

THE BAPTIST

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah 17

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BAPTIST DOCTRINE, PRINCIPLES AND FACTS.

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

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

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of man.

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

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in remembrance of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the little of God by Faith." Matt. iii. 16 and xxviii. 19; Mark xvi. 16; John iii. 23; Acts viii. 38; Rom. vi. 4; Col. ii. 12; Gal. iii. 27.

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

8. The Bible, and the Bible alone, unalloyed with human devices or traditions, is, and ever has been, the religion of Baptists.

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

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

11. Every positive law, ordinance, or practice in the Church, not only commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., new methods for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

12. Christ gave no man, society or church the authority to legislate with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is to break—i. e. to change them, treason.

13. Principles can neither be extended nor contracted.

14. All schools, colleges and seminaries, of any name, unscripturally declare that the primary (that is, first) and leading signification of "Baptism" is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—(Liddell and Scott, Carson, Anthon, &c.)

15. Standard historians uniformly agree that baptism and positive baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart, Robinson and Wall.)

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

17. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and of the churches independent republics. All religions require legislative powers, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session,) are unscriptural and anti-republican tyrannies which no Christian can lawfully countenance, or reputation for any ought to support; consequently, all the sects and offenses of such irregular bodies are illegal, and ought to be received by us, as we should seek to maintain, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democracy and republican government.

18. No society, organized upon principles differing from those of the apostolic churches, having different objects, doctrines, or in the ministry can justly be called a church, or church of Christ, or a branch of the church of Christ, as "things equal to the same thing are equal to each other."

19. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—(See Williams, p. 75.)

APOSTOLIC SUCCESSION.

I was much interested in the article on Apostolic Succession, in your issue of Sept. 2nd, and much pleased with your editorial reply.

It is to be regretted that W. H. J. did not clearly define his terms, especially the "organic and visible succession," which is the subject of his article. By an "organic and visible succession," I suppose we are to understand a succession of churches, each one of which was recognized by a church previously existing, and the oldest of which was established by the apostles themselves, served by a series of ministers, each one of whom was baptized by a man deriving his own baptism in a direct line from the apostles, and ordained by a presbytery composed of elders deriving their ordination from their predecessors in the same direct line.

That the existence of such a succession does not depend on our being able now to trace every link in it, I readily grant. If I understand Brother Jordan right, he affirms that such a line of succession actually exists, and that the right of any body of believers to be called a church of Christ, and the validity of the ordinances administered in connection with such a body, depend on the fact of its being in this line of succession. That such a line cannot be traced, depends merely on human infirmity; to a being of perfect intelligence—say, an angel in heaven—such a line is perfectly clear.

I doubt the existence of any such succession, and do not believe that Christ's promise that the gates of hell shall not prevail against His church, implies any such organic and visible unity.

An illustration from nature will help me to explain my views of the nature of the perpetuity promised by our Lord to His church. Suppose I introduce a tree from China—an orange tree, for instance. It is planted in Georgia, flourishes there and brings forth fruit of a kind before wholly unknown in that State. Its fruit becomes famous for its excellence, and this variety of orange is propagated by grafts, by cuttings, and by the seed.

Years elapse. The original individual tree has decayed and is gone, but a book has been left by its owner, which all admit to contain a faithful and thorough description of the tree. You have this book and travel through Georgia. A farmer tells you he has a Chinese orange tree in his garden, and proceeds to prove its descent from the original tree; on a certain date a twig was cut from the original tree and grafted into a lemon, on another date, a twig from the graft was grafted into a citron, and so on through several varieties of trees. He takes you into the garden to look at the fruit. Instead of the luscious, golden Chinese orange, you find a miserable, green, sour, knotty hybrid, neither orange, lemon nor citron. You say, "My dear sir, you are mistaken, this is not the Chinese orange. Read the description for yourself. You are mistaken. The fruit has become thoroughly degenerated." He is astonished at your preemption, and proceeds to show you date after date, when the grafts were made; he has proofs from reliable men to prove the line of succession from the original tree. You can only reply, "I can't help it, sir. The tree is evidently not an orange. I care nothing for your proofs of its connection with the original tree; it is certainly not the orange my book speaks of." The farmer leaves you in disgust; he is not willing to admit that his tree is not a genuine Chinese orange, grows suspicious of your book, and heartily wishes it were put out of the way.

You go on your journey and meet a man who tells you he has a Chinese orange tree propagated by a cutting. Now, a cutting is a very safe way of propagating a tree; it is, in fact, a miniature tree. You have the bark, the wood, the pith, the sap, the leaf-bud and the fruit-bud. It is a perfect tree, except the root, and this it develops from itself as soon as you plant it in the ground. This friend proceeds to give you a history of the connection of his tree with the original one. It came from a cutting taken from Mr. A's, which was a cutting from Mr. B's, which was from Mr. C's, and so on. "Dear brother, I am not careful to learn the pedigree of your tree. Take me into your garden; let me see your tree and its fruit. If this agrees with the description in my book, it is doubtless a Chinese orange." You go into the garden; together you compare the fruit and the description, and have no doubt that this is derived from the original tree.

You travel on. You stop at the house of a friend who tells you he has a tree in

his garden which he verily believes is the noted Chinese orange. It bears a fine seedling, how it came to grow in his garden he knew not. A bird may have dropped it there, or a planter may have thrown away there a seed of an orange he was eating. You go to the tree, pluck the fruit, taste its luscious juice, and though you know nothing of its antecedents, pronounce it a genuine Chinese orange, and feel sure of its being derived from the original tree.

In the first case we have an illustration of the Romanist and Puseyite Apostolic Succession. The church has been grafted on the State and on Paganism, so that in the miserable hybrid, now called Roman Catholicism, we can trace scarcely a single feature of the church which Christ established.

In the second case we have an illustration of Apostolic Succession according to the ideas of Brother Jordan—not only the true life, but the form of the original, preserved all through the line of succession. I do not mean that he insists on the tracing of the descent, for he does not; but he insists on its being a cutting—having the form as well as the life of the original. Without this he can see no perpetuity.

What I maintain is, that the Chinese orange is as really and as truly perpetuated by the seed, as by the cutting; that the form is not essential to the existence of the life, but that the true life will necessarily develop the form.

I believe that where a number of men have had their hearts renewed by God's Spirit and are resolved to walk by the Word of God as their only law, they should unite together to form a church, and should exercise the gifts God has given them, choose one or more of their number, whom God has endowed with ability, to preach and teach as their elders, thus giving them authority to preach and baptize. I believe that such a baptism would be perfectly valid, and what is infinitely more important, that such preaching would be authorized by God. A body of believers have life in themselves, that should develop the form of a gospel church. My reasons for this view are:

1st. The analogy of nature. God has not made the perpetuity of a species to depend on the unbroken continuance of the form, but of the life which will develop the form. Is it probable that in the kingdom of grace He would make the life depend on the perpetuity of the form?

2nd. The fact that we are under the dispensation of the Spirit, and not under that of the letter. The new state of the gospel is not put into old, stiff Jewish bottles. Suppose a number of men, say among the mountains of Spain, or in the middle of Turkey, should be converted through the study of the Bible alone; entirely ignorant of the existence in the whole world of any such churches as they found described there, what would they do? I believe that, under the guidance of the Holy Spirit, they would naturally crystallize into a church, and not remain segregated individual believers—they would choose their leaders and appoint some one to baptize. Is not this course according to the genius and spirit of the New Testament?

3rd. The fact that the only rule my Bible gives me to guide to a correct judgment is, "By their fruits ye shall know them." If Christ had intended to give us any other test of the validity of a church, I believe the Book would have stated it plainly.

4th. The contrary view produces perplexity and confusion. God's commandments are plain—they are such that every man's conscience can judge whether he has obeyed them or not. "Wayfaring men, though fools, heed not therein." A young convert is baptized and goes on his way rejoicing. The next day a zealous brother inquires, "Have you been baptized?" "O yes; I have obeyed my Master's command." "But was it valid?" "How am I to know that?" he answers. "It must be in the line of Apostolic Succession," says the zealous brother. The poor young convert begins to be perplexed, and says, "I thought it was sufficient to follow the example of Jesus; but how can I tell that it is in the succession?" The reply is, "If in the church in connection with which you were baptized is like those in the Bible, the presumption is that it is a true church." The convert, being satisfied that his church is on the scriptural model, is somewhat relieved; but after all he has only the presumption that he has been rightly baptized, instead of the conviction that he had obeyed

Christ's command, which had so filled his heart with joy. He reads the history of the English Baptists, and finds there is a strong probability of a break in the succession; his mind is all at sea, and he thinks, "If it is so difficult to know whether I have obeyed Christ or not, I might as well have joined a Pedobaptist church."

My remarks refer entirely to what is essential to a true scriptural church. I readily concede that a church will almost always be in a line of succession with a preceding one—that, as a matter of order and expediency, a church should always be recognized by those previously existing. Some plants grow much better from cuttings than from the seed—they bear fruit earlier, there is less danger of their degenerating on account of the blossoms being affected by the pollen of other trees in the neighborhood. Churches are such plants. All that I hold is, that a cutting is not essential, if the seedling produces a good fruit; it is as clearly and as really a specimen of the original. The form is not an essential element; so the life, as shown by the fruit, has been propagated, the original stock really exists.

R. H. GRAYNA.
Canton, China.

The foregoing article is from the pen of a devoted missionary, whose writings we read with pleasure and profit. He has a high and noble view of church continuity—views which he like all others, strikingly fail to find in Scripture, or to construct argument or infant illustration to support. Our readers can perceive that Bro. G.'s illustration is fatal to his theory. He cannot propagate his Chinese orange tree without a veritable continuity. His twig, or bud, or seed must have been derived from an organic and visible succession—from a tree that was derived from the original by bud, or cutting, or seed.

When he leaves his illustration and asserts that a number of believers may crystallize into a visible church by originating the ordinances—baptizing each other—he affirms without Scripture authority; he does not pretend to quote it; it's opinion, it's feeling. Suppose these persons were fifty members from an established church, would Bro. G. advise them to originate baptism? If within one hundred? What distance, Bro. G.—for all will see that admissibility of this procedure depends entirely upon distance, whether it be a Sabbath day's journey or one thousand miles. Who can tell? Aye, there's the rub—who can tell? The Word of God is silent, and what doctor or scribe will presume to speak? When Bro. Graves or any one else can find a scriptural baptism since the days of John the Baptist that was administered by an unbaptized administrator, or a number of believers crystallizing themselves into an organic body and baptizing themselves, then he will be authorized thus to teach—but not until the warrant or example is found.

THE COMING OF CHRIST IN HIS KINGDOM.

In the first article under this caption, from the pen of Brother Hillier, there is, to my mind, a mistake in one of the fundamental doctrines of the gospel as believed by the apostles and taught by both them and the Savior. The mistake is in supposing that the second personal coming of Christ is as final judgment, while His coming in His kingdom, says Brother Hillier, is the kingdom of the gospel which we now enjoy. (These are not his words, but his theory.)

Brother Hillier bases his principal argument against the personal coming and reign of Christ over His people, upon the two declarations, "I will set my King upon my holy hill of Zion," and "Verily I say unto you, there be some standing here who shall not taste of death till they shall see the Son of man coming in His kingdom." Both of these quotations, as well as any others to which he may refer, are unfortunate ones to prove his favorite theory, or that other one, no better sustained, in which His coming is supposed to be a universal reign of grace. As to the first, if the context is observed, it must be clear that the allusion is to an event yet in the future, for by common consent, as well as the plain teaching of the word, the counseling together of the kings and rulers for the purpose of breaking the bands of Christ—God's laughing at them, and having them in derision, followed by the setting up of the King; and then this King breaking them with a rod of iron, and dashing them in pieces as a potter breaketh his vessels, is described as that scene when the love of

the Lamb shall be turned into wrath, and He cometh, bringing His reward for His faithful followers; and to avenge His elect upon those persecuting branches of the vine of the earth, as well as the vine when her grapes are fully ripe. It is then that Christ comes forth with the name written upon His thigh and yesture, "King of Kings."

As to the second passage, Brother Hillier seems to think that if Christ's kingdom be not this gospel dispensation, then there was a failure to fulfill the prediction; and our faith in Christ must fail. I am one that believes as firmly in the second coming of Jesus Christ to receive His kingdom, and universal away in a literal government, of which His capital at Jerusalem is the grand center, as that He came the first time in humiliation; and yet my faith in the literal fulfillment of the prediction is not shaken, neither that those who were of the number then present, those who saw Him in His glory. Two of the gospel writers, after stating the prediction, show that, in a few days after, He went up into the mount, and was transfigured before Peter, James and John, when such was the brilliancy of the display that it deprived them, for the time being, of proper digestion; Peter, in his second epistle, puts the brethren again in remembrance of the second personal coming of Christ, of which He had often told them before, and says that receiving is no cunningly devised fable, for he had been an eye witness of the truthfulness of it, of this transfiguration. How different that view was from the one Brother Hillier has!

I have not yet seen "No. 3," in which he proposed to allude to his supposed proofs from Matt. xxiv. I admit that, if you take the account given by Matthew alone, there would be some reason to suppose his theory sustained; for Christ passes from the scene attending the destruction of Jerusalem to His coming, by using the words "Immediately after the tribulation of those days," and says also, "This generation shall not pass till all these things shall be fulfilled." To understand a Bible subject well, we must take what each one of the writers says upon the subject. Pursuing this plan, we find a very important link in Luke's account, omitted by Matthew, which shows how long "that tribulation" was to last. Look at Luke xli. 24, and the tribulation continues during the Jewish captivity, and until the fullness of the Gentiles has been gathered; and then begin the signs ushering in Christ's coming in His kingdom. Has this fullness of the Gentiles yet been reached? Have the Jews been returned from their captivity? If not, then Christ has not yet come in His kingdom. As to the word "generation," it more frequently means a class, or race, in the New Testament, than the people living at one time upon the earth. Such is evidently the meaning here, (though I shall not attempt, in this article, to prove it) and how literally fulfilled! 1800 years have passed, and the seed of Abraham are yet unmingled with the Gentiles! Can the shadow of a parallel be found elsewhere? Oh, Jesus! truthful Prophet! and our sympathizing High Priest!

Christ, in His personal ministry, was our Prophet. In His sufferings and death, our sacrifice and officiating Priest. In His ascension, our High Priest, entering into the Holiest of All, bearing His own precious blood, sprinkling the everlasting covenant before which He stands, ever making intercession for us at the right hand of the Majesty on high. When He leaves there, it will be to put on the robes of royalty, coming forth the Great King to rule over His people, and share with them His glory, amidst the very scenes that witnessed His and their humiliation. This scene ends in the general judgment and conquest of all His foes, when He will surrender the kingdom into the hands of the Father.

Geo. E. BRUNSWICK.
Rockford, Ill.

God Shows His Hatred of Sin in Pardoning It.

What is there like this in civil government? Does a governor show his hatred of theft and perjury by pardoning thieves and perjurers? By no means. He, in many cases, shows he does not hate these crimes as he ought, that pardons sin through the blood of Christ, and nothing gives us such an impression of God's hatred to sin as does the cross. That he abhors sin is seen in the expulsive of rebel angels from his presence, and the glory of his power. The same truth is taught in the multiplied miseries of our fallen world. Sin is the prolific source of these miseries, and God ex-

hibits his hatred of it by attaching to its commission consequences so fearful. Jehovah's detestation of sin is expressed in the fires of hell, and in the tortures of the worm that never dies. But O! his hatred assumes its intensest form in the death of Christ. If ever there was an hour when God could have forgiven sin, suffering it to pass with impunity, that hour occurred when the Redeemer was nailed to the cross. But there was no contrivance. Of this we have proof equally ample and awful in the darkness that shrouded the sun—the quaking of the earth—the rending of the rocks—the opening of graves—and the agonizing cry of the Crucified One, "My God, my God, why hast thou forsaken me?" The divine hatred of sin receives its most striking exhibition in the cross. Now, it is through the cross alone that God pardons sin, and whatever he does in consideration of the blood of the cross, shows his abhorrence of sin. In pardoning sin, therefore, God shows his intense hatred of it. What a sublime wonder is this! Sin freely pardoned by the Lawgiver, and yet his detestation of it more fully displayed than in the sinner who is pardoned had been sent to hell. Yes, as truly as the mystery of the law is vindicated by the very expedient that removes its penalty and hushes its thunders, so truly does God in pardoning sin show his hatred of it. This is surely a marvelous peculiarly in his method of pardoning. Well may we cry with the prophet, "Who is a God like unto thee, that pardonest iniquity?"

Errors of Moonshine.—There is a popular impression that the moon exerts a marked influence on vegetation, and the weather seems largely guided by the changes of that luminary. Mr. Coffin, in his recent book, "Our New Way Round the World," thus writes of its influence on the tropics. He is in India: "The moon is at the full, pouring its rays from the zenith straight down upon us; with a power which is almost as unbearable as that of the sun at midday. There is no heat in its rays, but they have great effect on the brain. A blood rush to the head, and there is a sense of dullness and heaviness, although not attended by acute pain, is exceedingly unpleasant. We find it necessary to keep our umbrellas spread at midnight as well as at midday. It is dangerous to sleep in the moonlight in the tropics." In this country we can see new beauty in those words of the Psalmist, expressive of God's care for those who love him: "The sun shall not smite thee by day nor the moon by night."

Illustrations.

Working for the Others.
The little coral islands that build up the beautiful islands that stand the day of the Southern sea, were, we are told, first in the early days of the ocean, regardless of their perishing in obscurity long before their graceful architecture even began to peep above the surface of the water; but each continent is contribute its tiny labor to hasten on the final consummation, when its life of beauty shall stand complete, like a gem on the crown, crowned with verdure and fertility, and teeming with life and abundance.

So is it with those who labor under the guidance of Providence for the accomplishment of some remote good. They may work on for generations in obscurity and contempt, conscious only that they are working in harmony with the plan of God, and that they are helping in bringing to pass those scenes of blessedness and peace upon which humanity, even in its darkest moments, has loved to rejoice in hope.

The Highland Chief.

The following incident is related of a Highland chief who fell wounded in battle: Being his chief fell the clan wavered, and gave the enemy an advantage. The chieftain, beholding the effects of his disaster, raised himself on his elbow, while the blood gushed in streams down his wounds and cried aloud, "I am not dead, my children! Aye, ye are yet to see you do your duty! These words revived the sinking courage of the brave Highlanders. There was a cheer in their hearts that still rang under the very walls of the chief. It roused them to yet fresh their mightiest energies, and they did all that human strength could to turn and stem the dreadful tide of battle.

So is He who died for us all rose again for our justification, looking down upon us from on high to see us do our duty—to see us manifest to the world, by our love, our holiness, and our cheerful obedience to His commands, how great is our love for Him.

He manifested His love by giving himself for us. We should manifest ours by giving ourselves to Him.

Correspondence

ALABAMA

MY VISITORS

J. P. BRYANT

I know that it is a good custom to be boasting, but still there are some things of which we are proud, and we can't well keep from saying something about them. Now, brethren, I will boast a little about my visitors this year, and I will do so whether you excuse me or not.

All of us, you know, like to be visited by the good and the great, and this is right, for we may be made better and wiser by their company.

Well, brethren, I live in a small, mean cottage, way off in the interior, among the hills, and most of the time have been without all the luxuries, and sometimes scarce of the necessities of life. Yet, notwithstanding all this, I have been visited by a number of distinguished, and some of them very distinguished men, during the year, by whose company I have been edified and made much wiser.

Bro. Pendleton has called several times, and I was more than glad that he came. I was a little shy, at first, for I was afraid that he would be "above my sort," but I was soon better of this, for I found him to be a Baptist of the right stripe, and not above a country brother, and before I knew it I was "quite in his arms," listening to those "short sermons" you know he so often preaches, and many other things which he said that benefited me very much; and I never will forget what he said about Masonry. I was about of the same opinion, but was rather afraid to say anything about it; but Bro. P. was not afraid, and spoke right out so loud that all my family and visitors heard him, and since then I have not been very badly scared myself when I chanced to speak of the matter. Bro. P. ought to be very careful what he says, for he is almost authority.

Bro. Freeman has visited me several times this year. I was "sorter" afraid of him at first, but I soon found that he was a Baptist, too, and so I was soon easy. He told me a great deal about the brethren in Mississippi, and preached some for me, and I brought in several of my neighbors to hear him. He preached one sermon that we will all remember a long time—that sermon about the "Intermediate State." It has caused me to think much about that matter. I do not know what to say about that sermon, but Bro. Freeman left me much wiser, and I hope better, than I was before he came to my house.

Bro. Wood, of Georgia, has been at my house frequently during the year. At first I was afraid of him, too, but I soon found that he was a Baptist also, and I was soon perfectly easy with him. Bro. Wood was rather like Paul; he was "determined to know nothing among men but Christ, and him crucified." And he did tell me a great deal about our Savior in the offering which he made for us, and I was very much interested in his conversation, for he speaks to be heard and understood. Well, I fell in love with Bro. Wood, but not on account of his views in regard to the divinity of Christ suffering on the cross, for I was not in love with that opinion; but while he was speaking, Brethren Renfro, Buck, Echols and others came in, and we had quite a pleasant time. I was well pleased with Bro. Wood's visits, and I hope he will come to see me again; but if he intends to say anything about "divinity suffering," I want him to bring Bro. Renfro with him.

My old friend, Geo. E. Brewer, called in a time or two during the year, and I was truly glad to see him. He interested me about "The Tares" no little.

I have also met Brethren Teasdale, Sumner, Davis, Lowry and many others. How could all this happen, asks one, and you living in a corner? Let me tell you quickly, before you doubt. I met them in THE BAPTIST. Oh, brethren, what a power is the religious newspaper! It is a prayer meeting, where the humble meet from every part of the land to sympathize at a throne of grace. It is a protracted meeting, where the mightiest of the sons of God come together to preach the Word, and chastise errorists of every sort. It is a conference meeting, where we may sit down with the most matter how ignorant we may be, and receive the church, and receive the benefit of their wisdom and experience in all matters that pertain to the conference. It is a social meeting, where long parted friends may meet and be refreshed with the news from all parts of our Zion. Indeed, brethren, the religious newspaper brings us in beautiful contact with strong brethren from all over the land, and therefore the weak may be made strong, because they have been with the strong. No excuse for ignorance. What a privilege! What a power! Let us speak seriously. The religious paper is a well of knowledge from which thousands may draw, and drink unto fullness, who cannot go from any other source. They cannot go

to school. They cannot travel. They cannot buy a library. But they can pay for THE BAPTIST, and by it be brought in contact with the wisdom of the living Baptists of the age; and if they have any mind they need not be grossly ignorant. Brethren, I tell you that we have never attributed to the religious paper the power that belongs to it, nor have we ever appreciated it or sustained it with half the spirit that we should.

I do not hesitate to say it, and I am willing to be held strictly responsible for the expression, I had rather hear of the failure of the best college in Tennessee, than to hear that THE BAPTIST had failed. I mean all that I say.

Do we not, brethren, at the meetings of our Convention, use all the means in our power to endow our colleges; to "re-fer their failing?" and do we not make up money by auction, and present it to them to meet their present needs? Yes, we do. Now I say that it is just as important to the denomination to endow our religious press. I will say that this is far more important. Let me prove it. We now collect, but the poor never can attend them; for they cannot pay for board nor clothing. Colleges are attended by a class of people that ought to sustain them; even if not endowed, and they can do it more easily than the editor and proprietor can their paper. Let us endow the religious newspaper, and we can bring it at once to the hearthstone of the poor. We can put it in the hands of every Baptist preacher in the land who is too poor to attend school, and he may read, study and learn, and no event could prevent him. More good would come of this to the poor, than has from the endowment of any college the operations of which I am acquainted with. I do most sincerely hope that I shall live to see a move made in that direction. Don't forget that I speak of it as a direct means of furnishing the poor with such religious knowledge as our papers impart, and it is the only practicable means of doing it that has ever occurred to my mind.

But I must beg pardon, for I had only asked your attention to tell you of "my visitors," and let you know that I met them in THE BAPTIST, by paying the small sum of \$3, as I told a man the other day, who said he would ride fifty miles and pay \$25 to hear J. R. Graves preach.

Let me say, brethren, that we cannot do without our religious newspaper. Next to the gospel, it stands as an interest of the first magnitude.

County Line, Ala.

MISSISSIPPI

WHO WILL GO?

J. P. BRYANT

Bro. Graves.—In my recent tour through the bottom counties of this State, I traveled through several counties that had not a Baptist minister in them; and the Macedonian cry was loud and bitter, but I supposed when I visited the Zion Association that I would find ministers enough who would be "willing to go in there and supply that destitution;" but not so, as yet. The ministers here seem to regard the Mississippi Bottom as a graveyard, while I do think it a great mistake. If a man will go there and only be prudent in the selection of a location, he can be as healthy there as in the hills. I saw as healthy men, women and children there as I have found in the hills, and white thousands go there for Mammon, will none go for Christ? Oh! brethren, it is a burning shame for the Baptists of Mississippi to hear these brethren and sisters send up such cries, and we turn a deaf ear, especially when the cry is, "Send us a man, and we will take care of him."

There is a noble little band of brethren and sisters in Bolivar county, near Carson's Landing, that say, send them a God-fearing man that will give them spiritual food, and they will give him temporal food. Sunflower county has no Baptist minister, and they say they would sustain one well. On the Tallahatchie river, in the western portion of that county, there is a church organized, and with very little aid, would sustain a pastor. We have two noble spirits gone to the Mississippi river, but what are they among so many? Bro. Walne went to Vicksburg, and Bro. Sparkman to Friars Point, but what will become of the rest of these counties? And there are many other places crying for help. Shall we come up to the help of the Lord, or risk the curse of Meros?

In a pecuniary point of view it is our interest to send men there. It would have a reflex influence that in a little time would bring more money into the treasury of the Lord than any other portion of the State. Has Greenville, S. C., nor Clinton, Miss., no men for us? If we do not occupy it, ritualism will. Who will go?

P. S.—If any brother should see this letter and wish to address me on the subject, they can do so until the last of this month, at Wakeforest, Octibbeha county, then until the twentieth of February, at Greensborough, Calhoun county, and after that at Charleston, Tallahatchie county.

Bellefontaine, Choctaw Co., Jan. 13, 1870.

Bro. Graves.—By your request I herewith send you a statement of the action of the Mount Zion church, Franklin county, Miss., in a conference held on the 22d day of January, 1870, on the subject of Campbellite and Pedobaptism—whether valid or not, which resulted in the unanimous negative vote of the members. You can see by this that the Baptists in this vicinity are a unit against Campbellite and Pedobaptism.

Yours, fraternally,
D. B. CAIS, Clerk,
Franklin county, Jan. 23, 1870.

Bro. Graves.—THE BAPTIST comes weekly, and is one of the fixtures of my house. The editorial, together with the essays written by the contributors, are truly rich, although there are many things said I do not understand. I am truly glad to see the brethren manifest such good feeling toward each other. Although there are some sharp expressions passed, yet it is through the best of Christian feeling.

The Mammoth is truly a mammoth, and is a most excellent paper.

You are very anxious to have an expression from the churches in regard to Campbellite immersions, etc. My church has not taken any action in the matter, as she belongs to, or is a member of the

Mississippi Baptist Association, and she is the mother of all the Baptist Associations in Mississippi, and that question has long been settled by her. If you will look in her minutes of 1868—Board's minutes, page 12—you will find the following query: "Shall the ordination of a minister of the gospel who may become a member of the Baptist church be considered valid who was ordained by men in our connection?" Answered in the negative. If you will turn to page 127 in 1830, the Association passed the following preamble and resolutions:

Extract from the minutes of the Appalachian Baptist Association, held at Wolf Creek meeting-house, on May 15-17, 1830.

"On motion of Elder B. P. Smith the following preamble and resolutions were read and adopted:

"WHEREAS, There is satisfactory evidence that the writings of Alexander Campbell have exerted what we consider a mischievous influence on a number of churches in fomenting envy, strife and division among those who had before lived in fellowship and peace; and

"WHEREAS, it appears from the minutes of the Beaver Association, as contained in the Frankfort (Ky.) church letter and published in the Baptist Chronicle of March, 1830, that Mahoning Association has been cut off from the fellowship of the Beaver and neighboring Associations for maintaining or countenancing the following sentiments of creed:

"1. That we maintain that there is no promise of salvation without baptism.

"2. That baptism should be administered to all who say they believe that Jesus Christ is the Son of God without examination on any other point.

"3. That there is no direct operation of the Holy Spirit on the mind prior to baptism.

"4. That baptism produces the remission of sins and the gift of the Holy Spirit.

"5. That the Scriptures are the only evidence of interest in Christ.

"6. That obedience places it in God's power to effect salvation.

"7. That no creed is necessary for the church, but the Scriptures as they stand.

"8. That all baptized persons have a right to administer the ordinance of baptism; therefore,

Resolved, That this Association most cordially approves the course pursued by the Beaver and her sister Associations in withdrawing from Mahoning.

Resolved, That it be recommended to all churches composing this Association to discontinue the writings of said Alexander Campbell; and

"Whereas, we regard the common translation of the Bible sufficiently plain as respects doctrines and ordinances; and as we believe that a translation of the New Testament, suited to the sentiments or creed exposed by the Beaver Association as above, well calculated to mislead, spread the leaven of heresy, sow the seed of discord, and thus mar the peace of the churches; and as the authors of these sentiments, or this creed, profess to derive them from a true interpretation of the new translation of the New Testament professedly by Drs. George Campbell, McNight and Doddridge, and edited by said Alexander Campbell; therefore,

Resolved, That it be recommended to all the churches in this Association not to countenance this new translation of the New Testament.

Resolved, That it be recommended to all the churches composing the Association not to invite into their pulpits any minister who holds the sentiments or creed exposed, and that all the churches adhere to and strenuously carry out the above resolutions."

If you think the above worth publishing please publish, and in my next I will tell how the Campbellites acted in this country under the influence of Creath, Matthews and others.

May the Lord spare your life and give you good health, so you may contend for the truth as it is in Jesus.

Yours, etc. W. E. CAIS,
Magolia, Feb. 23, 1870.

Bro. Graves.—The Baptist church of Christ at Amariak request you to make this publication: Eld. W. M. Williams has been excluded from our church for unchristian conduct. We also demanded his credentials and letter. Done in conference on Saturday preceding the second Sabbath in February, 1870.

W. L. FARBER, Mod.
A. G. PRATT, Clerk,
Tippah county.

Bro. Graves.—Some time ago I received 1000 pages of tracts from you—a free donation from some kind friend. I have faithfully distributed them. They have been thankfully received by some, yet some Pedoes, like Catholics, read them with caution. But pure truth like good heaven, will work its way. Some have told me they are convinced that Baptists are correct, but for want of grace in the soul they hold back. I saw now out of tracts, and I hereby send you one dollar to make myself an annual member of the society. Please send the

tracts to J. M. Thomas at Tall. Miss. Let me have a few of "Black's Reasons," your "Lecture on baptism," and two Mammoth.

I have been had at work this winter to secure means to travel and preach this spring, and summer. The good Lord helping, I intend to be more liberal, more faithful and more devoted to the tract cause than ever. I shall call on all good people to help, and shall report to you occasionally.

I send you three dollars to pay for THE BAPTIST. I am much pleased with your views about Saturday church meetings, but I am surprised at Dr. J. W. Harvey on the same subject.

Yours,
J. M. THOMAS,
Juka, Jan. 20, 1870.

[Those who gave Bro. Thomas tracts last year, will be pleased to learn that he has sown them.—Ea.]

TENNESSEE

Resolutions Adopted by Pleasant Plains Baptist Church, Madison Co., Tenn.

Death has been busy in our midst. The immediate archer, ever pursuing his work of destruction and ruin among men, has, with unerring precision, directed his shafts at us as a church, and Brethren Green B. Morgan, George W. Brown, and Sisters Winifred Howard, E. S. Withers, Mary E. Withers, Julia E. Ewell, Mary F. Fulkerson, and Ella C. Brown are numbered with the dead; therefore, be it

Resolved, That we, as a church, bear cheerful testimony to their earnest piety, their circumcised walk as Christians, their sincere desire for the salvation of the world, and the up-building of Zion by their "living soberly, righteously and godly in the world."

Resolved, That as it was, in a great measure, Christ, for them to live, so it was gain for them to die, not being conforming to this world; but transformed by the renewing of their minds, that they might prove what is the good and acceptable and perfect will of God, whose rejoicing was the testimony of a good conscience, that in simplicity and godly sincerity, not with earthly wisdom, but by the grace of God they had their conversation in the world; and living by this testimony they commended themselves to every man's conscience in the sight of God.

Resolved, That, as a church, we sympathize with the families and relatives of the deceased in their bereavements, crying "even so, Lord, as it seemeth good in thy sight," assuring them that the hopes which the fruits of this world have blasted shall bloom again in a brighter sphere, that their loved ones shall rise again and flourish in the freshness of immortal youth in that best clime where "sickness, sorrow, pain and death are felt and feared no more."

And as a bird, each fond endearment tries to tempt its new-fledged offspring to the skies; they tried each art, to prove each dull delay, allured to brighter worlds and led the way.

Resolved, That these resolutions be spread upon the minutes of the church, and a copy of the same be sent to the editor of THE BAPTIST for publication.

Adopted by the church in conference on the first Lord's day in February, 1870.

MOSES E. SKINNER, Moderator.
B. M. HICKS, Clerk.

MEETING HOUSES

J. P. BRYANT

It is very strange that people take so little interest in building meeting-houses. A country in North Carolina was nearly altogether under Baptist influence. The Presbyterians wished to build a meeting house at the court house, costing one thousand eight hundred dollars. The Presbyterians in the surrounding counties very soon raised the money. I can't tell how many subscribed each twenty-five dollars. This was a public spirit. Suppose all the surrounding counties had refused, how could they have built the house? How very discouraging it is to spend money in riding on railroads, and losing time to meet with so many men who have no public spirit. They are what the great Jesse Mercer called men of local feelings. When will such men (as the Savior says) ever be the light of the world?

AN EDITORIAL.—An editor makes an outlay for the Baptist cause of one hundred dollars per week, or five thousand two hundred dollars in a year. If a large tree is cut down and thrown on one man, he is killed. If it is split into several thousand pieces, for as many people to carry, nobody is hurt, while the cause is benefited. I am very poor, but if I did not take a religious newspaper I should be buried alive, for I should know almost as little about the news of the State as if I were dead. A reading church is always a working church. Says one, "I am a poor man and have no time to read." The same man has sufficient time to joke and talk nonsense for hours.

"KIND WORDS." Any child selling a few dozen eggs could take this paper. A drink of grog costs ten cents, equal to five cents a week for the three Boards, State, Domestic and Foreign—seven dollars and eighty cents.

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MOSES E. SKINNER, Moderator.
B. M. HICKS, Clerk.

The Baptist.

MEMPHIS, TENN., MARCH 12, 1870. For Twelve Months, \$3.00 For Six Months, 2.00

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no money, but through the mediation of Christ; no merit in human nature...

Do not send money to us for the Publishing Company or other parties. It is all we can do to attend to our own business. When money is lost we are expected to pay...

OFFICIAL ACTS.

Against the latitudinarian teachings that are of late emanating from the East, that tend to unsettle and confound and obliterate all that is essential to the church of Christ...

That preaching is an official act is denied in the East, and now baptism, even! It follows, then, that all men, women and children are equally authorized to preach...

As to the validity of Pedobaptism and Campbellite immersion, our practice has always been averse to it. New Testament example is equal to New Testament precept. These two points are exemplified in this holy volume...

As to whether the administration of baptism is an official act, we are not exactly prepared to agree with Dr. P. We shall offer but two reasons for our dissent...

1. Apostolic usage evidently restricts the administration of baptism to the ministry. It will be difficult to make out a case of 'lay baptism' in the New Testament...

2. The reason, the fitness of things, seems to require it. It is embraced in the commission to preach; and appears to be addressed to the very parties whose duty it is to preach...

A DEFINITION.

There have been many affirmatives and negatives of late as to the proper definition of a gospel church...

1. A Christian, as defined, is one who has been baptized in the name of the Father, and of the Son, and of the Holy Spirit...

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

3. The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts.

case? for the spread of his truth? Are you, yourself, growing in the knowledge of him and his word? How can you, when you do not read, much less study, and use these aids offered you? Are you a 'deadhead'?

EDITORIAL BRIEVITIES.

Risks.—Let all understand that we risk no money sent for tracts unless sent in Postoffice order, or by Express. We do not make one cent of ten million are sold, and we cannot risk or lose. Don't expect it of us.

UNPAID TRACTARIANS.—Look over the list of the unpaid members, and see if your name is there, and if so, remit the amount at once. We are tired carrying this amount. We have advanced it to the House for tracts, and need it. Let us hear from you.

ELIAS DILDAY, ILLINOIS.—When that brother, who offers his \$20 for the Scripture authorizing a change of the Sabbath from Saturday to Sunday, will find one solitary instance where an apostolic church met for worship or business upon any day save the first day of the week...

OUR TRACTS.—We say to all, the first edition is out, and a large one is going to press. All who have sent us money are duly credited, and will stand on our list paid, until we write sent and discontinue the name...

Mr. J. B. GRAVES.—Dear Sir:—Your order of February, 24th inst., is at hand, but we are unable to fill it at present, as the Concordance is out of print. As soon as ready we will send, which will be in about a week.

Don't READ THESE PAPERS.—Some do not read every article in the editorial and business department, and consequently write letters of inquiry about things we explain weekly. For instance, we have not sent tracts to those who stand credited in the paper, because we are waiting on the Southwestern Publishing Company...

Bro. Lackey, of Mississippi, will notice this.

From the following, our readers will see that our representative ministers in West Tennessee, worn out by the constant attacks made upon Baptist churches and doctrine by Methodist circuit riders and presiding elders throughout the district, have at last united in making a challenge upon two direct issues. We will see if this challenge will be accepted. The Baptists will select a man who will be indorsed by the West Tennessee Baptist Convention...

Whereas, you have assailed the Baptists at various times and places in this country, we therefore propose to you a public discussion, at this place, of our respective church claims; and we present to you the following propositions: We affirm:

1. Do the Baptists possess the Bible characteristics which entitle them to be regarded as the only visible church or kingdom of Jesus Christ on earth? Will you deny it?

2. Do the Methodists possess the Bible characteristics which entitle them to be regarded as a branch of the visible church or kingdom of Jesus Christ? Will you affirm it?

It will be necessary for your representatives to come well recommended and indorsed as to moral standing, soundness in the faith and ability to defend your church claims. We will require the same of our representatives. Respectfully, Eld. W. T. BENNETT, M. E. BERRY, D. B. RAY, A. J. HALL, J. A. H. HARR, W. A. HILL, M. H. HALL, R. A. COLEMAN, W. W. GARBARA, J. O. DOWDA.

P. S.—Address Eld. W. T. Bennett, at Ham-Pold, Tenn. Humboldt, Tenn., Feb. 7, 1870.

PRESIDENT JOHNSON'S ESSAY.

I think President Johnson shows very conclusively that slave-trading is not a correct translation of the Greek and apocryphal. The common version which has men-stealers in Tim. i. 10, is greatly preferable to the Bible Union's revision which has slave-traders. I have seen no reason to modify the views I expressed on this point in certain articles published several years ago, in the New York Examiner, over the signature 'Aquila.' It is true that Dr. Conant, the reviser, referred to my criticism of his rendering as 'indications.' It was easier to do this than to vindicate his translation. I have never

collected that it was the anti-slavery feeling of the North, intensified by the war, that caused slave-trading to take the place of slave-trading. At the same time I do not suppose Dr. Conant was conscious of the influence of that feeling on his own mind. Alas, how difficult it is for any man to know himself! If there had been no war I imagine slave-traders would never have found a place in the revised version of the New Testament. I predict that when the next edition of this version comes from the hands of Dr. Kendrick, we shall not have the word slave-traders, but men-stealers. However, I am no prophet.

BRANDYWINE MEETING HOUSE, PA.—About fifteen miles from Chester, Pa., and about twelve miles from Wilmington, Del., is the Baptist meeting house called Brandywine. It takes its name, of course, from Brandywine creek, which empties into the Delaware river. The tenth day of February was a great day with the Brandywine shurch. It was the time appointed for the dedication of a new meeting house. The structure is substantial and beautiful. There is no foolish ornamentation, but such a finish as gratifies a pure architectural taste.

The locality of this house of the Lord is decidedly historical. It is associated with revolutionary memories. A battle was fought between the British and Americans in the year 1777. The old meeting house was used as a hospital. The building which General Washington occupied as his headquarters is still standing, as is the house to which Gen. LaFayette was carried when wounded. The citizens seem to take pleasure in pointing out these structures. Some one may wonder why I write about these matters. My reason will be seen in what follows: The Brandywine church is about a hundred and seventy-five years old. The origin of the church is remarkable. The neighborhood was settled by Quakers, and their worship became so formal that a little band resolved to meet together steadily to read and study the Scriptures, pray, and strive after a higher degree of spirituality. Contrary to all expectation, in studying the New Testament they were convinced that they ought to be baptized—that the baptismal act was immersion, and that the form of church government in apostolic times was congregational. Thus they became Baptists in sentiment without ever having heard or seen a Baptist preacher. In course of time the pastor of the "Welch Tract" Baptist church, Del., passed through the Brandywine region, found the little band, baptized them, and organized them into the church which has continued to this day.

I am sorry to say that the "Welch Tract" church, in the early part of this century, I think, became Antinomian, and gave its influence in favor of what has been called "Blackrockism." This disastrous heresy swept all the Baptist churches in Delaware. About the year 1835 a few members of missionary societies left the old First church of Wilmington and formed the Second church, of which Mr. Marsh is now pastor. The old Antinomian candlesticks are in rapid process of removal, and the Missionary Baptist cause is making progress in the State. Mr. Flippo, editor of the Baptist Visitor at Dover, is doing good service. There is a future for Delaware. J. M. F.

CHANGE OF THE SABBATH.—We are accustomed to distinguish the periods of time into the Patriarchal, the Jewish and the Christian. The Patriarchal period extends from Adam to Moses; the Jewish period from Moses to Christ; and the Christian period from the resurrection of Christ till he comes the second time. During the first of these periods the Sabbath was to be observed in commemoration of the fact that God rested on the seventh day from the works of the creation. In Genesis ii. 3, we read: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work." This language contains the only reason given for the observance of the seventh day during

the patriarchal age. At the beginning of the Jewish economy an additional reason was given, as we learn from Deut. v. 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Dr. Paley and others have inferred from this Scripture that the Sabbath was of Jewish origin. This is an incorrect view of the matter for the Jews, when the law was given on Sinai, were commanded to remember the Sabbath day to keep it holy. The use of the word "remember" shows that the Sabbath was known before the command was given. Evidently the Jews were required to keep the Sabbath, not only because God rested from his creative work, but also because he brought them out of Egypt.

But the question arises, what authority have we for changing the Sabbath from the seventh to the first day of the week? There is no positive precept requiring the change; but we have the authority of the apostolic churches. They certainly observed this day as specially devoted to public worship. In Acts xxii. 7, it is said, "And upon the first day of the week, when the disciples were come together, they broke bread," etc. In 1 Cor. xvi. 1, 2, we have this language, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store," etc. Here the direction to the Corinthians is to do a certain thing on the first day of the week. Nor was this an isolated case. The same order had been given to the churches of Galatia. The plain inference is that the churches met on the first day of the week by authority of an inspired apostle. John, who wrote the book of Revelation about the year 96, says, chap. i. 10, "I was in the Spirit on the Lord's day." Thirty years had elapsed since the death of Paul; and it seems that by this time the first day of the week was so generally and familiarly called the Lord's day, that John supposed every one would understand it. Why was it called the Lord's day? I know but one reason, namely, that it was specially devoted to the Lord's worship, because he rose from the dead on that day. While, therefore, under the patriarchal economy there was, in the observance of the Sabbath, a recognition of the work of creation from which God rested, and under the Jewish dispensation, in addition to this recognition, a remembrance of redemption from Egyptian bondage, so, in the Christian era, there is a recognition of the work of redemption in the celebration of the day on which Jesus rose from the dead.

Doubtless the repeated presence of Christ with his disciples, after his resurrection, on the first day of the week, was intended to impress them with the fact that henceforth the first was to be considered the best day of the seven. It is safe to copy the example of Christ and of his apostles. J. M. F.

THE CHINESE.

It is curious how this question is handled among our people. Some oppose their introduction on one ground and some another. Some from political motives, for fear he will outvote somebody else and not vote the same ticket. Some on religious principle, not knowing what church he might join. But they do not say so in those words. They say that he is profane and idolatrous.

A writer in the Winona Democrat, in reply to this, asks if we fear their gods to be more powerful than ours. Or should we fear their books when we wield the press in a free country.

They are evidently good workers and good citizens, and their moral code is of the Confucian creed, which compares well with that of Socrates, whose disciples Paul treated with marked deference, and was glad to win them to Christ. Our argument should be from this standpoint: "If Christianity raised the negro in two hundred years, from most abject barbarism to his present status, what may it do for the Chinese, already prepared for a high position in the Christian system, when properly instructed?" J. T. F.

I had the pleasure of meeting with Elder W. S. Lloyd, of Central Mississippi, on the 31st inst., as he was passing our corner near Durant to Mecca, Miss. In company with his daughter, he was on his way to visit his aged father. Bro. Lloyd's presence, always genial and pleasant on the page of memory in past years, was more than usually gratifying now. These reunions in our pilgrimage forcibly remind us of that ecstatic pleasure we shall enjoy when the Messiah gathers us together at his coming, and when all shall be down in the kingdom of our Father with the ancient worthies. Eld. Lloyd has been a faithful and successful pastor for a quarter of a century, and may be long another to bless the church with wise counsel. J. T. F.

THE DEBATE.

THE DEBATE. LETTER II. Fellow-Precursor, President Franklin College, Tenn. DEAR SIR:—Having noticed your comments upon nine of the twelve propositions I submitted to you, I now conclude these letters with a review of the remarks you make upon the last three.

it and instructed Mr. Fall to submit it for my acceptance. There is not a scholar in Christendom but knows that the proposition, as submitted by Mr. Fall for you, was the words employed by the Holy Spirit to the apostles' words. But when I insert the clearly implied word "only," you say, "I cannot allow you to take such a liberty with my affirmative; there are other words besides the words of the apostles which the Spirit employs in the salvation of sinners."

THE UNFINISHED PRAYER.—"Kiss me, my dear—say it darling!" "Lay me," lapsed the tiny lips Of my daughter, kneeling, bending Over her folded finger tips.

CATHOLIC ITEMS. A SCENE AT THE CONFIRMATION OF ONE OF THE SUCCESSORS OF THE APOSTLES.—An English paper gives an account of a scandalous scene at the confirmation and consecration of Dr. Temple as Bishop of Exeter. At the ceremony in Bow church, a large force of police was present to keep order among the clergy.

Secular. THE NEW GALE HOUSE AT LOUISVILLE, KY.—This elegant hotel is patronized by the elite, and it deserves the liberal support it receives, as it for elegance and comfort ranks with, if not surpasses any hotel throughout the country.

DISCOVERIES AT THE BIG MOUND IN ST. LOUIS.—The St. Louis Democrat says: "Some very rare relics, interesting to the antiquarians, and which may serve to throw light on the origin of the unknown race entombed in the Big Mound, have been discovered by the workmen now engaged in leveling that ancient landmark with the grade of Broadway."

AGRICULTURAL. R. G. CRAIG & CO. SEED STORE. 579 Main Street, MEMPHIS, TENNESSEE.

BRINLY PLOWS. No. 1, 7 inch cut (steel point) \$9.00. No. 2, 8 inch cut (steel pt & land side) 10.00.

R. G. CRAIG & CO. MEMPHIS NURSERY. The Proprietors of this new establishment hope to secure for it a fair reputation by sending out only

Good Thrifty Stock, AT REASONABLE RATES, AND TRUE TO NAME.

60,000 Apple Trees, 5 to 7 feet \$20. 25,000 Peach Trees, 8 to 9 feet \$30. 4,000 Standard Pear Trees, 2 years \$50.

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