another. Admitting these human organizations to be churches, is the first error. The second is, communion with them—which, in itself, is not such a grievous fault, provided they are churches. The second fact, above alluded to, is that Pedobaptist ministers have been, by many, regarded as true ministers of the gospel—they have been invited into our pulpits, and treated with as much courtesy as our own ministers, and often more. All this has had a direct tendency to break down the barrier of church distinction, and place all professors of religion on the same footing. No wonder that Pedobaptists complain, when, after having been invited to preach in our pulpits, they are debarred from our communion. The complaint, I consider, is well grounded; for if none but such as have been baptized, have any right to commune, it is not strange that they but the baptized have any official right to preach? But if we grant the unbaptized the right to preach, then at the greater contains the less, it would follow, it seems, that at least those who are permitted to preach in our pulpits, might, with equal propriety, be invited to commune. Thus it is that many Baptists have been bewildered on this subject, and feeling the force of the Pedobaptist

denunciation of heretics, they have been disposed to remove all barriers, and associate with all irreligious ministers.

But, aside from the present discussion, there is another principle which needs discussion. It is, "in communing with other denominations, be ought, in the view of Baptists generally, to be excluded; why should not the minister who preaches in our pulpits, with Pedobaptist ministers, or why should not that church that sanctions such affiliation, be excluded—the former, from his church; the latter from the Baptist fraternity? If not, why not? Who will tell? Now to return:—Landmark Baptists, I affirm, are the only Baptists who can fully sustain close communion. When you ask such a Baptist why he refuses to commune with Pedobaptists, his prompt reply is, because they are not members of the church of Christ. Ask him, again, why he thinks Pedobaptist ministers should not be invited to preach, and his answer is, "1. They are not in the church, and 2, not being in the church their ordination is invalid. Landmark Baptists can deny the world, and his subject, for regarding the Supper as a church ordinance, and considering the official ministry of Christ as in the church also, (which is certainly the sensible view of the subject), they have but to show that a man has never been baptized, and when this is established, they are perfectly consistent in denying such persons all church privileges. I have never yet seen any other argument that so perfectly sets the communion question at rest.

It is included in the mission of Landmark Baptists to advocate the best method of preaching the gospel to the heathen.

Of late, the missionary work has been transferred, in a great measure, to irresponsible boards,—i. e. to boards not responsible to the churches. It is not my design to discuss the "board question" in this connection. But this I will say:—If there is no other way of sending the gospel to the heathen but through the boards, I think it unwise to operate through them. Yet there might be a strong objection urged against doing the work at all, if this is the only way in which it can be done. 1. The New Testament does not inform us directly, or indirectly, that the gospel is to be preached through "boards"—especially such as are based wholly upon a "golden" foundation.

2. If the Bible is wholly silent in this subject, who can be censured for not doing that which the Bible does not require? But the question is not, whether the gospel should be preached to all, but how shall it be done? Shall the churches of Christ do the work, or shall it be done by another body? Now, if we assume that if Christ did not make it obligatory on the church to send the gospel to the destitute, he has not imposed the duty upon any other body. If he has imposed it upon the church to preach the gospel to the world, the church has no right to transfer this duty—nay, more, she cannot do it; for such obligations are not transferable. The obvious inference is, that if the church has given up this work into the hands of any other body, she has sinned, and is now sinning. If she is sinning in allowing another body to do the work assigned her, she should sin no longer—she should assume, at once, the power which she has resigned, and begin, with all earnestness, to perform the work herself. Should the assumption of her legitimate rights involve the destruction of the present boards, she should not, even in that event, refuse to do it. To the present board system there are numerous objections. 1. Its moral basis is highly objectionable. The great heart of the Baptist people can never pulsate in a land where gold and silver are made an indispensable prerequisite to life. Fifty, or even great seal for the spread of the gospel does not entitle one to beat in the great convention. So much money is absolutely necessary! But I will not enlarge. 2. If it is wrong for the churches to resign the work of conducting missions, it is wrong for another body, not responsible to the churches, to assume it. 3. This assumption of power subjects the missionaries to humiliations very similar to those which Methodist ministers endure, and which Baptists have been wont to find fault with.

But why should time be consumed in availing the numerous objections against the present boards, when this has been done so often and so fully by others? But I will not be deterred to suggest what appears to me, to be the proper course for Landmark Baptists to pursue in regard to the present method of conducting missions through boards. It occurs to me that they should let the boards do their own work, aided by those who feel disposed to help; but that they should, so far as in their power, strive to bring back the work, and place it in the hands of the churches—that they should commence the work of missions in good earnest, supporting missionaries at home and abroad, but allowing each church to choose her own laborer, and thus return to the original plan adopted by the early churches. It would be much better for this class of Baptists, in my opinion, not to attempt to be represented in the next Southern Baptist Biennial Convention. Why?

1. Because the present boards and the majority of the Convention are anti-Landmark in sentiment. Now, since this Convention is regarded as the embodiment of Baptist sentiment, and as expressive of the feelings of the majority of Southern Baptists, it is calculated to make the impression that Landmark Baptists are quite few in number; when, if the facts were known, they are vastly in the majority—least in most of the Southern States. It may be asked, how it happens that a majority of the Convention are anti-Landmark, if the majority of Southern Baptists are Landmark? I answer, that most of the delegates are sent from towns and city churches, who, naturally, are, for the most part, anti-Landmark; while the great mass of the people in the country are not represented. But it may be asked, why are they not represented? The answer is twofold. 1. Because a great many of them are too poor to pay one or two hundred dollars for a seat; and, 2. A large number of them have no wish to be represented. That the moral influence of the Convention is, in the main, against Landmark principles, I have no doubt. Now, if there is an objection in the Convention that tends to bring those principles into disrepute, and thereby thwart their rapid dissemination, it is a little remarkable that Landmark Baptists should countenance it any longer! It should become a matter of principle—and hence of duty with them. If co-operation with boards, as they now exist, stands in the way of the progress of Landmark principles, either the one, or the other must be wrong. It remains, therefore, for Landmark Baptists to decide which is wrong, and shape their course accordingly. This argument is applicable to all Landmark Baptists.

2. Another reason, why they should desert the Convention, is to be found in the fact, that they (very many of them) do not believe that the churches should never have resigned the work of conducting missions—which implies that they think it was wrong for the board, or Convention to have assumed the work of conducting missions; and if they so think, they cannot innocently, if seems to me, have anything to do with the Convention. I need not multiply reasons why the Convention should be deserted by Landmark Baptists—the reasons are sufficient. Let them exert their influence to correct the present aberration, and throw the responsibility of preaching the gospel to the world, upon the church. Let the churches begin, as some have already, to send out their own missionaries, and soon it will be apparent, through the signal blessing of God, what is the proper way to conduct missions. If the churches are ever brought to feel that the work of conducting missions, is peculiarly theirs, it will be effected by Landmark Baptists. While it is not true, that all Baptists of this class are opposed to the boards it cannot be denied, I think, that the boards with their present machinery are opposed exclusively by Landmark Baptists. If there is one exception, I know not who it is. Had opportunity been the end sought by this article, I would have said nothing about the boards; but having since learned to care very much for the opinions of erring, golly men. And should I be censured for writing such an article, I will only be

reminded of another part of the mission of Landmark Baptists—which is— VI. To suffer persecution.

In every age of the church, it has fallen to the lot of some of Christ's followers to suffer persecution. In the present age, this painful duty has devolved upon those Baptists, who "contend earnestly for the faith once delivered to the saints." Neither Pagan, Catholic, nor Protestant, is so much hated as they. True, there is a deep seated enmity in the hearts of all sects against the sect called Baptists; but his observation is very shallow, who does not see that Landmark Baptists are the ones upon whom is heaped the greatest amount of contumely. The praises of anti-Landmarkers are in the mouth of all Protestant sects, while Landmarkers are regarded as the most impudent people on earth. All this could be easily endured as coming from those who, in former times, were wont to persecute Baptists; but how much more grievous is the blow, when given by our own brethren! It is not difficult to see why Pedobaptists should be opposed to Baptists. This arises from the following facts. 1. Baptists do not regard their societies as churches. 2. Nor their ministers as ministers of Christ. And, 3. They will not commune with them.

But it taxes the most fruitful imagination, to conceive why it is that any body, who deserves the name of Baptist, should oppose the principles of the Landmark, or those who advocate these principles! You, who call yourselves Baptists, and are warring against those principles which are inseparably connected with what you profess to believe, stop, and ask yourselves the question, "Are we, in fact, Baptists?" I am aware that hundreds and thousands of Baptists oppose the Landmark ignorantly. There are many of them who have never studied the subject, and who allowed their prejudices to be aroused to such a pitch, that they think less of their Landmark brethren than they do of Pedobaptists! Such Baptists, should the days of persecution return, would hardly be the first to surrender their lives to the merciless persecutor. Their liberal principles would screen many of them from the flames. Let this suffice as a brief sketch of the mission of Landmark Baptists. In view of the importance of this mission, what manner of men ought they to be! Let them be firm in maintaining their positions. Let them learn to bear hardness as good soldiers, not fearing to act out their principles, even though the finger of scorn should be pointed at them from the corner of every street, or use which he meant by insisting on "the remission of original sin in infant baptism." In his earlier years he had doubted whether, possibly, he might not leave it an open question; but in his full age, "God forbid," said he, "that I should leave the matter so." The extreme case of a child dying beyond the reach of baptism is put to him, and he decides against it. In the Fifth Council of Constantinople, the milder view is mentioned of those who, regarding on the gracious promise, "In my Father's house are many mansions," trusted that among those many mansions there might still be found, even for those infants who, by want of baptism, were shut out from the Divine presence, some place of shelter. The milder view, doubtless under Augustine's influence, was anathematized. Happily, this dark doctrine was never sanctioned by the formal creeds of the church. On this, as on every other point connected with the doctrine of baptism, they preserved a silence, whether by design, indifference or accident, we know not. But among the individual Fathers from the time of Augustine it seems impossible to dispute the judgment of the great Council on this point. "How hard so ever this opinion may seem, it is the constant opinion of the ancients."

late it was administered. This is illustrated by the delay of the baptism of the First Christian Emperor Constantine, who had presided at the Council of Nicea, preached in churches, directed the whole religion of the empire and yet was all the while unbaptized till the moment of his death. When, in the last hours of his mortal illness, the ceremony was performed by Eusebius of Nicomedia. There was also the belief, now entirely extinct, but in the third and fourth centuries almost as firmly fixed as the corresponding belief in regard to the Eucharist, that the water was changed into the blood of Christ.

There was the yet more dreadful superstition that no one could be saved unless he had passed through baptism. It was the custom of those times to pour a quantity of water upon the body, on which those sacred Baptists hail their hope of immortality. Let but the person of a human being be wrapt in the purifying element, and he was redeemed from the unconsciousness of his birth. The boy Athanasius throwing water in jest over his playmate on the seashore in the name of the Holy Trinity, performed, as it was believed, a valid baptism; the Apostles in the spray of the storm on the sea of Galilee, the penitent thief in the water that rushed from the wound of the Crucified—(each were the wild excesses to which some ventured with courage to carry the doctrine)—received the baptism which had else been withheld from them. And the "washing of water" was now deemed absolutely necessary for salvation. No human being could pass into the presence of God hereafter unless he had passed through the water of baptism here. "This," says Vossius, "is the judgment of all antiquity, that they perish everlastingly who are not baptized, when they die." From this bold conclusion that the natural end not only of all heathens, but of all the patriarchs and saints of the Old Testament, was in the realms of perdition. And last of all, the Pelagian controversy drew out the mournful doctrine that infants, dying before baptism, were excluded from the love of Him whose presence and aid they could not enjoy, "their angels do always behold."—The doctrine was expressed (as it was expressed) in its darkest form, that infants were to be excluded from heaven. At the close of the fifth century this belief had become universal, chiefly through the means of Augustine. It was the turning-point of his contest with Pelagius. It was the dogma from which nothing could induce him to part. It was this nothing could induce him to part. It was this which he meant by insisting on "the remission of original sin in infant baptism." In his earlier years he had doubted whether, possibly, he might not leave it an open question; but in his full age, "God forbid," said he, "that I should leave the matter so."

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Historical Department.

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BAPTISM.

BY THE VERY REV. DEAN OF WESTMINSTER. No. II.

THE FIRST CHANGE—IN DOCTRINE.

BUT there is the further instruction to be derived from a nearer view of the changes through which the forms passed.

1. First there are the extraordinary variations which have revolutionized the whole mass of dogmatic belief that has congregated around the ceremony. There was the belief in early ages that it was like a magical charm, which acted on the persons who received it, without any consent or intention either of administrator or recipient, as in the case of children or actors performing the rite with no serious intention. There was also the belief that it wiped away all sins, however long they had been accumulating; and however

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must be lost forever, that baptized infants must receive the sacrament, or be lost in like manner. For this, too, strange as it may seem, was yet a necessary consequence of the same materializing spirit. "He who held it impossible" (we again use the words of Bishop Hall) "for a child to be saved unless the baptismal water were poured on his face, held it also as impossible for the same infant unless the sacramental bread were received in his mouth. And lest any should plead different interpretations, the same Augustine avers this latter opinion also, touching the necessary communicating of children, to have been once the common judgment of the church of Rome." Such were the doctrines of the Fathers on Infant Baptism;—doctrines so deeply affecting our whole conceptions of God and of man that, in comparison, the gravest questions now in dispute shrink into utter insignificance;—doctrines so wholly different from those professed by any Englishman, we may almost add any European clergyman of the present day, that had the Pope himself appeared before the Bishop of Hippo, he would have been rejected at once as an unbaptized heretic.

WHAT FIRST DRAFFAERD.

It is a more pleasing task to trace the struggle of Christian goodness and wisdom, by which the church was gradually delivered from this iron yoke. Even in the Patristic age itself (in its earlier stages) the imbragation had not been complete. Tertullian and Chrysostom must have accepted with hesitation, if they accepted at all, the universal condemnation of unbaptized children. Balvism, who acknowledged so freely the virtues of the vasa heretica, must surely have scrupled to repel the virtues of the unbaptized heathens. No general or provincial council, except the Fifth of Carthage, ventured to affirm any doctrine on the subject. The exception in behalf of martyrs left an opening, at least in principle, which would by logical consequence no less admit other exceptions, of which the Fathers never dreamed. The saints of the Old Testament were rescued from their long prison-house by the hypothesis of a liberation effected for them through the Descent into Hell. But these were contradictions and exceptions to the prevailing doctrine; and the gloomy period which immediately followed the death of Augustine, fraught as it was with every imaginable horror of a falling empire, was not likely to soften the harsh creed which he had bequeathed to it; and the chains which the "durus pater infantum" had thrown around the souls of children were riveted by Gregory the Great. At last, however, with the new birth of the European nation the humanity of Christendom revived. One by one the chief strongholds of the ancient belief yielded to the purer and loftier instincts (to use no higher name) which guided the Christian church in its onward progress, dawning more and more unto the perfect day. First disappeared the necessity of immersion. Then, to the Master of the Sentences we owe the decisive change of doctrine which delivered the souls of infants from the everlasting fire to which they had been handed over by Augustine and Fulgentius, and placed them, with the heroes of the heathen world, in that mild Limbo or Elysium which every one knows in the pages of Dante. Next fell the practice of administering to them the Eucharistic elements. Last of all, in the fourteenth century, the great though silent protest against the magical theory of baptism itself was effected in the postponement of the rite of confirmation, which, down to that time, had been regarded as an essential part of baptism, and as such, was administered simultaneously with it. An ineffectual stand was made in behalf of the receding doctrine of Augustine by Gregory of Rimini, known amongst his "scrupuli" and "angelici" colleagues by the unenviable title of "Tormentor Infantum;" and some of the savior Reformers, both in England and Germany, for a few years clung to the sterner view. But the victory was really won; and the Council of Trent, no less than the Confession of Augsburg and the Thirty-Nine Articles, have virtually abandoned the position by which Popes and others once maintained the absolute, unconditional efficacy of sacramental elements

on the body and soul of the anconsons infant. The Eastern church, indeed, with its usual tenacity of ancient forms, still immerses, still communicates, and still confirms its infant members. But in the Western church the Christian religion has taken its free and natmal course; and in the boldness which substituted a few drops of water for the ancient bath, which pronounced a charitable judgment on the innocent babes who died without the sacraments, which retroced to the Encharist its original intention, and gave to confirmation a meaning of its own, by deferring both these solemn rites to years of discretion, we have at once the best proof of total and necessary divergence of modern from ancient doctrine, and the best guarantee that surely, though slowly, the true wisdom of Christianity will be justified of all her children.

"The constant opinion of the ancients" in favor of the unconditional efficacy and necessity of baptism has been happily exchanged for a constant opinion of the moderns, which has almost, if not entirely, spread through the whole of Christendom. No doubt traces of the old opinion may occasionally be found. It is said that a Roman peasant, on being reconverted with for spinning a cockchaer, replied, with a complete assurance of conviction. "There is no harm in doing it. Non e cosa bollizzata."—"It is not baptized stuff." "They are not baptized things" is the reply which many a scholastic divine would have made to the complaint that Socrates and Marcus Anrelius were excluded from Paradise. The French peasant, we are told, regard their children before baptism simply as animals. Even in the English church we sometimes here a horror expressed by some excellent clergymen at using any religious words over the graves of unbaptized persons. The rubric which, in the disastrous epoch of 1862, was for the first time introduced into the Prayer-book, forbidding the performance of its burial service over the unbaptized, which till then had been permitted, still through the influence of Convocation, maintains its place. But these are like the ghosts of former battles—lingering in dens and caves of the church, visiting here and there their ancient haunts, but almost everywhere receding, if slowly yet inevitably, from the light of day.

Such changes on such a momentous subject are amongst the most encouraging lessons of ecclesiastical history. They show how variable and contradictory, and therefore how capable of improvement, has been the theology of the Catholic as well as of the Protestant churches, and how great, therefore, are the hopes for the future of both.

THE SECOND CHANGE—IN "FORM."

2. We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long in the Middle Ages. Even the Icelandic, who at first abrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the Public Baptism for infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it

was designed, and peculiarly unsuitable to the tastes, the conveniences, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would wish to go back to the old practice. It had no doubt the sanction of the Apostles and of their Master. It had no doubt the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall and Havoclock. In a version of the Bible which the Baptist church has compiled for its own use in America, where it excels in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct, to translate John the Baptist by John the Immerser. It has even been defended on sanitary grounds. Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion. But speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and conenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement, it is a greater change even than that which the Roman Catholic church has made in administering the sacrament of the Lord's supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding baptism, and has altered the very meaning of the word. But whereas the withholding of the cup produced the long and sanguinary war of Bohemia, and has been one of the standing grievances of the Protestants against the Roman Catholic church, the withdrawal of the ancient rite of immersion, decided by the usage of the whole ancient church to be essential to the sacrament of Baptism, has been, with the exception of the insurrection of the Anabaptists of Munster, adopted almost without a struggle. It shows the wisdom of not imposing the custom of other regions and other climates on those to whom they are not congenial. It shows how the spirit which lives and moves in human society can override even the most sacred ordinances. It remains an instructive example of the facility and aliena with which, in matters of form, even the greatest changes can be effected without any serious loss to Christian truth, and with great advantage to Christian solemnity and edification. The substitution of sprinkling for immersion must to many at the time, as to the Baptists now, have seemed the greatest and most dangerous innovation. Now, by most Catholics and by most Protestants, it is regarded almost as a second nature.

IN MEMORIOM.

Mrs. Nancy Taylor, wife of Milton Taylor, did in Wilson county, Tenn., at the residence of Mr. Enos Jennings, on the 30th day of December, 1859, in the seventy-fourth year of her age, after a protracted illness. The deceased had been a member of the Little Cedar Lick church, was baptized by Eld. Peter Fuqua in June 1850. Those who were speak of her as an excellent Christian lady. Her death was a great saffer for some time before her death. Her sufferings are over.

H. R. PASTOR.

IT SEEMS IMPOSSIBLE

That a remedy made of such coarse, simple plants as Hops, Buchu, Mandrake, Mandelion, etc., should make many and such marvelous and wonderful cures as Hopters do, but when old and young, rich and poor, a learned Doctor, Lawyer and Editor, all testify to having been cured by these, you must believe and try them yourself, and do not be longer. See other columns.

The Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH. — Ps. 135.  
J. R. GRAVES, Editor and Proprietor  
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JAS. S. MAHAFFY, Book-keeper and Order Clerk  
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Terms: \$2.00 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, is opposed to all human tradition in matters both of faith and practice. We must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.
- 2. As Baptists, we are to stand for the ordinance of Christ as the only and sufficient mode of entrance into the church, in order, and in symbols meaning, unchanged and unchangeable till he come.
- 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, who are not regenerated, without exhibiting a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-connection of historical societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being so parently or logically construed by our members or their friends, is a distinguishing policy of historical Baptists, and is equally with Baptists churches.

A WARNING ABOUT SCAPARAZON.

It has no doubt been suggested to many of our subscribers that since this paper is liable to be suspended several months every year, or every few years, it would be better to take a paper published without the yellow fever belt, and therefore not liable to suspend. We wish to make this statement to our patrons:—

- 1. Though we have been thrice compelled to suspend while the yellow fever has been an epidemic in this city, and while our subscribers have failed to receive, they have not lost a single number, for we have commenced to complete the volume at the number we left off, as we now do. This volume will have expired February 14th, 1860, had we not suspended; but now this volume will not close until May 25th, 1860.
- 2. We wish to say, and have every friend and brother say it for us, that we shall make the needed preparations in advance, so that, should the fever sweep next year, or any future year while we publish the paper, that we shall temporarily remove to some point, and issue the paper regularly. There will be no more suspensions on account of epidemics, so long as we publish the paper, and we are confident that we are assured of that. It came upon us as unexpected that when the Board of Health was notified it would be an epidemic, it was too late to think of moving.

LORD'S SUPPER.

"WHAT, then, is the Scriptural doctrine of the Lord's supper?" This question is now the great question of our epoch; it will be the great question of the coming years of this century. Deprecate controversy, and let this precious feast of a Savior's love at we may, we cannot escape the responsibility of the discussion. We must set forth clearly and strongly the true nature of the Lord's supper, as set forth in the Scriptures, teach it from the pulpit and by the press, in Bible classes and in Sunday-schools, so that the minds of our people shall be fortified against the entrance of grievous error."—Bishop Cummins, in Tract, The Lord's Table and not the Altar.

It is not only true that, at this time, this is the great question with the Protestant, Episcopal and Reformed Episcopal "churches," but it is equally so with the Baptist churches of America, and eminently so of our Southern churches. In our extensive correspondence and mingling with leading ministers and members of our churches, we hear them frankly express themselves as dissatisfied with the positions universally taken by our writers in defending the present status of the denomination with reference to the Lord's supper—and if one thing is evident more than another, it is that it is very far from convincing the members of other communions and the outside world that we are either Scriptural or consistent in the observance. Dissatisfaction and unrest is confessedly increasing in our own denomination. It is evident to our mind that the result will be forced upon us either to open our doors or to find in God's word new arguments that will warrant us in adopting a different and more consistent practice—one that all thoughtful persons will see and confess is more Scriptural and consistent.

If it be a fact, asserted by all our standard writers in defence of close communion, that baptism—i. e., immersion in water—is the great and

only issue that separates us from Protestants, then we should, to be consistent, invite all persons of all creeds, who have been immersed, to our communion table, as well as all Baptists. This would be quite a wide door, since it would include the 250,000,000 Greek Catholics and the Campbellites, who in doctrine are no sounder, the Mormons, the Free Will Baptists—who are but immersed Methodists in doctrine—the Winebrenerians, the hundreds of thousands now in Pedobaptist societies, many of whom were immersed in papist churches. This position adopted, and precious little close communion would be left with us.

If our present denominational communion is adhered to as Scriptural, then in fact we are compelled to hold and teach that the local churches are not the divinely appointed guardians of the purity of the Sapper, and if not the local churches, then no one is, and if not, there are no restrictions whatever, and open or unrestricted communion inevitably follows.

There are many and manifest inconsistencies and evils attending our present theory and practice of denominational communion, and this fact of itself is demonstration strong as holy writ that our practice is unscriptural and wrong, for truth is never inconsistent with itself.

Our brethren have noticed that hitherto we have written little upon the communion question, but we have thought much, and waited anxiously for some able pen to volunteer to present a new treatment of this important question, which has so long perplexed our own people and troubled Christendom, and causing us the loss of tens of thousands of worthy Christians annually, because they do not understand the matter of close communion, and our authors fail to satisfy them that our present practice is consistent. We now propose, at an early day, to prepare a little book for the press, showing the inconsistencies of the arguments used and the destructive character of the admissions made by all of our standard authors on communion, and then to offer a new—i. e., use Pauline—treatment of the whole subject, and advocate the return on the part of Baptists to the old landmark of church communion which Christ and his apostles set up.

There is no consistent middle ground between church communion and unrestricted communion, and it will be for each church to decide for itself whether it will be inconsistently loose or inconsistent, as now, or both Scriptural and consistent.

The work will cost, according to present calculations, by mail, \$1. But all who wish a copy, and to expedite its publication, shall have one at the reduced rate of 75 cents, provided they send their order, with cash, before the first day of April. This proposition, however, will be withdrawn so soon as one thousand cash orders have been received. This offer is open to pastors and canvassers who wish to supply their churches and vessels. The work will be put into the hands of the stereotypers so soon as one thousand orders have been received.

SUMMARY.

J. B. S.

WHERE will be a District Meeting held with the Holly Spring church, Bradley county, Ark., commencing on Saturday, February 10th, 1860, at 10 o'clock. Also a District Meeting at Sunday in connection with Bethel church No. 2, Dorsey county, Ark. These are very interesting and profitable meetings, and we hope will result in great good.

The church at Pine Bluff is supplied twice a month by our esteemed Bro. Quinn. This brother has made great sacrifice to build up the cause at that city. And while his success has not been all that we could desire, yet great good has been accomplished. The church worships regularly in their new and beautiful house of worship, for which they have nearly one hundred pupils in Sunday-school, and the outlook is encouraging. But still there are many Baptists and friends of Baptists in the city that have not yet been brought into hearty co-operation with the church. Their great need now is a first-class pastor to give his entire time

to the church. We are advised that one member in the church would give a good young man his salary. The other members could not do a great deal at present, but would do something. The surrounding country is willing to help pay a good pastor for his whole time at Pine Bluff, and recently Dr. Anderson and his family and Bro. Goodwin, all of whom are Baptists, have removed from Star City to Pine Bluff. They should fall into line with this church. We earnestly urge and pray that our cause at this place will be an upward tendency, and that the Lord will open a way for them to have a pastor his full time.

Pneumonia is raging in our country at this time. Last Sabbath we attended the funeral of Mrs. H. Polk, formerly of Tennessee. She died on Saturday the 24th inst. The deceased was a member of one of our charges, and a dear sister.

Rev. C. W. Callahan compliments Arkansas upon having four Baptist editors. Well, this would indicate that the Baptists of our State are a reading people. If they are not they should be, and are determined to offer them every inducement to read the Old Banner, a sixteen-page paper, rich, rare and racy, for only \$2.50!

We had six accessions to Friendship church last Sabbath, January 23. This is now the largest church in Friendship Association.

We would be glad to have postal-cards from our brethren all over the State, containing news from the churches and other items of interest. Let us have a postal-card column. It might be made very interesting. Write, brethren, and don't forget it.

Arkansas is put down for \$500 for Foreign Missions this year. Will we raise that amount? With a little effort we can.

BREVITIES.

We acknowledge the receipt of the second number of the Baptist Index, a sprightly little sheet published at Texarkana, Texas, by Rev. J. F. Shaw and Miss Viola Jackson.

Rev. B. B. Womack and J. B. Chevis have purchased the Baptist, published at Nashville, and become editors and proprietors. We welcome them to the ranks of journalism, and wish them success in their enterprise.

We want settled pastors, upon such principles as will diminish all thought of change, unless circumstances should demand it. The best churches are those which have had the longest continued pastorates—Baptist Index. Churches that are frequently changing pastors are seldom prosperous.

We return our sincere thanks to the brethren who have interested themselves in our behalf, and have sent in handsome lines of contributions to THE BAPTIST. Our friends can materially aid us by bringing the paper to the notice of their friends. We have reduced the price to \$2.50, and although the price of paper and almost everything connected with the publishing department has advanced, we propose to keep it at that price for 1860.

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. The Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, \$1. Clubs of ten or more, each 60c. Semi-monthly, single copy, 50c; clubs of ten or more, each 35c. Monthly, single copy, 25c; clubs of ten or more, each 15c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled under foot.—Channing.

THE EDEMIC SABBATH.

H. W. EVERETT, in The Christian, St. Louis, Mo., says up with his Bro. Dungan, in his interesting pamphlet, which will be acceptable to not a few of our readers who live in the neighborhoods of the Seventh-Day Adventists, who never tire of agitating the subject. The reader will see that Mr. E. takes substantially the same position that was taken upon this question. That there was a pre-Adamic Sabbath no intelligent and unprejudiced man can doubt; and if so it was for all the race, and appointed by God when he sanctified the seventh part of time. The Jewish Sabbath is altogether another institution:—

Moses says, "God blessed the seventh day and sanctified it" at the close of the creative work; not that he would do it, but that he did do it. Bro. D. says this was not done till the world was 2,500 years old, and certainly this is "in the face of Moses," but not that Bro. D. intends any disrespect to Moses. In addition to the testimony of Dr. Hodges, that the above is the true sense of Gen. II. 3. I will quote from Green's Hebrew Grammar:—"The natural interpretation of the language is that this was done at the time of creation, and not afterward at the giving of the law." The opinion of Dr. Wm. Smith, of the University of London, is also cited. In his Old Testament History, p. 254:—"The consecration of the Sabbath was coeval with the creation; for on no principle of sound criticism can the narrative of the creation be severed from its concluding words: 'And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.' The opinion that these words are an anticipatory reference to the fourth commandment can only have arisen from the error of regarding the law of Sinai as altogether new. The only argument in support of that opinion is the absence of any record of the observance of the Sabbath between the creation and the exodus. It will be said that the fourth commandment was not of immediate application, since the Sabbath is not mentioned from Moses to David. But this is just in accordance with the plan of the Scripture narrative in which regular and ordinary events are unnoticed. The same is true of circumcision, which is not mentioned after its institution, not even in the case of Isaac. (Gen. 21:12) It is implied by their fingering it on the Sabbath. So, likewise, the celebration of sacrifices is only mentioned on a few special occasions. And so with the Sabbath; there are not wanting in the Bible many instances, as the intervals between Moses' coming forth the birth out of the ark, and naturally associated with the weekly service; and in the week of the wedding celebration; but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known."

The following, then, is a brief summary of the facts as I see them: 1. The Sabbath was established at the creation. 2. There are brief references to the seven-fold division of time in the patriarchal age—in the history of the flood, of Jacob, of Israel in Egypt, as also among Gentile nations. 3. These references are all that could be expected in a time of great degeneracy and in a record so brief as that in Genesis. 4. The Jews coming out of Egypt understood and observed it. 5. It was modified and incorporated into the Jewish covenant. 6. It was abolished with the old covenant, and the Lord's day was consecrated by the Savior and observed by the apostolic church. 7. Nothing is more common than for articles in a former constitution to be modified and placed in a new one, than for the laws of one dispensation to be rescinded in the one that follows. 8. On this ground we can meet and vanquish Sabbatarianism, or any other contrary doctrine. 9. This must be the true interpretation in the case, since it is the only one that harmonizes all the facts.

MAILING OF FOREIGN MISSIONARIES.

WE copy the following statement in regard to the departure of missionaries to foreign lands from the Foreign Mission Journal, published at Richmond, Va. Some \$20,000 must be raised between now and the meeting of the Southern Baptist Convention in May. The time for raising this amount is short, and therefore promptness is essential on the part of the churches in moving in this matter:—

As has been stated, Rev. W. J. David and wife sailed for Africa Dec. 8, 1879. On the 10th day of January Rev. E. Z. Simmons and wife, of Mississippi, and Miss Sallie Stein, of Tennessee, left their respective homes for St. Louis and San Francisco. From the latter place they will sail in the steamer of February 1st, for China. Their destination is Canton. On the 7th of February, Rev. G. B. Taylor and family expect to sail from New York to

England, or Scotland, en route for their home in Rome, Italy. During the year two other missionaries for funds under these circumstances, is apparent. Many pledges made at other places are unpaid; also pledges made at other places are unpaid. But a much larger sum than the aggregate of these pledges is needed for the necessities of the Board, presuming that all the States will comply with the request of the Board, as several States have done, to add one-third to their contribution of last year, as their free-will offering for this year, some \$20,000 must be raised before May next. Every dollar of this sum is required to meet the obligations and current needs of the Board. Will not our pastors remind their churches of their duty, and one and all come up at once to "the help of the Lord?"

BREVITIES.

The Greek Government, in ordering that the Bible in Greek should be read in the public schools, specified that the original and not the modern Greek should be used.

It has been ascertained that the Molokans of Russia are essentially Baptists, and are descended from the Baptists so harshly dealt with in Russia in the sixteenth century. Many of them are emigrating to the United States.

The Baptist Year-book, which is now going through the press, gives the total number of Baptists in the United States as 2,145,044, a gain over the preceding year of 31,010. The total number of churches is 24,794, a gain of 295.

Another new denomination comes before the public. Its birth-place is Philadelphia. It calls itself "The Methodist Church," and begins with nine societies. It differs from the M. E. church in having only one order in its ministry, that is elders. Women may belong to this order as well as men.

The venerable Oncken, whose name is identified with all the wonderful history of the German Mission, was smitten last month with partial paralysis at his home Altona. His brethren consider his work as done, and that he waits only to go to the Savior he has so faithfully served more than forty years.

Memphis never was as healthy as at this moment, never enjoyed a larger or more lucrative trade, and never had a better prospect. Our sanitary condition is being immensely improved every hour, and our people are confidently predicting a healthy summer and fall trade unexampled in volume and profits.—Memphis Appeal

The young ladies of the First Baptist church of Richmond, Va., have organized a missionary society, and have undertaken the support of Miss Sallie Stein, our young missionary to China. This is a bold and grand undertaking, and its very greatness will prove its success.—Foreign Mission Journal. The Big Hatchie Association (Tenn.) has also undertaken the support of Miss Stein, and a considerable amount was raised in pledges at the last meeting for that purpose.

In Eastern Bohemia, not long ago, thirty-one persons were fined \$1.50 each for attending a Bible service, because it happened not to be connected with the State church. The leader was fined \$12.50. About the same time a few believers near Prague, who undertook to hold a Bible service in the home of one of them, were prevented by the police. The Austrian Constitution, under whose "egls" these acts were done, professes to grant religious liberty to all!

Rev. R. H. Graves, of Canton, China, writes to the Foreign Mission Journal: "After a twenty-years' residence in China, I at last have a home. It will be a pleasant, comfortable home, I hope. If we only had more ground around it to remove us a little farther from the Chinese neighbors, it would be all that we could desire. As it is it is as good a house as I deserve, and I feel very thankful to our heavenly Father for putting it in the hearts of our brethren and sisters to provide us with such a comfortable home."

Unitarianism, never very strong, seems to be on the decline in this country. The Year-book of the denomination, just published, gives the following figures: Number of societies, 336; number of

ministers, 409; ministers settled, 218; ministers unsettled, 197. Twenty-three names of societies have been erased from last year's list, and only three new ones added to that of 1880. In many parts of the United States Unitarianism is not known. In the West it is but feebly represented. Massachusetts is its great stronghold, and in most of the other New England States it is respectable in point of numbers.

"BACKBITERS.—Augustine, the celebrated Latin father of the fourth century, was remarkable for his hospitality. Upon the table where he dined all his guests, he had written, or cut in large deep letters, these words: 'The backbiter will understand this table to be forbidden him.' Many people of modern times, we fear many of the professed disciples of Jesus, would never dine abroad if all the tables were inscribed in like manner." There are some otherwise good and pleasant ministers—and we regret to say that ministers are more than others guilty of this fault—with whom we never conversed a half hour without hearing them backbite or criticize unfavorably some brother minister or prominent church member. It is a detestable habit. Are you guilty of it, dear reader? If so, quit it, for God's sake and your own sake, quit it.

QUERIST.

BRO. GRAVES:—Please answer the following at your earliest convenience: C. claims to have been offended by D., and fails to proceed as required in Matthew, but pursues an unkind and offensive course toward D. In this case what is D.'s duty toward C.? If to do as required in Matthew and both fail to comply, what is the duty of the church in regard to them, assuming that the whole affair is known to the church? Truly yours, W. J. F. ALLEN.

Remarks.—The offended brother is bound, by the law governing personal offences, to go to the offending brother, in a Christian spirit, desiring and seeking reconciliation upon Christian principles, and if he refuses, the church is bound, by the law of Christ, to discipline that brother for violating the law, and, if he cannot be brought to repentance, to exclude him.

The fact that the church knows there is irreconcilable existing between two brethren does not change the nature of the offence from a personal to a general offence. But if the church is knowing to the fact that D. has offended C., and C. refuses to take the gospel steps, she can and should promptly arraign him on a charge of violating the law of Christ. She cannot take cognizance of the matter and try D. for having offended C., contrary to the process of law.

SPIRITUAL WICKEDNESS IN HIGH PLACES.

WHEN the spirit of Christianity has so little influence over a professed minister of Christ as to allow him to per the following proposition to profane the Lord's supper, what must be the strength of sin in the hearts of the masses of the people generally! A writer in the New York Methodist has the presumption to suggest the substitution of water for wine in the Lord's supper, as being much more convenient, and, he might have added, cheaper! The man who could sprinkle an infant and call it baptism, and do it in the name of the Trinity, would have no compunctions in calling water "the fruit of the vine," and administering it for wine in Jesus' name. Here is what he says:—

Our Lord instituted his Supper with the common drink of the country; for our present purpose it is immaterial whether that drink was fermented or unfermented wine. The common drink of this country is cold water. The greater part of our churches are unable to procure wine, so many and wicked are the adulterations. There may be here and there a church so situated and offered that wine can be procured; but the country and village churches are certainly at the mercy of the scoundrels who make poisonous and filthy imitations. It cannot be a religious duty to use wine under these circumstances. What is wanted for the symbol is a drink, and water is the plain alternative of the common drink used by our Savior. Very weak consciences may require the water to be colored, but it is not best to grow that species of conscience. Wine is mostly water, even the fermented varieties; and it is difficult to perceive any necessity for the color. Blood is red, to be sure;

but then it also consists principally of water. We note for sican, cold water at the Lord's supper.

FEDERAL HOLINESS REVIEWED.

FEDERAL holiness is one of the characteristics of the Old-School Presbyterian church, and on this ground she baptizes the offspring of believers, i. e., because they are born holy—sanctified from the womb—born unto the church, and therefore entitled to its ordinances. Were it not for the truth instilled into the minds of the people by Baptist preaching, Presbyterians would still preach this doctrine as before, and here is proof of it. In a late number of a leading church paper we find this:—

Now what we said in the article referred to, was strictly embraced in these five points, viz:—

- 1. There is nothing incredible in the supposition that the Holy Spirit, which regenerates all souls, and which can give a new heart to a heavy sinner, should give a new heart also to a little babe.
2. There is nothing incredible in the supposition that that Divine power which, in answer to intercessory prayer, as we believe, sometimes converts the profligate adult, should, in answer to such prayer, convert the child before it begin to tread the path of actual sin.
3. If, then, Christian parents, having the promise of the covenant of God, do their whole duty by their little ones, the burden of proof that in answer to their prayers God does not sanctify these little ones from the womb, rests upon those who doubt or deny it.
4. Assuming such a regenerate state as already existing, baptism becomes an appropriate symbol by which to recognize the fact that these little ones are, with their parents, embraced in the church of Christ.
5. No one supposes that converting power is connected with the rite, which is true, in these cases, administered in the sign of a grace already wrought, and not as the medium of a grace expected to be secured in, and by, that administration.

PRAYER-MEETING.

Our prayer-meeting opens on each Sunday afternoon at three o'clock; and it is proposed that every Christian who reads this will contribute that hour to prayer for objects presented in this column.

There is a place where spirits blend, Where friend holds brotherly friendship, Through unnumbered bars, by faith we meet Around one common mercy-seat.

If the Lord earth for thee, be thyself at rest; If thou care, why shouldst thou care too? His providence will provide it thou sincerely trust it.

Enjoy the blessings of this day if God send them; and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are not born to morrow.

An irreligious man, a speculative or a practical atheist, is as a sycamore, who voluntarily takes off his crown and declares himself unworthy to reign.

Simply our people need a large infusion of the spirit of faith in God's power to save not one or two, but thousands of our perishing race.—Exchange and Chronicle.

Sensationalism in the preacher is generally a confession that the preacher realizes his own poverty of ideas, and his inability to make the common themes of the gospel interesting to his hearers.—Star in the West.

The secret of usefulness in life consists in not haggling for ideal conditions, but in making the most out of actual conditions. No real man or real church ever insists on having a good chance, nor yet a fair chance, but only advance.—Christian Advocate.

REV. J. R. GRAVES—Dear Sir— I have been troubled in mind for some time about my true state. When I first realized my condition I was in despair. I don't feel like I have found my Savior. I haven't been regenerated, but I keep praying to the Lord to forgive my error and lead me to him. Pray for me and remember me in your prayer-meetings is the desire of one who yearns to be an earnest useful Christian.

Remarks.—Though many Sabbath-schools fail during the winter, there is no need of suspending our Prayer-Meeting one day. There are among our thousands of readers at least two or three, if not two or three hundred, who believe in prayer, and who love to pray, and who will delight to join, though unseen, a company in prayer each Sunday afternoon at 3 o'clock. The writer of the

above is unknown to us, but is in trouble and sorrow. Can we not all sympathize, remembering how it once was with us, and will we not all pray for this distressed soul?

A writer tells us that on his first introduction to S. T. Coleridge, he (Coleridge) "reverted with strong compunction to a sentiment which he had expressed in earlier days upon prayer. In one of his youthful poems, speaking of God, he had said,—

"Of whose all-seeing eye Aught to demand were impotence of mind."

This sentiment he now so utterly condemned that, on the contrary, he took it as his own peculiar opinion, that the act of praying was the very highest energy of which the human heart was capable; praying, that is, with the concentration of the faculties; and the great mass of worldly men, and of learned men, he pronounced absolutely incapable of prayer."

TEMPER AT HOME.

I HAVE peeped into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are deal and the floor carpetless; into "kitchens" where the family live, and the meals are cooked and eaten, and the boys and girls are as blithe as sparrows in the thicket overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station—as tone and temper that make life joyous or miserable, that render home happy or wretched. And I see, too, that in town or country, God's grace and good sense make life what no teachers, or accomplishments, or means, or society, can make it, the opening stage of an everlasting psalm, the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—John Hall, D. D.

THE QUEEN OF THE COOK-BOOKS.

The Finnish Thousand of that best of books on Cookery and Housekeeping—

Beauregard Cookery and Practical Housekeeper



is now in press. It has blessed thousands of homes, and will bless thousands more. Common sense, practical, suited to the needs of plain people as well as the rich, and in every respect a treasure to the house.—It is a waterproof binding, with red edges, \$1.25. This book is sold only by agents, but we have wide arrangements with the publishers to club it with THE BAPTIST. Any one sending us \$2.50 will get both the paper and book.

MISSION AGENTS OF BIG HATCHIE ASSOCIATION.

The following brethren were appointed by the Executive Board as agents in the churches following their names to collect mission funds.

- The Board earnestly urge the churches to make special collections for Associational missions in January and June. All collections for this purpose to be forwarded to the Treasurer of the Association, J. W. Justice, Memphis, Tenn.
S. M. Provence—Brownsville.
J. R. Graves—First church, Memphis.
J. W. Justice—Central church, Memphis.
J. W. Lipsey—Germantown, Collierville, New Hope, Endora, and Prosperity.
S. H. Phillips—Eocener, Alexandria, LaGrange and Grand Junction.
T. J. Hunt—Antioch.
J. W. Shelton—Ararat.
J. B. Canada and W. R. Wall—Beaver Creek.

- L. H. Milliken—Bethel, Bolivar, Bethlehem and LaFayette.
M. Davis—Egypt.
J. B. Canada—Fisherville, Oakland and Hebron.
G. W. Griffin and J. J. Tharp—Macon.
W. L. Anthony—Fulton.
N. H. McFadden—Mt. Lebanon.
W. H. Barkdale—Chelsea church, Memphis.
J. H. Borum—Eaton, Enon and Dyersburg.
W. G. Stauffer—Grace, Tennessee Plain, Society Hill, Walnut Grove and Bethesda.
J. P. Kincaid—Woodlawn.
E. C. Faulkner—Eaton, Ripley and Hermon.
A. J. Kincaid—Salem, Lig Creek, Mt. Pisgah, and New Bethel.
A. G. Parrott—Ovington, Ridge High, Bethel and Brighton.
Jas. W. Curdin—Woodland, Denmark, Zion and Maple Springs.

THE BAPTIST FOR 1879-1880.

4000 Workers wanted! The SERIALS that will appear through the coming six months.

The Letters on Universalism will appear regularly and finished.

"Popular Scientific Fallacies Exposed" by Dr. Francis California. These will be a rich feast to every thinker. Every minister should be posted, for he will have them to meet.

The 7th Impostions, by the Editor. This series has been ordered upon by far the most numerous part of this Dispensation, the Friday of the world's great week. There will now be considered all the prophecies that remain to be fulfilled before the coming of the Lord.

All the events predicted to take place in connection with and immediately following the Coming.
3. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that age—who will remain upon the earth—the punishment of the wicked.
4. The Apostasy at the close, and the fate of the wicked.
5. The final Judgment—who are to be judged, and the end of the wicked.

6. The Resurrection and the new earth—the home of the Redeemed.
7. The new heavens and the new earth—the home of the Redeemed.
8. The consummation of Christ's Kingdom—With and Government with the Father—also giving up his Kingdom to God.

9. The 7th Age, Ages of Ages, the World's Eternity!—Health and Happiness.

IV. A complete Editorial Article in each number of the paper.

The Faith will be filled with contributions by men of all ages and soundest principles, and this opportunity will be worth many times the subscription price of the paper to every subscriber.

The Family Department and Children's column will receive especial attention.

News from the States, which for the past year has been so read, will be continued.

In the Editorial Department all the great issues and questions which agitate and deeply concern the welfare of the denomination will be discussed, and the Educational and Missionary interests of the State will be advocated.

Able correspondence will be engaged throughout the month, and a Special Monthly Letter, from California from Dr. O. L. Wheeler, will interest every reader, and no valuable effort or expense will be spared to make THE BAPTIST both valuable and interesting, while it will continue to be, as for thirty years past, a sound exponent of the "path one delivers to the saints." No ability, no transcendental extravagance can compensate the lack of this one feature in a religious paper.

Reduction in the Price. The subscription price of the paper will be reduced from \$2.70 per annum to \$2.50.

To all who will renew, and to all who will subscribe during the month of JANUARY.

Six months subscriptions will be taken at \$1.25. A Definite Effort Proposed.

We should be disappointed indeed, if after working upon this paper for thirty-three years, we had not secured at least 100 warm friends. Would it not be well to have at least 100 more who will secure each 3 new subscribers and receive a credit for seven months? These 100 more who will make the effort to secure one new subscriber each, and receive a credit of three months, will be the "Big Hatchie" of the month. This effort can be made in one month, and we will certainly receive a 2 cent book. We know that we propose only what can be done, if the friends of the "Big Hatchie" will only give their consent to work a month to extend its circulation. All papers are kindly calling upon their friends to work in aiding their circulation, and none are more than liberal remuneration. Every one who desires to see this paper survive and flourish, should be in the ranks of our "Big Hatchie" and "hold the fort" here in the month of January at Valley will help now.

NEWS FROM THE STATES.

ALABAMA.—The First church, Montgomery, has extended a unanimous call to Dr. Kelsey, of Brooklyn, N. Y. He returned home to consult friends before giving final answer.

TEXAS.—The meetings conducted at Houston by Bro. Pann have increased in interest from the beginning. There had been some forty conversions up to the 25th ult. Large congregations attend the services.—A new church was organized near Weimar last summer by Bro. Isaac Sellers, and has just completed a new house of worship, which was dedicated on the 18th ult. Eld. O. C. Pope, of the Baptist Herald, preached the dedication sermon.—Eld. W. B. Maxwell has been called to the pastorate of the church at Henderson.—Eld. Isaac Sellers goes from LaGrange to Luling, to take charge of the church at that point.

KENTUCKY.—A meeting closed at Buford, Ohio county, Jan. 21st, that was attended with the best results. Sixty new additions were received, and thirty-five remained. J. B. Coleman, the pastor, was assisted by Rev. W. C. Taylor, of whom he says is the Recorder: "He has won golden opinions among our people here, both as a preacher and a Christian gentleman. Well may he be styled the 'Little Giant.' It is no fulsome eulogy for me to say that a better or more appropriate series of sermons than he delivered here I have never heard from any man."—Bro. J. M. Easton of Hillsboro shureb, Henry county, was ordained to the work of the ministry, Jan. 6th.

TENNESSEE.—A new Baptist paper is to be published at Knoxville, by Rev. J. Jones.—Eld. D. Kitzmiller, pastor of the Watsona church, in Carter county, has been doing faithful service for the Master this winter. He has held several revival meetings, and many precious souls have been brought to Christ under his preaching.—Rev. T. J. Kincannon has been called to the church at Taylorville, but has declined. The church numbers some ninety members.—The Knox-ville Sunday-school leads off with a handsome contribution to the work of the Sunday-school Board, in response to the appeal of Bro. J. M. Phillips, chairman of the Board. He has another article in this issue, and we beg the brethren to read it, and pass the matter upon our school workers. Bro. G. B. Eger, the pastor at Knoxville, has his whole heart in the Sunday-school interest, and we felt sure, from his speeches at the last Convention upon this important question, that when the real "lug of war" came he would be in the front rank, and we were not disappointed.

Prof. Whitall, of the Seminary, Louisville, Ky., is still squaring in Nashville and vicinity, on account of impaired health.—Increasing emphasis has been laid on the State Mission work especially, and changes in method have been made so as to commend it to all.—Rev. G. B. Eger, in Religious Herald. The change places the work directly upon the churches, and if there is failure it can't be laid to "somebody else's" charge. But we don't believe it will be a "failure," and know it will not, if each pastor will lay the matter before his church in its proper light.—There is still due on Tennessee's quota to Foreign Missions \$102.90. This small amount ought by all means be forwarded by the first of April. New missionaries are being sent out to foreign fields, and the Board needs the money to sustain them. Send contributions to Dr. H. A. Tupper, Richmond, Va.—John W. Sanimon, an ordained Baptist minister, has been excluded from the Baptist church at Brush Creek, Smith county, for deserting his wife and children, and eloping with a young woman of that vicinity. When last heard from they were in Union county. The following is a description of J. C. Williams, alias J. W. Sanimon: He is about forty years old, light hair, complexion light, eyes blue, beard sandy, right index finger has been shot off and nail turned over end of same; one thumb has been split, and the nail still shows the mark.

A PHILADELPHIA ORDINATION.

THE Memphis BAPTIST in the paper in which can be most appropriately chronicled an account of a recent ordination in Philadelphia, which has caused some little excitement. The editor of

THE BAPTIST will appreciate more highly than any other editor the decision of the council of ordination. The facts in the case are these:—

Rev. Henry Leach, a Presbyterian preacher, having learned the way of the Lord more perfectly, united with the Memorial church and was baptized by the pastor, Dr. Henson. In due time a council was called to consider the matter of Mr. Leach's ordination. It was, fortunately, a large council, confined, so far as I know, to our city churches, and therefore it was not my privilege to be present. The council having been organized, Dr. J. Wheaton Smith offered a resolution virtually recognizing and endorsing the validity of the Presbyterian ordination already received by the brother. This led to an earnest discussion, and the vote on the resolution was quite significant—two for it, thirty against it. Dr. Smith was of course chagrined, and referred in no very courteous way to the decision as an "outrage on a Christian church," but the council was firm. The brother has been ordained—I do not say re-ordained, but simply ordained.

There has been a flurry of excitement among the Presbyterians, and the editor of their paper (The Presbyterian) has come out with a long article on what he calls "New Marvels of Sacramentalism," and pronounces the vote on Dr. Smith's resolution as a "sign of the survival and revival of ecclesiastical bigotry." By "Sacramentalism" the editor of course means the impartation of grace through ordination, which doctrine he ought to know no Baptist believes. The truth is there is no more grace imparted in ordination than in baptism, and baptism is symbolic of grace already received.

The excitement of the editor of The Presbyterian was contagious. Hence when the Philadelphia Central Presbytery met, Jan. 6, a preamble and resolution were offered by Rev. Dr. Eva, complaining of the action of the Baptist council, and denouncing its decision as a "transgression of Protestant principles of equality, unity, fraternity, and charity." In his remarks, as published in the Public Ledger of Jan. 7, he is reported as saying, "The Baptist clergymen would not meet with Presbyterian clergymen at the table of the Lord, and I now it seems that they will not act with them in the matter of the ordination of the ministry. When his brethren said to him you are neither baptized nor ordained, he desired not to meet with them." It will be seen that Dr. Eva wishes Baptist ministers to recognize him as baptized and ordained. His idea is that an exchange of pulpits implies this. I ask all anti-Landmark Baptist preachers to take this matter into consideration. Many of them say that Pedobaptist ministers, in being invited by them to preach, know the invitation does not imply a recognition of their baptism or ordination. They can see from the above what Dr. Eva, of Philadelphia, thinks. He wishes to have nothing to do with "Baptist clergymen" unless they admit that he is "baptized" and "ordained."

In the same discussion, "Rev. Dr. Poor said that he had been invited, some time ago, by a Baptist clergyman to preach for him, to which request he replied, 'How can you ask me to occupy your pulpit, if the fact that you do not acknowledge our ordination is correct?' His friend, in reply, said that he did not acknowledge the ordination of Presbyterian ministers. Dr. Poor added that, from that day to this, he had declined to preach in Baptist pulpits." Here we see that another Presbyterian minister makes a recognition of his ordination indispensable to his preaching in Baptist pulpits. Surely when the facts are fully understood by Baptists and Pedobaptists the interchange of pulpits will cease.

In the matter of ordination Presbyterians are quite unreasonable, though they, perhaps, think otherwise. I will explain what I mean: They consider baptism and church-membership prerequisites to ordination. Very well. Baptists take the same view. Where, then, is the difference? It is concerning baptism and the church-membership resulting. Believing Pedobaptists without baptism, and consequently without Scriptural church membership, it is impossible for Baptists to recognize the validity of Pedobaptist ordina-

tions. Philadelphia Presbyterians believe that baptism precedes ordination, but they are unwilling for Baptists to believe the same thing, unless the latter will also believe that the sprinkling of an unconscious infant is baptism. This would be as difficult as to swallow not only a camel, but a caravan of camels. What, then, is to be done? The antagonism between Baptists and their opponents is so decided that harmony is impossible, unless one side or the other surrenders. Compromise is utterly out of the question. Compromise is very well in matters involving no principle, but where principle is concerned there is no piece for it.

As to the few Baptists who are satisfied with Pedobaptist ordinations, I scarcely know what to say. They must believe that baptism, to say the least, is not prerequisite to ordination, and how they can believe this defies ordinary comprehension. They find nothing in the Scriptures nor in the customs of Baptist churches to justify such a belief. Manifestly the elders ordained by Paul and Barnabas in every church were church members, and had, therefore, been baptized. No man is now ordained in any Baptist church unless the church calls for his ordination, and the church cannot go beyond its own members in making a call, for its jurisdiction extends no further. All its members, however, have been baptized, and therefore every ordination among Baptists presupposes baptism and church-membership. How, then, any Baptist can ignore one of the principles and one of the practices of his denomination, so as to believe that there can be ordination where there has been no baptism, and consequently no church-membership, is as strange as the Bomlah doctrine of Transubstantiation. The Baptist who recognizes Pedobaptist ordinations must recognize Pedobaptist sprinkling as baptism, and Pedobaptist organizations as New Testament churches. He who can do this will find it difficult to any why he is a Baptist. Indeed, if Pedobaptist ordinations are valid, there is no use for the Baptist denomination—it has no moral right to exist—and the sooner it surrenders its life the better. Yes, the right of Baptist churches to exist is involved in the ordination question which has recently created a little stir in Philadelphia. J. M. PENDELTON.

HOW IT WORKS.

THE plan submitted by our Board for evangelizing the State through the agency of the Sunday-schools is meeting with favor.

The pastor of the First church, Knoxville, Tenn., whose school won the enviable distinction of being the banner school of the State, writes: "On yesterday, our Sunday-school took action on your proposition and agreed to give thirty dollars to the work of the board. They will give more, if they can. They contributed regularly to missions, home and foreign."

This is just as we expected. A Sunday-school with such a Superintendent as Mores, and such a pastor as Eger, is sure to lead off in every good work.

The next in order of time, is the Sunday-school of my own church, under the supervision of Bro. C. S. Peak, than whom there not a more indefatigable worker in the State. "Our school" he informs me agrees to give twenty-four dollars, and more if possible, to the Sunday-school Board.

The next heard from is the Sunday-school of the First church of Nashville, the mother of churches and Sunday-schools. Its noble Superintendent, Bro. M. B. Picher, writes me, "we will give one Sunday's collection to you in each month. Will need how much for your Board." We are satisfied with that promise. That Sunday-school knows how to give liberally and will not be satisfied with a meager collection.

The last heard from is from West Tennessee, and as might naturally be expected from Brownsville. Pastor Provence writes: "Last Sunday our Sunday-school voted to your Board a monthly contribution of two dollars. It may seem small, but if all the schools in the towns and cities in the State will do as much you will be better prepared for the work than you were last year."

The liberality and efficiency of this church and

Sunday school is known in all the churches. They give to every good enterprise and grow by giving.

It will be seen that the ball is moving, starting amid the mountains of East Tennessee. It has already reached the great "Father of Waters." Already, it has swelled into about one hundred deltas, proportions. Let's endeavor to keep it moving. How easily it could be swelled to one thousand dollars if all the pastors and superintendents would bring this matter to the attention of their churches and schools. Remember our motto: "A Sunday-school in every church and every neighborhood in the State."

OUR PLAN.

Regular contributions monthly, from the Sunday-schools directly to the Board, enabling us to employ evangelists and send them into every Association and section of the State.

The winter months will soon be over and the time for active work at hand. Shall we have the means to go forward? What school will be the next to respond? Have we not noble, large-hearted brethren and sisters in every church who appreciating the importance of this work will give us individual pledges for its support?

Brethren, read our appeal, talk of it to your schools, speak of it to your friends and aid us in enlisting their co-operation and securing their contributions. This done, under God, we will make the year 1890 luminous with the victories of the cross and memorable by the gathering of children to Jesus. J. M. PHILLIPS, Pres. S. S. Board.

DR. FORD IN THE "BAPTIST RECORD."

IN looking over the Baptist Record, my eye fell on this, from the editor, I suppose. "Read the able article of Dr. Ford on first page this week. Bro. Ford is a genuine Old Landmark Baptist of the Paul and Peter and Phillip stamp." So I turned at once to the first page and found without much trouble the article: "THE BASIS OF CHURCH ORDER.—BAPTISM AND FELLOWSHIP." The article was one of deep interest to me until I came to this passage in the second column: "A pre-requisite to be state, or condition, or contract, cannot be that condition or relation itself." Here a question arose. Why does the Doctor say this, as there is no dispute on this point? I did not know that any one had ever said that baptism and church fellowship were the same. I could not therefore see why the Doctor should labor so earnestly to establish a statement which no one denied unless he sought to establish, not the conclusion which he sought, but another which may be mistaken for it. The question manifestly, is not whether baptism is the same as church fellowship, but it is, whether the authority to baptize is in the church or in the ministry?

Now, then, suppose he proves that "a pre-requisite to a state or condition or contract cannot be that condition or relation itself," what possible effect can that have on the question in dispute? None that I can see. Settle forever, that baptism and church fellowship are not the same, that will, in no way determine the question, whether the authority to baptize is in a church or is the ministry.

The Doctor's argument seems to be this: Baptism is a pre-requisite to church fellowship, a pre-requisite to church fellowship cannot be church fellowship. Therefore baptism is not church fellowship. That the reader may see that the Doctor is not unfairly presented we give his own words: "A pre-requisite to a state or condition or contract cannot be that condition or relation itself. Baptism is a pre-requisite to church fellowship, or membership, and cannot constitute it or be a part of it as a door, or any other figure by which it is represented, as in any way constituting that state of which it is confessedly the condition or pre-requisite."

This is not the conclusion which he ought to establish, and it ought not to be mistaken for it. Of course the Doctor will bear in mind that a pre-requisite and a condition are not the same.

It seems, however, that the Doctor regards baptism as both a condition and a pre-requisite to church fellowship. Well be it so. So then, we are reminded that baptism is a condition of church fellowship and that a condition is that which determines the existence of another. Now, as a thing cannot exist without its condition or that which determines its existence, so it most follow that a local church cannot exist without its condition, baptism.

Now, we ask will the Doctor maintain that the existence of a church is conditioned on an authority which resides in the ministry, or that the existence of a church is determined by the ministry? We hope to hear from Dr. Ford on the question in dispute. HATCHER.

THE SEMINARY AND OTHER THINGS.

EDITOR BAPTIST:—The communication from Dr. Boyce, containing statements in regard to the Seminary calls for a remark, which will be made in connection with some other things.

The Seminary needs help. The Faculty realize this. The students feel it, and many earnest prayers are offered up, and the Lord will raise up friends to the institution in this time of need. Will not our brethren and friends remember us in their prayer-meetings? No false pride nor "Baptist bigotry" should deter us from acknowledging that a Baptist Seminary needs assistance. All young institutions need help till they are well established.

Brethren, here are nearly a hundred young men, carefully preparing themselves for the great work of the ministry. They need assistance, and must have it, or labor at great disadvantages. Tennessee has four young men in the Seminary, and but one church has sent in her contributions, and that one has no son at the Seminary. Let Tennessee show its liberality.

What will be the result of suspension? Those who are here will go into the work with no further training, and limp through life because of it. None of them may be expected to return when the doors are again opened. Yet this is not all. There are many who are now at the University at Jackson, and in other institutions of learning who will be deprived of its advantages.

The denomination simply cannot afford to let the Seminary suspend. It would be suicidal. Then, those who give to the Seminary are doing no uncertain business. It is only bread cast upon the waters, and many of them will live to gather it up. And they will consider it very sweet, when they see their young ministers go out well trained.

The faculty are doing noble work, which shall be a more lasting monument than marble. The students are not idle, but are diligently husbanding the precious moments, garnering the valuable truths which they shall deal out with a bountiful hand in the years to come.

PROF. GORE'S "CRITICISM."

If I might be pardoned for my presumption, I would just like to say that it appears to me that Prof. Gore's reply to Dr. Frost's "Scientific Fallacies," is not wholly satisfactory. Prof. G's statements and conclusions with reference to water, as water, are all well enough, and true; but does this answer the Doctor's argument?

If I understand the Doctor's argument, it is that water in its expansion and contraction does not conform to the general law of matter. He does not claim that it varies from the law of water, but that in conforming to that law, it constitutes an exception to the general law of matter, which assumption Prof. G. did not show to be incorrect, hence the Doctor's argument stands. Very respectfully, O. L. HATLEY, Louisville, Ky., Jan. 31, 1890.

MOSSY CREEK COLLEGE—CHANGE OF NAME—INTERESTING CORRESPONDENCE.

At a meeting of the Board of Trustees of Mossy Creek College, held in the College January 22nd, 1890, the following preamble and resolution was read by Prof. W. T. Russell and unanimously adopted by the Board:—

Whereas, In the year 1851, James H. Carson, at present an aged member of our Board, was

a prominent member and the president of a convention of Baptists, which organized the Baptist Educational Society of East Tennessee, whose object was to foster ministerial and general education, and to originate and perfect plans for establishing an Institution of learning near Mossy Creek; and

Whereas, The present Mossy Creek College was accordingly founded under the name of the Mossy Creek Baptist Seminary with James H. Carson as one of its original Board of Trustees, its charter being drawn up and presented to the legislature by him, and

Whereas, He has ever since been a member of our Board, always active and faithful to the interests of the Institution, was Treasurer during an important financial period of its history, drew a petition to the legislature at the request of the Board, November 2nd, 1843, asking and securing the passage of an act changing the name of the Seminary to its present name, Mossy Creek College, has contributed largely and liberally to the work of building and repairing, and from its inception through all these years of varied fortune, which try men's hearts and test men's motives, gave a scholarship to the first young minister that graduated in the Institution, was President of the Board of Trustees for a long and responsible period, during which the Board received and aided for the ministry, W. A. Nelson, Joseph Janeway, the lamented J. E. Chesnut, and others, has under adverse and forbidding circumstances, attended the important meetings of the Board with unexampled promptness, to encourage by his presence, and aid by his counsels, yielding to the majority when adverse opinions prevailed, with a voice for compromise when conflicting counsels exist, has rejoiced with the Institution in its prosperity when it stood in its strength, dispensing blessings for the young and for generations yet unborn, and when its hours of darkness came, when extremest dangers threatened and oncoming perils shut out all hope, he turned not away, but heart and hand responded to her wants, and

Whereas, The name Mossy Creek is deemed local, unmeaning, unsatisfactory and unsuitable for an Institution, and for the purpose of showing our appreciation of the meritorious services above named, as well as our deep regard for the good Benefactor and Father of the Institution, and for the further purpose of giving it a name gathering about it the memories of its past years, a name that from its good report will be heard and spoken with pride in the years to come; therefore,

Resolved, That it is the sense of this Board to change the name of the Institution to Carson College. Officially. JAMES H. CARSON, Sec. of Board.

JAMES H. CARSON.—Dear Brother:—I have with forward a Preamble and Resolution, which was unanimously adopted by the Board on the 22nd inst., fourteen members being present. It is my pleasure as well as my duty to forward this preamble and resolution, announcing to you the new name of the Institution, Carson College, in honor of yourself. I may say to you that yesterday was a proud day with our Board. Every heart responded in the fullest and most joyous manner to the new name. All had a soft glow of light and the whole school is joyous over the new name. Believe me truly and sincerely, JAMES H. CARSON, Sec. of Board.

DEAR BRO. JAMES H. CARSON:—I received your letter of the 23rd inst., enclosing to me a copy of a preamble and resolution adopted by the Board of Trustees of the Mossy Creek Baptist College on the 22nd inst., by which said Board of Trustees changed the name of the College from Mossy Creek to Carson College. This change was news to me, so much so, that I was not prepared at the time, to know how to act properly in relation to the matter. After considering the matter however, I desire to say to you and to the Board of Trustees in reply, that I greatly appreciate this evidence of respect, and the honor conferred on me and on my name, as expressed and contained in the preamble and resolution, and especially do I appreciate the same as it was neither sought nor asked for by me; and I further desire to say that I thankfully accept the same. I desire to say however, that, if I had been consulted I would have consented not to change the name of the College, and especially not to have changed to the name selected by the Board. But as my friends, the Trustees of the College, have chosen to make the change of the same to suit themselves, I acquiesce in their decision of the matter, hoping that the change of the name will not operate to the detriment of the future prosperity, and success of the College, I am your friend and brother. JAMES H. CARSON, Dandridge, Tenn., Jan. 27, 1890. Baptist papers please copy.

Family Circle.

TRANSFORMED. BY ANNE MARSH. TESSA was the name of a little maiden who had the fortune to be very ugly; indeed, her face was so repulsive that no one loved to look at her.

"It is the face of a Medusa," said Carl, the young artist, who roamed across the way. "Poor thing! I should think she would want to bury herself," said the priest.

One day while wandering in the woods, brooding moodily over her own misfortune, with no thought of the beauty about her, she came suddenly upon a dwarf, misshapen and disfigured by a disease which had ever since been her lot.

"What has changed you now?" she cried. "Am I changed?" asked the dwarf, eagerly. "Am I beautiful again?"

"Yes," said the dwarf, sorrowfully. "I weep because I have found some one more pitied than myself." And as she spoke her face grew white and her eyes were filled with amazement that the poor deformed creature was actually becoming beautiful.

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GIRLS AND YOUNG LADIES.

BY FRANKLIN F. TAYLOR, the poet, has written a series of stories for young girls, in which he mixes up good and advice in equal doses most charmingly.

THE DETECT OF OUR AMERICAN BARRYING LIFE IS ITS sketchiness. We do not take time to master things thoroughly. Here and there a woman does take time to do something at an art or a study, and then she reaps the rewards which are given only to the thorough.

WHEN your play-loving boys ask to go out after supper, and you don't think it best, for any reason, that he should, do not say, "No, you can't!"

AVOIDING THE ISSUE. When your play-loving boys ask to go out after supper, and you don't think it best, for any reason, that he should, do not say, "No, you can't!"

THE NAME LINE. The St. Louis Journal of Commerce, dealing upon the tow of barges that came down the river from New Orleans to this city recently by the steamer Iron Mountain.

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THE BAPTIST.

ONE must start in youth, and be on the watch every night and day, at work and at play, to get and keep a voice that shall speak at all times and in all places.

HOUSEHOLD. BROWN BREAD.—Two cups sour milk, one cup sweet milk, two and one-half cups meal, one teaspoonful salt, one-half cup molasses, one teaspoonful yeast.

DRILLED BEEF WITH EGGS.—Put a family of four upon a pound of thinly-sliced beef; if the beef is very salty pour over it some boiling water; have a frying-pan well buttered and browned, add the beef, cook a few moments, add, just before taking from the fire, two well-beaten eggs, mix them through the beef, cook just long enough so they will be cooked.

CHICKEN GINGER CAKE.—One teacup brown sugar, one of molasses, two light tablespoons of lard or clarified butter, and two eggs, all beaten well together; then add a teacup of milk, two tablespoons of ground ginger, a teaspoonful of nutmeg, and one of cloves; three cups of flour and one of oats; mix all together.

CHICKEN VINAIGRE.—For years the following method of making older vinegar has been followed in France: Old cider or vinegar barrels are preferred; but if new they are washed with scalding water, boiling vinegar is poured in, and the bung closed and the barrel allowed to stand until its sides are thoroughly saturated with the vinegar.

FROM A Distinguished Physician. Dr. Geo. C. H. H. is a distinguished physician, resident at the Medical College of Atlanta, Ga. He has written for the past several years a series of papers on the subject of the "Kinky Hair" cure, and his latest work is a series of papers on the subject of the "Kinky Hair" cure.

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Baptist Book House.

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Special Notices.

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NOTICE

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