

BAPTIST COROLLARIES.

1. There is no church but a body of baptized believers who have been immersed by a duly appointed officer of a Christian church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more correctly by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This we claim, is one of the old landmarks of the Baptist Church.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.
6. That since each church of Christ is an independent body, no one church can expect any other to endorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.
7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.
8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.
9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.
10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.
11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged members of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular counsel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed minister, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since *right* only, not *might*, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that may be ashamed.

BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

Correspondence.

ALABAMA STATE CONVENTION.

Oxford, Ala., November 12, 1869.
 BRO. GRAVES:—I arrived here yesterday morning to attend the Alabama Baptist State Convention, which commenced its session to-day. On my way hither I fell in with our mutual friend, Dr. Sumner, Secretary of the Domestic Mission Board. He was on his way to the Convention, and it was pleasant to have so agreeable a traveling companion. We were met at the depot here by Bro. Smith, the excellent pastor, who conducted us to his hospitable mansion, where after a good morning repast, we enjoyed the luxury of a little repose. You may imagine how grateful it was to the writer, after having been jostled on the cars for three successive nights, with such changes as precluded the relief which the sleeping car might otherwise have afforded. A few hours rest brought us out all right.

We found Dr. Basil Manly and his venerable mother here, with whom we had a very pleasant interview after dinner. We then visited, by request, the Academy in the village, which contains about one hundred and forty pupils of both sexes. After listening to some of the recitations, Dr. Sumner made a felicitous little speech, which was followed by a few remarks by the writer (Dr. Manly having addressed the school the day before), and the services were closed by a well-sung hymn by the school and prayer by Dr. Sumner. We enjoyed our visit to the school very much.

Dr. Manly had preached on Wednesday night in the Baptist church, and it seemed to fall to our lot to preach on last night. The meeting was improvised for the occasion, and yet the attendance was large and the attention good.

This morning's train brought Drs. Mell and Shaver, of Georgia, and Bro. Phillips, returned missionary, and some other brethren. Others are expected to arrive on the up train this evening. The number of messengers in attendance, though comparatively small, is considerably greater than that of last year. Dr. S. Henderson was re-elected President, and Elder Charles Manly clerk.

The President returned thanks in very appropriate terms for the continued confidence reposed in him by the brethren, and added some touching remarks with reference to the sad changes which have occurred in Alabama within the last few years. After the election a half hour was devoted to religious exercises, when an adjournment for a basket dinner took place.

This afternoon the President announced the appointment of Committees on the following topics: Foreign Missions, Domestic Missions, Sunday-schools, Education, Temperance, etc. After announcement of the above Committee, and the transaction of some business of minor importance, it was determined to devote the balance of the afternoon session to the hearing of reports on the state of religion in the various associations in the State. But few of the associations could be heard this afternoon, and it was determined to resume these exercises at the closing hour of to-morrow afternoon's session.

The annual, or introductory sermon, was preached this evening by Elder Brewer, from 2 Cor. v. 20. It was a timely discourse, and it is hoped that it may be productive of good to the cause of the blessed Master.

Thus ends the first day's proceedings of the Convention. T. C. T.

November 13, 1869.

We had a large increase of messengers last night and to-day. It is by far the most interesting, as it is also much the largest Convention they have had since the war. Dr. Henderson presides with ease and dignity, notwithstanding the eyes of Dr. Mell, the unrivaled parliamentarian, are continually upon him. Too much time, however, is occupied, as is common in our conventions, on immaterial matters. Two days are gone, and yet much of the business of the Convention remains to be transacted. The report of the Committee on Sunday-schools was read just before the close of the session this evening, and recommended to the Committee, and was made the order of the day for 11 o'clock on Monday, when I was requested to address the Convention on the subject of our Sunday-school work.

To-night addresses are to be delivered by Bro. Freeman, President of Howard College, and Dr. Tichenor, in behalf of the College. Others, also, will probably want to speak for the College; it is looking up; Phoenix-like, it will no doubt arise from the ashes of its long depression, superinduced by the late terrible war, and will soon most probably attain a higher degree of prosperity than ever before.

The report on Domestic and Indian Missions this afternoon was followed by a characteristic speech from the excellent Secretary, Dr. Sumner, and a collection of over \$300 was taken up to support a missionary among the Indians during the

next year. The whole sum necessary for the support of said missionary for a year was stated to be \$300. This sum was therefore made up on the spot, and the services of a missionary thus secured.

The report on Foreign Missions to-day was followed by a brief speech from Bro. Phillips, our returned missionary from Africa, which excited a good deal of interest. The report was laid on the table until Monday night, in order to give Bro. Phillips more time to discuss the subject of Foreign Missions. The whole of that night's session will be given to him in behalf of that interest.

To-morrow (Sunday) morning Brethren Boykin and Quinn are to address the Sunday-school at the Baptist church, and Brethren Manly and Townsend address the school at the Presbyterian house of worship. At 11 o'clock to-morrow the memorial sermon of the lamented Dr. Manly will be preached in the Baptist church by Dr. Henderson, and at the same hour Dr. Shaver, editor of *Index and Southwestern Baptist*, will preach at the Presbyterian church house. A mass meeting of the children is to be held in the Baptist church to-morrow afternoon, and Dr. Tichenor and myself are to talk to them. To-morrow night Dr. Mell will preach in the Baptist church.

Saturday Night, 10 1/2 o'clock.
 Have just returned from the meeting in behalf of Howard College. Brethren Freeman, Tichenor and Mell made eloquent speeches, and nearly \$1200 was raised for the College. The interest in the meeting is advancing, and the liberality of the brethren is increasing. I trust that I may find a similar spirit of liberality in relation to the Sabbath-school cause on Monday.

Monday, November 15.

The services of yesterday came off according to the programme mentioned. The memorial sermon by Dr. Henderson was worthy of the subject, the occasion and the author. It will doubtless be published.

The house was filled to overflowing in the afternoon to listen to the exercises of the Sunday-school mass meeting. The deepest interest was evinced in the services throughout. The singing was excellent, and the speakers were in their best mood. We sent around two or three little girls at the close of our addresses, to collect some *words* and *kind words* to desist Sunday-schools, and they brought up some \$35 for that object.

At 11 o'clock to-day, by invitation, Dr. Manly and I made brief speeches in relation to our Sunday-school work. The result was that in cash and subscriptions over \$100 were raised for the Sunday-school Board.

Bro. Phillips made an address on the African Mission to-night, and some two hundred dollars were contributed to that Mission. The unfinished business was closed up after the address, and after some eloquent and touching remarks by the President, the singing of an appropriate hymn, and a hearty shaking of hands, the exercises of this most interesting meeting were closed. All left the meeting feeling it was good to have been there. The next meeting of the Convention will be held at Opelika.

Yours fraternally, T. C. TRASDALE.

PEDOBAPTIST AND CAMPBELLITE IMMISSIONS.

M. P. HARTLEY.

The act of baptism is that of the individual baptized, or it is the act of the church of Christ. If the first proposition is correct, an administrative agent is not essential to a scriptural administration, or rather, the subject of the ordinance is its administrator. He may, or he may not call to his aid the services of a second person. He is the principal in the act, and all other things are, at most, merely adjunctive. These are the legitimate deductions of this proposition; in fact, the only true deductions that can be made from it. This first proposition is vested of all ecclesiastical paraphernalia, is naked baptism and its advocates will eventually be compelled to defend it in this form. Admit that the sects are Christian churches, or that a mere pretended call to Christian ministry, independent of ordination, authorizes to confer the ordinances. This will place the ordinances where the church can exercise no supervision over them. Hence, the doctrine contained in the proposition is false.

If the second proposition be taken as expressing the truth of the Scriptures on this question, it follows, that where there is no scriptural church, there is no Bible-authorized agency to confer a New Testament ordinance; and that the act of baptism is not the act of the individual receiving the ordinance, but the act of the church—the power conferring it.

These two deductions are inseparable from proposition second. They are also in harmony with the principles and teachings of the New Testament Scriptures. Deduction 1st: John received his commission directly from God. Jno. i. 33. The act then was God's, and John was merely the agent in performing it.

Christ commissioned his apostles to baptize. Jno. iv. 1, 2. The baptism was Christ's, the apostles only being commissioned agents. Christ being divine, baptism as administered by both John and the apostles was the same act, a thing commanded to be done by the God of heaven.

While Christ was on earth personally, he supervised the execution of his own laws in their application to his followers. After his resurrection he communicated inspiration to the twelve apostles, that they might give form to the church and complete the divine canon. These apostles possessed as inspired ambassadors all the executive authority that Christ intended as an endowment to the church. Through them the church was organized, and clothed with the executive power vested in the apostles by inspiration, they resuming their inherent authority only in cases of absolute necessity, till the church understood their duties as executors of Christ's will. The apostles never had successors as inspired men; hence the execution of the laws of Christ is left with the church.

The church's authority extends to the ordinances. It is their conservator. First Corinthians ix. 12. It is the divinely appointed medium to see that his laws and ordinances be scripturally executed. The church appoints by divine precept, certain agents, ministers, to perform on its behalf this ordinance, immersion to penitent believers. The foregoing is a synopsis of the baptistic view of the history of this ordinance and the powers of the church. From this it follows that where there is no church, there is an absence of all scriptural agency to confer an ordinance. The ministry being an agency to baptize only through the ordaining supervision of the church, there can be no scriptural ministry without the existence and action of a scriptural church.

Deduction 2d: Christian baptism is not the act of the individual baptized, but the act of the church, on behalf of Christ. This is further confirmed from the fact, that in the New Testament the subject of the ordinance is always spoken of in the passive voice, while the administrator is spoken of in the active. Were baptism the act of the subject, even in a greater degree than that of the administrator, as an agent, it certainly would have been proper to represent him as an active party, instead of a passive one. But being merely passive to an action performed upon him, the act is not his, but the parties authorizing the performing of the action. The subject does nothing more than submit to an act performed to, and for him, by another party. In no sense is the action his. It is no more his, than a natural death, burial and resurrection, which it symbolizes. To him belongs the honor or credit of obedience or submission in a specific duty, but he takes no part in the action of the very thing itself. Doing an act and submitting to an act done by another are certainly very distinct propositions.

Those writers who take the ground that the act of baptism is that of the subject baptized, usually deny the materiality of any specific administrator, for the consummation of the legality of the ordinance. Indeed they cannot do otherwise. It is a logical deduction from their postulate. For, if the act of the subject in this, or any other ordinance be the material part, the legality of the administration never can hinge on another party. The legality or the illegality of an act must necessarily depend upon the party intrusted with its performance. That is, it is the party that does the thing commanded, who is bound and made responsible for its right or wrong performance. Where then is the deposition of the power to bestow the ordinances of Christ? The answer is plain and easy. In the church. Otherwise it ceases to be an executive body, as exercising control over the administration of all Christ's laws, and thus is laid the foundation for the destruction of the very elements of a scriptural church, and the filling of the world with confusion.

To deny the supervision of the church over the ordinances, is to send them beyond the pale of its authority, into the hands of irresponsible persons, to be dispensed according to the whims and caprices of a fickle populace. If the preceding observations are correct, the consequence of the subject of baptism has nothing to do whatever in determining its validity.

It also follows that the design of its administration is determined and fixed by the legislative power creating the ordinance, and that the administrative power cannot change it, without changing the institute itself. The church has no power to change either its design or form. It merely administers on behalf of Christ, and hence is only a conservator of original purity. Any change, either of form or design, would involve the destruction of the original institute, and the substitution of another inanimate ordinance in its stead. The perversion of an ordinance strictly speaking, is the institution of a new ordinance by a new authority,

the validity of which can rise no higher than its creator. Such an institute is purely human, and the power making it has the right, in administering it, to fix its design even over the conscience and belief of its subject. And should a scriptural subject receive such an ordinance, with a scriptural object in his mind, still this would not make it an ordinance of Christ. The design he might have in receiving it would be overruled by the design of the power making and administering it. The design of the subject, if at variance with the design of the creative power, would either be absorbed, or set aside to the rule of older and higher authority.

Pedobaptist and Campbellite immersions are defective both as to authority and design. Not being churches of Christ, or scriptural churches, they are not depositories of the ordinances. And performing a perversion as a substitution for a Christian baptism, such an administration is useless, even granting their churchhood. But being destitute of churchhood, they are without ministry and ordinances. They are even inferior to the Roger Williams church. To acknowledge any of their ecclesiastical acts, is to acknowledge as scriptural the power that lies behind.

On these lines we propose as Baptists to fight for victory.
 Litchfield, Illinois.

ANTINOMIANISM RUN MAD.

F. COURTNEY, M. D.

On the third Lord's day in this month, I attended the Sabbath services of an Anti-Missionary Baptist Association, held with Bethel church, some eight miles from Mount Lebanon. The Red River Association, of which I am a member, upon the suggestion of a brother, who expressed the belief that these singular Christians would entertain reasonable propositions for union, appointed a number of delegates, including myself, to meet delegates to be appointed by their Association, and "talk over" the subject. Not having even attended one of their Associations, nor for a number of years heard a sermon from one of their ministers, I attended the meeting in order to form some just opinion of the probability of accomplishing the end proposed, and the probable result of such union, if effected.

When I arrived, about ten o'clock, A. M., a young man by the name of Archer, once a student of Mount Lebanon University, gave out the last verse of his opening hymn. His prayer was unobjectionable, indeed good. His text, Matthew v. 6. His sermon was very fair, and had but little that could reasonably be objected to. Albeit, he harped upon election, eternal decrees and covenants—subjects, which I could not help thinking required longer and more thorough study than he had bestowed, to do them justice. He was a new preacher, and they were very justly proud of him, for he was undoubtedly the only man in their Association, so far as I was able to judge, who comprehended what an argument was.

He was followed, without public prayer, by an elderly man by the name of Foster, whose main forte seemed to be vociferation, and calling himself "little old Foster." He quoted at a good deal of Scripture, but rarely gave a passage literally, and more than once spoiled the sense. If he left an idea, except that he believed in the doctrines that Archer preached and was opposed to missions, I do not recollect it. I presume he is a good man, but fear hands were laid "suddenly" upon him.

After a recess of half an hour for refreshment, the "big gun" of the occasion was fired by Eld. Zachariah Thomas. After singing, he told us to take our seats, and then took up about enough time explaining why he omitted public prayer, to have made a prayer of sufficient length. His text, like that of his predecessor, Foster, and like that of most Anti-Missionary preachers, as I have learned, seemed to be selected more on account of seeming quaint verbiage, than its relevancy to the subject he tried to discuss. I do not remember the text of either.

I wish I could give even a synopsis of this last heterogeneous harangue. I can only remember a few points. He believed in a call. He illustrated by a custom of his young days, to blow a horn for meals. The father and son were in the field; a horn blows and the son inquires if that is their horn; another and another blows and in like manner the same question is asked; at last the home horn is blown, and the son asks no question, but puts down his hoe and starts to the house. He left us to make the application.

He informed us that the choice of Matthias to the apostleship was only a human device of the eleven, to help God do his work. Inference, Missionary Societies are only a human device to help God do his work. He warned his brethren that the nearer a counterfeit was like the true metal, the more dangerous it was. The natural inference is that Missionary Baptists are especially dangerous. He was particularly severe upon the idea that one man by spiritual pro-

gress in this life, would thereby be prepared for greater blessedness in heaven than another. He deprecated the doctrine that the gospel was a means of salvation, proving his views thus: Suppose a doctor could be found who had a plaster that would bring the dead to life. Now two men are found who died of the same disease at the same time; if the plaster put upon the breast of one of them brings him to life, would it not in like manner restore the other? Thus, if the gospel will restore to spiritual life one dead sinner, will it not restore all? He wound up by an address to the unconverted, not that he had any hope of being benefited thereby, but it was made his duty. He exhorted them to quit their "outbreking" practices, and be moral men and women, but never once recommended the cross to them or exhorted them to repent.

The absurdity of the above tirade is so transparent that it is unnecessary to refute it. Let it suffice that what I heard and what others told me of the sayings during this Association, fully convinced me, that what these people want is schools among them. If we can get them to educate their children, the next generation will abandon the follies of Antinomianism. They are a good, honest, and in many instances, pious people, and only need to read and reflect, and they cannot fail to see their delusion. God grant that their eyes may be opened to see the light that is shining all over the Christian world.

BRO. GRAVES:—I am an old minister and have long admired your principles, yet I was a little afraid of your presence, lest you little preachers should have to scridge before you. But now, since I have heard you preach, seen your meek and loving spirit, I am no more afraid; indeed you have won my heart, and I might as well tell it. O, what a heavenly meeting we had in Tusculum! All was union, peace and love. Though we had many ministers and messengers from various States and Associations, yet all were of one heart and soul in the great cause of Missions; other pens can better describe this noble meeting. Just after you and I parted, a good brother and I were visiting around the streets, when we met with a very polite Roman Catholic citizen, who related to us a little witty affair between himself and a Methodist preacher a short time before. He said the preacher tackled him sharply for having such bad men and bad principles in his church, "the mother of harlots." The old Catholic said, "I grant it sir, we have bad men, and bad principles both. But," said he, "have not you bad men and bad principles among you Protestants?" The preacher replied, "Yes." "Well," said the old Roman, "why do you huckle us Catholics so, when you got as you know, your bad principles from us Catholics?" This was a damper. When this witty affair was related, I replied to my friend, that we Baptists are not implicated in this matter of Catholic errors, having never belonged to Rome in any age, nor descended from her! Yet the old Roman hit us Baptists a blow, by saying, "We Catholics cannot get your old men, but we will get your children before long!"

Now Bro. Graves, this one little incident among a thousand others, goes to show that Methodists, nor any Protestants can battle successfully with Rome, so near allied to her in character and principle. No, their weapons of warfare like Caesar's of old, will turn upon themselves at every blow. This Catholics well know, and Protestants know it too! Baptists alone, who descended from Christ and his apostles, carry the great battle-axe of truth and ark of principles to battle down this mighty Dagon of sin and corruption! They let all Baptists, like Gideon's men, rally to their mighty work!

JAMES M. THOMAS.

Luka, Miss., November 8, 1869.

To Dr. W. Williams, Professor of Ecclesiastical History, Greenville, S. C.

DEAR SIR:—In your recent article in the *Baptist and Index*, Ga., this sentence occurs: "But when afterward, in the third and fourth centuries, the contest was shifted from heretics to schismatics, who like the Novatians and the Donatists, held the same doctrine and the same Episcopal form of polity as the general church from which they separated," etc. In common with a large number of theological students, I respectfully and most earnestly request you to submit us through THE BAPTIST—as it is now placed in the hands of every Baptist theological student in America—the historical evidences upon which you feel warranted to make the assertions:

1. That the Novatians and Donatists were Episcopalians.
 2. That the Donatists separated from the general, i. e., Catholic church.
- I heard the remark made to-day by a prominent young minister, that if your positions can be made apparent, he would join the Episcopalians. For the Donatists were older than the Catholic, Greek or Roman; and if the Donatists were Episcopalians, then he would apply for orders to that church.

Respectfully, ROCHESTER STUDENT.

The Baptist.

Arkansas Department.

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

There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic tree, and they are with it partakers of its root and fate.—(J. L. JAMES.)—Rev. J. T. TAYLOR, Sp. of Strasbourg.

A PROPOSITION TO ARKANSAS MINISTERS.

There are at least two hundred ministers in Arkansas. Every one of them should read THE BAPTIST for the year 1870. It is the organ of the State of Arkansas. All that is done or attempted to be done denominationally in the State will be reported in these columns, and every minister should know what it is. We need an organ of communication, so that Arkansas ministers can converse with each other and compare views, and secure the united action of the entire denomination in the State. We make this PROPOSITION:

We will send this paper GRATIS to every minister (or brother) who will pledge himself to procure five new subscribers during 1870. Or, the ENGLISHMAN'S GREEK CONCORDANCE.

This work is valuable to all Bible students, and should be in the hands of every minister of the gospel. Notwithstanding its value, many know nothing about it. For their good we copy the following from an exchange:

"It enables one who has the least acquaintance with Greek to find every Greek word in the New Testament, in every passage in which it occurs, together with the rendering given in the common English version. A proper use of it would save many a would-be critic from exposing his ignorance of Greek, while it would enable many a diligent searcher after truth to reach conclusions which, without it, are beyond his reach. No man should ever feel that he has the correct rendering of a word in the New Testament until he has examined it carefully throughout the book; nor should any man who expects any aid from the Greek, continue without this Concordance a single day longer than necessary."

We send this paper to every minister whose address we can learn. If you accept, write immediately and give your postoffice.

THE ORGAN OF THE BAPTISTS IN ARKANSAS.

As President of the Baptist State Convention, it becomes my duty to announce to the brethren in the State that their representatives in Convention assembled, unanimously resolved to make THE BAPTIST their organ. Now, brethren, we are no longer without an organ. Bro. Graves has, with great generosity, offered us one page, or even more, should we need it. This week an Arkansas department will be opened for our benefit and pleasure. Let us fill it up with good matter. Write, write, write, brethren. Don't fail to do it. Do you need a pastor? An article in our department, giving the facts in regard to your field, will most likely bring the man you want into your midst. We must cultivate our field; and in order to do this, we must invite more ministers to occupy the ground. Write for them; and if they do not come at the first writing, still continue to write. Any news in regard to the churches will be interesting. Write then, brethren. You may not wield a classic pen. Your articles may not shine with beauty. Your thoughts may not be sublime. But good old-fashioned Baptist facts will thrill the hearts of our people. Let us have them, then. In a word, let us make our department what it ought to be.

W. D. MAYFIELD.

AGENTS OF ARKANSAS BAPTIST STATE CONVENTION.

The State Convention of Arkansas has triumphed over its misfortunes. It has swept the ruins of a dreadful revolution out of its way, and flung back forever the clouds which hovered around it, darkening its history, and throwing a gloomy shadow over all its future prospects. The day of progress—of labor and that compels success—has dawned upon us. In the light, and joy, and strength of this new period we begin to work, like men come back from a long captivity, to build up the waste places of our blessed Zion.

This body thought that the want of the State was not only a faithful and devout ministry. We have this now. And any one who attended our Convention just closed, if at all acquainted with Baptist history, will be forced to say that the brethren of this State are a perfect unit as regards faith and practice. But the want of thoroughly educated men—men who are able ministers of the New Testament—was severely felt. And the Convention, with an earnestness worthy of such a cause, addressed itself to this work. A Board of Ministerial Education was appointed and located at Helena. It was designed that this Board should raise at least ten thousand dollars during the year.

And I may here say that the Board, on the last night of the Convention, was duly organized; and feeling the importance of the work, we at once appointed

our agents to take the field. These agents are W. M. Lea and E. L. Compere. Bro. Lea has already commenced work.

It is our design to loan money to young men to assist them in securing both a collegiate and theological education. The Board will aid none but those who come well recommended by their churches. Our agents are charged with the duty of seeking out the gifts of the churches. Our agents are well known in the State. They represent a great cause; and by the help of God—we calculate on the cooperation of the brethren—they will be able to do a great work. We must have an educated ministry. Who will send us a bale of cotton to devote to this work? But this Board is charged with another duty hardly less important than that to which we have just referred. A great many of our ministers, already in the work, cannot go to college, or to seminaries. It is proposed therefore to have a course of theological lectures in connection with our Convention. We are charged with the duty of meeting the expense of the Ministerial Institute. Such, then, is our work. Our agents are coming among you, brethren. How will you treat them?

W. D. MAYFIELD,
Treasurer Board.
Helena, Nov. 16.

EXPLANATORY.

EDITOR BAPTIST:—In your paper of 23d of October, you publish a letter from N. P. Moore, late editor of the *Arkansas Baptist*, which Elder W. H. Robert, pastor of our church, and Principal of the High School at this place, considers a reflection upon himself, and has thought it right and proper that he make an explanation to the church of his course in this matter, and place the facts that governed him before the church. Inasmuch as you have published the letter referred to, we have thought it proper after an examination of the facts, that for the justification of Eld. Robert and the good of the cause at this place, you should publish the facts in the case as contained in a letter from N. P. Moore to W. M. Lea, W. H. Robert and others.

BRO. LEA:—I write this under a state of feelings not the best, having sunk all the money I carried with me to Little Rock, \$900 in gold. I have made up my mind to make a greater sacrifice, and sink office and all to get out of the midst of a people by whom I have been so miserably humbugged, to say nothing else. It will not be doubted that I entered the paper enterprise in good faith, when I spent every cent I had, and I had enough to live on comfortably for some time. Many of those very brethren who made the greatest professions have done least and humbugged me most, in that they sent large lists of names, and up to the time that I abandoned the enterprise, no money.

They will do it, I suppose, but I had spent my last dollar and determined to give it up too late, but I had confidence in those brethren, and that ruined me. Then, many who promised to send in names have been utterly silent. All these things may come up in time, but that style don't suit me. There is a debt on the office of some \$300, and an outside one of some \$50 or \$60. I turn the concern over to yourself and others, which you can run or not as you desire. Brethren would write me that they were never better pleased with a paper, yet themselves and many others at the same office whose names they had forwarded, said not a word about the money. They were exceedingly willing to ruin a poor preacher, and pay him in praise. If all had sent up the money I might perhaps have been inclined to continue, but I waited until my patience was threadbare; some even visited the city and avoided me. You know I have many peculiarities; one is to sacrifice all rather than be deceived, especially when confidence is lost. True, I could by remaining here have wound up, if so disposed, and have saved something, but I would rather lose all and get out from amongst them. Among you there you can continue the paper, and make money after a while.

I leave to-morrow for Galveston, Texas, thence to San Antonio, Texas. May heaven bless you, and preserve me from being so humbugged again.

Yours, N. P. MOORE.
New Orleans, La., February 26, 1869.

P. S.—You can use statement on other page if necessary.

BRO. ROBERT:—If Bro. Lea is not in town, read it yourself, and hand it to him on his arrival; in it you will learn all I could say to you. May God bless you always in your labors.

Yours, N. P. MOORE.

I have this day made over to W. M. Lea, W. H. Robert and others, the office known as the *Arkansas Baptist*, in consideration of—dollars for value received.

We the Committee on behalf of Trenton Baptist church, do certify that the original of the above copies of letters and transfer, with the original envelope

inclosing the same, directed to Eld. W. H. Robert, and post-marked New Orleans, February 27, 1869, are now in our possession.

S. H. KING, Chairman.
C. T. SCAIFE,
JAS. W. SCAIFE, } Com.
W. R. BAKER.

At a called conference of the church, Nov. 9th, the above report was submitted and unanimously adopted.

S. H. KING, Mod.
C. T. SCAIFE, C. C.

To the Editor of the Central Baptist.

I have aided in the circulation of your paper in Arkansas, and I am frequently asked where does the *Central* stand upon the living questions of the day, and I am unable to answer. Will you do me and your friends the favor to answer the following queries:

1. Do you regard the immersions of Pedobaptists and Campbellites as scriptural, under any circumstances?
2. Do you hold with the *Religious Herald* and Georgia *Index*, that there has not been a succession of Baptist churches from the ascension to the present day?
Bro. G., I should like for this to stand until you copy the answers.

J. B. SEARCY.

ARKANSAS ASSOCIATIONS.

The following is a list of the Associations in Arkansas in 1868, and we want the minutes of each one for 1869. We will keep this notice standing until we do receive them. It is important for the General Agents, and the Boards of Missions and Education to have the data.

Baptist Association—Elder B. Griffin, Moderator; W. B. Holland, Clerk, Searcy.

Bartholomew Association—A. Collins, Moderator; A. B. Files, Clerk, Hamburg.

Cadron Association—Elder J. B. Hall, Moderator; J. A. Johnson, Clerk, Springfield.

Caroline Association—B. Blasingame, Moderator; W. M. Warner, Clerk, Des Arc.

Columbia Association—J. O. Burnett, Moderator.

Dardanelle Association—Elder E. L. Compere, Moderator; J. N. Ledbetter, Clerk, Fort Smith.

Fayetteville Association—Elder J. Dunnigan, Moderator; J. A. Miller, Clerk, Bentonville.

Independence Association—Gardner, Moderator; J. W. Carnet, Clerk, Smithville.

Judson Association—Elder A. Yates, Moderator; Wm. Daniel, Clerk, Princeton.

Liberty Association—J. P. Event, Moderator; Union, La.

Little Red River Association.

Mount Vernon Association.

Ouachita Association—W. A. Lawrence, Moderator; Thomas Wright, Clerk, Dallas.

Pine Bluff Association—W. H. Robert, Moderator; W. M. Lea, Clerk, Little Rock.

Red River Association—H. Haynes, Moderator; T. A. Heard, Clerk, Arkadelphia.

Rocky Bayou Association—J. W. Miller, Moderator; J. A. Causter, Batesville.

Saline Association—T. Whitten, Moderator; R. M. Thrasher, Clerk, Rockport.

Spring River Association—J. A. Eaton, Clerk, Smithville.

OREGON.

AMERICAN BIBLE UNION—QUEBES.

C. H. MATTOON.

In the *Bible Union Quarterly* for May and October, 1868, I find an advertisement of a "Book Store," in which "A General Assortment of Standard Religious Works," etc., are to be kept under charge of Rev. W. D. Wright, Assistant Treasurer of the American Bible Union. Now I would like to know what this means? "Where is the need of another 'Book Concern'?"

Baptists and other denominations all have their own. Is not this diverting the funds of the American Bible Union from their legitimate channel? The publication of their own revisions or translations, or a defense against attacks, or reasons for certain labors, is all proper and right, but why this "general" matter? Is it to build up certain tenets or dogmas of certain leaders of this Institution? Can you give any information on this point?

Is there not a tendency, at least on the part of some of the leaders of the American Bible Union, to cater to the peculiarities of other denominations for patronage? At the annual meeting of the Campbellites in Oregon in 1868, Rev. C. A. Buckbee, who was present, went forward with them to the communion, and in a subsequent article in the *Evangelist*, of San Francisco, says that he heard them preach "the grand old doctrines of grace," that "they believe in a change of heart before baptism," that they hold "that only those who walk orderly are entitled to the privileges of the Lord's table," that "they desire a proper and scriptural union with Baptists," and adds, "such union is greatly to be desired."

An article, asking Bro. B. to task for these statements was sent to the *Evangelist*, but the editor clipped out all that pertained to Bro. B., and published only what referred to the Campbellites. (I inclose a copy, from which you can judge if Campbellites of Oregon differ from those of Tennessee.)

You have doubtless read of the massacre by the Indians of Dr. Whitman, of the Presbyterian mission at Wallawalla in 1847. Rev. Mr. Spalding, of the same mission, and whose escape was almost a miracle, now lives only about a mile from here, and is fully satisfied, and thinks it can be proven, that the entire massacre was concocted and set on by the Catholics for the purpose of exterminating the Protestants. He has promised me some reminiscences of those events, which will doubtless be interesting; and thinking

that they might be interesting and useful to the readers of THE BAPTIST, I am sending the spirit of Catholicism and its aims, if you desire, I will send you an article or more touching matters at that time. Whatever I send can be vouched for by living witnesses, who are available here in Oregon, or supported by public documents accessible to all with but little trouble, and I will in all cases give data for authority to support any disputed point. I might condense the matter into a single article perhaps, or it might extend to three or four, according to the facts and matter on hand.

The following is the article of the *Evangelist* alluded to:

DISCIPLES OR CAMPBELLITES IN OREGON.

Bro. C. H. Mattoon writes us from Salem, Oregon, called out by certain things in a communication of Bro. C. A. Buckbee, wherein the latter alludes to the Disciples or Campbellites in Oregon. Respecting the maintenance by this denomination of "the grand old doctrines of grace," Bro. M. says that if by these doctrines are meant "the doctrines of God's sovereignty, regeneration, living scriptural faith that works by love and purifies the heart, the divinity of Christ, the direct agency and operation of the Spirit upon the heart, and final perseverance of the saints," and other distinguishing Baptist doctrines, no Baptist in Oregon has heard Campbellites preach them.

Respecting the question of "a change of heart before baptism," he says if this people use the expression, they quibble upon it and define it, when questioned, ambiguously, or "to be simply an altering or change of purpose, or intention," and this he speaks from knowledge, having questioned them "hundreds of times during the past seventeen years that he has been acquainted with them in Oregon. As to regeneration, that does not take place till baptism, in their view—they baptize 'for remission of sins,' they 'wash away their sins' in baptism. The grand old doctrines of regeneration, as the result of the direct operation of the Spirit of God upon the heart, which is meant by Baptists when they speak of a change of heart, the Campbellites discard, and substitute therefor the dogma as expressed in the following language of the originator and founder of their sect: 'In baptism alone we receive remission of sins, regeneration, and justification. We go down into the water sinners, we come up saints.' Immersion and regeneration are two Bible names for the same act, contemplated in two different points of view. 'None of the unimpaired can be saved; for none can enter the kingdom of God but those born of water.' Similar quotations from their standard works (if they have any standard works) could be multiplied to any reasonable extent. This 'baptism for remission of sins' is the hobby of our Campbellite friends in Oregon, and a sermon from one of their preachers that did not introduce it prominently would not be tolerated."

Respecting 'a change of heart before baptism' being required he says: "I have witnessed the reception of scores of their members in Oregon, and an acknowledgment of a belief 'that Jesus Christ is the Son of God' is all they require of their candidates for baptism, and this in ninety-nine cases in a hundred in our country is no evidence whatever of a change of heart. That direct operation of the Spirit, which Baptists believe takes place in a change of heart, the Campbellites in Oregon discard, and what is usually denominated 'an experience' by Baptists, they treat with contempt, and I have heard them ridicule and burlesque it in their preaching. In short, in the whole process of conversion, Baptists and Campbellites in Oregon are the direct antipodes of each other. During nearly twenty years intimate acquaintance with them, I have never heard one of them speak of a single precious season with God, nor of a single spiritual blessing to the soul. Nor is this a matter of surprise, for their doctrines and teachings do not admit of it. Their repentance is only an altering of purpose, their conversion only a reformation of manner, their regeneration only an immersion, their faith only an assent of the understanding, their spiritual influence is only the influence of language or that of words addressed to the eye or ear, their holiness only a rigid morality, their consecration to God and His service only a performance of certain externals in religion, and their doctrines and beliefs comprising a heterogeneous mixture of all shades and degrees of every erroneousism and notion extant."

Respecting the statement that they hold only those who walk orderly as entitled to the privileges of the Lord's Table, Bro. Mattoon says: "So far as my observation has extended they have always invited 'all who love the Lord' to participate. Time and again have prominent men among them argued with me that even baptism is not necessarily a prerequisite. And I have several times witnessed persons who made no pretensions to religion, (accepting their public

declaration that it was 'the Lord's Table' and that they 'turned no one away' from their doctrine, partaking of the emblems with them. In justice to the denomination, however, I will say that the older and more reflecting and considerate members have always condemned such a practice, but at the same time, it is only the legitimate consequence of their teachings. Theoretically, as a denomination, they are the most open of all open communionists; I say, theoretically, for practically their desire is not carried out, for the great masses that are usually regarded as orthodox denominations have but very little to do with them."

Concerning the desire for a proper and scriptural union with Baptists, Bro. M. asks: "Shall the Campbellites be permitted to define such a union? If so, I have heard their terms of union time and again, and they amount substantially to this: that Baptists drop all their distinctive peculiarities and become Campbellites," which the former will hardly do after contending for "these grand old doctrines" in the pulpit and at the stake for nearly nineteen centuries—taking therefore "the loose disjointed vagaries of a system less than fifty years of age, and while hundreds are now living who can distinctly recollect when the founder of this system was cut off from the Baptists for heresy."

Repudiating the idea sometimes advanced that "all denominations have some error, but I believe ours is nearest right, and therefore I stay with it," he says: "I do not think any considerable number of the Baptists of Oregon indorse it. We believe and teach that the Baptist church is the church, the only true church of Christ, and that so far as the general promulgation of the 'grand old doctrines of grace' is concerned, as well as her practice, she is not now, and never has been in error; and if the Campbellites desire a 'true scriptural union with the Baptists,' all they have to do is to come forward, renounce their errors, give evidence of a 'change of heart' (regeneration), and we will receive and baptize them—not over again, for their Campbellite immersion was not even the shadow of a baptism."

Baptists in Oregon most decidedly object to any apparent affiliation with Campbellites on the part of professed Baptists, let alone union, and any evidence of it impairs their confidence. They are friends of the Bible Union, "for they believe in a pure Bible, and take it as their rule of faith and practice. So long as the Bible Union is true to its principles, they have no fear as to the result. . . . If the pure word of God makes Campbellites out of Baptists, so be it," but until then it is useless to ask the latter to "sacrifice the grand old doctrines of grace that at present divide Baptists and Campbellites as far asunder as the poles."

Business Department.

AGENTS.
Elder D. B. RAY—General Agent.
Elder E. L. COMPERE—Eastern Arkansas.
Elder W. M. LEA—Arkansas.
Elder J. W. YORK—West Tennessee.
B. G. MANARD, East Tennessee.
LOCAL AGENTS.
Every responsible minister in the South.

BUREAU OF WANTS.

(Advertisements under this head will be inserted at \$2 per square each insertion cash. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting our assistance, in corresponding for and with them, must send their wants known through this Bureau—cash accompanying the advertisement.)

WANTED.

A Church, or two churches, wishing to obtain the services of a thoroughly qualified pastor and an able preacher, whom we can most cordially commend, will address the editor of this paper.

Wanted.—Prof. P. G. Henderson, President of Analytic Seminary, eight miles below Murfreesboro, Tenn., wishes to engage the services of a Music Teacher. Applicants can address him as above.

\$20 Prize Essays.

We offer \$20 for the best exegesis of the following passages of Scripture, or essay upon the subjects appended, suited to the columns of THE BAPTIST—the matter not to exceed twenty pages of foolscap—ten pages or less preferred. COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

The exegesis obtaining the prize to be the property of the editor of this paper, to be published in the first volume of *Prize Exegeses and Essays*, where they will be duly credited to the author. It is designed to issue a series of volumes that will be regarded standard and valuable contributions to Baptist literature.

PASSAGES PROPOSED.

For November.—2 Thes. ii. 3-4.—The Man of Sin. Is he a person? Has he appeared?

For Dec.—1 Peter iii. 18-20.—He went and preached to the spirits in prison.

For Jan.—Acts ii. 38.—"Repent and be baptized . . . for the remission of sins."

For Feb.—Matt. xxiv. 84.—The meaning "generations" in this passage.

For March.—Rev. xx. 12-15.—Shall the righteous be judged at this the final judgment?

The Baptist.

MEMPHIS, NOVEMBER 27, 1889.

TERMS TILL THE DEBATE
 For Twelve Months, . . . \$3.00
 For Six Months, . . . 2.00

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, but through the mediation of Christ; as interest in Christ except by a personal faith in him; as justifying faith, but that which works by love and purifies the heart; as love to Christ which does not include love to his people, his example, his precepts and testify itself to the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them, as he has ability and opportunity.

J. R. GRAVES.

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—and we cannot risk for other parties. All moneys for Tracts and THE BAPTIST, and none other, address to J. R. GRAVES.

THE MEMPHIS APPEAL AGAIN.

We have not the least desire to raise a controversy with the *Appeal*, or with any secular paper. We do not wish to injure its circulation, unless it forfeits it by a course of flagrant injustice toward Protestants and Baptists. We noticed the late article because, 1, we were called upon by a brother, shown the article, and requested to notice it; 2, we felt it our duty, as the editor of the only Baptist paper published in Tennessee, Mississippi and Arkansas, to remove the *Appeal* for penning or publishing such a slander upon Baptists. We supposed that the least the *Appeal* could do, unless it designed to inflict an injury upon our people, was to apologize for so palpable an injustice. But instead of this it comes out in a *vindication*, not an apology, a whole column in length, in which are many things nearly as offensive as the article complained of, and a line of policy arrogated to itself that if carried into execution, it could inaugurate an irresponsible warfare upon all Protestant denominations. We review the whole vindication of the *Appeal*, therefore, in the interest of all Protestants as well as Baptists, in order to establish this one position:

That no secular paper has the right to pen or to publish an article that misrepresents, or is calculated, directly or indirectly, to prejudice any religious denomination.

Here is the article we complained of that appeared as an editorial in the *Appeal*:

"Mr. Spurgeon asserts that in England open communion Baptist churches greatly prosper. The same thing is affirmed of some of the churches in this country. The church paper of San Francisco says that the days of old land-markism, which does not recognize a Federalist as a Christian at the table or in the pulpit, are numbered."

We claim that this is a palpable and a gross misrepresentation of the Baptist denomination, a thousand times repeated, but a charge that is persistently reiterated by our enemies.

The *Appeal's* vindication of the above interviewed:

"The above paragraph appeared in our columns on the 4th inst. It was not *leading*, as all editorials are, and should not have been mistaken for an editorial by an editor acquainted with the practice of the press in that matter."

We know that it was in the editorial column, and there was nothing connected with the article that justified any man, editor or not, in saying it was not an editorial. We are willing to leave the decision of this to any editor in the city.

"It was clipped by the news editor and intended to go among the news items, but happened to be placed by the foreman at the bottom of an editorial column which otherwise was not full. The news editor of this paper happened to be absent on that day, and the editor who actually selected the article was raised by the Baptists and educated at a Baptist college. He selected the article simply as a news item, which, true or false, was going the rounds of the papers, and supposing it inoffensive and harmless."

We cannot admit the statement in the last clauses. The man who selected the article knew, as well as the man who wrote it, that it was false, and justly offensive to all Baptists. If the editor-in-chief will give us the name of the news editor, he will admit to us that HE KNEW THE STATEMENT TO BE FALSE, and *offensive to Baptists!*

If he clipped it from his exchanges, it was not from his secular, but from religious ones opposed to Baptists, and capable of misrepresenting us touching our practices; but no matter where he found it, no paper had any right to publish it, much less a secular one, for it is false and harmful to the church slandered.

"As an item of news, we do not see why it should not be considered so. We suppose it represents the assertion of Mr. Spurgeon, whether that assertion is true or false. We suppose that the same thing has been affirmed of some of the open communion

churches of this country. And we do not know that the church paper of San Francisco has not made the precise affirmation stated in the last sentence of the paragraph which heads this article. What, then, is the just ground of complaint against the *Appeal*? That it has not suppressed actual and current news of the day?"

No, sir, but that you have published in your editorial columns a damaging misrepresentation—a statement that every intelligent man on this continent knows to be false—to the prejudice of the Baptists of this city and of the whole country. The man who wrote it, whether he lives in this city or in California, wrote it to prejudice and injure Baptists.

Nor is it an item of current news, but a current *slander*, an unmitigated and premeditated misrepresentation, originated to injure the Baptist denomination in the estimation of the credulous multitude. The *Appeal* says it did not write it. We accept this fact, but again affirm that the *Appeal* nor any other paper had the right to publish it.

"Yet Rev. Dr. Graves, of THE BAPTIST, of this city, takes the *Appeal* to task about the paragraph. He regards it as a grave offense against the Baptist denomination. He should know that the editors could have no motive to offend so large a portion of their patrons. He should know also that the paragraph is quite harmless, unless the facts are incorrectly stated. If that is the case, the remedy should be to correct the statement, not abuse those who may or may not have innocently made it. That might injure them, but it would not remove the injury, if any, done to the church. No capital can be made against the Baptist denomination by misstating facts. And no capital can be made for it by concealing them, or by any assaults on the daily press for making them public. We affirm nothing on the subject as to the truth or falsehood of the statement made in the paragraph which is so offensive to Dr. Graves. We have not meddled editorially in his controversies, and do not propose to do so. He will do well to deal with facts, if he can, rather than with those who give them publicity. When he has disposed of them, it will make little difference who have uttered them, or with what motives, or with what churches, or no churches, they are connected."

What we have already said meets the statements of this long paragraph. It contains a palpable misstatement, and is by no means harmless. Our review of the article contains a correction of the statement, and a just reproof to the author and publishers of it. We do not understand what the *Appeal* means by not having meddled with our controversies. Our position devolves it upon us to defend our denomination from such aspersions as this, and we feel under not the least obligation to the *Appeal* for not having meddled with us. It is not its province to meddle with us, no more than it is ours to meddle with the *Appeal's* political opinions and controversies. We are dealing with facts now, and one of them is that the *Appeal* impliedly indorses the statement of that very obnoxious article by assuming it to be a *fact*, when it is a *palpable and slanderous falsehood*, as we have shown in our review of it. What does the *Appeal* mean by extenuating its fault? Will it not force its own readers to believe that it had a motive in publishing the article?

"We think it probable that every denomination of Protestants in the city have had as much cause of complaint against the *Appeal* as the Baptists. Whether they are less fortunate in having no champion of like eminent talents to call the *Appeal* to account, remains to be seen. We do not intend to offend Catholics by pleasing Baptists or other Protestants, nor Baptists by pleasing Catholics. If more attention has been paid to the religious services, notices, days, doctrines or interests, of one than the other, it has been because we have been more often requested to make publications for one than the other; the rule being to accommodate all impartially as we are able. Whatever is objectionable to either is at least intended to be carefully excluded."

There are *facts* that we could state which Baptists of this city have cause to complain of, and that it has repeatedly offended the Protestant sentiment of the community is well known to and long felt by all the Protestant ministers of this city, and the present editor-in-chief knows it full well. We let this pass now.

"We think that the publication of the above paragraph as part of the current news of the day is inoffensive."

What shall we reply to this? We will say that we did not expect it from the pen of the editor-in-chief of the *Appeal*. We must say again that it is no part of the current news of the day, but a part of the current slanders of the enemies of Baptists. We have assured the *Appeal* that it was highly offensive to Baptists. All Baptists will say the same thing. Yet he thinks it is inoffensive! *The man who inserted it knew it was both false and justly offensive.* This declaration is justly offensive to our people. Suppose we should copy one or two of the editorials of the *Avalanche* personal to the *Appeal* into our editorial columns weekly, as items of "current news," would he deem it "inoffensive" to the *Appeal*? Would it comport with the character of a religious paper?

"We are not responsible that facts or arguments shall be favorable to the Baptist denomination—only that we will not willfully misrepresent it, and will correct any misstatement of facts. Dr. Graves, on the supposition that this paragraph is editorial, speaks of it as 'mendacious.' Old controversies are apt to have their 'combattiveness' roused on

allied reasons. Will he deny the truth of the paragraph? Will he say Spurgeon has not asserted what is affirmed of him, that the same thing has not been affirmed of some churches in this country, and that the San Francisco paper has not said what is reported of that? If he can, why does he not do it, and make an end of it?"

The *Appeal* may deem our language strong when we pronounce the statement of the closing sentence of the article "mendacious." We meant just what we said, and we reaffirm it, regardless of who wrote it. The editor who penned the statement penned a false statement—one he knew, and one every intelligent gentleman knows to be a falsehood; and the *Appeal* has given circulation to it, and thinks it "inoffensive" to those it was originally intended to injure! If "the church paper in San Francisco" (and will the *Appeal* inform us *what* church he means by "the church"—Episcopal or Catholic?) sees fit to pen and publish so gross a falsehood, what business has the *Appeal* with it? What right has the *Memphis Appeal* to republish an admitted slander of "the church paper of San Francisco" upon the Baptist denomination? That's the question; and the *Appeal* cannot escape it by writing forty columns more. If he claims the right to propagate such "items of news," we shall claim the right to repudiate the claims of the *Appeal* in the name of all Protestants and Baptists.

"If he cannot, he may well inquire whether the epithet he uses has not been misapplied, and whether it does not become more applicable to himself than it is to us. If, as a religious editor, he chooses to run a tilt with the political press, we call his attention to the question whether the political editor may not, with the same propriety, call him to account for his combative propensities? We speak to him with all respect and courtesy, and we expect from him the same thing."

When we publish a falsehood to the disparagement of the *Appeal*, it is at liberty to characterize it as it deserves. We have no disposition to "run a tilt" with the political press, meddling with matters that do not concern us. We have edited for a quarter of a century, and never gave a political editor cause to "run a tilt" with us, nor do we expect to furnish a cause in the next quarter. Whenever the political press so far departs from its calling as to publish current slanders on Baptists for "current news," we shall administer the correction we deem it deserves.

"The reference made to the editors of this paper, as one a Catholic, one an Episcopalian, etc., if designed to diminish their influence with the public, he should remember, is quite as offensive to those churches, as we can have been to his, by publishing an item which appeared as part of the news, and which, if it made a false representation, it was so easy, and we were so willing to correct. Let him attend to his business, and we will attend to our own. The argument, into which he goes, about the consistency and views of the Baptist church, he knows we cannot attempt to answer without giving offense to Baptists. He is, therefore, safe from us on that score, and because, even if it was our province, experience has shown there would be no end to the controversy. The *Appeal* is not singular among political journals in publishing news items. If they hurt anybody, they can be corrected according to the facts. Facts are proper matters for publication, even if they sting. If the obnoxious paragraph has hurt the Doctor it is because it is true. We have nothing to do with that, or the consequences. And we would advise him not to attempt to make capital by making another outcry of persecution, in a land where he and his church are as free as the winds; with reason free in their defense to come to their vindication, with none to 'molest or make them afraid,' and especially when his charge of 'slander' and 'malice' is unreasonable, false, and deserves to be retaliated."

We have given our reasons for mentioning the religious sentiments of those editors of the *Appeal* who professed to be religious—because they had heretofore so often and so obviously reflected them, and that, too, obviously to their Protestant and Baptist patrons; and we did so to excuse the editor-in-chief, who we did not think countenanced such a course, but he will not consent to be excused. He has throughout his reply tried to vindicate the publication of the slanderous article, and is unwilling to close it without a constructive indorsement of the truthfulness of the article!

What means this? "If the obnoxious paragraph has hurt the Doctor, it is because it is true. We have nothing to do with that or the consequences." We confess that we are hurt, and every Baptist is hurt at the appearance of such a statement in the *Appeal*, and therefore it is true! Now add to this the last sentence of the above paragraph: "and especially when his [our] charge of 'slander' and 'malice' is unreasonable, false, and deserves to be retaliated!!!" [Our italics.]

Since the editor-in-chief has thus justified the publication of the article, and pronounced it inoffensive, we excuse the news editor, who knew it to be false and offensive, and expected we would notice it.

The editor's advice is as uncalled for as it is gratuitous. We have not plead "persecution." So long as Baptists are allowed a free pulpit and a free press, they have no favors to ask of the *Memphis Appeal*—for they never will want a

man to teach it; the difference between "current news" and current slanders. As we have in a previous article pointed out to him the constructive falsehood of the closing sentence of the objectionable article—which is so obvious as to have been unnecessary—we now say, if the *Appeal* will admit its offensiveness and apologize for its insertion as a legitimate "news item," we will close this controversy, and attribute its insertion to—"the foreman."

EDITORIAL BRIEVITIES.

We have evidence of the prosperity of Georgetown College, Ky., from the fact that we have this week entered the names of seventeen young ministers upon our minister's list. The President of that college, N. M. Crawford, is well known to our readers as an able writer, and among scholars he is universally admitted to stand pre-eminent among the first belles-lettre scholars in the South—if not in the Union itself. We have his promise of a revision of both his valuable little works on great subjects, "The Baptism of Jesus" and "Baptism for the Remission of Sins," at an early day, which we will stereotype elegantly and issue in good style for our Tract Society. It will be a magnificent contribution from him. God bless the young ministers at Georgetown College, and may they receive much benefit from THE BAPTIST.

Our readers will see in the Arkansas Department the reply of the Trenton church to Elder Moore's letter recently published. It is simply the letter of authority to Brethren Lea and Robert—one or both—to sell his effects, pay his debts, and dispose of the paper as they saw fit. It was addressed to Bro. Robert—Bro. Moore must have forgotten this—and he was authorized to act if Bro. Lea was not in the city. So Bro. Robert had authority to sell, etc.

The victory is won in the city of New York! A writer in the *Examiner* and *Chronicle* says:

"The city of New York may be safely conceded as a Roman Catholic municipality; the organs of Rome among us do not hesitate to tell us so plainly, and with all aggravation of threat and derision. The city government, its treasury, its patronage, its power, are in the hands of Rome."

While we write the telegraph brings us the information that the Catholics have triumphed in Cincinnati, and the Word of God and all sacred songs have been cast out of the public schools. The next move will be to appropriate the public school fund to the uses of the church. Pittsburg and Louisville next.

HUMBLE SERVICE.

It is an easy thing to say,
 "Thou knowest that I love thee, Lord,"
 And easy in the bitter fray
 For His defense to draw the sword.
 But when at His dear hands we seek
 Some lofty trust for him to keep,
 To our ambition, faint and weak,
 How strange his bidding, Feed my sheep!
 "Too mean a task for love," we cry,
 Remembering not if, in our pride,
 We pass His humble service by,
 Our vows are by our deeds denied.
 O, Father! help us to resign
 Our hearts, our strength, our wills to Thee;
 Then even the lowliest work of Thine
 Most noble, blest, and sweet will be!

It is a fact—there are thousands of Baptist brethren and sisters who are too proud to circulate tracts. It is too lowly work, too humble service—
 "Too mean a task for love."

Read the above sweet verses again, dear reader, and ask yourself if it is not your duty to do something for the Master. When did you ever have so great an opportunity to do good at so little expense? There are hundreds upon you who do not know what Baptists believe. What light have you ever been to them? You have a friend here and there hundreds of miles distant. When you write you can inclose a tract that will suit the case. Will you not become an annual member this week?

THAT FINANCIAL COMMITTEE OF MISSISSIPPI OH! ROHES.

We mean the one suggested in a recent article on the subject of systematic benevolence. If a man could by frequent suggestion and untiring agitation of the subject, get our church members into some form of systematic benevolence, quadrating and circling with the Biblical command to lay by on the first day of the week (Lord's day), as the Lord had prospered them for benevolent purposes, we would reach a point that would relieve the cry of the widow and the orphan in the land, and the Schools of the Prophets would prosper at the same time. He would not only do this, but win for himself an honorable position among the workers of the day, sating the legitimate aspirations of the humblest and most pious.

It has been suggested by the writer, that the messengers of the churches (of the Bible), which are the delegates to our Associations, should be considered as a Financial Board or Committee, to whom should be referred all questions calling for benevolent contributions. It was further suggested that they should so

graduate, systematize and regulate the question, as to give every individual member of the church, requesting a small stated contribution from every member, young and old, small and great, of such proportions as would be known not to be oppressive to any. Then let the older and more wealthy give additionally as they might choose. The object of this is two-fold. (1). To show what an immense general fund could be raised by this method, say for instance, let each little boy and girl, as well as older, give quarterly if you choose, a *pro rata* share of a certain amount, as suggested in another article.

Domestic Missions for Association.....	50
Domestic Board at Marion.....	50
Foreign Missions.....	25
Education, Ministerial.....	25
Total.....	\$1 75

per annum. One quarter of this would be 44 cents for three months. Could not any little Miss contribute a pair of socks to be sold to a merchant once in three months? Could not our youths of same age, save or make that much every three months? If it were suggested in a pleasant and pious way, a spirit of pious rivalry would throw interest into the matter, and the work would be done. Let every father and mother do the same at the quarter in order to encourage the young and train them into systematic benevolence, which would soon train their minds for systematic action in most other things in life.

(2). Our young members would thus be brought to consider their personal and individual duty in every department of Christian life. When the call is then made in any Christian act, they would feel this individuality even when the minister says from the pulpit, "Let us pray." They would feel they are part of the work called on to pray.

Now, suppose this was done, what would be the result? (not to count larger contributions which older and more wealthy brethren would give). Our churches averaging even fifty members, would each give \$87 50 annually to our benevolent objects specified. Then suppose the whole State of Mississippi contain 50,000 members, which is below Bro. Eager's estimate. Then Mississippi would give, in a way scarcely to be felt, \$87,500, or in other words,

To Associational Missions.....	\$25,000
Domestic Board at Marion.....	25,000
Foreign Missions.....	12,500
Ministerial Education.....	25,000

What wonderful figures!! And yet it can be done, if that Financial Committee would pray over the matter and by God's grace, work up to the plan. It can be done, brethren, and will we not try?

This will be so light on each individual member that it need not and will not affect the minister's support in the least, on the contrary the deacons would soon learn how to systematize on that subject, till that matter would cease to be the trouble it is now. Brethren of Mississippi, let us entreat you in the love we bear our common Lord, that you try this prudently, quietly, and prayerfully this wondrous plan, and see the result. J. T. F.

"LET US HAVE PEACE."

The late articles of mine in reply to Bro. Pendleton and "Memphis Baptist" were written mainly in July last. Hence an apparent want of synchronism in some paragraphs. Bro. P.'s article "Injustice" has appeared since. While that would be subject to some adverse criticism if viewed with a "critic's" eye, yet I will not. I love Bro. Pendleton too well to get up a logomachy with him. He has no fiercer friend or more affectionate admirer. By the way, his late sermon on the subject, "God's love great," in last number of this paper, is an admirable one. I agree fully with him, that there is more mystery in the doctrine and fact of God's love, than in all things revealed or unrevealed. One can understand something of predestination, and may feebly grasp the doctrine of election, but why God should "so" love a fallen world, as manifested in the gift of his son, surpasses all reasoning or intellectual conception. The surpassing excellency of the fact is grasped by faith, with joy and holy exultation, yet it hath not entered into the heart of man to conceive Why?

In the conclusion of that sermon Bro. P. has a very happy and orthodox passage in this paragraph. It is truly refreshing to hear the doctrine of the resurrection spoken of as a fact and a reality to be hoped for. It partakes of apostolic theology. Hear him "It is worthy of republication:

"The saved are to triumph over death. Feeling in their inmost souls, when the final hour comes, that death can do them no injury, they will exultingly inquire, O, death, where is thy sting? There will be no sting, for sin, which is the sting of death, will have been blotted out, and the victory given through our Lord Jesus Christ. The saved will have a glorious resurrection. They will emerge in immortal strength and beauty from the grave. How triumphantly will they leave their mansions in the dust! How strikingly will they exemplify the difference between a mortal and an immortal body! How will the glory of the resurrection body excite wonder that a thing so faintly beautiful could ever have chained mankind with worms and putrefaction and dust! The

risen saints glorified in their entire personality, will ever be with the Lord. The new heaven and the new earth will be theirs. They will be where Jesus is. They will share his glory. They will celebrate his praise. They will cast their crowns at his feet. They will say in strains sweeter than angels use, Thou wast slain and hast redeemed us to God by thy blood."

The italics are mine, and with the sentiments I most fully accord. The difference between Bro. P. and myself on the disputed point is purely lineal, not marginal. "Let us have peace." J. T. F.

THE SOUTHERN FARMER AND MATERIALISM.

We have been charged with materialism, and verily, we are disposed to plead guilty to the "soft impeachment." This earth of ours which was pronounced "good" in the glory hour of its appearance among the stars of the morning, and is to be "better" in the Aurora of the resurrection, can be made much more habitable and pleasant to live on now, by proper application of known laws of skill and labor. Among those who believe in the last idea most emphatically, and shows his faith by his works, is Dr. M. W. Phillips, of the *Southern Farmer*. In perusing a late copy of this journal we were forcibly reminded by his pungent and potent pen of what we had seen upon his farm in the "old world" which we all remember so tenderly. It is often said of editors of our agricultural journals, that they are mere "book farmers," and know nothing practically.

This is not true of the editor of the *Southern Farmer*, as thousands can testify who were wont to visit his model farm in Hinds county, Mississippi, in the years '50, '57 to '60. It was our pleasure to be honored by his invitation and hospitable welcome in those days. He taught that it was not economy to overwork team or servant. He encouraged the negroes to an hour's nap after dinner in summer time, and their lively step, merry laugh and cheerful labor in the evening, fully attested the truth of his theory, that they would fully repay thereby the apparent loss of time. He gave them hours of leisure and days occasionally of relaxation, and honored their sportive festivals with his cheerful presence. The result was, more bales to the hand than any of his neighbors. He sought most improved and best recommended seeds of corn and cotton—took pains to note the rows and acres which each occupied, and measured well the result. As a reward he obtained that of finest texture and lint, and obtained highest prices in the market. He held to the good scriptural precept that "A righteous man regardeth the life of his beast," and as a result his horses, hogs and cows were housed and cared for. To reward him for this he packed more pounds of bacon to the number of hogs—made more butter to number of cows, and had more eggs to number of hens than those who think (from very laziness) that the horse is made more hardy by taking the storm, and pull the roof off hen-house to cleanse of mites, which ought to have been done by a weekly purification with snail, broom and lime. This murderous plan of unhousing chickens to save labor is disgraceful to civilization. Especially is it blindness when a proper economy of the henroost is domestic guano, when made into compost. But we are digressing. Dr. Phillips is a practical man, and the *Southern Farmer* ought to be in every man's hand who would even cultivate a garden successfully. One number of it is worth the annual price of \$2. Let all who would do well and avoid the blunders of ignorance in the most important of sciences send for it, out of proceeds of this crop, and if he will follow its advice, the increase of pork and poultry alone will repay him an hundred fold. J. T. F.

Illustrations.

250.

Assimilation.

Margaret Fuller somewhat beautifully says: "It is a marvel whence the perfect flower (water lily) derives its loveliness and perfume, springing as it does from the black mud over which the river sloops, and where lurks the slimy eel, and speckled frog, and the mud turtle, whom continual washing cannot cleanse. It is the very same black mud out of which the yellow lily sucks its obscene life and noisome odor."

Thus we see, too, in the world, that some persons assimilate only what is ugly and evil, from the same moral circumstances which supply good and beautiful results—the fragrance of celestial power—to the daily life of others.

251.

The eye of God.

When La Fayette, the friend of human liberty, was imprisoned by his King, under the suspicion of treasonable designs, he was shut up in a narrow, gloomy cell for a long time. He tells us that in the door of his little cell was a very small hole cut. At that hole, a soldier was placed day and night to watch him. All he could see was the soldier's eye, but that eye was always there! Day and night, every moment when he looked up, he always saw that eye! Oh! he says, it was dreadful! There was no escape, no hiding; when he lay down, and when he rose up, that eye was watching him.

How dreadful the thought to sinners that God's all-seeing eye is ever upon them; that in the deep darkness as in the light, He sees all their acts. That open and naked are all their doings to his sight, and He will bring every work into judgment!

Items.

An Amusement.—Dr. John Mason, once a member of the Baptist Church, and a Christian, is now a member of the Methodist Church. He is a man of great talents, and a man of great piety. He is a man of great talents, and a man of great piety. He is a man of great talents, and a man of great piety.

The Westminster Review puts the temperance reform in the following quaint yet forcible language:

Moral suasion for the man who drinks. Mental suasion for the man who thinks. Legal suasion for the drunkard-maker. Prison suasion for the statute-breaker.

The professor of religion who neglects the house of God and other religious duties, on the Lord's day, and spends it in visiting, in order to have his week day time, may increase his worldly goods, but he will most assuredly cheat his soul out of eternal life.

At the recent session of the Concord Association, \$9000 were subscribed, in behalf of Union University, Murfreesboro; to be used in fitting up at once a portion of the building for the ministerial students and for recitation room. A fund also was raised and a committee constituted for the support of a colporteur (a minister if possible) within the bounds of the Association.

REPORTED PARVENS.—The R. C. Archbishop of Baltimore, on a late visit to the western shore of Maryland, confirmed 1,842 persons, of whom 260 are said to be converts from Protestantism. If true, we presume those later are Protestant children foolishly sent to their schools; or perhaps the children of parents not members of any church.

MINISTERIAL POLICY.—A recent hearer of Spurgeon represents him as saying, for instance: "The true clergyman is not brusque, or harsh, or imperious, or eccentric. He acts sincerely, and always makes a study of the art of pleasing. And he never makes an enemy, except where truth demands this great sacrifice."

NEW FORMULA.—Bro. Shaver, editor of the Georgia Index, says: "We have, for years substituted for the usual form, the following: 'Be thou baptized into the name of the Father and of the Son, and of the Holy Ghost. Amen.' Without censure for those who feel as such scruples, we prefer, in this quiet way, to step aside, that we may not even seem to 'assert ourselves,' or to stand between the subjects of the ordinance and the Master whose name they assume in it."

A PROPOSITION TO BE DISCUSSED.—Where the Gospel is preached, baptism is essential to salvation. Tennessee, (Campbellite), affirms, I deny.

MINISTERS WANTED.—A writer in the Watchman and Reflector states that the Baptists in the United States lack four thousand preachers among churches now existing, and that if these were supplied they would still want five hundred annually to keep up a full supply. We want 1,000 in the Southwest to-day.

BAPTISTS OF SAN FRANCISCO.—The Baptists of San Francisco manifest progress and enterprise. A Fifth Baptist Church is about to be organized, and a new house to be erected to cost about \$10,000. The Rev. C. A. Duckley, of New York, is expected to take charge of it.

A NEW CONVERT.—During the past twelve years, Mr. Desroches, himself a converted Romanist, has organized, or converted from the church of Rome, five Baptist churches—two in Michigan, two in Ohio, and one in Canada. The last named, a church of 32 members, was organized on the borders of Lake Huron in May. When Mr. Desroches went into the community, the people requested the priest to meet him in debate, but he declined, and in a short time all the families in that vicinity, except four, became Protestants openly. One of the men baptized came twenty-five miles to receive the ordinance.

GERMAN BAPTISTS.—Thirty-five years last April Dr. Sears baptized at night Mr. Oncken and six other converts at Hamburg. This little band has grown to 96 churches and 17,088 members.

LAWYER AGAINST A GOD.—A writer in the California Christian Repository tells a curious story of a Chinese who had a sick son. He made costly offerings to a certain God, with a view to his son's recovery. All was in vain; the child died. Thereupon the father filed a bill in court, charging the god with a breach of contract. The case was duly tried. The idol was brought into court. The father pleaded that he had done everything that the ritual required of him in order to propitiate the deity; but, through some strange perversity or inability, the god had failed to perform his part of the contract. The god had no way of rebutting the evidence. Judgment was accordingly given against him, and he was forthwith expelled from the province.

IMMERSION NOT BAPTISM.—To the Methodist ministers, and all others who preach that "immersion is not baptism," we present the following dilemma: There are thousands of members in the Methodist Church who have been immersed and believe in it. What will you do with them? By your preaching you say they have not been baptized, and yet they are members of your church in full fellowship. And if immersion is not baptism, why do you immerse persons, and thus, according to your teaching, deceive them by imposing upon them what they accept as baptism, but what they deny is such.—*Dupont Tidings.*

The following article from the Roman-Catholic Tablet, is eminently suggestive, showing:

How Catholics are made.—It is not by the catechism only, it is by a Catholic life which the child breathes in at every pore, and with which it is bathed through and through by Catholic ways and habits, surrounding it every moment by Catholic prayers, and daily and many times a day with Catholic companions, by Mass and Confession, and Communion, by the Crucifix hanging on the wall, by the Rosary being around the neck, by the Madonna in

the playground and in the hall, and the holy water at the bedside, by the thousand rays of light to which the world without is blind—that in Catholic education; and by this, and this only, can Catholics be made.

Bro. J. R. Graves calls our attention to the fact, that in a recent news item we referred to him as J. R. Graves of the Memphis Baptist, "without using the prefix, Bro., Elder, or Rev." We assure our esteemed brother that we meant no disrespect by so doing. We wished to run as many brief items into a paragraph headed "Brief Mention," as possible; and to save space we gave the names of the brethren to whom reference was made without using the ordinary prefixes.—*E.*

CATHOLIC ITEMS.

MORE CONVENT HORRORS.—The Craew revelation has brought to the light other convent horrors. Ireland furnishes its share. Italy is crying from the ground for vengeance. It is boldly asserted that there is a nun at this moment in the Carmelite Convent of Bologna whose condition may be perhaps similar to that of Barbara Ubrky. Some forty years ago two young ladies of good family were placed in this convent against their will, for a love affair which their parents disapproved. They escaped from the building, but were detected and brought back again. One expressed repentance for the offense she had committed, and gave so many proofs of contrition that she ultimately became abbess of the convent. The other could not overcome her repugnance to a conventual life—for a long time refused food, and acted with such violence that the nuns declared her insane, and placed her in an isolated part of the establishment, where only the doctor occasionally visited her. There she still is, and the persons who live near the convent constantly hear her wild cries.

In Berlin, 2,000 persons met and demanded of the Prussian Government the suppression of convents and the expulsion of Jesuits. A thorough examination of all these prisons is demanded. And in no country in the world are these convents more carefully guarded against the public eye than in our own "free land." Doubtless scores of women are this moment in duress, who are pining and perishing for liberty and food.—*New York Observer.*

The London Daily Telegraph says: "The famous Craew convent seems to have possessed more elaborate appliances for torture than a dark cell. The commission which has been appointed to examine the house is said to have found a whole collection of such instruments of torture and tyranny wielded in medieval times. The crosses, each weighing eighty pounds, and intended to be worn on the backs of the nuns, as a punishment; two heavy blocks of marble, which the penitents placed on their chests; crowns of thorns, with long iron spikes, which they wore on their heads; and girdles with nails pointing inward, which they wore next their skins, were among the weapons found in the spiritual armory of the religious house. We are not informed whether they have been recently used for the purpose of waging war against the world, the flesh and the devil. Indeed they recall the worst spirit of medieval barbarity, rather than the humane spirit of our own time. It is true that people shut out from the world like the nuns of Craew cannot feel the humanizing influence of this age so keenly as the secular and the profane, and hence they must be guided by less enlightened consciences. After the horrible revelations of the manner in which they have treated one of their sisters, it is also possible to believe the Craew nuns guilty of anything. Nevertheless, it is uncomfortable to reflect that in the nineteenth century a convent should systematically use instruments of torture which have found a fit place only in those religious houses which centuries ago were dens of depravity."—*United Presbyterian.*

The French journals regard the letters of Father Haycinthe as a great religious and political event. The papers publish a letter from Father Haycinthe, addressed to a Father of his order at home, announcing that he abandons his convent and ceases henceforth to preach in the church of Notre Dame at Paris. As a reason for this step he declares that he cannot obey the orders of the Holy See. He protests before the Pope and Council against the doctrines and practices of the Romish Church, which, he says, are not in accordance with the principles of Christianity.

The Tribune gives the following account of a Romish abduction:

"Mary Bregan, twelve years of age, the daughter of Catholic parents, has recently disappeared, and her whereabouts cannot be ascertained. She is said to have attended a Protestant Sabbath-school, for which offense she was taken before a priest and severely reprimanded. She subsequently left her home, but was discovered and brought back, and it is supposed that she has been placed by her parents in the House of the Good Shepherd, in New York. The case has excited considerable interest in the community, and efforts will be made by the Protestant friends of the girl to discover her whereabouts and to take her from the place of her imprisonment."

This probably is the last we shall hear of Mary Bregan. Public sentiment is not yet aroused to a just sense of Roman Catholic impudence, and the courts are too corrupt to assign to Romanists their true position in a free and enlightened community.

The Boston Journal noticing the Roman Catholic pronouncement against the Ohio public schools, remarks:

"The points which are urged against the system, as it is, are, that it invades paternal rights, and authority, that it violates liberty of conscience, and that it infringes upon natural justice. The vital objection, however, and the one which must be accepted as the leading issue of both friends and foes of the common school system, is, that the genius and spirit of the public school system and the Catholic Church are in direct opposition to each other. The public schools would educate all alike in the rudiments of knowledge, and the Catholics would educate their own children in Catholic schools, and let other denominations do the same or go without education. It is a conflict between old world and new world ideas, and it is an open and decided attempt to increase the power of the Catholic by diminishing the scope

and extent of that free public instruction which is the pride and glory of American education. Our public schools know no distinction between Protestant and Catholic scholars, and we have no wish that they should. The State must care for those who are to become its citizens, and she can do this in no better and more effective way than by opening wide the doors of school-houses for whoever chooses to enter. Our public schools have been established for educational purposes, and the imparting of special religious instructions is left to the family and the church. Neither in Ohio nor elsewhere can it be shown that the public system discriminates unfavorably against Catholic scholars, except in the fact that it does not impart that special religious instruction which the Catholic Church would like to have imparted. The people of the United States can not afford to give up their free public schools, and if our Catholic citizens will identify themselves more closely with us and make the same use of the public educational facilities with the Protestants, and in the same spirit, they will see that for a republican government like ours, free schools are an imperative necessity and a most beneficent provision."

Our people will not forget the assurance uttered by Father McNamara, on last Sunday, to the effect that as some non-Catholic parents propose to send their children to this school, he pledges himself that no word shall be there spoken, and no act tolerated, which could in any manner interfere with the religious views of these children or their parents.—*Standard.*

We put this pledge on record, though the world knows the following facts:

1. The object of a Catholic school is to make Catholics.
2. A Catholic school, in a Catholic church, taught by a Catholic teacher, and superintended by a Catholic priest, will make Catholics of children.
3. Catholic priests have generally made and generally disregarded all such pledges.—*Lib. Recorder.*

To Clerks of Associations.

The American Baptist Publication Society has issued two numbers of the *Baptist Year Book*. It is desirable that it should be made perfect. In the Book for 1869 we find the following Practical Suggestions, which we commend to the attention of all who are able to aid in securing full and accurate Baptist Statistics. The documents desired should be forwarded at once:

1. The minutes of the association.
2. The names and postoffice of ordained ministers, whether pastors or not.
3. The additions by baptism, letter, experience and restorations, in separate columns, added up.
4. Diminutions by death, letter exclusions, and excommunication, also in separate columns, added up.

It will prevent confusion, also, if they will on the title page, specify to what State the association belongs, and, if any of the churches are located in other States, indicate it in the minutes.

The minutes of State Conventions and General associations have hitherto furnished us valuable help. The value of these minutes will be greatly increased if they embody, hereafter:

1. Correct list of all associations in the State, with an abstract of their statistics, as given above.
2. The names and statistics of Anti-Mission Baptist Associations, and lists of all unassociated Baptist churches.
3. The number of Baptist houses of worship, with their value, and the worshippers that they can accommodate, together with the number and value of parsonages.
4. The statistics of Sunday-schools—the number of schools, officers, teachers, scholars, volumes in library, teachers baptized, and scholars baptized.
5. The name and postoffice address of every ordained Baptist minister in the State.
6. Lists of all the ministers who have died in the State during the year.

We request the clerks and secretaries of all Baptist Associations, Conventions, Societies, Theological Seminaries, Colleges, and other educational institutions, to forward to us as soon as issued a copy of their Catalogue, that we may use them in preparing a new and beautiful Southern Baptist Register for 1870, and on behalf of Bro. B. Griffith, Secretary, No. 530 Arch street, Philadelphia, for the new Year Book. Don't fail.

This bit of pleasantry will be read with a smile. Ridicule is often more powerful than argument:

"JOHN THOMPSON AND HATS." Good Dr. Jeter, of Richmond, having pronounced a Mr. "John Thompson's" old "sign," has gone into the hat business. He imagines that the sign is distasteful to his neighbors, but having slightly modified it, he says, "We shall let our sign stand as we have set it up." But his customers do not object so much to the sign, as to his hat, and the stuff out of which the hats are manufactured.

Some, and these are his best, are made of coarse furs, "by Baptist ministers without regular ordinations." Some of tangled wool, "by ministers who have been excluded from regular Baptist churches." Some of stolen felt, "by excluded Baptist ministers, in defiance of church authority." Some of goat's hair, "by Baptists who are proved to have been ungodly." Some of swine's bristles, "by impostors claiming to be Baptist ministers." Some of a mixture of lamb's wool and kid's hair, "by Pedabaptist ministers." And some are deno under water out of the scraps and shreds of all kinds of materials, "by ministers of the Disciples' churches." These hats of such different textures, are on sale at No. 1115, at exactly the same price, namely, the confidence of the buyer in the sufficiency of the article.

But here lies the gist of the difficulty between the vendor and his customers. The former insists that his hats, though made by bunnies, and of diverse and very inferior materials, will answer the purpose of hats just as well as the finest beavers, provided the wearer of the hats can believe it, and will be satisfied. The quality of what is not in its fabric, but in the faith of him who accepts it. And herein, chiefly, is the superiority of these hats above all others. If

there be only faith in the waters' craniums, they will fit all kinds of heads, whether squashed, pumpkin-shaped, cocoanut, or sugar-loaf. But "confidence is a plant of slow growth," and the vendor finds it difficult to impress his customers with his great discovery, that wool is the same as fur and bristles the same as hair, and that a butcher can turn out as good a hat as a regular trained mechanic.

In spite of the many eulogies that have been lavished upon these hats, the opinion is fast gaining ground that they are only adapted for soft heads, and as the Baptists are such a hard headed people, it is thought that the establishment must fail.

P. S.—Brother Jeter will appreciate this pleasantry, since he himself introduced the "John Thompson" anecdote, for the benefit of his readers who cannot accept his latitudinous views of baptism.—*Biblical Recorder.*

Secular.

EDITOR BAPTIST:—I am glad to know that you are encouraging the manufacturing interests in your columns, as well as the agricultural. It is a natural union and legitimate marriage, and the South can never be what it has in its destiny of the future to hope for, till there is a thorough appreciation and practice of both. Cotton is King, but its scepter has been bruised and damaged by an illegitimate intercourse with its astral Queen, in a foreign land. Commerce, based on manufacturing interests, is what may be termed the Queen, and a union can and will be made, at no distant day. As enterprise, contemplating and raising a million of dollars, for Corinth, as a center of a manufacturing district of ten counties in North Mississippi, Tennessee and Alabama, is already on foot, and the Board of Directors will not be satisfied till they have a factory of equal capacity and capital in each of the ten. A correspondent of the Washington Chronicle, passing by here, gives the place and the enterprise the following notice. While there may be some sentiments in the article that we look at "over the left," yet, in the main, it is true and practical. If it meets your approbation, please give it an insertion, as it gives a very correct geographical and geological view of this part of our common country.

J. T. F.

MINERAL RESOURCES OF NORTH MISSISSIPPI. I reached this point of so much historical interest last evening, and am tempted by the lingering memories of the past to remain over a day or two to think of what I have seen here in the memorable days of 1862, immediately after the occupation by our troops. My sojourn here for several months with the lamented McPherson, the battle of luka, and the subsequent force and sanguinary battle of Corinth, with their multiplicity of accompanying incidents, most of them that sad and emotional character peculiar to grim war and its blood and havoc, now pass vividly in panoramic view before me, suggested by the now silent and fast obliterating remains of batteries, Robins and Williams, which together with other prominent batteries in the eastern portion of the town, united in their converging fire in pouring terribly destructive death and dismay into the ranks of Van Dorn and Price in those fearful days of October, '62, together with the mute white headstones of our national cemeteries here, with their multiplied thousands of silent witnesses, form sad, ghastly, fitting and reflective memories for the writer. But our sad reflections are tempered with gratification at the present evidences of prosperity which have arisen from the desolation and ashes of the past, and the softening asperities of the late war in business and social intercourse with the two sections North and South. We have discussed the war in its bearings with many prominent Southerners, and it forms no subject of dissension or unkindness between us. The war has well and wisely lessened many of the differences between us of rank and false notions of blood and aristocracy, and the coming years of time (the great modifier) and prosperity will not widen the gulf, but lessen it, and we shall be a more firmly united, prosperous, and happy people than ever heretofore. Time will demonstrate that through blood and tears have the sections become purified and their differences washed out, and we fervently exclaim, God speed to the future prosperity of the redeemed Republic. 'Tis needless to allude in minute details to the past of this locality, as most of your readers are familiar with National history, and this once strategic point in military annals is familiar to the memories of all. We will, however, devote a short space to its present and future, geographically and geologically considered, in its relative bearings to the general good. While Corinth by no means can claim to be a "Hub" of the nation north of the South, it has proven to be a very important hinge to many events of the late war. Eighteen miles from this point is Pittsburg Landing, where the battle of "Shiloh," the name by which it is familiar to all sections, was lost and won, or vice versa, as we may view it from either stand-point. This landing is at the headwaters of perennial navigation of the Tennessee river. It is below all the shoals of that remarkably shoaly river, and at Hamburg, which is two miles from Pittsburg Landing, it is now in contemplation to make the terminus of a railroad. In fact, a part of the work has already been performed, but the commissioners deemed it prudent to defer work until the commercial and industrial interests of the country were more thoroughly established. Then, by means of this railroad, it will only require an hour to see the two national cemeteries established here in the same visit, and to take a bird's-eye view of a field full of historical interest. The Memphis and Charleston railroad crosses the Mobile and Ohio railroad here, the former stretching by its different connections from the Atlantic to Memphis, and ere long to San Francisco, while the latter runs in an almost continuous line from Mobile to Chicago. These roads connect, or could do so if the merchants of New York and Philadelphia were disposed to occupy this little city with jobbing houses, the trade of the entire Tombigbee valley for 200 miles, comprising the very heart and excellence of the internal cotton region of Alabama and Mississippi, and by means of the Memphis and Charleston railroad could also control the Tennessee River valley, which is the richest portion of North Alabama and East Tennessee, while they might compete successfully with Memphis and St. Louis for all

North Mississippi and West Tennessee. By this jobbing plan they might control a larger trade, and make it more successful by far (as demonstrated in many of our Northwestern towns), than by the drumming system, often so subject to objections and difficulties of various kinds, known to old merchants.

Corinth is also the center of geological interest and wealth, yet to be developed and applied. All the surrounding country has under it, at depths varying from surface to twenty feet beneath, inexhaustible beds of marl, which the State geologist has pronounced of surpassing value for fertilizing purposes. Large quantities of siliceous earth, suitable for making porcelain ware of China texture and celebrity, is also found in the vicinity of Pittsburg Landing, and has often been shipped to Pittsburg, Pa., for that purpose, because of its fine quality.

Some of the most enterprising citizens have already organized a manufacturing enterprise here on the co-operative system so much commended in works on political economy, and so potent for success in Europe and America of late years, under the general management of a successful banker and broker of Mobile, to be known as the "North Mississippi Cotton and Woollen Manufactory." They have laid off a district of ten counties, within which they are rapidly raising a capital stock of \$500,000, much of which is already in hand, and the smoke of large brick-kilns already greet the eye as evidence of their earnestness and determination. They propose to avail themselves of the experience, skill and machinery of Europe and America. Most of these gentlemen appear to be actuated by as much of a philanthropic impulse, as by a keen perception of the profit and thrift it will add to purse and country. The war has left the rich poor and the poor poorer. Many helpless widows and orphans linger in their midst suffering for means and suitable business to enable them to live virtuously and earn an honest livelihood. This class they propose to especially care for in the selection of new operatives for the factory. They limit shares to \$100, payable in five per cent. installments monthly, thus allowing twenty months for the full investment. Each man can take a share for himself and wife, and one for each child under their majority. This prevents a monopoly of stock and makes every stockholder personally interested, and every civil district in the ten counties is entitled to 88 shares and an honorary director. There are 160 civil districts in the given section, so we can see how this large capital can be made up of small sums. Back shareholders entitled to \$50 worth of the manufactured articles, at a net cost of manufacturing, besides his pro rata of dividends from his share. Two hundred tenement houses or cottages with gardens attached, are to be erected on the factory grounds, so that parents of the boys and girls need not be separated from their children, save during the hours of labor. Freedmen are permitted to take stock, and many of them have availed themselves of the privilege, and in the furnaces, draying, and carting, as well as in the wood shops, they, too, will find employment, while in all the surrounding country are small farms and aggregated bodies of them, which are in tillable condition, where colonies from Northern States or Europe would be welcomed and cherished. The (at present) mythical and fabulous Kuklux would be the warmest defenders of every settler who shows by his action that he had in good earnest cast in his capital, labor and destiny with them here, (and elsewhere throughout the South,) in building up their wasted land. Parties engaged in these internal improvements and enterprises here may yet conclude to invite Northern investment, in order that they may the more effectively interest permanent settlers, and to assure them of their non-prescriptive tendency, and to encourage them to come in their midst. The fortunes or misfortunes of war, as they may term it at first sight, and their necessities, have inspired the Southern people with a lively and growing appreciation of "Yankee" energy, ingenuity, and enterprise, and their latent talents are being rapidly developed in the same fruitful direction. We most cordially commend this growing and earnest spirit of improvement to the most kindly consideration of the great, and, I believe, magnanimous North, and those seeking other fields of industry and investment.

Corinth, Miss., October 16, 1869.

AN INTERESTING STORY EXPLODED.—It is said that a manuscript has been found at Bury St. Edmunds, containing an interesting account, addressed by Newton himself to Folkes, of the discovery of the power of gravitation; but nothing is said about the fall of an apple having anything to do with it. The manuscript is now in the possession of Mr. William Raynbird.

At Paris a Russian valet, out of a place, hung himself in despair, and the suicide was discovered by the postman who called to deliver a letter to the deceased announcing the death of his father and his inheritance of £2,000 a year. How many men and women would have been saved from self-murder could they only have kept constantly before them Cowper's lines in the poem of "Needless Alarms."

"Beware of desperate steps, the darkest day, Wait till to-morrow, may have passed away."

PREMIUMS FOR "THE BAPTIST." Good until 1870.

We wish to add one thousand new patrons to this Baptist before 1870, and to influence our brethren and the churches to make one effort, we offer the following

PREMIUMS: Putting the paper at only Three Dollars per annum.

For Five Subscribers, THE SIXTH COPY GRATIS.

HYMN BOOKS. For Twelve Subscribers, SIX COPIES OF "SOUTHERN PSALMIST."

There are one thousand churches that could secure this premium.

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DEATHS.

[Ordinary notices not inserted unless accompanied by responsible names, and within the limits of our space. No obituary notices of deaths of persons who died within the limits of our space will be published, unless after death of some person who died within the limits of our space. Any notice over of time or length of any one not a pattern of this paper (inserted as paid matter)—twenty cents for each eight words.]

"Life is a span, a fleeting hour, How soon the vapor flies; Man in a tender, transient flower, That's on in blooming dies."

Sister Mary A. Biles, the daughter of Alexander and Sarah Klabro, the wife of R. S. Biles, died the 6th of September last, aged 19 years. Joined the Baptist church at Beech Grove, Gibson county, Tenn., June 1865. Lived a pattern of piety, a life of devotion to God and her family. Leaving a widowed mother and a lone-some husband to mourn over their loss. One infant child, (little Willie), to feel the want of a mother. But if patience in affliction and words of comfort in death are calculated to inspire the living with hope, her friends may rest assured she lives an angel in the Eden of God.

"That once loved form now cold and dead, Each mournful thought employs; We weep our earthly comforts fled, And wither all our joys. Hope looks beyond the bounds of time, When what we now deplore Shall rise in full immortal prime, And bloom to fade no more."

R. A. COLEMAN.

JONES.—Died October 4th, 1869, at the residence of her father, E. L. Fort, Montgomery county, Tenn., Mary W., the wife of John W. Jones, and a member of the Baptist church at Red River.

Death has smitten the only daughter of devoted parents, the only sister of affectionate brothers, the wife of a most worthy husband, the mother of two tender buds, Carrie and little Mary. In the dark, sad hour of bereavement, when the chastening rod is laid heavily, when sorrow plows deep furrows over the wounded heart, when the hidden recesses of the soul are searched by poignant grief, it is even then the sweetest balm of hope is applied to the wounded spirit, which like sweet incense rises in the heart, a grateful offering of praise to Him who smites but to bless, who wounds but to heal, who takes away that they may be found again in that pure home of tearless joy prepared for those who love.

J. W. F.

JACKS.—On the 19th of October, 1869, departed one of the most precious women who ever lived in Helena, Arkansas. She was pious from her youth. At first, she connected herself with the Methodist church; but afterward, on examination of the subject, she became a Baptist. From the time I took charge of the church in Helena, I have found in her a true friend, one of the best friends I ever knew. She was devoutly pious, and faithfully met all the duties of a Christian life. She was attentive to the wants of her pastor. And in her illness, she was the most resigned and the most happy creature which it has been our fortune to see. Her death was truly triumphant; and, beyond any possibility of doubt, her entrance into heaven was abundant.

Her dear husband is bowed down with the stroke, and all the family, rest of unceasing friends, are overwhelmed with grief. Her pastor feels that the brightest star in his congregation has gone down. The whole community is in tears. God have mercy on us! God bless the family!

W. D. M.

SPECIAL NOTICES. THE UNIVERSAL CURE. "What shall I buy for Holiday Presents?" can be answered best by Parker & Co., 98 and 100 Summer Street, Boston, who have an immense variety of Holiday and useful articles, such as all kinds of Fancy Boxes, Writing Desks, Glove Boxes, Albums in Morocco and Gilt and Velvet bindings, real Morocco Shopping Bags, Furnished Bedsteads, Silver Plated Ware, and Cutlery of all descriptions. Jewelry imitations of the latest styles of solid gold, which cannot be distinguished from the real, etc., etc., and hundreds of the latest and most entertaining Books. Their stock contains almost everything necessary to supply the wants and gratify the tastes of everybody, and they claim that their superior facilities for buying these goods enables them to sell at very much under the prices paid for such articles. They want Agents everywhere, to whom they offer most liberal inducements. We call attention to their advertisement in another column.

14-17

TO CONSUMPTIVES.—The advertiser having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used, free of charge, with the directions for preparing and using the same, which they will find a sure cure for consumption, asthma, bronchitis, etc. The object of the advertiser in sending the prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it costs them nothing, and may prove a blessing.

Parties wishing the prescription, please address: Rev. EDWARD A. WILSON, 83m-P20 Williamsburg, Kings county, N. Y.

HOW HOSTETTER'S BITTERS CURE DYSPEPSIA.—THE WHOLE STORY IN A NUTSHELL.—The office of the stomach is to convert the food into a cream-like semi-fluid, called CHYME. This is effected partly by the action of a solvent, called the gastric juice, which exudes from the coating of the stomach, and partly by a mechanical movement of that organ, which churns, as it were, the dissolving aliment. The Chyme passes from the stomach into the duodenum, or entrance to the bowels, where it is subjected to the action of the bile, and the resulting portion of it converted into a fluid called CHYLE, which eventually becomes blood.

Now, it is evident that if the great solvent, the gastric juice, is not produced in sufficient quantity, or if the mechanical action of the stomach is not sufficiently brisk, the first process of digestion will be but imperfectly performed. It is also clear that if the liver, which plays such an important part in changing the nourishing portion of the chyme into the material of the blood, is congested, or in any unnatural condition, the second process will not be thoroughly accomplished. The result of the two failures is dyspepsia, complicated with fat livers.

The mode in which Hostetter's Bitters operate in such cases is this: they invigorate the cellular membrane of the stomach, which evolves the gastric juice, thereby insuring an ample sufficiency of the fluid to completely dissolve the food. They also act upon the nerves of the stomach, causing an acceleration of the mechanical movement necessary to reduce the food to a homogeneous mass. They also act specifically upon the liver, strengthening it, and so enabling it to produce an ample and regular supply of bile, for the purpose of converting the nutritious particles of the Chyme into Chyle, and promoting the passage through the bowels of the useless debris.

In this way, Hostetter's Bitters cure dyspepsia and liver complaint. The explanation is plain, simple, philosophical, and true.

The Home Circle.

SYMPATHY.

"Do come along, Ally; you're such a slow poke; we'll be too late at school if you don't hurry up."

"I'm hurrying all I can, Jennie; you know I can't walk as fast as you do, especially on the ice."

"O, nonsense! Just because you're a little bit lame, you make that an excuse for all sorts of laziness. If you'd try to do better, you could, I know."

"Well, Jennie," said her sister in a piteous voice, and with the tears starting in her patient eyes, "if ever one of your legs gets to be shorter than the other, you'll find out how easy it is to run on slippery sidewalks."

Jennie made no answer to this speech, except by an impatient jerk of her hair and a still quicker step; and the little lame girl, with a sigh that came from very deep down in her childish breast, did her best to keep up with her older sister's strong, rapid movements. But the effort was too much for her; her lameness made her get tired very easily, and this morning the pavements were so covered with sleet that the walking was unusually difficult. A sick, faint feeling suddenly came over her; she turned quite white, and breathing hard, said: "Jennie, I feel so queer; I can't walk another step, indeed I can't, until I sit down and rest. I'm sorry."

"Oh, what a bother!" exclaimed her sister; for she saw by her pale face and trembling limbs that Ally would indeed be obliged to stop. "Now we shall be late, and I shall get a tardy-mark, all because of you. I do wish I had a sister like other girls."

This last remark was made in a low voice, but the lame child heard it as she sank down upon the steps of the nearest house, and it cut her little heart cruelly. For a moment she was tempted to ask bitterly why she should have been thus afflicted by God. But then there stole back to her memory the sweet text: "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory; and she felt comforted, and said in her sweet, patient way, "You needn't wait for me, Jennie, I can come on by myself when I get rested a little. Go on now, and if you're late tell Miss Adams it was my fault, and I know she'll excuse you."

Now, Jennie knew that it was not her sister's fault, but her own, that they were rather pressed for time that morning, for Ally had been quite ready to start to school for half an hour, but had to wait for Jennie. So her heart was rather touched to hear the little girl take all the blame so meekly upon herself; and she said more kindly than she had spoken before, "No, indeed, Ally, I shall not leave you at all. I'll wait for you, and perhaps we shall not be late after all."

The quick tears started again in Ally's blue eyes, but this time they were grateful tears, and she said sweetly, "It's very good in you, Jennie; and, indeed, I'm just as sorry for your sake as for my own that I'm so lame. I know I'm a great trouble to you all the time."

"Oh, well, it can't be helped, I suppose," said her sister, in something of her old impatient tone. "Come, don't you think you can go now? Try; lean on me, and I guess you can." So Ally got up; aided by her sister's arm, she managed to walk so nicely, that the great school-bell was still ringing as they hurried in at the gate, and they were not late after all.

That evening, after Ally had gone to bed, and Jennie was studying her spelling lesson for the next day, she suddenly looked up and asked, "Mother, what is the meaning of sympathy? It is in my lesson, and I can always remember better how to spell a word when I know what it means."

"It means the power of entering into the feelings of others, sharing their enjoyments and their sufferings, and so helping to make them happy, or patient under trouble, by showing them that we understand and care about what they feel. Our joys are always doubled, and our sorrows divided, by the knowledge that kind friends sympathize with us. Christ commands us to be sympathetic when he bids us 'weep with those who weep, and rejoice with those who rejoice'; and we are told, 'Bear ye one another's burdens, and so fulfill the law of Christ.' Sympathy is very sweet and precious," continued Jennie's mother earnestly, "and I wish my daughter would cultivate it; for I think it would make her more patient with her lame sister, who is so patient herself under her affliction."

But Jennie was to learn the sweet grace of sympathy by a personal lesson. One night, as she was preparing for bed, she chanced to run a needle, accidentally dropped upon the carpet, into her little lame foot. It festered and swelled, and was so painful the next day that she could not wear her thick boot, and her mother made a soft felt slipper for the wounded foot. This was comfortable enough when Jennie was sitting still; but when she stood up or walked about

the inequality in the length of her limbs caused by a high heel being worn on one foot and not on the other, annoyed her more than even the soreness of her foot. It gave her a pain in her side, it twisted her back; and on the second day she broke out petulantly, "I do wish, mother, you would make a slipper for my other foot too. This going hippy hop is a great deal worse than the pain in my foot."

"Is it? You understand that at last," said her mother, glancing significantly at Ally, who just then came limping into the room.

Jennie colored, and sat silent for a while thinking. Presently she said, "Yes, mother, I know the meaning of sympathy now; and you shall see if I soon forget it. Poor little Ally!"—K. N. in the Amer. Messenger.

The Paper Society for 1870.

We are so frequently solicited by the young ministers in our colleges and theological schools to make a present of at least one copy to their reading-rooms or societies, with the assurance that it is read with avidity and its influence salutary, that we have determined, with the help of the importance of the object may elicit, to send this paper gratis to every young man studying for the ministry in all the Baptist colleges and theological schools on this continent, so fast as we shall be able to receive their address.

We are impressed with the conviction that the cause of Christ and the principles of pure Christianity and a correct ecclesiasticism will be powerfully advanced by this movement.

If the principles, doctrines and policy advocated in this paper are indeed scriptural, and it is the only paper on the continent in which they are fully and faithfully advocated, for the highest welfare and the desired future of our denomination, these principles should be thoroughly discussed with and impressed upon the coming ministry. It is a move in the right direction, and so confident are we that there are a sufficient number of brethren who will assist in contributing the paper to one young minister, for a whole or a part of the year, that we now make the offer, and if we are not aided we will alone bear the entire expense for one year.

To carry out this movement we must obtain the names of each student in each school who is willing to take the paper from the postoffice. And we must rely upon the kindness of the Presidents and senior Professors to make our proposition known to the students.

We give a list of the colleges and seminaries, and request that the regent of each will fill the blank with the number studying for the ministry in the college:

NAME AND LOCATION.	STUDYING FOR MINISTRY.
Brown University, Providence, R. I.
Madison Univ., Hamilton, N. Y.
Colby University, Waterville, Me.
Columbia College, Washington, D. C.
Georgetown College, Georgetown, Ky.
Richmond College, Richmond, Va.
Denison University, Granville, Ohio
Merced University, Peabody, Ga.
Shurtleff College, Upper Allen, Ill.
Clark Forest College, Wake Forest, N. C.
Howard College, Marion, Ala.
Baylor University, Independence, Texas
University of Lewisburg, Lewisburg, Pa.
William Jewell College, Liberty, Mo.
University of Rochester, Rochester, N. Y.
Union University, Macfreesboro, Tenn.
Oregon College, Oregon City, Ore.
Forman University, Greenville, S. C.
Mississippi College, Clinton, Miss.
Mount Lebanon University, Mt. Lebanon, La.
Kalamazoo College, Kalamazoo, Mich.
Chicago University, Chicago, Ill.
Bethel College, Russellville, Ky.
Waco University, Waco, Texas
Acadia College, Wolfville, N. S.

NAME AND LOCATION.	STUDENTS.
Dr. J. M. Mallon Univ., Hamilton, N. Y.
New Hampton Theol. Sem., Fairfax, Va.
Newton Theol. Institution, Newton, Mass.
West Baptist Theol. Institute, Georgetown, Ky.
Kalamazoo Theol. Sem., Kalamazoo, Mich.
Rochester Theol. Sem., Rochester, N. Y.
Theol. Dep. Univ. of Lewisburg, Lewisburg, Pa.
South's Bapt. Theol. Sem., Greenville, S. C.
Theol. Dep. Shurtleff College, Upper Allen, Ill.
Chicago Theol. Sem., Chicago, Ill.
Crozer Theol. Sem., Chester, Pa.

THE MOST PERFECT IRON TONIC—HEGEMAN'S FERRATED ELIXIR OF BARK. A pleasant cordial prepared from Calisaya Bark and Pyrophosphate of Iron, possessing the valuable properties of iron, phosphorus and calisaya, without any injurious ingredients. As a preventive to fever and ague, and as a tonic for patients recovering from fever or other sickness, it is recommended as unsurpassed by the most eminent physicians. Physicians in prescribing, and the public in purchasing, should be particular to specify HEGEMAN'S, as there are many inferior articles in the market, purporting to be of the same combination. Prepared only by Hegeman & Co., Chemists and Druggists, New York, and sold by all respectable druggists.

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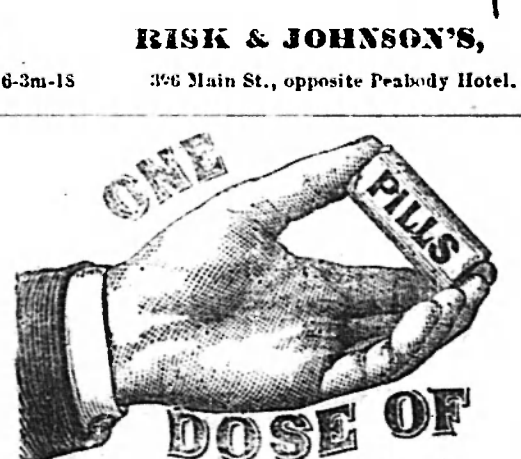
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CURE IMMEDIATELY and permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

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11-13-17-19-13-R

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14-6m-17-20



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Published in January. Every lover of flowers within this new and valuable work, free of charge, should immediately M. O'KEEFE, SON & CO., Milwaukee & Barry's Block, Rochester, N. Y.

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Contains no more acknowledged powerful and effective medicines than those of the vegetable kingdom. At the same time it is a fact beyond dispute that such medicines have in the human system no bad effects. Therefore, it should be man's study to avoid all medicines that in any form contain the least part of any of the many mercurial and arsenical preparations.

is purely vegetable. It acts on the sick and enfeebled

a charm, giving them renewed vigor and strength.

The old and the young, as also ladies confined to the

house, ought to use it freely, as there is nothing that

gives such appetite, at once bringing up the tone of the

stomach, thereby giving health and vigor to the system.

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and the cure of these obnoxious diseases is rapid, certain

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5-1

EDWARD WILDER'S

Sarsaparilla and Potash

Is a rare combination, such as the world has never before

seen or known. All sorts of old chronic affections and

scrofulous diseases disappear by its use as if by magic,

and the cure of these obnoxious diseases is rapid, certain

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EDWARD WILDER'S

COMPOUND

Extract of Wild Cherry

Has the happiest effect on consumptives, causing them

freely to expectorate, thereby giving them instant relief

and comfort, and in cases of cough or severe cold it is in-

dispensable, and should always be kept in the house.

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EDWARD WILDER'S

Chill Tonic

Adds and brings in a new era in medicine. It is purely

vegetable, and not only cures Chills and Fever and

Ague, but restores the blood to its proper consistency

and rids the system entirely of the malarial.

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EDWARD WILDER'S

Family Pills

Are not intended as a gripping, powerful purgative, but as

a mild and searching cathartic—searching out and bring-

ing forth from the system all that makes ill health, and

leaving it cleansed and strong.

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EDWARD WILDER'S

Mother's Worm Syrup,

Is what its name denotes—a true mother's friend. It

does away with the nauseous dose of vermicifuge and with

the poisonous effects of all worm candy. It is a pure

syrup, perfectly harmless in its nature, and is warranted

in all cases to relieve the little sufferer of worms.

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EDWARD WILDER'S

MEDICINES

Are made and compounded in the most scientific manner,

and are the most powerful known in the vegetable king-

dom, and are warranted not only to cure all the diseases

for which they are recommended, but to eradicate them

from the system and leave it in the fullness of its vigor

and strength. They are alike prescribed and used by the

ablest and most learned medical men and by the ministry,

and in no instance have they ever been known to fail in

performing a rapid and certain cure.

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THE MARY SHARPE COLLEGE,

WINCHESTER,

Commences its TWENTIETH ANNUAL SESSION on the first Monday in

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Tuition per year in full College course, including

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The course of study is extended, thorough and practical,

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charge of a ripe scholar and an experienced teacher.

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ments of the College will receive special instruction daily

from a professional teacher of the art.

A Separate Department for Ladies.

3-3m-16 T. A. LEDDIN, Principal.

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The Scholastic year of 1869-70 will begin Tuesday,

the 29th day of September, and continue forty weeks, or ten

school months, until July 1, 1870.

Of the advantages offered by this Institution, which for

the past seventeen years by its well known excellence

has drawn to it so extensive a patronage, mention need

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