Constitution of the Baptist Church, as Distinguished from that of all other Churches.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—allwise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with his reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10-20; 1 Cor. v: 1-13; 2 Thess. ii: 3, 4; 2 Tim. ii; 17, 18; Rev. xiii: 8-17.

The question, therefore, is of the greatest importance: *What constitution has Christ given to His churches?* It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follow:—

I. The Baptist churches regard it as Christ's will, that all church members should be *converted persons.* When Saul "essayed to join himself to the disciples" at Jerusalem, they declined to receive him, because they "believed not that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus,' that they permitted him to be "With them, coming in and going out, at Jerusalem."—Acts ix: 26-28. All the members, also, of the first church, are addressed as *saints.*—Rom. i: 7: 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to *full communion* without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, says that *the children of members are themselves members; born within the church.* Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptised, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Acts ii: 47; 1 Cor. iii: 16. 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be *first baptised.* The New Testament churches consisted wholly of baptised believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they "were baptised."—Acts ii: 38-41; see, also, x: 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—1 Thess. ii: 14.

But in doing so they differ from all other churches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communionists, whether Baptists, or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no *dispensing* power to set aside His laws; no *legislative* power to make new ones; but has enjoined on them to "observe *all things whatsoever*" He has commanded, (Matt. xxviii: 20); and, if ever tempted to neglect His laws, "to obey God rather than men."—Acts v: 29.

III. Baptist churches regard it as Christ's will that all church members should be *voluntary members;* that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in *spirit* and in *truth,* (John iv; 24); their service must be that of love, faith and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 26. They must "*yield themselves* unto God, as those who are alive from the dead."—Rom. vi: 13. In every part of their service, they must have "first a willing mind," (2 Cor. viii: 12): must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

But this *voluntary membership* is opposed to the *compulsion* used by many national establishments, and to the fines, imprisonment, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of *unconscious* infants by baptism; and to membership by *birth.*

IV. Baptist churches maintain that Christ requires *holy activity in every member.* Church members are spoken of in Scripture as "lively stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The The young are to be instructed, (Eph. vi: 4); the unruly warned, the feeble-minded comforted, the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathised with; those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. i: 8); and good done to all men.—Gal. vi: 10. In some part of these labors all the members of Baptist churches can engage. But the *dead members* of worldly establishments cannot, nor can the *infant members* of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be *given with ready will,* and that *every church member,* who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let *every one of you* lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a *willing mind,* it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii: 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be *separate and distinct from the world and errorists.* "Ye are not of the world."—John xv: 19. The reception of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptized infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them and be ye *separate,* saith the Lord, and touch not the unclean thing; and I will receive you," etc.—2 Cor. vi: 6. 14-18.

It is clear that every system which extends the sign of Christianity and of initiation into the church, to those who are not new-born, does, to that extent, also obliterate the distinction between the church and the world. None but Baptist churches can realize the statement of the apostle, "Ye, as *lively* stones, are built up a spiritual house, a *holy priesthood,* to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5

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 olive tree, and they are with it partakers of its root and fatness" (i. e., Judaism).—Rt. Rev. J. T. Trevern, Bp. of Strasburg.

OUR MINISTERS' INSTITUTE.

T. B. ESPY.

I have been quiet on the subject thus far, and for reasons which would be appreciated if known; but the time has come, in my opinion, when, if it is intended to carry out the expressed wish of the late Convention at Helena, some suggestions should be made and acted upon, as to the number of lectures we will have, the subjects, the length of each, and the leeturee appointed. Now, two questions must be settled: what subjects will be selected? and how many lectures will the Institute have? Then, another question is, who will be selected to lecture upon the subjects chosen? I should think we would want men, in the first place, who *will be* at Arkadelphia when the Convention meets. I mean by this, men who would make sacrifices, if need be, to go there. In this matter we want no confusion in the ranks. And we will expect the men who are selected to have the ability to give us light on the points they discuss. And that they may have plenty of time to prepare, and be thus left without excuse, I suggest that we have six lectures during the meeting of the Convention, one each day, and at such times as will not conflict with the meetings of the Convention; that the several lecturers appointed be required to signify their willingness or unwillingness to accept, through THE BAPTIST; that the following subjects and speakers be chosen for the occasion, and that one hour be granted to each:

1. *The most successful way of preaching the gospel*—by the Professor from Greenville.

2. *Piety, ministerial and lay, the great need of the times*—by Elder W. D. Mayfield, Helena, Ark.

3. *Justification*—by Eld. B. M. Thrasher, Rockport, Ark.

4. *Election*—by Elder, Edwin Dyer, Arkansas.

5. *The design of Christian immersion*—by Elder B. Thomas, Little Rock, Ark.

6. *The witnessing churches*—by Elder J. R. Graves, editor of THE BAPTIST, Memphis.

Now, of the lecturers two, three and six, it is needless to speak; they are known to the brethren of the State, and, perhaps, well known and highly appreciated. Of lecturer No. 1 it may be said, that whether it be Manly, Boyce, Broadus or Williams, he will be well capacitated for the discharge of the duty assigned him. Edwin Dyer is a man whom I have long known and admired. There is no more loved or honored name among the Baptists of North Georgia, where he has spent the greater portion of his life. As a preacher he is, like Apollos, "mighty in the Scriptures," and will give us something on the intricate question assigned him, in the explanation and defense of which he is peculiarly gifted, that will open our eyes, strengthen our faith and love, and do us great good. B. Thomas is a citizen of Little Rock. He is in heart and feeling thoroughly identified with every Baptist interest in the State; and being a clear-headed, earnest, eloquent preacher, his lecture will be a fine treat to all who hear it.

Now, brethren of Arkansas, though a newcomer among you, I have spoken out, and I want you to speak out too. If there is a minister in the State who thinks that his stock of knowledge can't be increased, he must keep away from our Institute. But let the brethren throughout the State think upon this matter, make it the subject of special prayer, and, when the time comes, lay aside their secular pursuits, and flock to the Convention. Will you not, brethren? Certainly.

Little Rock, April 15, 1870.

THOUGHTS FOR THOSE WHO THINK.

M. GREEN.

The agitation of mooted questions can do no harm, if we will do it charitably, considering ourselves that we are erring mortals. The nature of the church of Christ and the relation of the ordinances to the church are questions that are made conspicuous. They constitute the themes of newspaper articles and pulpit discourses at our anniversary meetings. What is the church? And what is baptism? And who ought to be baptized? And why? are questions agitating the public mind. Write, preach, stir up the public mind. But let us be careful to preserve patience and Christian forbearance, hoping that a spark of truth will be made to blaze, and thereby dispel the darkness around these mooted questions.

One brother says that this is the truth, and quotes Fuller; another says that is the truth, and quotes Graves; and a third says he has preached the truth, and quotes Mosheim. When preaching to Methodists you may quote Wesley; when talking to a Presbyterian you may quote Calvin, or to a Campbellite you may quote Campbell. But when preaching to a Baptist you must quote the Bible. I know the Baptists have their Fullers and Graves, their Pendletons and Jeters, but they are men with infirmities. Christ and the apostles are the standards. It may do to quote these Baptist doctors to show that you are in good company. One man says that the church and kingdom are one, and quotes Graves' standing column in THE BAPTIST. Another quotes long and established custom for Saturday meetings, and a third quotes Graves that the church has no right to make laws, and therefore cannot make a Sabbath. Now I submit if the church is the kingdom, then the church has the right to make or repeal laws, i. e., if the kingdom and church are one. More anon if need be.

A SIMPLE PRAYER.

Be Thou my guide to-day,
My arm whereon to rest,
My sun to cheer me on my way,
My shield to guard my breast.

From Satan's fiery dart,
And men of purpose base,
And from the plague of my own heart,
Defend me by Thy grace.

AN APPEAL FROM ARKANSAS.

B. T. THOMAS.

BRO. GRAVES:—Permit me, through THE BAPTIST, now the organ of Arkansas, to make some suggestions which may interest many of the brethren of the old States who wish to move to the West. I am satisfied that if the inducements and advantages presented by Arkansas were fully known, hundreds would rush to it immediately. With an extensive knowledge of Kentucky, by receiving my education at Georgetown college; also of Mississippi, by spending the first ten years of my ministry there, I came to St. Francis county, Ark., where I have preached about eleven years. We have recently built one house of worship at a cost of about two thousand dollars, in which a large church has been organized. We are building another house at about the same cost at Forest City. The means to build this house were subscribed after the distinctive principles of the Baptists were rigidly and fully presented. We very much need brethren to carry on prayer-meetings, Sabbath-schools, teach singing, etc. Brethren, if you want to procure homes where you can do good, get on the cars and come right here and examine for yourselves.

I will here offer a few reasons why I, as well as many others, think St. Francis county presents peculiar inducements to those who wish to procure homes in thickly settled neighborhoods, where there will be schools, churches, and every thing necessary to make life happy and useful. Our lands are as rich and productive as can be found in any country, and immediately west of Crowley's Ridge is supposed to be the most healthy portion of the State; much more healthy no doubt, than many of the old settled portions of Tennessee and Mississippi. These lands are now selling at reasonable prices. The cars now run from Memphis through our county seat, thus bringing Memphis within some three hours' ride of our doors, affording a ready market for all the productions of the country. This road is said to be a part of the great Southern Pacific railroad, and will soon be completed through to Little Rock. It is also expected that the Iron Mountain and Helena road will pass through our county, intersecting with the Memphis and Louisiana railroad in the very heart of the county, thus affording advantages unsurpassed by any other region of country—causing the three great Western emporiums, St. Louis, Memphis and New Orleans, to stare us in the face. These considerations, together with the unprecedented increase of wealth and power in the great West, on which the eyes of the world are intently gazing, show the position our country is destined to occupy, and the importance of all its power and influence being so controlled as to subserve the cause of religion and humanity. Who will come and aid us in conducting prayer-meetings, Sabbath-schools, etc., and thus be the means of building up the churches of Christ and molding the character of this flourishing State, perhaps unequalled in its vast resources and the rapidity of its growth, but also of putting into operation influences which will tell favorably upon the destiny of thousands upon thousands?

Madison, Ark.

TRAINING OF CHILDREN.

MELINDA J. GREEN.

I look around me and see so many parents who seem to have so little knowledge of training children that I have concluded to write my views on the subject; perhaps it may be a benefit to some one. And when I shall have given my views on the subject, if you think it is worth room in your paper, put it in; if not, commit it to the flames.

If parents wish their children to love and obey and have confidence in them, they must commence in proper time; begin right, keep right, and they will be certain to end right. And in order to be successful the parents must be consistent toward each; they should never speak disrespectfully of each other; neither should they of any other person, in the presence of their children.

I have heard parents say, in the presence of their children, that they could not whip them, and never had done so. Now, I do not believe in so much whipping, but if a child does wrong it should be corrected in the right way, and parents should be careful and think what they are doing. But some parents, when their child has done wrong, commence scolding and whipping—governed more by their passion than good judgment, and consequently whip too much, and so harden the child and cause it to lose confidence in them. I believe, in order to train children right, they should not only be governed well, but be taught the art of self-government. They should receive lessons of this kind as early as possible, and if parents do not understand governing themselves they ought to study it. I believe the best plan for parents to pursue in order to gain the confidence of their children is, if they should commit an offense for which they should be chastised, their parents should not try to hide their faults, so as to indulge them in their wrongs, but should correct them, not while they are angry, but wait until they can be collected and calm, then reason with them in parental love and affection, and try to convince them of the impropriety of such a course. If they confess their wrongs and are actually humbled, forgive them; but should they remain yet stubborn, the parent should commence giving them the rod, and at the same time continue to reason with them; but the parent should be particular not to stop the process when the child is half humbled, and then scold it for the other half until it commits another crime, saying, I did not give you more than half what you deserved, before, but the next time I will pay you up for new and old. This not only hardens the child, but causes it to lose confidence in the parent. But when parents correct their children, if one stripe humbles them, the parent should then stop; any more would harden them and cause them to believe that the parent did not love them. But in order to avoid these difficulties, parents should convince their children that they love them, and that they (the parents) are true and firm in their purposes; the children will soon see that they are not to be trifled with, and by a constant, faithful, prudent course of conduct toward them, they may be governed without many stripes.

ADVICE.

Do not look for wrong and evil—
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

Look for goodness, look for gladness,
You will meet them all the while:
If you bring a smiling visage
To the glass, you meet a smile.

OREGON.

BRO. GRAVES:—Your paper I have been reading for many years, though part of the time under a different heading. Pointed, fearless and uncompromising as it may be, it wields a salutary influence in this pleasant land of perpetual green prairies. The columns bring fresh to memory many churches and ministers of Tennessee, my native home, and the place where I first found peace through the merits of Christ, and first enlisted in the ministry. A word from far off Oregon may be acceptable to some of the brethren in the States. Our land, I apprehend, is more abundantly blessed with life's comforts with less labor than any other country, and we have representatives from every State in the Union. Yet we have an unusual amount of skepticism and open infidelity, associated with liberal education and brilliant intellect—a strange and unnatural combination—the result of mind and culture perverted and abused. In addition to this, we have nearly a universal maniac thirst for increased wealth. Hence for the Christian minister it is a hard field of labor. He must have the ability to meet their arguments, and courtesy to give no offense, and the address to elicit their attention. Yet through the blessing of God the labors of the last fifteen years have increased our numbers from a feeble few to a good number of energetic, zealous churches, who wield religiously a salutary influence. We have three associations in the valley. Central Association occupies the central part of the valley, with 1015 members. Corvallis Association, in the south part of the valley, has over 220 members. Williamette Association, in the north end of the valley, has over three hundred members. With these there are some efficient ministers full of faith and zeal, and although but few of them have been well sustained, they have accomplished a respectable amount of ministerial labor, and many of our churches have enjoyed rich seasons of refreshing, and no few giant-hearted sinners have bowed to the scepter of the Prince of Life. And if all were included in the statistics, we have about 2000 as lovely brethren and sisters as could be found in the older States. Our churches have all enjoyed some refreshing seasons, with many additions of hopeful converts.

At the close of a protracted meeting the pastor and the writer of this communication baptized fifty hopeful converts. Our churches appear to be inspired with a zeal to extend the gospel over greater portions of destitute country—as we have densely populated portions of our country without any Baptist churches.

You will see from the minutes of the General Association that Bro. Claiborne Hill was appointed financial agent. The Executive Board met yesterday in this city, and the report of our efficient and diligent agent showed such favorable results in collecting money and reliable pledges, that the Board employed two zealous and energetic missionaries to ride and preach as evangelists the present year. Our hopes of success are strengthened by the manner in which the brethren bring up their contributions; not with that close, parsimonious, blighting frown that would almost chill the heart, but with cheerful countenance and tearful eyes, which speak in symbolic language, that deep down in their hearts are intensely warm Christian sympathies and fervent prayer that God would prosper the enterprise.

Some of our churches are now enjoying revivals. Pleasant Butte church, in this county, had eight additions at their last meeting. Salem church received by letter six members immediately from Tennessee, and our church at this place received four by letter last meeting. Two of them, Bro. Thompson, a licentiate, and his wife, came with teams from Knox county, Tenn., the past summer. Since our church was organized in this city, which is but a little over two years, we have received by experience and baptism over seventy members. At this and other churches during the time I have baptized five persons over fifty-five years of age, and two over seventy. They had all been for many years respectable members of Pedo denominations. There is yet a great harvest before us. Large sections of country are without ministers to preach to them. May the Lord send more laborers, and faithful ones.

R. C. HILL.

Albany, Oregon.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day.

"Nothing to do!" Thou Christian soul!
Wrapping thee round in thy selfish stole!
Off with the garments of sloth and sin;
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet, within and without,
There are errors to conquer, strong and stout.

"Nothing to do!" There are minds, to teach
The simplest forms of Christian speech;
There are hearts to lure, with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep, with the doubting saint.

"Nothing to do!" There are hights to attain,
Where Christ is transfigured yet again;
Where earth will fade in the vision sweet,
And the soul press on with winged feet.

"Nothing to do!" And thy Savior said,
"Follow thou me, in the path I tread;"
Lord, lend us thy help the journey through,
Lest, faint, we cry, "So much to do!"

LOUISIANA.

BRO. GRAVES:—Our prospects here are brightening. During the late war our house of worship was burned while being used as a hospital. Since that time we have been occupying a house owned by the Campbellites. At our church meeting two weeks since we were informed that a preacher was present who would occupy the house one Sabbath in each month, but that it would be very desirable on the part of the owners of the house that Baptists should unite with them in their worship. Not being able to see the consistency of anything like a union of Baptists and Campbellites, we applied for the use of the courthouse, and yesterday, morning and night, I preached to good congregations in the courthouse.

As I closed the service last night I was called to see a poor man suffering upon, doubtless, his deathbed. After trying to pray with him, and pointing him to the Savior of sinners, the Sabbath's labors closed.

Our Sabbath-school is flourishing, perhaps, more so than any Baptist Sabbath-school at any previous time in this section. We use Baptist books.

We have now a subscription list for building a house of worship. By the close of this year, if not sooner, we hope to have a neat, comfortable house completed. The circumstances under which our former house was destroyed give us strong claims upon the public for assistance in building again.

As to Campbellite immersions, I am confident there is not a church in our Association (Grand Cane) that would receive them, or a minister who would advise the receiving of such immersions. The general impression, so far as I can learn, among Baptists of Louisiana, is, *that to receive the baptism of any society is to recognize that society as a gospel church!*

Campbellism has very little hold in this community. A Dr. Padon, stranger to me, is preaching for said order here at present. During the first visit he made to this place a copy of "Ray's Key to Campbellism" fell into my hands.

Will you attend the meeting of our Convention at Minden in July next? We will be glad to see you. Truly,

G. W. HARTSFIELD.

Mansfield, La., April 4, 1870.

Business Department.

AGENTS.

Elder D. B. BAY—General Agent.
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LETTER FROM THE TREASURER OF THE MANUFACTURING COMPANY.—*Elder J. R. Graves, Memphis, Tennessee:*—Dear Sir—Your favor, ordering a new supply of Braces, is received. We are much pleased to notice the successful efforts you are making to bring our Braces to the notice of the Southwestern public through your agency. As regards prices, we beg to say that we always charge twenty dollars for the instruments applied in our New York office, and we think your customers ought to be well satisfied to get them from you at the same price, and we wish all our agents to charge the same. Waiting your further orders, we are, dear sir, yours truly, C. SULLIVAN, Treasurer.
New York, August 30, 1869.

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—ITS SUPERIORITY OVER ALL OTHER BRACES AND TRUSSES.—1st. It is cool. 2d. It is light. 3d. Its pads can all be shifted up or down, right or left, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. It LIFTS more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and not so straining the body. 7th. Its pads being of horn, stimulate and harden the muscles, while soft and cushioned ones relax and weaken, through heat and perspiration, besides giving them a rancid smell. 8th. It is so constituted as to admit of attaching to it any proper spinal apparatus, and is the most perfect pile and hernial truss.

$20 Prize Essays.

We offer $20 for the best exegesis of the following passages of Scripture, or essay upon 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.

PRIZE SUBJECTS.

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

For May—"The Church of Christ" is it to be understood of a visible organization, or of the spiritual worshipers, without respect to visibility?

For June—"Saturday Monthly Conference Meetings." First. Has a church the scriptural right to appoint them and make attendance a test of fellowship? Second. Are they longer expedient to the highest welfare of the church?

For July—Can Baptist ministers scripturally associate with unbaptized teachers of acknowledged and dangerous errors, as they do with evangelical or scriptural ministers? The associations referred to are such as "The Evangelical Alliance Ministerial Association" (i. e., associations of ministers acknowledged to be evangelical)—pulpit associations.

For August—To whom belongs the pulpit of any given church—to the pastor during his incumbency, or to the church?

For September—"The Keys of the Kingdom." First. What are they? Second. Are they still used? Third. By whom?

For October—Can Pedobaptist ministers, as a class, be said to *willfully* or willingly reject the baptism of Christ?

For November—REV. XVII. 5.—"And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."
What organization is symbolized by the meretricious woman called Babylon the Great, the mother of harlots and abominations of the earth?

For Dec.—"Young Men's Christian Associations"—can Baptists consistently unite and work with them as they are now organized?

For Jan.—"The Church of Christ"—"the kingdom of God" and "of heaven"—are they to be understood as synonymous in the New Testament Scriptures?

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., APRIL 30, 1870.

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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; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no 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.

The Relation of Baptists to Unscriptural Churches.

"Now, if the bodies to which reference has been made are not scriptural churches, their ministers cannot be scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a scriptural church, of course its ordination cannot confer scriptural authority.

"In view of these considerations, it follows that scriptural churches should not recognize, in any way, these unscriptural organizations as scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or connive at heresy. And the obligation thus resting on scriptural churches bears also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against *fundamental* error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a scriptural church, or a Pedobaptist minister as a scriptural minister."

A. M. POINDEXTER.

WHO ARE AUTHORIZED TO VOTE IN A CHRISTIAN CHURCH?

No. IV.

But we claim that woman by *specific* enactment is excluded from all participation in the government of the church.

Our first proposition in proof is:

1. *Woman is specifically denied to speak so much in church as to seek instruction touching any matter she may not understand.*

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.—1 Cor. xiv. 34, 35.

Now the right to vote involves the inseparable right of asking all questions necessary to obtain a correct understanding of the question to be voted upon, and therefore the law that denies the latter, denies the right to vote.

Again: The right to vote involves the right of "questioning argument," of *full and free* discussion.

The law that denies the exercise of this privilege to any person, denies him or her the right to vote.

But it does deny it to females, therefore it does deny them the right to vote.

The right to vote involves the inseparable and natural right to explain, to give the reasons for their vote, which may be called teaching others; and the law that denies to any person the exercise of this right denies to him or her the right to vote.

But Paul by the Holy Spirit said, "Let the women learn in silence, with all subjection. But I suffer not a woman to teach." 1 Tim. ii. 12. "Let your women keep silence in the churches, for it is not permitted unto them to speak." "For it is a shame unto women to speak in the church." "If they will learn anything let them ask their husbands at home." Therefore, being denied the lesser right of [illegible] information, they are not permitted to exercise the greater right to vote on church matters.

Our second proposition in proof is:

2. *Women are not allowed to usurp any authority over man, i. e., to set up their judgments in opposition to them.*

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman, being deceived, was in the transgression."—1 Tim. ii. 11-14.

But if women were authorized to exercise an equal voice in the government of State, family, or church, it would not be true of her that man, or her husband, ruled over her, that she was in subjection to her husband, or that she usurped no authority over him, and, therefore, such an exercise would be in palpable contravention of the law of both Testaments.

Paul still more forcibly enjoins the duty of implicit obedience on the part of the wife to the husband in all things:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church; and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything."—Eph. v. 22-24.

Just as certainly as it is a duty divinely enjoined for children to obey their parents, or the church to obey Christ in all things, is it a divinely enjoined duty for wives to obey their husbands and honor them by a cheerful and loving obedience, as Sarah did Abraham. She will not only honor her husband, but herself and her children and Christ by so doing.

Such being the relation of a married woman to her husband, if authorized to vote, her vote would certainly be like her husband's, unless she were disposed to oppose her judgment to his, and to usurp authority over him. If an obedient wife, reverencing her husband, will she not feel honored to be represented by him? But it would not be proper for him to cast two votes, as he virtually would if the wife were entitled to vote. But being subject to her husband's authority, she is forbidden to attempt to rule or govern him in church, in family or in State, and therefore she is not entitled to vote.

Finally and conclusively: If woman were permitted to vote in the church, the direction of the government of all our churches would be transferred from the male members to the female; and instead of Christian wives being subjected to their husbands in the church, they would in every church known to us, rule over their husbands, for they are largely in the majority.

We think any one passage we have quoted quite sufficient to settle this question, and it would settle it were there no fleshly pride in our hearts that rebels against the law of God.

3. *It would be manifestly improper for woman to hear and vote upon all cases that come before the church, and, therefore, it is not her duty to vote in any case.*

If it is woman's duty to vote on some matters of church government, it is her duty to vote in *all* cases that come before it. There is no division of duties. If it is her duty to vote on all, it is her duty to be fully informed upon all. In trials involving discipline she must hear all the evidence touching the case. What truly modest, sensitive lady would be compelled, in the presence of men, to hear all the evidence submitted in some of the trials that take place in our churches? In a recent trial in an adjoining State, to which we alluded in No. 2, the moderator stated that he was about to read some testimony that was improper for the female portion of the church to hear—which he would be unwilling for his wife to hear. What lady would have remained? Those sisters did leave, and of course were not qualified to vote in that case. But divine Wisdom never required of woman duties improper for her to perform.

TESTIMONY OF ANCIENT WRITERS.

The most ancient writers, whose views have fallen under our eye, deny to woman the right of speaking, teaching, or ruling in the church. Says Tertullian, who wrote in A.D. 204:

(*De Virginiis Velandis*) "*Non permittitur mulier in Ecclesia loqui, sed nec docere, nec tingere, nec offerre, nec ullius virilis muneris, nedum sacerdotalis officii, sortim sibi vindicare.*"*

Says Jerome:

"*Quia contra ordinem est naturæ vel legis, ut in conventu virorum fœminæ loquantur.*"†

Says Grotius:

"*Mulieres ne docerent populum aut interrumpant loquentes.*"‡

TESTIMONY OF COMMENTATORS.

The most distinguished commentators agree that the passages quoted by us from Paul's Epistles show that women are specifically denied all participation in the government of the church—since they are denied the exercise of the duties and privileges inseparable to the intelligent performance of the duty, *i. e.*, of discussing the question to be acted upon, and of asking for information to enable them to vote correctly. Says Henry:

"Here the apostle enjoins silence on their women, in public assemblies, and to such a degree that they must not ask questions for their own information in the church, but to ask their husbands at home."

Says Scott:

"The apostle, therefore, laid it down as a general rule that women must not be allowed to speak in the public congregation, or to assume the office of teachers or of *disputants*, for this by no means consisted with that subjection to their husbands which the law of God inculcated."

Says Poole:

"This must be understood of speaking to the congregation, for the instructing them, or speaking in the congregation to the minister, or any of the people, for her own instruction. For the woman might say *amen* to the public prayers, and also sing in the congregation to the honor and glory of God. But for her to speak in an ordinary course of prophecy, to instruct the people, or to call aloud to the minister or any member in the assembly of the church, to be satisfied in anything wherein she was in doubt, for this is forbidden."

TESTIMONY OF CONGREGATIONALISTS.

The Congregationalists, a very intelligent body of Pedobaptists, and the leading "church" in New England, who adopted in their origin the same form of government maintained by Baptists, never permit women to speak or vote in the church. We will quote three of their most eminent authorities. Says Upham:

"All the members of a church have an equal right to express and defend their opinions and to vote, excepting females, who do neither. The practice of the churches in excluding females from debating and voting, is founded on Scripture (1 Cor. xiv. 34, 35; 1 Tim. ii. 12), and on its expediency and propriety, although they are, at times, able to exert indirectly, by means of opinions given in a private and informal manner, a salutary influence."

Says Panchard:

"All deviations from the course described (all questions decided by the vote of male members only) are spots upon the fair and scriptural practice of our churches."

Says Robinson:

"By the people whose liberty, and right in voting, we thus avow and stand for, in matters truly public and ecclesiastical, we do not understand—as it hath pleased some contumeliously to upbraid us—women and children; but men only, and they grown and of discretion; making account, that as children by their nonage, so women, by their sex, are debarred of the use of authority in the church."

These versions and comments—which happen to be within reach—assuredly indicate a remarkable, and, we might say, an almost entire unanimity of opinion on the part of the principal biblical students that the apostle forbids the voice of women from being heard in our public assemblies, or her participation in the direction of the affairs of the church. Such undoubtedly is his meaning. And if it be so, it certainly inhibits the right of voting in ecclesiastical affairs—a right whose rightful exercise guarantees previous questioning argument and free discussion to the female members of the church.

We therefore conclude, without a reasonable doubt, that woman is not permitted a voice in the government of the church; that this duty and responsibility devolves solely upon the adult male membership, who are unquestionably *competent* to discharge it.

Will not Christian wives delight in obeying this command of their Savior? Will they regard it as onerous or degrading to them? Is it not enough for them that their Redeemer requires it of them as a duty? Does not their whole maternal and wifely history remind them at every step of their sad fall through woman's disobedience, how sad the effects of sin are? We cannot conceive how a woman, the rebellion and pride of whose heart has been subdued by divine grace, can rise up in opposition to this appointment of her Creator and Redeemer; and we must unhesitatingly pronounce the present "Woman's Rights" movement, to confer upon women the right to rule over men in church and State, as purely Antichristian and infidel.

* "Woman is not permitted to speak in the church, nor to teach, nor to baptise, nor to pray, nor to lay claim to any manly function, [as] to vote, much less the ministerial office."

† "Because it is contrary to either nature or law for women to speak in an assembly of men."

‡ "Women may not teach the people, nor interrupt those speaking."

EDITORIAL BREVITIES.

ABSENCE.—We expect to attend the Southern Baptist Convention, and will be absent for two weeks. Our readers must make allowance for any lack of editorial matter, and accept Convention news.

RESIGNATIONS.—We have accepted this week the resignations of two of our most valued "Editorial Contributors"—Elders J. T. Freeman and J. M. Pendleton. Since the publication of Bro. Freeman's sermon on "The Intermediate State of the Dead," "sharp words" have unfortunately found place in their articles. Both brethren decide that it would not be proper for their relation to the paper to continue until a better understanding could be effected by a personal meeting or private correspondence. This we are confident will easily and very soon be done, for each has the highest esteem and Christian regard for the other, hence the wounds caused by words written in a little warmth of criticism and reply. Paul and Barnabus separated for a similar cause; they did not become alienated, but truly loved each other to the end of life. These our dear brethren, whose co-working has been so pleasant to us and so profitable to our readers, will accept the warmest assurances of sincere personal regard and entire satisfaction with the ability and fidelity with which they have discharged their editorial duties. Should past relations to this paper not be restored, we invite them most cordially to write frequently for our columns as correspondents.

J. J. WISEMAN, Middle Tennessee, has already won his five dollar book—"Life and Epistles of Paul"—and says he shall push for fifty before Christmas. He can get them. Who else will try?

—Bro. Espy's article this week was written before he had seen the Minutes of the Convention, in which he finds that the whole matter is intrusted to a Board. He writes to have it canceled, but it was too late—*it was printed.*

CORRECTION.—Our proof-reader, usually so correct, by mistaking a single letter, made senseless one sentence in our No. IH. That sentence should read: "Christianity does not promise to counteract the sorrows of the birth-night, nor to reverse the unalterable law of divine wedlock—"thy desires shall be subject to thy husband, and be shall rule over thee."

FIRST CHURCH.—The series of meetings held by Bro. Teasdale in the First church, notwithstanding the continued inclement weather during nearly the whole time, and the prevalence of sickness throughout the church and congregation, resulted in twenty-two accessions, sixteen of which were by baptism. This labor was performed by Bro. T. in addition to the accumulated duties of his Secretaryship. He made the general acquaintance of the members and endeared himself to them. He has promised to aid the Central church in a meeting at some future day.

SOUTHERN CONVENTION.—Let every one appointed, and as many others as can appoint themselves, attend the Convention at Louisville. Questions that involve the very existence of our present organized agencies in the South will be brought up for discussion and decision. There seems to be an overweening anxiety on the part of some brethren to sell out to the North—to surrender all that remains dear to us as Baptists, our religious self-direction, and the religious education of our children, to the North—to those utterly disqualified by sectional prejudices on the one hand, and a loose and unsound denominationalism on the other.

—Elder Jeter, the senior editor of the *Religious Herald*, that has been the chosen medium for the advocacy of the gradual disintegration of our Boards, and a surrender of our sacred interests to our conquerors for the sake of "healing the breach"—which we never opened—in its last issue has an unambiguous editorial utterance, to say the least. He virtually proposes to surrender the S. S. Board to the North, *before it asks for it*, unless it has asked him for it, and retained him to obtain its publishing interests. We had a thousand times better give them our Foreign Mission Board, and, if they would employ such missionaries as we would recommend to them, even our Home Mission Board, than to surrender to them our children, to be taught and embued with their sentiments.

MAY, MAY.—The bright, the genial May, so full of promise and hope, is the very time to renew your subscription to THE BAPTIST. We dislike much to strike hundreds from our list whose time is out, but we must unless you renew. Will not every pastor in the Southwest see if he cannot renew every expired patron and obtain at least five new ones at his office, during the month of May?

—The *Central Baptist* publishes an article signed L. S. B., Little Rock, Ark. Now we affirm a few things which we can prove:

1. We have done the Little Rock church no injustice. We did not publish, and will not, for either side, but we did the proceedings of the Council and the action of the church receiving, which we did approve, for reasons stated. However innocent or guilty the defendant, the whole trial and action was unscriptural and void, and bore upon its face more the appearance of a *persecution* than a prosecution. The church should rescind that action at once. It will never receive the indorsement of the denomination in Arkansas or enjoy prosperity until it is done.

2. That Bro. Espy ever sought to obtain for the church or for its former pastor a hearing, is simply *not true.*

THE SABBATH-SCHOOL BOARD is evincing unusual activity. It has brought out *Kind Words* for May in superior style. It is actually the most beautiful and valuable child's paper in America. What more can the friends of the Sabbath-school ask?

Sabbath-school library books are being made and sold by the thousand. The Board's No. 1 Library of Reading Books consists of fifty volumes, nicely put up and numbered, contains 4510 pages, and costs only eight dollars, while the eight dollar library of the American Baptist Publication Society contains but 3547 pages, and is not put up so neatly. Will not every existing school in the South order the Board's new Eight Dollar Library at once? This Library, and Question Books, Singing Books and Reward Tickets for a school of fifty, can be had for fifteen to twenty dollars. We trust one thousand libraries will be ordered in the month of May alone, for new and old schools.

MAY WORK.—Opening the *Southern Farmer*—that prince of agricultural papers in point of utility and beauty—we find the editor lays off *work for each month.* We are encouraged to do this. Well, then—

1. Each patron whose time has expired or will expire this month, should *renew at once.* Don't put it off, and off, and off, until your time is out and paper stopped and good numbers lost. Renew at once, and you will encourage your editor, and aid to make his financial duties pleasant, and lighten his cares. Your time may be out, or nearly so. Will you not renew this week? and then—

2. Ask every one you see who takes the paper at your office to join with you, and register together. This will aid and encourage, and then—

3. If you know of a brother or friend who does not take this paper, ask him to try it just one year, and you will do him and his family good, and so again aid and assist your editor. Will you not do this much during the month? We must strike off hundreds on the first, unless they renew, and then who will take their places? Our receipts are very light, and our expenses very heavy, and we must encourage our friends to work this month for a large increase.

Will not our brethren in the ministry canvass their churches and congregations thoroughly during the month of May for an increase of patronage? See the valuable and generous premiums we offer.

"SHALL THE BREACH BE HEALED?"—Between our Bro. Talbird, late President of Howard College, and now pastor of the church in Henderson, Ky., and ourself. It is this day healed. We have received from our brother a full explanation of the motives and influences that he thought at the time justified him in his voteing the election of ourself by the students to deliver the anniversary oration or sermon, also his discourteous treatment of us when, upon the invitation of the students and influential brethren of the place, we consented to stop and preach as we were passing through the State. Had our brother before our visit—had he called upon us when there—or even after we left, offered the explanation before us, though we could not have justified the course, we should have entertained very different feelings to our Bro. T. But with the "dead past" these bitter memories are now forever buried, and to our brother we extend our cordial Christian fellowship and friendship.

The Spirit of the Press.

[Under this head we propose to present weekly the principal points in the editorials of the religious press that bear upon the issues of the day.]

We promised last week to find room for the account of the conversion of a Campbellite preacher, and the blasphemous ribaldry of the editor of the Campbellite paper in Cincinnati, Ben Franklin, over spiritual influence in conversion. Here is the letter referred to, and a sample of the comments of Mr. F. Read, ponder and preserve:

A CAMPBELLITE CONVERTED WITHOUT WATER.

REV. AND DEAR SIR:—As the above caption implies something new under the sun, I propose giving you a short sketch of the occurrence, for the benefit of your many readers. Perhaps some seeing this may go and do likewise.

During a great and almost unprecedented revival of religion at this place and vicinity, William Ross, who was then a Campbellite preacher, and had been for these eighteen years, became deeply convicted and soon after converted. He experienced religion while in his bed at home, without the aid of so much as a thimble full of water.

This strange event soon got wind and was widely and generally circulated, and the whole vicinity was wild with excitement and utterly astonished at the things that had come to pass in their latter days. At the request of some of the brethren, parson Ross announced that he would on Wednesday night, the 12th inst., tell his experience. This is common in the Baptist church, but a Campbellite experience was to the last degree novel and correspondingly exciting. Who ever before 1870, heard of a Campbellite Christian experience?

The time for the experience came and so did the parson and the crowd. The house was densely packed—filled to its utmost capacity till there was no room to receive them, not so much as about the door.

At the appointed time Elder Ross arose in the midst of a mixed congregation of Campbellite preachers and lay members, Baptist ministers and lay members, sinners and proselytes. He announced his text, from which he preached a sermon which was called the funeral of Campbellism, recounted his connection with them as a religious body, and at the close of which he told his "experience," which was in substance as follows: He commenced by saying that conversation he had with his son, who had professed religion during the revival, first led him to examine himself to see whether he was in the path, and the result of the examination was a firm conviction that he was in the bonds of iniquity and gall of bitterness. That his heart was not right in the sight of God, and, that if he thus lived and died, he would be eternally lost. Thus convinced and convicted he conferred, not with flesh and blood, but immediately called, "Lord have mercy on me a sinner." "What shall I do to be saved?" God heard his prayer, and in great mercy for the sake of Christ pardoned all his sins. He declared to all present what God had done for his soul. The scales dropped from his eyes and he saw a beauty in holiness he had never seen before. He said he loved the things he once hated, and hated the things he once loved. In a word, he went on and gave every assurance that he had tasted of the power of the world to come—truly tasted that the Lord is precious, and that the love which passeth understanding filis his whole soul.

But that I be not tedious I will just append that all men are inquiring to what this will come. What effect will it have on Campbellism? O! how solemn and serious it is to think of a preacher preaching *eighteen years*, warning sinners to flee the wrath to come, and then frankly confess that during all that time he was destitute of grace in the heart. The inquiry is being made as to the future of Elder Ross. Will he join the Baptists, or will he grasp the golden opportunity of becoming the founder of a new sect, etc.? J. W. GRUNDY.

COMMENTS OF "CHRISTIAN (?) CAMPBELLITE REVIEW" ON THE ABOVE.

We insert the above as a theological curiosity. We have clipped the thing from the columns of the *Christian Freeman*, a Free-will Baptist organ published in far-famed Chicago, whence emanate to the surprise of the entire world, so many startling phenomena—even scintillations of genius, as well as corruscations from unknown regions. This man, *Grundy*, must be a near relative of old mother Grundy. William Ross is forever immortalized by the timely intervention of J. W. Grundy. If the said William Ross had been a "*Campbellite* preacher" for the long space of eighteen years, which statement we propose not to dispute, surely he was a fit subject to be brought under the influence of a hallucination, in which dreamy state the Lord would permit him to believe a lie that he might be condemned. We lay no claims upon any simpleton who preaches Campbellism—a system of things we have never yet seen defined.

But what a discovery this man Grundy has made—a Campbellite converted without the aid of a "thimble full of water!" Yes, and if he will examine closely, he will be amazed at the fact that William Ross was actually converted *without faith*; for "faith *comes* by hearing the word of God.—Romans x. Faith is founded on divine testimony—on revealed facts. Without faith it is impossible to please God; for he that comes to God must believe that he exists, and that he is a rewarder of them that diligently seek him. Christ says, "No man can come to me, except the Father, who hath sent me, draw him."—Heb. xi. And how are sinners to be drawn? Let the connection declare: "It is written in the prophets, And they *shall all be taught of God.* Every man, therefore, that *has heard* and *has learned* of the Father, comes to me."—John vi. 44, 45.

But Ross "experienced religion while in his bed." The narrator failed to tell us whether the converted man stood erect in bed, or occupied a horizontal position; whether his body lay transversely to the electric current, or parallel with the fast flowing fluid; whether he was converted by the presence of an apparition, superinduced by an over-burdened stomach, or by the monitions of a guilty conscience, which in a marvelous manner, disturbed his playful dreams. He was first "convicted," then "converted," and as a climax, "experienced religion"—all of which was consummated without the least reference to the testimony of the Scriptures. Paul talked about the "Jews' religion," under which system of things he was educated, and James speaks of "pure and undefiled religion," as a practical result of the gospel of Christ; but the term "experienced religion" is not found in the entire Bible. It is a modern cabalistic term, which no one has ever defined, and never will; a term fraught with nothing but mysticism, perfectly inexplicable, except to those who imagine they have especially been visited by some supernal power; a kind of talismanic influence that operates upon the psychological nature of man, but producing a different state of feeling in each deluded subject. These fanatical creatures have no use for the word of God. They go by dreams, apparitions, visions, and "vain imaginations." They substitute their feelings for the testimonies of Scripture. "Whatever is not of faith is sin." Consequently when these deluded devotees call upon God for direct power—the evidence of seeing and hearing something supernatural—they not only ask for that which God never promised to sinners, but they positively disgrace the word of God, by setting aside, as inoperative and inefficacious, the entire remedial system, as consecrated by the blood of Christ.

Misstatement Corrected.

"It (*Religious Herald*) is losing the patronage of sound Baptists, and gaining subscribers among Campbellites."—*The Baptist.*

The above statement is incorrect in both its branches. Our opinion that the validity of baptism does not necessarily depend on the qualifications of the administrator, has caused us to lose, so far as we know, only three subscribers, two of whom cannot write a grammatical sentence, or spell correctly ten words in succession. From the Disciples we have not received a single new subscriber since the utterance of the above named opinion. Of the more than three hundred new subscribers recently received, not one belonged to that sect. We should be pleased, however, to have subscribers among them, that we might teach them the way of the Lord more perfectly.—*Religious Herald.*

We stated what was going on in sections of the Southwest, at least, if not *all over it*, and our information is from the lips of pastors themselves. If Campbellites are not subscribing for a paper they laud so loudly for its indorsement of the validity of their baptisms, it is the strangest thing we ever heard of, and contrary to the course of nature. Pray, how can the editor of the *Herald* know that not one of the three hundred new subscribers received by him is a Campbellite?! We have the same opportunity of learning the denominational views of the subscribers we lose and those we gain, and we aver that it is impossible for us or any other editor to tell, unless each one subscribing or stopping should say, "I am a Baptist," or "I am a Campbellite," which not one in hundreds do.

The *Religious Herald* copies the following from our paper, as an amend for its act in circulating the false statement—so palpable to all our exchanges—put forth by the *Central Baptist:*

"We clip the following from THE BAPTIST, which gives the true statement of the case in regard to the temporary suspension of that paper: 'We announced to our readers, in the third number of our paper, that we should not issue our paper for a few numbers, as we desired to regather our scattered family and seek relaxation from our pen labors by traveling a month or so, but we distinctly stated that no subscriber would lose a single number of his paper out of the volume by it, for we should commence to issue at number four, and that we desired to carry forward the commencement of the volume to the first of September. Every one could see that we, and not our subscribers, lost the suspended time.'"

Now, we have influenced the *Herald* to do this act of justice after seven months' complaining, which is more than the *Central Baptist*, that originated the falsehood, has yet done. We cannot help but ask the *Herald*, Why it did not state this fact, *so well known to it*, when that slander appeared, rather than to circulate it? We turn over that leaf with the *Religious Herald*—and must ever smile at the meek air of immaculate innocence it assumes when it complains of being misrepresented by its cotemporaries—but don't notice them!

TO THE BAPTISTS OF LOUISIANA.

After years of the most self-sacrificing labor to sustain a home organ among you, the owner and proprietor of the *Louisiana Baptist* has been compelled to abandon the enterprise. Seeing the dilemma in which you would be placed by this movement, Bro. Wells, acting in reference to the interests of the denomination, has adopted the wisest alternative left to him, in transferring his list of subscribers to Bro. J. R. Graves, and thus, so far as he could, making THE BAPTIST the future organ of the denomination of the State.

Bro. Graves has invited me to become an "editorial contributor" for the State. Distrusting my ability, but strong in the conviction of the truth and scriptural solidity of the principles held by Baptists, and, I hope, with becoming modesty, I accept the position.

The Baptists of Louisiana are familiar with my doctrinal views and my style of writing for the press. In announcing that my views, "touching denominational principles and polity," are generally accordant with those of the present editors of THE BAPTIST, I by no means yield my own independence of thought or action. I do not mean to intimate that it will be my aim or purpose, at any time, to assail the views of others connected with the paper, but simply that I must not be expected, because of my connection with it, to indorse all the sentiments of others.

Having much on my hands, I may not be very regular in my contributions, but will endeavor to do the best I can, under the circumstances.

It remains now for me to invoke the co-operation of the Baptists of the State in sustaining THE BAPTIST. I hope that every Baptist in Louisiana will labor to extend its circulation, and otherwise promote its welfare. It is useless for me to speak of its merits. With such pens as those of Graves, Pendleton and Freeman, with a host of others from Tennessee, Mississippi and Arkansas weekly contributing their best thoughts to its columns, you cannot fail to be instructed, and otherwise benefited. With the advantages possessed by this paper, it will require very little effort on the part of each to place THE BAPTIST in every family in the State. Will not ministers, and especially pastors of churches, labor for this end?

One word more. It will be very desirable that the "Louisiana Department" of the paper should be filled with *original* matter. I, therefore, urge the late contributors to the *Louisiana Baptist* to write for THE BAPTIST. F. COURTNEY.

ANOTHER FORTRESS OF ERROR FALLEN.

Truth is the gainer by every new discovery in archeology. Those who have read the celebrated debate between Campbell and Rice at Lexington, Ky., in 1843, will recollect the use Mr. Rice made of Rev. xix. 13. Mr. Campbell had asserted that no translator, ancient or modern, had ever rendered *bapto* or any of that family of words, by words signifying "to sprinkle." Mr. R. in reply, quoted the above passage from the *Textus Receptus*, in which *bebammenon*, a participle from *bapto*, occurs, and to show that it had been rendered by a word signifying to sprinkle, he referred to the ancient Syriac, the Ethiopic and Vulgate versions, and also cited Origen, who, in citing the passage, uses *erantismenon* (sprinkled). Mr. C., in reply, insisted that it was incumbent upon Mr. Rice to show that the copy used by Origen and the translators of these versions contained *bebammenon*, and not *erantismenon*, before he could claim this solitary case as an exception to his rule. To this Mr. Rice, with an air of triumph, replied, "Really, I had supposed it to be his business, since he maintains that they had another reading to prove it. He does not deny that the word *bapto* is found in all existing copies and manuscripts of the New Testament, and if any man call in question the reading in any passage of Scripture, what more proof can be given or desired, than the fact that all the copies have the same reading?"

Thus the matter stood until recently, the discovery of the oldest known copy of the New Testament has completely taken the wind out of this Pedobaptist sail, showing that the ancient reading of the passage was *erantismenon*, and not *bebammenon*, as may be seen by reference to the reading of the *Codex Sinaiticus* in Tischendorf's edition of the Greek Testament, and in the Tanchnitz edition of the English New Testament, with Tischendorf's notes.

The *Codex Sinaiticus* was discovered by Tischendorf in 1844 and 1859, at the Convent of St. Catherine on Mount Sinai. Of its age Tischendorf says, "All the considerations which tend to fix the date of manuscripts lead to the conclusion that the Sinaitic Codex belongs to the middle of the fourth century. Indeed the evidence is clearer in this case than in that of the Vatican Codex; and it not improbable (which cannot be the case with the Vatican MS.) that it is one of the fifty copies of the Scriptures which the Emperor Constantine in the year 331 directed to be made for Byzantium, under the care of Eusebius of Cæsarea. In this case it is a natural inference that it was sent from Byzantium to the monks of St. Catherine, by the Emperor Justinian, the founder of the convent.

The ancient Syriac version was made by Mar. Abba, between 535 and 552; the Vulgate by Jerome about 390; the Ethiopic by Frumentius, not earlier than 330, and Origen died 254. Can there be a reasonable doubt that the copies used by them conformed in this respect to the *Sinaitic Codex?* It is not a question as to which is the correct reading. The discovery of this MS. settles the question that there were copies near the time when these authors wrote with *erantismenon* in the text of Rev. xix. 13, and who shall say in the face of this fact that the copies before them had *bebammenon*, which they gave the exceptional translation of "sprinkled"? The more reasonable conclusion is, that the copies which they used read "garments sprinkled with blood," instead of "garments dipped in blood," as in the Textus Recepticus. Hence, they afford no proof that *bapto* and its cognates are ever translated by "sprinkle."

In a future article I may notice the bearing of this discovery upon other disputed points in which Baptists are the gainers. W. E. P.

WHAT IS OUR DUTY TO THE NEGRO?

I notice in THE BAPTIST an article from Bro. Freeman, headed "The Chinese," in which he makes use of this expression: "If Christianity raised the negro in two hundred years from most abject barbarism to his present status, what may it not do for the Chinese?" Since I came to Alabama I have been thinking a great deal about the moral condition of the negro, and his present surroundings. Seeing Bro. F.'s expression, I thought I would pen a few lines, hoping some one will take the matter under consideration and make some useful comments.

The African's present status in this country is two hundred years in advance of those in Africa. We contribute money for Foreign Missions, so that the heathen in Africa and other countries, may hear the gospel. At our own doors we have those, two hundred years in advance of the "raw" native, rapidly going into their original state of barbarism, and we are doing absolutely nothing for them. It is alarming to see their condition. Left by the Southern people to themselves and the abominable wretches who ingratiate themselves into their favor by pretending the greatest friendship, they are practicing some of the most profane customs. For instance, near Garlandsville, in Mississippi, where I have been lately on a visit, the Methodist negro church have gained over to their persuasion nearly all the Baptist negroes since their separation from the whites, and sprinkle them all three times—once for the Father, once for the Spirit, and once for "Jesus Christ the Radical." To keep them in our churches is, according to my notion, a great inconsistency, as it always has been. For we have no Scripture prohibiting them from privileges granted to whites. Every member of a church, whether rich or poor, white or black, has the same privileges. This is one thing on which we as Baptists pride ourselves, because we think we have Scripture on our side.

We cannot grant to the blacks the privilege of voting in our church affairs, calling a pastor, etc., because in most of our churches they would outvote us on everything; besides, they are not capable of doing business for the Lord, and hardly for themselves. Then, if they are organized into separate bodies, which seems to me best, shall we cut loose from them, give them no instruction, take no interest in their religious welfare? Should we do this God only knows what is to become of us and them! Left a prey to Northern fanatics and the emissaries of Rome, they will rise up in our country in a few years, the greatest enemies to true spiritual religion. Already the Irish peddlers, with their towels, tablecloths, etc., are talking to them and telling them that the Catholic church is *the church*. These men are, no doubt, in the pay of designing ones, for they cannot sell enough of their humbugs to pay their expenses. The true secret is, Rome will introduce a cheap order of priesthood in the South; they will be easily won over, and as that church has always made use of the most cruel persecutors possible, these naturally blood-thirsty, hard-hearted creatures will be their tools for advancing their interests. If we approach them to give them instruction, they may misconstrue our motives and not appreciate our efforts; in that case the Southron, with his independence of character, is liable to turn away and say, Let them go. Is it right thus to give them up, while we know they have immortal souls, just as valuable in the sight of God as ours? The Southern man is the one to do this work, and for the good of our country, if for no higher motive, every true Christian ought to labor with and instruct them. What are your views, Bro. Graves? Let us have an expression from you on this subject. W. B. C.

Cambridge, Ala., April 4, 1870.

"SECLUSAVAL."

This superb work, we rejoice to announce, is out, and ready for orders and agents. The Secretary of the South-western Publishing Company has laid a copy on our table. It is beautifully bound, and contains 659 12mo. pages. It is strictly a two dollar book, but is sold for one dollar and fifty cents.

It will prove the heaviest blow ever yet struck against American Catholicism if universally circulated. It does appear to us that every Baptist and Protestant in America should unite, for they can unite, in circulating this thrilling book. Let all Agents send in their money and orders at once, and booksellers.

J. D. ATKINSON.—The address of this gentleman has been inquired for in this paper. We are in receipt of a letter from him, which explains what we thought singular. His previous letter was not received. Mr. A. is a young gentleman of promise, and brings letters of the most satisfactory character from Louisiana. We would not have our inquiry after his address be understood as casting the least suspicion upon his good name.

SOUTHERN PSALMIST.—We will exchange this most popular and generally used book with any church using any other hymn book, book for book. Bro. Lewis, of Osyka, Miss., will inform us of the number of Dyer's on hand, and the extra number of Psalmists needed. He will box and hold subject to our order, but not send.

APPOINTMENTS.—We shall visit the Louisiana Convention, God willing. When and where does it meet?

We accept the invitation of the church at Covington, Tenn., to preach on the third Sabbath in May, and Saturday before, in reply to Bishop Quintard's sermon preached in that place.

Also at Dyersburg on the first Sabbath in July and Saturday before.

Will the Forest City church, Arkansas, be ready to be opened on the first Sabbath in May?

Items.

Recently Richard Fletcher, a member of the Rowe street Baptist church, Boston, bequeathed $100,000 to Dartmouth College, a Pedobaptist institution!!

KIND WORDS.—The April numbers of this paper are very good. It is the best Sunday-school paper in the world. This is our opinion, and we take pleasure in forwarding subscribers. Send on your names.—*Bib. Rec.*

Rumors coming from different directions report that the American Baptist Publication Society proposes to establish in Richmond, Va., a Depository, or order-office, in charge of Rev. C. C. Bitting of Lynchburg.—*Bib. Rec.*

From what we have seen in the *Religious Herald* we had expected this, which means that the Northern Sabbath-school Board is adopted by the Richmond brethren for Virginia and east of the mountain, in preference to the Board of the Convention. This is co-operation with a witness!

"The ministry of John may be said to have closed the Old Testament economy of grace. John was the last chain of preparation for the introduction of the Messiah. And yet the Jewish dispensation did not properly close till Christ's death."—*Bib. Rec.*

The above is an extract from the notes of a lecture delivered by one of the professors at Greenville (S. C.) Seminary. We should be pleased to learn if the professor intended to teach that John's ministry belonged to the Old Testament economy—the last link in the "law and the prophets"? Who will inform us? The Jewish dispensation certainly did not close before the destruction of Jerusalem.

"'A subscriber,' requests answers to the subjoined inquiries:

"'1. Is it right to hold *regular* church meetings on Sunday?'

"It is not only right for churches to meet *regularly* on Sundays; but a great neglect and evil that all our churches do not, under ordinary circumstances, so meet. The querist, has reference, we presume, to the meeting of churches for the transaction of business. All proper church business pertains to the advancement of Christ's kingdom, and may be innocently transacted on Sunday. We know of no law, or religious principle, or even Baptist custom, which prohibits a church from exercising discipline, or attending to its ordinary business, on that day.

"'2. Have the church the right to exclude a member for non-attendance at church meetings on the Sabbath?'

"As much, surely, as for non-attendance on any other day. A church has the right to decide on its times of meeting, for worship or business. Every member is bound, in matters not affecting his conscience, to be governed by the majority of the church, and persistent unreasonable refusal to do so, is refractory, censurable, and, after due forbearance, may justify exclusion."

We clipped the above from a prominent Baptist paper, but failed to mark the name on it. It is sound teaching.

WRATH AND PIETY.—Frederic I. of Prussia being too unwell to read his usual devotions, called upon his *valet de chambre* to read prayers. In the prayer occurred the words, "May God bless thee." The servant, not deeming it respectful to use *thee* in reference to the king, took the liberty to change the phrase, and read it, "May God bless *you*." The king, exasperated, hurled something at the head of the speaker, exclaiming, "It is not so; read it again." The terrified servant, not conceiving in what he had done wrong, read it again, "May God bless you." The irascible monarch, having nothing else he could grasp, took off his night cap and threw it into the man's face, exclaiming, "It is not so; read it over again." The servant frightened almost out of his senses, read for the third time, "May God bless you." "*Thee*, rogue," shouted the king. "May God bless *thee*. Dost thou not know, rascal, that in the sight of God, I am only a miserable rascal like thyself?"

NEW BAPTIST UNIVERSITY.—In a late letter from New Orleans, our readers were informed that measures were being taken for the establishment there by our denomination of a school suited to the demands of the times. We are pleased to learn, through the *American Baptist*, that Deacon Chamberlain, of the Free Mission Society, and Secretaries Simmons and Taylor, of the Home Mission Society, have made arrangements for the establishment of a University, and have purchased a site, an which to build, at a cost of $25,000. Deacon Chamberlain writes: "We have bought a site for a university, and have chosen trustees and made other necessary arrangements. We have bought four squares of ground, on St. Charles street, near Carrollton, with a house and other buildings on one of the squares, at a cost of $25,000, and I have assumed one-half the amount on my own responsibility (not binding the Society for anything). But I hope the friends of the Society will relieve me of the amount above $10,000, and I trust we have men who will come forward and subscribe that amount. The importance of the work made it necessary that something should be done."—*Nat. Baptist.*

We opine this is a colored school contemplated.

Secular.

TO OUR FARMING BRETHREN.—We have never presumed to advise you with respect to your planting concerns, but as our own success as an editor depends upon your success in making good crops, we feel constrained to venture a word of advice. If farmers persist in carrying out their present plans we may anticipate disastrous times ahead of us. We can see this as clearly as though it were present. The tendency is to plant cotton mainly, and, depending upon large prices, purchase corn, pork, and even hay, as nearly every farmer around Memphis is now doing, judging from the quantity we daily see carried into the country on wagons and the cars. If this course is pursued cotton next fall will be twelve and a half to fifteen cents, and corn one dollar and twenty-five cents, and meat eighteen cents, and hay in proportion, and distress will be the inevitable result.

Our advice is, whether your acres be many or few, make your own corn, meat and hay, and then as much cotton as you can—but *make your bread and meat at home.* Remember, two bales at twenty-five cents per pound is *far better* than four bales at twelve cents per pound.

And mark this well and often attested fact: you can produce double the quantity of cotton or corn to the *acre* if you will use fertilizers, guano or superphosphates, and cotton seed meal, whether you put them in the bed at planting or top dress with them. We have tried it, and know it to be the fact, and thousands did last year, and found it to be the fact. Will you allow us to entreat you to try them this year, and you will thank us at heart? Use the former for cotton, and the latter for corn, at the rate of three hundred pounds per acre in the bed, or as a top dressing after thinning to a stand. The pure articles, at low figures, can be obtained at B. G. Craig & Co.'s, seedsmen, on Main street (see their card in this paper), and from the pages of the *Southern Farmer* all necessary directions can be learned how to plant how to fertilize, and how to cultivate. We again say, fail not to use the above as we have indicated, and you will *double* your crop. Will you try our advice this year—put three hundred pounds of superphosphate or guano to the acre, or mix them in equal proportions and use the same amount, and for corn three hundred and fifty pounds of cotton seed meal per acre, and *we will guarantee a hundred per cent. on the outlay.* Try Craig's warranted fertilizers *one year.*

CATHOLIC ITEMS.

ROMANISM IN BALTIMORE.—We believe that it was Bolleau who said that the church, as a fact, ought to be studied most carefully. This remark we intend hereafter to apply to the church of Christ; we now quote it as the author designed it, with reference to the church of Rome, which, beyond all question, is the masterpiece of the devil. History is full of instances to show that men will fight and die for a religion which they do not understand, nay, which they do not believe; but, whatever be the truth as to the priesthood, the millions have the firmest faith in this superstition. For refinement, intellect, learning, Baltimore occupies an exalted position; and some of her noble and eminent citizens are Romanists. Nor do we perceive any declension in the almost despotic authority of the hierarchy. The remotest lanes and alleys are penetrated, and some of our public institutions are managed by women belonging to the Sisterhood; while men in clerical garbs, who are mostly foreigners, and who, having no families, have given no hostages to society, show that Jesuitism is universally revived in this country. The real estate held in the city and its suburbs by this body is of enormous and rapidly increasing value. If the most honored Protestant ministers should erect large edifices and imprison young girls in them, allowing no one, not even their parents, to see them, living or dead, the entire community would rise up in indignation and horror; yet this is done by men without wives, who are generally strangers to all except their own sect; and not only the public sentiment but the laws sustain the institutions.—*R. Fuller.*

THE MODERN PURGATORY.—T. O. R Keatinge, formerly a Romanist, is writing a series of very interesting articles in the *Christian Union.* In one of them he says:

The modern Roman has systematised his purgatory like everything else he believes. It has eight compartments, and grades of *intensus ignis.* The least degree is for the very poor. The second and greater, is for gentlewomen and tradesmen's wives. The third, for soldiers and literary men. And so on until the eighth degree, which, being hottest of all, is reserved for kings. According to the situation of the soul in purgatory, so is the number of masses required. And this is regulated by the ability of the relatives to pay for them. By a very remarkable arrangement the ladies are placed *solus.*

On *All souls Day*, November 2, every priest, monk, and friar says three masses for the delivery of souls from purgatory. In Rome there are *privileged altars.* That is, whoever says a certain number of Paters, Aves, and Glorias before it, relieves a soul in purgatory. The friars possess a singular brief called *centesaria missa.* By it, *one* mass is made equivalent to *a hundred.* The object of this is obvious. A friar can probably only say 365 masses a year. But if this number is multiplied a hundred fold he obtains money for saying 36,500 masses. The least sum he gets for each mass is fifty cents. When a mass is said *for the intention*, it is not necessary that the priest should know what the intention is. A brigand frequently has a mass said for *his* intention, which is to rob and murder the first time he has a chance.

The *Bureau of the Blessed souls in Purgatory*, is very peculiar. The superior of the convent causes every priest in it to say mass for his intention, and he applies these masses to the relief of the said blessed souls in purgatory. So that if a man dies, and his widow goes to this superior, straining every nerve to have a thousand masses said, he gives her a receipt as though they were already said. He merely applies his surplus fund of masses said for his intention. Thus it is obvious there is a good deal of fraud in this transaction, though it may be only *pious* fraud.

TRACTS.—The Publishing House has for the past month had all its presses engaged upon "Seclusaval," to the exclusion of tracts. But soon the tracts will be published by the million pages, and all orders will be filled, and our tract distributors set to work. We have lost time in our work, but let us redeem it.

MAMMOTHS.—A few thousand still left. We will send them out by the ones or tens to be sold. Who will aid in their distribution?

DEATHS.

[Obituary notices not inserted unless accompanied by responsible names, and within six weeks of their occurrence. No obituary notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every eight words. Please count the words. Any notice out of time or length of any one not a patron of this paper inserted as paid matter—twenty cents for each eight words.]

ELLIOT.—Died, of consumption, at his father's residence in Kingston, Ga., March 6, 1870, W. M. Elliot, in his twenty-first year. He was born in Tishomingo county, Miss. He was baptized into the fellowship of Kingston Baptist church by the writer in August, 1866. His influence and godly walk were such that the church thought it proper to ordain him to the deaconship, which was done July, 1868. In May, 1868, he was happily married to Miss Martha Griffin, of Rome, Ga. He was a youth of remarkable decision of character; his energy was equal to any emergency; and his early death extinguished a lamp on earth which would have glowed with bright effulgence had it been spared. In the Sabbath-school, prayer meeting, and social circle he was the same untiring Christian. His last hours were unspeakably happy to him. As a sea-worn mariner exults when he nears the port where he is to meet his loved ones, so he rejoiced as he drew near the heavenly port. It may be said of him, he left not an enemy, and has gone to join many friends. May the Lord deal gently and tenderly with his lovely and desolate young bride.

D. K. MORELAND.

CURRY—Died, in Cartersville, Georgia, on the 22d of February, Dr. J. W. Curry, aged fifty-nine years, four months, and eleven days The deceased was a native of Lincoln county, though he had been living in Cherokee, Ga., for many years. Dr. Curry was a good citizen, industrious, thrifty and enterprising; as a business man he was prudent in his contracts, and prompt in his dealings. His marked characteristic was unwavering faith in God, and a recognition of his goodness in all the blessings that crowned his life; every success in business, every escape from peril, every deliverance from evil, was attributed to him whose "eyes are over the righteous." The deceased suffered from a complication of painful diseases. During his protracted sickness his physical distress was most intense and exhausting; for weeks nausea and vomiting, with all their prostrating accompaniments, preyed upon his vital powers, and day after day his compact and muscular body yielded to the fell destroyer. With his superior medical knowledge and experience, he read the fatal prognosis of his disease from the outset and having been trained to "interpret symptoms," when his friends would express a hope that some improvement had taken place, he would instantly reply, "No better." Thus he saw the shaft which he so often had been instrumental, under God, in turning aside from others, approach himself steadily and irresistibly. He had been actively engaged in the practice of medicine for many years, and was esteemed for his intelligence and skill in the management of disease. He entertained no doubt of his acceptance with God through the merits of our Lord Jesus Christ. For thirty years he had professed a hope that his sins were pardoned, and being "justified by faith," and having "peace with God," he went down to the grave in certain hope of eternal life. A wife and three children mourn the loss of an affectionate husband and kind father." F

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, as reference to prove his guilt.

R. M. MONLEY.—All men should beware of crediting him. He is from Georgia. Reference—J. R. Butler, Fulton, Tenn.; Wm. Tinder, Gadsden, Tenn.

W. C. CAPELL.—Last heard from in Arkansas Reference—Elder Wm. Nalen, Stanton Depot, Tenn.; Elder T. W. Vining, Eunice, Ark.

T. J. T. JOADAN, Va.—References—*Religious Herald*, Virginia; *Central Baptist*, Missouri.

S. J. BOSWICK, Kansas.—Reference—J. B Spurgin, G. Dagrett, E. F. Rogers, Kansas City, Missouri.

RICHARD E. HOVEY.—A man of this name, playing the role of Baptist preacher, was lately driven from Truxton, Mo., for attempting to marry his ninth wife, the eight former ones being all living.

S. L. SUMNAR AND W. H. COOPER.—If either of these men attempts to pass himself upon the denomination as a Baptist minister, or even a Baptist, he is an impostor. Reference—Wm. Crim, Castalian Springs, Tenn.

PREMIUM LIST.

Twenty-Five Thousand Dollars Offered.

We are willing to give away this spring twenty-five thousand dollars' worth of the most valuable premiums ever offered for new subscribers, and we offer these to Baptists in all the States of this Union:

1000 Englishman's Greek Concordance,
$4 50 each $4,500

1000 Life and Epistles of Paul,
$4 50 each 4,500

1000 Smith's Bible Dictionary,
$4 50 each 4,500

1000 Copies of THE BAPTIST,
One year 2,000

Any one obtaining five new subscribers shall be entitled to either one of the above books or THE BAPTIST free for one year.

1000 Southern Farmers,
$2 00 each $2,000

1000 Seclusavals,
$1 50 each (one copy) 1,500

1000 Wall's Manual of Agriculture,
$1 50 each (one copy) 1,500

Any one obtaining three subscribers shall receive either one of the above three.

3500 Southern Psalmists,
$1 00 each $3,500

To any one obtaining one new subscriber this month. This is most popular Hymn Book in the South.

Here are twenty-five thousand dollars' worth of very *valuable* premiums, which we will pledge ourself promptly to give away this spring, sending on receipt of order. Will not each Baptist who sees this do something for the paper, for pure love, if not for a premium?

The Englishman's Greek Concordance has come, and we have sent out to all parties entitled to them who have instructed us *how* and *where* to send.

SPECIAL ADVERTISEMENTS.

DOLBEAR'S COMMERCIAL COLLEGE.—230 Main Street. Classes day and evening. New pupils can begin any day. Ladies' class morning and evening. ii120-1yr20

NINE HUNDRED DOLLARS.—Wanted, an active man, in each county in the States, to travel and take orders, by sample, for Tea, Coffee and Spices. To suitable men we will give a salary of $900 to $1000 a year, above traveling and other expenses, and a reasonable commission on sales. Immediate applications are solicited from proper parties. References exchanged. Apply to, or address immediately, J. Packer & Co., "Continental Mills," 384 Bowery, New York. 36-38

THE GREAT SPRING REMEDY.—In the spring of the year nature demands an assistant in driving out the morbific substance collected in the blood, which is sure to generate bilious complaints and derange the entire human system. The only remedy adequately effectual in cases of this character is Mishler's Herb Bitters, which thoroughly purifies the blood, corrects all the irregularities of the system, re-invigorates the general constitution, and produces perfect health and good spirits where new is general debility, nervousness, etc. For all diseases arising from impurities of the blood Meshler's Herb Bitters is pronounced by the highest medical authorities the most certain, speedy and agreeable remedy extant. Thousands have tested its efficacy, and declare it is the greatest assistant of nature in her conflict with disease, that the light of science has ever brought to our knowledge. Sold by all druggists and dealers. Dr. S. B. Hartman & Co., Proprietors, Lancaster, Pa. ap

Communion Services

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO.,
20 John St., New York,
Manufacturers of fine Silver Plate Ware.
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At a called meeting of the Directors of the Southwestern Publishing Company, held to-day in the rooms of the Directory, it was resolved that it was deemed advisable to enlarge the stock of the company to meet the increasing demand for the publication of books, and to provide for the erection of a stereotype and electrotype foundry; and for these purposes the Secretary was authorized to reopen the books of the company, and accept such additional amounts of stock as may be offered or subscribed; provided, however, that the capital stock for the present may not be increased above the amount of thirty thousand dollars.

H. A. PAGE, President.
S. C. ROGERS, Secretary.
Memphis, Tenn., March 8, 1870. tf

OCCUPATIONAL AILMENTS.—Fresh, pure air is a vitalizing elixir. Whoever is debarred by circumstances from unrestricted access to this invisible, but powerful stimulant, needs a medicinal invigorant of some kind. The great object should be to choose the best. Popularity is a pretty good guarantee of merit in this scrutinizing and intelligent age, and tried by this criterion Hostetter's Stomach Bitters stands first among the invigorating and regulating medicines of the present day. To the wants of persons engaged in indoor employments, especially in crowded factories, where even with the best possible ventilation the atmosphere is always in some degree polluted, this salubrious vegetable tonic is peculiarly adapted. The nature of the ingredients is no mystery. It consists of an absolutely pure diffusive stimulant, tinctured—or rather surcharged—with the fluid extracts of sanatious roots and barks and herbs. The pharmacopœia has its tinctures, but what are they? The juice of only a single root or bark or plant is present in each. Not one of them combines the three properties of a tonic, an alterative, and an aperient. All these elements are blended in the bitters; nor are these the sum of its medicinal recommendations. It is also a blood-depurent and an antispasmodic.

The baleful effect which air that has been partially exhausted of its oxygen by frequent breathing produces on the vital organization, is notorious, and when to this devitalized atmosphere is superadded the mephitic vapor of hot air furnaces, it becomes deleterious and depressing in the extreme. To enable the system to bear up, even for a few hours each day, against the debilitating influence of a vitiated atmosphere, a wholesome tonic and alterative is urgently required. This grand desideratum is supplied in Hostetter's Bitters, which, as a strength-sustaining, health-protecting agent has no rival either among officinal or advertised medicines.

EXPLANATION.

3 50 means time out Vol. 3, No. 50. The first figure represents the volume, and the second the number of the paper when subscription expires.

The Sabbath-school.

Bro. Graves:—In a recent issue of the *Religious Herald*, the editors refer to a statement of mine in a previous number of their paper, in which I said: "Remember, two millions of children within our borders are perishing for the means of instruction in the things that belong to their peace." And then they say, "It will not do to wait for the Sunday-school Board of the Southern Baptist Convention to become able to send missionaries and to make grants of books to those perishing millions. The case is so urgent that we must avail ourselves of proffered aid, whether it come from the North or the South, the East or the West. A wealthy society, controlled by brethren of 'like faith and order,' say to us, 'We want to help you, and to do it in that manner most acceptable to you;' shall we hesitate to accept of aid thus kindly extended, when 2,000,000 of dear children 'are perishing' for the lack of it?"

To all this I reply: The Southern Baptist Convention has its Sunday-school Board. That Board is doing all it can, according to the instructions of the Convention last year, "to arouse the churches to the discharge of their whole duty in the important work of Sunday-school instruction," and to aid in "the establishing and maintenance of schools all over the South." (See Min. Conv. p. 31.) It has a distinct Secretary in Maryland, two in Georgia, one in Alabama, one in South Carolina, one in Arkansas and one in Texas. It has one efficient general agent for Georgia, Alabama and Florida; two agents and missionaries for Alabama and one for Texas. Other missionaries are to be appointed soon. These appointments are all of recent date and the results of their efforts are not yet known. But we are happy to be able to say that the Sunday-school Board of the Southern Baptist Convention now bids fair to do a great work. It is rapidly growing in favor with our true Southern friends. Funds are beginning to come in quite freely from all the Southern States. And if our Southern brethren will rally around their *own* Sunday-school Board, we shall make it a decided power in the land. And, inasmuch as it is obvious, we think, that we understand our people better than persons abroad, and can provide for their peculiar exigencies more effectually than they; and if, as it is said, "a wealthy society, controlled by brethren of 'like finth and order,' do indeed say to us, 'We want to help you, and to do it just in that manner most acceptable to you," we would respectfully and modestly suggest that that wealthy society will render its aid in a "manner most acceptable" to our Southern people by placing at the disposal of their own Sunday-school Board some $500,000, more or less, and saying to us: "Now, dear brethren, you live among your people; you more fully understand their religious wants; you are better prepared to judge of the qualifications, both intellectual and religious, of the proper laborers to be employed for their good than we can hope to be; take this aid as an avidence of our confidence and esteem, and use it to the best advantage possible; and when the supply is exhausted, simply indicate to us how it has been expended, and what good it has accomplished, and we will replenish your treasury. We assure you we have no *sinister motives* or *ulterior object* in view. We simply want to *help* you 'in just that manner most acceptable to you.'"

Now, my brother, do you not think that our people generally, at the South, would, if the question were submitted to them, vote by an overwhelming majority, that this would be the "*most acceptable*" manner in which that "wealthy society," could aid our people in the Sunday-school work?

Yours fraternally,

Thos. C. Teasdale,
Cor. Sec. S.S.B., S.B.C.

Memphis, Tenn., April 19, 1870.

SUNDAY-SCHOOL BOARD.

THE LAST CALL BEFORE THE CONVENTION.

Once more we beg individuals and churches to send in the amounts of their pledges without delay. There are several hundred dollars due our Board, which it is very important we should have at once. Will delinquents take due notice thereof, and govern themselves accordingly?

ONE PROPOSITION MET AND ANOTHER MADE.

"Senex" is hereby informed that his noble proposition to be one of five to procure the stereotype plates for a "Sunday-school book best calculated to lead children to Christ" has met a hearty response by four other brethren. He is therefore requested to forward to me at once his $20 by postoffice order or check on a Memphis or New York bank.

Now we should like to have five other brethren come forward with equal promptness and procure the stereotype plates of the second best book on the subject. That book will be quite as important and useful, I presume, as the first prize. One already speaks for a place on that list. Let us have four others, and we will have two books "calculated to lead children to Jesus." Brethren, send in the names at once.

Thos. C. Teasdale,
Cor. Sec. S.S.B., S.B.C.

The Home Circle.

SUN AND RAIN.

A young wife stood at the lattice-pane,
In a study sad and "brown,"
Watching the dreary, ceaseless rain,
Steadily pouring down—
Drip, drip, drip.
It kept on its tireless play;
And the poor little woman sighed, "Ah, me!
What a wretched, weary day!"

An eager hand at the door,
A step as of one in haste;
A kiss on her lips once more,
And an arm around her waist:
Three, three, three,
Went her little heart grateful and gay,
And she thought with a smile, "Well, after all,
It isn't so dull a day!"

Forgot was the plashing rain,
And the lowering skies above.
For the sombor room was lighted again
By the blessed sun o' love:
"Love, love, love!"
Ran the little wife's murmur'd lay;
"Without it may threaten and frown if it will;
Within what a golden day!"

THE TRUE SECRET.

At the house where I was staying there were two little sisters whom nobody could see without loving, for they were so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover the dog, or helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; "how is it you are always so happy together?"

They looked up, and the eldest answered, "I s'pose 'tis 'cause Addie *lets me*, and *I let* Addie."

I thought a moment. "Ah! that is it," I said; "she lets you, and you let her; that's it."

Dear young friends, did you ever think what an apple of discord "not letting" is? Even now, while I have been writing, a great crying was heard under the window. I looked out.

"Gerty, what is the matter?"

"Mary won't let me have her ball," bellows Gerty.

"Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want her to have my ball."

"Fie, fie! is that the way sisters should treat each other?"

"She shan't have my pencil," muttered Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

But these little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie—*Band of Hope Review.*

SAMSON'S FOXES.

When I was a boy I was puzzled with all parts of this affair. Thought I,—

"Would not the fire-brand burn the string, or the hair of the tail? How could a dull brand, dragged fast through the corn, set it on fire? Why not the foxes sent singly? Would not two of them pull contrary ways, and prevent their running at all? and how could he catch so many foxes!" No doubt thousands of boys have felt these difficulties, and thousands of knowing men have turned up their noses at the account, as unworthy of serious belief. But let us look again. Skepticism is a lazy thing, not pleased with study.

In the original Hebrew the word means jackals, doubtless. The animal is not solitary, like the foxes, but goes in large packs. They take shelter in deep caverns, abounding in that country of limestone hills. Samson, being a chief, could easily command the assistance of a large number of men, block up the entrance of the caves, and catch as many as he pleased. In that rude state of society such sport would please them well. The word translated fire-brand means torch. In many parts of the East the torch is made several feet long, of combustible materials tied tightly together so as to blaze out strongly at one end while it is held at the other end by the hand, and lasts for hours. If dragged along the ground, it will still blaze fiercely. These large, glaring torches were what Gideon's men had for their night attack upon the camp; not the little fine flame of a house-lamp, put out by a fast walk, or a breath! Suppose Samson had tied the torch to a single jackal; the frightened animal would have bounded along with such a velocity as might not have set fire to the grain; while two of them with their tails tied, must inclose enough of the stiff stalks to impede them considerably, and so give the blaze time to kindle all along their course. They could not stand still, because the burning straw behind would compel them to go on. If Samson had sent his men to set the fields on fire with their own hands, the Philistines would have caught and killed some of them; but they could not catch the jackals.

The southern steeps of Dan overlooked the land of the Philittines. Even at the present day we are told that same plain is a vast grainfield. Samson might station his different parties of men, with their jackals, along the side of the hills for a considerable distance. When they had made the long hair of the two tails fast to the small end of torch by many knots, they would light the other end, perhaps with a few extra drops of oil. The jackals must go down the hill; the men would not allow them to turn and go back to the caverns. They would naturally steer for the tall grain to hide themselves; there were no fences to stop them. Presently there would be a hundred and fifty lines of crackling fire spreading to the right and left over miles of yellow grain. The enraged owners, living here and there in villages, would naturally chase the jackals. This would only spread the ruin more wide.

All this shows how intently Samson must have thought out the different parts of the cunning contrivance. It agrees with his character, which evidently had in it a considerable spice of reckless fun. We can see him sitting on the rooky brow of his native hills, looking down on the rich fields of his enemies, pondering his plan and smiling to think how he would serve them.

This is a beautiful instance of the clear light which may be thrown on an obscure passage of Scripture by making ourselves acquainted with its geography and the circumstances of its times.—*United Presbyterian.*

A SHADOW.

Even the snowflake lets a shadow fall,
As to the earth it softly sinks to rest;
So may the whitest, sweetest souls of all
Seem sometimes wrong to those who know them best.

THE BOY WHO WOULD NOT.

There were prizes to be given in Willie's school, and he was very anxious to merit one of them. As Willie was young, and had never had much chance to learn, he was behind the other boys in all his studies except writing. As he had no hope to excel in anything but writing, he made up his mind to try for the special prize for *that* with all his might. And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the Committee held up two copy-books, and said: "It would be difficult to say which of these two books is better than the other, but for one copy in Willie's, which is not only superior to Charlie's, but to every other copy in the same book. This copy, therefore, gains the prize."

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples, he said: "Please, sir, may I see that copy?"

"Certainly," replied the chairman, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back, said, "Please, sir, that is not my writing. It was written by an upper class boy, who took my book by mistake one day instead of his own."

"O, O," said the chairman, "that may alter the case. The two books went back to the Committee, who, after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I wouldn't have told," said another.

"Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing, Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have a prize, for truth is better than gold."

"Hurrah for Willie!" "Three cheers for Willie!" "Well done, Willie!" shouted the boys, and Willie went home to his work happier than he could have done if by means of a silent lie he had won the prize.

THE TWO CATERPILLARS.

Once upon a time there were two caterpillars, who lived in the same tree, and were good friends. They were very busy, for it was almost time for them to be making their cocoons, and they were obliged to eat a great many leaves.

"I wish I could be a butterfly *now—to-day*," said Oro. "This constant toiling is so wearisome, and then comes the long sleep. If I had only my wings, I would fly away—up to the beautiful sun."

"Ah, but if you should fall!" said Bruno. "Besides, this eating the green leaves is a *pleasure* as well as a necessity; and as for flying, we can crawl to the top of our tree, and have a view of the whole garden. We have nothing to complain of in this life, excepting that murderous birds are allowed to go at large. But of the other life we know nothing."

"That is true," said Oro; "but we knew nothing of this life when we came into it, poor, helpless little things. Yet here was our beautiful tree all ready for us, and the tender green leaves waiting to be eaten. O, I long for the new butterfly life, and do not fear to begin it!"

"But here we have lived so happily and quietly," said Bruno. "What if we should never meet in the new life, or should not know each other if we do meet?"

"Dear friend," said Oro, "that is too sad to think of. It would spoil even a butterfly's happiness. Let us make our cocoons close together, so that we may be near each other when we awake."

So they chose a dry and sheltered place, under the edge of the garden wall, and there began their cocoons.

When Bruno's was almost done, he said, "Oro, I have nearly finished my work. The sleep is coming over me. I am growing drowsy. Call me, if you wake first. Good night."

"Dear friend, good night," said Oro, whose cocoon was only half done; "but O, to think of being alone in the world! I must make haste, for I cannot bear it."

So he worked busily, till at last *his* work too was finished, and the deep sleep came over him.

The rain fell and the wind blew. The winter snow and frost came, in their turn, and the bright sun shone. But still they slept.

At last, when the time for the new life was come, Oro awoke.

"Is this the butterfly life?" thought he, "and is Bruno near me still?" Then he burst the cocoon, and unfolded his wings, and looked around him.

"O, how lovely the world is!" said he; "and Bruno is still asleep. I must call him." At that momont Bruno burst his cocoon, and began to spread his wings.

"Is this the awakening?" said he, "and is that you, my friend?"

"Yes, dear Bruno," said Oro; "but how beautiful you are, like the flowers in our garden! The same, yet not the same—but I should have known you among a thousand."

"And you too are beautiful, dear Oro," said Bruno; "your wings are bright like the sun. But I should never have mistaken you. Changed, yet the same! How good it is to meet, after the long separation!"

"Can that pyramid of green be our tree? It never looked so bright before," said Oro.

"Yes," said Bruno; "there we toiled in the caterpillar life; but that is past, and seems like a dream."

"O, Bruno!" said Oro, "let us fly away to the clear blue above!"

"Yes," said Bruno, "let us go! The long sleep is over, and this is the new life."

So they floated away together in the summer sky, and bathed in the warm golden sunlight.—*Our Young Folks.*

A RIDDLE.

I am a very useful thing,
But should be tied fast with a string:
I'm needed most in winter weather,
Like twins, we are always two together.
I'm sometimes heavy, sometimes light,
And feel the worse when I am *tight.*
I'm much opposed to wooden legs,
Yet often go on wooden pegs.
I have no feet, but heel and toe,
That never mind the frost and snow.
I have a tongue, yet never speak
Except to make an ugly creak;
I have a soul, yet never think,
And lots of eyes that never wink,
Behead, and I'm a farmer's tool,
Now guess me if you're not a fool.
For I am with you through the day,
At night I'm always laid away.

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Milton Berea, Okolona, Miss, paid	$10 00
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M C Somers, [illegible], Tex., paid	5 00
L F Merrell, Lake Station, Miss, paid	5 00

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Elder [illegible] Jones, Vienna, Jackson Parish, La, paid	1 00
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Elder Moses Green, Batterville, Ark, paid	1 00
James Pendleton Green, paid	1 00
Mrs M J Green, paid	1 00
W H Lynch, Unionville, Ga, paid	1 00
J M Thomas, Iuka, Miss, paid	1 00
J F McLinden, Carthage, Texas, paid	1 00
J T Caine, Columbiana, Shelby county, Ala, paid	8 00
P E Kirven, Gay's Landing, Bigbee river, Ala, sale of Malone & Foote, Mobile, Ala, paid	1 00
Richard Young, Terryville, Dewitt county, Tex. pd.	1 00
D B O'Bannon, Sour Springs, Colwell co, Tex, pd	1 00
B D High, Collierville, Tenn, paid	1 00
Wm B Kennels, Marshall, Clark county, Ill, paid	1 00
O W Hill, Newbern, Tenn, paid	1 00
B Hardison, Clarksville, Texas, sent last July	1 00
W H Shankle, Kaufmans, Texas, paid	1 25
J J Lackey, Chrystal Springs, Miss, paid	1 00
W Pierce, Chrystal Springs, Miss, paid	1 00
Elder J Dupre, Sparta, La., paid and lost	2 00
J A Harrell, Sparta, La, lost	2 00
Elder C B Young, Sardis, Miss, paid	1 00
P F Terrill, Shelbyville, Tenn, paid (we cannot send less than $1 worth to one name)	1 00
J A Began, Crockett's Bluff, Ark, paid	1 00
Mrs Cams Shaler, Mt Pleasant, Texas, paid	1 00
S C Dyer, Alexandria, La, paid	1 40
Uriah S Parker, Bradley county, Ark, paid	1 00
Mrs C Moore, Eldorado, Ark, paid	2 00
J B Moody, Louisville, Ky, to be sent to Elder J M Thomas, mountain missionary, Iuka, Miss, pd	2 00
J B Moody, Louisville, Ky, (doctrinal tracts) not pd	8 00
J. W. Rhan, Charleston, Miss, paid	1 00
N T Byars, Harrison Station, Miss, MATES, paid	1 00
J T Moore, Cadaretta, Miss, paid	1 00
J E McIver, Brooklyn, Ala, paid	1 00
J P Collier, Brooklyn, Ala, paid	1 00
G W Saunders, Searcy White county, Ark, paid	1 00
H Emerson, Perote, Ala, [illegible]	1 00
C B Eagerton, Jeffry's Creek, Marion county, S C, pd	2 00
C J Thomas, Dallas, Dallas county, Texas, paid	1 00
Mrs Mary Johnson, Raleigh, Tenn, paid	1 00
A O Askew, Long Town, Miss, paid	1 00
J T Dickson, Bloomfield, Iowa, paid and sent	1 00
Joel H Berry, Ripley, Miss, paid	1 00
Mrs Caufield, Friars' Point, Miss, paid	1 00
A friend in Miss[illegible], paid	2 00
A D Batcliffe, Grand Lake, Ark, paid	1 00
H B Pender, Point Pleasant, Texas, paid	1 00
Elder W T Bennett, Hamboldt, Tenn. paid	1 00
S Gardner, Liberty, Miss, paid	1 00
Wm Jenkins, Liberty, Miss, paid	1 00
F West, Americus, Ga, paid	1 00
A friend, for Elder B Harris Hockley, Tex, paid	1 00
W S Cockroft, Conway, Leak county, Miss, paid	1 00
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C B Eagerton, sr, Jeffersay Creek, S C, paid	1 00
Miss E A Simonton, Portsmaville, Tenn. paid	1 00
Geo W Bayless, DeWitt, Ark, paid	1 00
Joel Gibson, LaGrange, Ga, paid	8 00

Tracts Not Sent for Second Quartar.

C H Matoon, Salem, Oregon		10 00
Francis Jessop, Morganfield, Ky, paid		10 00
Elder Isaac N Cooper, Picamatoo, Tex		10 00
J V McCulloch, Hamburg, Ark, paid $5		5 00
Elder J B Cansda, Macon, Tenn, paid		5 00
J B Berry, Eureka, Miss, paid		5 00
B Hardison, Clarksville, Texas, paid		4 25
Rev J H B Carden, Columbiana, Ala		5 00
T J Sparkman, Friars Point, Miss, paid		3 00
Eld G W Prime, Eldorado, Ark, paid sent & $5 extra		1 00
Wm M Smith, Hillsboro, Union co, Ark, paid		1 00
Mrs Martha Williams, Hillsboro, Union co Ark		1 00
Mrs M B Caretin, " " "		1 00
B Coleman, " " "		1 00
R B Saunders, " " "		1 00
Elias J Green, " " "		1 00
J McBride, Valadosta, Ga, paid		1 00
Mrs E Blackman, Homer, Claiborne parish La, paid		1 00
Mrs E Johnson, " " " paid		1 00
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George Garrett, " " " paid		1 00
Mrs M H Mitchell, " " " paid		1 00
Mrs Lon Blackman " " " paid		1 00
James T Fortner, " " " paid		1 00
Eld W C Moreland, Arizona, Claiborne par, La, pd.		2 00
J H Williams, Lisbon, Claiborne parish, La, pd		1 00
Mrs E Wilkerson, Lisbon, " " paid		1 00
E W Nichols, Marietta, Ga		1 00
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B F Thomas, Forest City, Ark	sent	10 00
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A S Worrall, Lexington, Ky	sent	10 00
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S C Mears, Opelika, Ala	sent	10 00
W. C. Dyar, Kansas, Ky	sent	10 00
Rev T G Espey, Little Rock, Ark	sent	5 00
W N Wallace, Marfreesboro, Tenn	sent	5 00
Lafayette Ferguson, Floyd Courthouse, Va	sent	5 00
J. J. McLendon, Andersonville, S C	sent	5 00
Mrs S L Arring[illegible], Va	sent	5 00
Benj S Wilson, Huntsville, Texas	sent	5 00
C P Malone, Teon's Station, Tenn	sent	5 00
T. L. Young, Caldwell's Store, Tex. pd $2	sent	5 00
Eld. J. W. York, P.O. Adamsville, Ex. O. Bethel Springs, M. C.	sent	5 00
George W Hall, paid $1	sent	5 00
Mrs E M Boyden, Bliss Mountain, Ark	sent	5 00
C A Nixon	sent	1 00
J B Edwards, Sweetwater, Texas (lost)	sent	1 00
G K Askew, Blackville, S C	sent	1 00
J L E Barrett, c. W T Thornton, Athens, Ga	sent	1 00
J M Thompson, Vicksburg, Miss	sent	1 00
Riley James, Stockton, Cedar co. Mo	sent	2 00
Ella Avent, Middleburg, Texas, (lost)	sent	1 00
Wm B Loyd, Red Fork, Dallas co., Ark	sent	1 00
Elder J. C. Furgerson, Memphis	sent	1 00
R. W. Tickle, Manchester, Texas, (her $1 lost, Sister Williams' to her)	sent	2 00

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Florence Lock Stitch Sewing Machine

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Why is it that so many children die under the age of five years? That a large proportion of children die under that age, has long been a subject of remark, and without a satisfactory cause ascertained, it is certain.

Also, it is known that worms exist in the human system from its earliest infancy; therefore parents, especially mothers, who are [illegible] constantly with their children, cannot be too observing of the first symptoms of worms; for so surely as they exist, can they be

SAFELY AND CERTAINLY

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R. A. FAHNESTOCK'S VERMIFUGE.

It is perfectly harmless, contains no Mercury, being a

PURELY VEGETABLE COMPOSITION,

And may be administered with the utmost safety to children of all ages.

Worm Confections, made more for the purpose of pleasing the palate than of overcoming the disease, have been manufactured all over the country, but their short lease of life is nearly exhausted, and R. A. Fahnestock's Vermifuge continues to grow in favor daily.

CAUTION.

Should occasion require you to purchase R. A. Fahnestock's Vermifuge, be particularly careful to see that the initials are R. A. This is the article that has been so

FAVORABLY KNOWN SINCE 1829.

And purchasers must insist on having it, if they do not wish to have an imitation forced upon them.

C. F. GALTON'S

COUGH BALSAM

In offering C. F. Galton's Cough Balsam to the public, we feel confident that in a short time it will become fully as popular, as that well known remedy, R. A. Fahnestock's Vermifuge, with which we have been connected so many years. All we ask is that it has a fair trial, and we have no doubt as to the result.

It has proved itself to be of very great efficacy in the cure of obstinate Coughs, Colds, Asthma, Whooping Cough, Spitting of Blood, and other Pneumonic affections; and the proprietors feel warranted in recommending it as a safe and useful medicine, and are prepard to show certificates of indisputable authority in testimony of its value.

The ingredients of which the Balsam is compose are selected and compounded with the most scrupulous exactitude and care, and are, singly, of great benet in pulmonary complaints; and the proprietors feel assured that if it receives a fair trial, it will be the mean of alleviating a vast amount of suffering, and may relieve many a slight cough, which, if neglected and permitted to run on, might terminate in confirmed consumption; wherefore, a timely use of this Balsam, with proper precautios in avoiding exposure to damp atmosphere, and keeping the feet dry, may prolong existence.

Are you troubled with a cough or cold? They seem like ailments of little importance, but if suffered to run on, it may end in confirmed consumption. C. F. Galton's Cough Balsam will give you relief almost immediatey.

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Good Thrifty Stock,

AT REASONABLE RATES,

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11-tf

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For Garden Seed or Guano the Best.

The most simple, compact, largest, easiest regulated, lightest and lightest running, cheapest! No gearing, no dust! Sows always evenly, and in open sight all ordinary seeds; also, Salsify, Broom-corn, Osage Orange, Nursery Seeds, etc. Also, spreads Fertilizers in the row, without loss from winds. No. 1, 5 pounds seed, $12; No. 2, 12 quarts seed, or 25 pounds. Guano, $20. Manufactured by S. L. ALLEN & CO., Forrest Building, Philadelphia, Pa. 24-1

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Beware of attempts to deceive. Our Foundery is at West Troy, not Troy. } E. A. & G. R. MENEELY, West Troy, N. Y.

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Diseases of the Eye and Ear.

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Continues to give Special Attention to

Diseases of the Eye and Ear,

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For all the purposes of a Laxative Medicine.

Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use, in every country and among all classes, as this mild but efficient purgative *Pill*. The obvious reason is, that it is a more reliable and far more effectual remedy than any other. Those who have tried it, know that it cured them; those who have not, know that it cures their neighbors and friends, and all know that what it does once it does always —that it never fails through any fault or neglect of its composition. We have thousands upon thousands of certificates of their remarkable cures of the following complaints, but such cures are known in every neighborhood, and we need not publish them. Adapted to all ages and conditions in all climates; containing neither calomel or any deleterious drug, they may be taken with safety by anybody. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being purely vegetable no harm can arise from their use in any quantity.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Minute directions are given in the wrapper on the box, for the following complaints, which these *Pills* rapidly cure:—

For **Dyspepsia or Indigestion, Listlessness, Languor and Loss of Appetite**, they should be taken moderately to stimulate the stomach and restore its healthy tone and action.

For **Liver Complaint** and its various symptoms, **Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers**, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it.

For **Dysentery** or **Diarrhoea**, but one mild dose is generally required.

For **Rheumatism, Gout, Gravel, Palpitation of the Heart, Pain in the Side, Back and Loins**, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear.

For **Dropsy** and **Dropsical Swellings** they should be taken in large and frequent doses to produce the effect of a drastic purge.

For **Suppression** a large dose should be taken as it produces the desired effect by sympathy.

As a *Dinner Pill*, take one or two *Pills* to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these *Pills* makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

DR. J. C. AYER & CO., Practical Chemists, LOWELL, MASS., U. S. A.

Sold by all druggists and dealers in medicines everywhere. G. W. JONES, Memphis, wholesale agents. iii-15-iv-14

C. C. C.

CANCERS CAN BE CURED.

DR. J. O. JANUARY, (formerly of Murfreesboro, Tenn.) has located permanently in TRENTON, TENN., for the treatment of CANCERS, FISTULA, PILES, and MALIGNANT SORES, and CHRONIC DISEASES.

I know it is thought, by physicians generally, that a Cancer cannot be cured. They have treated it with the knife, and it always proves fatal. The most eminent surgeons now confess that the knife is speedy death to the patient. The physician who applies the knife to a Cancer is not acquainted with the diagnosis of the disease.

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past four years *without the loss of one in one hundred cases.*

What physician in Tennessee can say this of his treatment of the fever or measles? Yet medical schools deny that one solitary case of Cancer was ever cured! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL

Let any medical school in the United States send me a patient afflicted with what the faculty of said school shall pronounce to be a genuine Cancer, and I will promise to cure that very Cancer, provided the faculty of said school will agree to give me a certificate admitting the cure, if cured, duly signed by them and sealed with the great seal of their college, and they shall not be required to give the certificate for twelve or eighteen months after the cure has been treated; or,

The faculty of any medical college, or any responsible physician, may send me ten cases of confessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the medical schools especially to put my skill in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the above challenge:

1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured but the consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the Cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to cure Cancers under ordinary circumstances, and malignant Sores and other diseases. Yet I have successfully treated patients from 70 to 80 years old.

The above is the proposition made to the medical schools of Tennessee and the South by my father, R. W. January, during the period of thirteen years; and so manifest was his success, that no school ever accepted it. I now renew the challenge.

I was educated in the science of medicine by my father, and associated with him for eight years in the treatment of Cancers and other malignant affections, and at his death, which occurred in 1866, he committed the secret alone to me.

Having served my country as a soldier through the late war, and, with others, lost all, I now devote myself to the treatment of Cancer especially, and to the other above-mentioned diseases.

I have removed to Trenton, Tenn., on the line of the Mobile and Ohio Railroad, and easy of access from all parts of the South and West. It is a pleasant town, very healthy, board cheap, and society good. My residence is one mile in the country, and office in town. Patients can be accommodated with board, in private houses in the country or in town, as they may prefer. This arrangement is far preferable to a large infirmary crowded with those affected with a loathesome disease.

All ladies suffering from diseases peculiar to their sex, are invited to a free correspondence, for many might be taken in the incipiency of the disease and prevented becoming cancerous, or, if already so, the sooner they are treated the less time required to cure them.

For, while I entertain for all the other physicians the highest respect, I am confident from long observation that in my medicines are found the surest remedies for all chronic diseases of the Womb.

Charges will vary according to the character of the disease, but in all cases reasonable. Payments must be made when the patient is discharged. When no benefit is received, no pay will be demanded.

The Rev. J. R. Graves, editor of "The Baptist," has been familiar with my father's practice for many years, and he kindly permits me to refer to him.

I send no medicines out of my office, nor shall I treat any cases in future except those who put themselves under my personal treatment, and consent to remain with me until pronounced cured or discharged by me.

For further information, send for circular and testimonials. Address

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Dr. Dillard, M. D. Chicago, Ill.
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Dr. O. Smith, Texas, cured.

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Dr. J. D. Stillman, No. 203 Main street, Memphis, Tenn., absolutely cures Drunkenness, [illegible] Rheumatism, Leucorrhea, Debility, Blood and Nervous Disorders. He will send a trial treatment of each, by express, for Ten Dollars, guaranteeing entire satisfaction and relief, or money returned. The G. G. R., or his Condensed Hot Spring Water, at $8 per dozen.

iii-23-iv-24

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The Largest and Oldest Institution

OF THE KIND

IN THE SOUTHWEST.

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LUMBAGO, GOUT, SCIATICA, MERCURIAL RHEUMATISM, TIC DOLOREUX, NERVE-ACHE.

In all arthritic complaints, as Rheumatism, Gout, Neuralgia, etc., this practice is almost perfect. The most intense pains are almost instantly relieved; enormous swellings are reduced; limbs which have been contracted and stiff for years are relaxed. Cases of twenty, thirty and forty years' standing have been cured by me after all other means have failed.

A great accomplishment is my triumph over pain, by which I can often, in a few moments, soothe and carry off the most excruciating sufferings.

If this system did nothing more than to relieve pain, it would stand superior to any other systems extant.

CATARRH

Stopped-up Head, Running of the Nose, Constant Hawking and Spitting, Constant Blowing of the Nose.

Thousands suffer from that most annoying, disagreeable and offensive complaint, Catarrh, without knowing what it is.

Often the secreted mucus, flowing down the throat, clogs up the lungs, and lays the foundation for Consumption.

The most skillful physicians fail to cure it.

Recently several "Ear Doctors" of this city have turned their attention to the treatment of Catarrh, and demand most fabulous prices from patients.

I cure any case of obstruction, stopped-up head, discharges of greenish, thick, thin, or glairy mucus from the nose, internally or externally, pain or fullness between the eyes, constant blowing of the nose, inflammation of the nasal passages, ulceration of the schneiderian membrane, etc., in the course of a few days.

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The Scrofula taint, inherited or otherwise, filling life with untold misery, is, by all usual medical treatment, hopelessly incurable.

The only true cures which I have ever seen, are those which have been performed by me.

I will contract to cure, without fail, every case of Blood Diseases, even the most terrible forms of Leprosy, Erysipelas, Eczema, Cancers, Tumors, Ulcers, Abscesses, and every form of red, scaly, or disfiguring eruption, in from forty-eight hours to a few weeks.

GENERATIVE AFFECTIONS.

Self-abuse, Discharges, Stricture, Gleet, Sores, Spermatorrhœa, Impotence, Premature Decay, Debility.

The press, the pulpit and the lecture-room are silent on the subject of diseases of the sexual organism. A false delicacy conceals the knowledge for which thousands thirst.

And how terrible are these diseases? Spermatorrhœa, shattering the entire Nervous System, impairing the mind, and causing self-destruction.

Charlatans, or incompetent physicians may essay to cure them, but in vain. The only hope and resort is in the humane and learned physician who understands their case.

Among these affections, none are worse than Spermatorrhœa, or Seminal Weakness, and emissions. Dr. Woodbridge says, "That the loss of one ounce of seminal fluid by abuse, is equal to the loss of forty ounces of blood."

The worst form is when the seminal fluid passes off unperceived in the urine.

Empirics, and characterless men, by working upon the fears of a mind, too often sharing the feebleness of the body, not only extort large sums of money, but, in nearly every instance, have complicated the disease, and rendered it more difficult to cure. I have never yet seen a case of Sexual Weakness or Impotency cured by any physician but myself.

All the affections of the sexual organs have been deeply studied by me for many years. I have made a discovery in the treatment of all syphilitic and virulent diseases which promises to overthrow all former preconceived notions and theories on the subject. I employ entirely new remedies, and never use nauseous copaiba, cubebs, turpentine and mercury. In every case I guarantee a perfect cure.

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Assisted by a full corps of eminent physicians. The usual courtesy extended to the regular profession.

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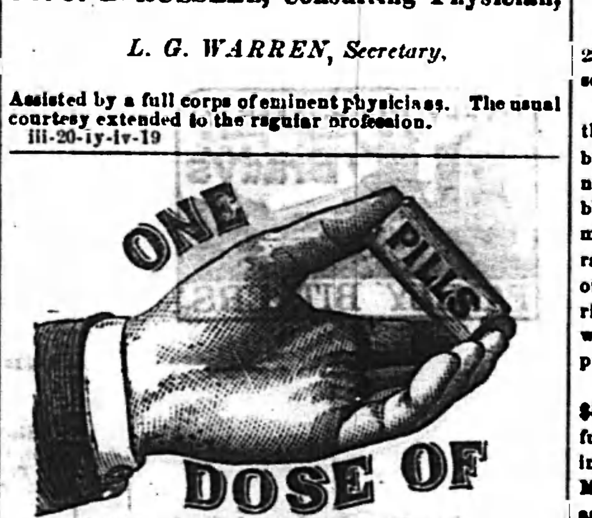

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Fever and Ague ANTIDOTE

Always Stops the Chills.

This Medicine has been before the Public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only Medicine that will

CURE IMMEDIATELY

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

Sold by all Druggists.

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Teeth Extracted and Filled without Pain with Laughing Gas, which is harmless, at G. H. HURD & BRO.'S, 73 Jefferson street, corner of Third.

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OIL CLOTHS,

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Just below the Peabody Hotel, MEMPHIS, TENN.

I have on hand a handsome quantity of Steel Engravings.

iii-23-1y-iv-22

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Robertson's Commercial College,

NO. 267 MAIN STREET,

Opposite Court Square. Entrance 19 Court Street,

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College Hours from 9 A. M. to 9½ P. M.

This Institution for the education of young men and boys, at the commencement of the "New Year," offers to parents and guardians, who desire to prepare their sons in the shortest time and at the least expense, for a prosperous future, advantages here not offered elsewhere.

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For Circulars containing further particulars call at the office of Robertson's Commercial College, 267 Main Street, or address S. M. ROBERTSON, Principal.

iii-20 1y-iv-19

CENTRAL FEMALE INSTITUTE,

Clinton, Hinds County, Mississippi.

The Scholastic year of 1869-70 will begin Tuesday, the 28th 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 not be made. We will, however, say that by its accessible and healthful location, its neat and ample accommodations, its well furnished table, its extensive Apparatus for Scientific Illustrations, its Gymnasium, and other means for physical culture, and above all, by its rigidly thorough instruction, it commends itself to all who seek for themselves or others an accomplished and practical education.

Expenses are for tuition in English Branches, $3, $4 or $5 per month; for board, including furnished room and fuel, etc., $17 per month; for washing $2 per month; for incidentals and ink, forty cents per month. Tuition in Music, Languages and Ornamental branches is the same as it was in gold before the war.

For full information send for Circulars. All letters of inquiry should be addressed to "President of the Central Female Institute," Clinton, Hinds county, Miss.

ROBT. KELLS, Prest. Board of Trustees.

GEO. WHITFIELD, Sec. Board of Trustees. 5tf

MISSISSIPPI COLLEGE,

Clinton, Hinds County, Mississippi.

The next Collegiate year will open on the 27th of September, 1869, and continue forty weeks, until the 1st day of July, 1870.

The expenses for the entire year are $40 to $50 for tuition; $10 for incidental and fuel fees. Board for the last year was from $1[illegible] to $17 per school month—four weeks are counted a school month. Washing $2 per month. It is expected that board will be obtained on as reasonable terms next year. Students for the ministry are not charged tuition, fuel or incidental fees.

Departments of Instruction are two, Collegiate and Preparatory. In both of these ample instruction of the most thorough kind will be given.

At the State Convention, held in Canton the 1st of June, it was resolved to raise money to pay the debt of the College and to furnish means for its future maintenance. The Agent, Elder B. C. Eager, is now engaged in soliciting subscriptions with every prospect of success. The future permanence of the institution is thus insured, and none need hesitate to come for fear they cannot here complete their education.

Circulars containing fuller information can be obtained by addressing the President, Rev. Walter Hillman, Clinton, Hinds county, Miss. BENJ. WHITFIELD,

5-tf President Board of Trustees.

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Western Foundry and Machine Shop

OPPOSITE THE GAYOSO HOUSE,

Front Street, Memphis, Tennessee,

Dealers in

IRON CASTINGS,

—AND—

Repairers of Machinery Generally.

iii-23-1y-iv-22

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—OF—

American Baptist Publication Society

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All the Baptist publications of the country, as Bibles, Theological works, Sunday-school Libraries and Papers. *Baptist Teacher, Bible Lessons*, and *Young Reaper* for sale at lowest prices at this Baptist House. Address

iii 17-iv 17 G. J. JOHNSON, District Secretary.

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Manufacturers and Dealers, Wholesale and Retail, in

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Improved Farming Machinery and Field Seeds

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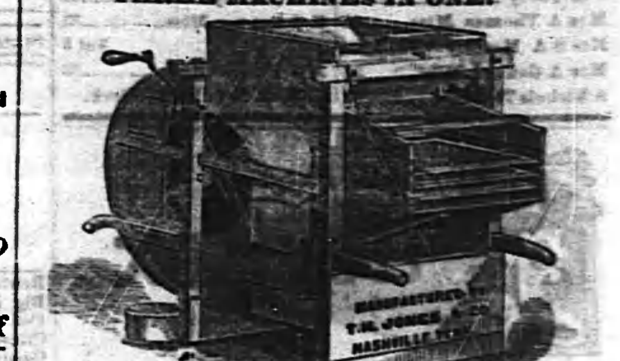

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The best Grain and Seed Separator in existence! It is compact and simple in construction, while for the Rapidity and Variety of its work it is unrivaled. This Fan will clean and separate the foulest wheat from sand, cheat, cockell, blighted, broken and shriveled grains, and other impurities, leaving the best, healthy, plump and perfect grains to sow. Every intelligent farmer knows the advantage of sowing pure seed wheat, so that when you raise a crop you will have nothing but wheat, and consequently will raise three or four bushels more to the acre. Will it pay? In twenty-five acres of wheat, this makes a difference of one hundred bushels, and at present prices that would gain for the farmer over two hundred dollars. Will it pay? It cleans wheat for market without waste, saving the small grains. It will shaff from three to four hundred bushels of wheat per day, and do it cleaner at one running through than any Fan in the market.

It cleans corn, oats, rye, barley, timothy, clover, hemp, flax and Hungarian grass seeds. If timothy and clover seeds be mixed, it will separate them. Grain dealers will give from twenty-five to fifty cents more on the bushel for foul wheat cleaned on this machine than with the common fan. Millers can save from one-third to one-half of the screenings, from which they can make good family flour. It is considered by the best millers as far superior to their ordinary smut machines, as it takes out the smut grains whole without breaking them. Every mill should have one. We invite farmers to bring the worst sample they have of any kind of grain or seeds, and thoroughly test it for themselves.

We refer to the following well-known gentlemen: Gen. W. G. Harding, John J. McCann, proprietor Jackson Mills, Rhea, Smith & Co., grain dealers, Wheless & McAlister, Nashville, Tenn.; Gen. R. S. Ewell, Spring Hill, Tenn.; Gen. B. Frank Cheatham, Paul, Diamakes & Co., Gallatin, Tenn.; Little & Frierson, Shelbyville, Tenn.; J. M. Mayes & Co., Columbia, Tenn.; Street, Andrews & Co., Murfreesboro, Tenn.; Fox & Smith, Clarksville, Tenn.; J. A. Andrews & Co., Hartsville, Tenn.; J. W. Bill & Co., McMinville, Tenn.; Jefferies & Bibb, proprietors Russellville Mills, Russellville, Ky.

We offer an excellent opportunity for making money, to energetic men with small capital, in the purchase of State and County Rights for this valuable machine. Every machine warranted. Price of Fan at manufactory, Forty Dollars. Full directions accompany each machine. For Territory or Fanning Mills, call on or address

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SOUTHERN WALKING CULTIVATOR,

For the cultivation of corn and cotton. Saving time and labor is a saving of money. Every Southern farmer and planter is interested in this. Look at the difference: This Plow, with one man and two horses, saves the labor of three men and two horses. The Plows are made to throw the dirt to or from the corn, or cotton. Is very light draft—so simple in construction and management, and is adapted to the most ordinary field hand. Warranted in every particular. Price, $35. All orders should be addressed to T. H. JONES & CO., Nashville, Tenn.

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Everybody who keeps cows want a good churn. We have it. No mistake. The only one we ever saw that we could guarantee. Combines all that could be required of a churn.

1. Produces butter very quick.
2. Takes more butter out of the milk.
3. Gathers the butter beautifully.
4. Is easier cleaned and kept clean.

And lastly, is very cheap.

Price, 3 or 6 gallon churn, $8; 6 gallon churn, $10; 8 gallon churn, $12. All orders should be addressed to

T. H. JONES & CO., Proprietors,

iii-24-1y-iv-23 Nashville, Tenn.

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For the Delicate Skin of Ladies and Children.

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NEW SCALE PIANOS

With Iron Frame, Overstrung Bass and Agraffe Bridge.

Melodeons and Cabinet Organs,

The best manufactured.

Warranted for Six Years.

Pianos, Melodeons and Organs of six firstclass makers, at greatly reduced prices for Cash. New 7 octave Pianos for $275 and upward; new cabinet organs for $50 and upward. Second-hand instruments at great bargains. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York. HORACE WATERS.

Testimonials.

The Waters Pianos are known as among the very best. N. Y. Evangelist.

We can speak of the merits of the Waters Pianos from personal knowledge as being of the very best quality.—Christian Intelligencer.

The Waters Pianos are built of the best and most thoroughly seasoned material.—Advocate and Journal.

Our friends will find at Mr. Waters' store the very best assortment of Pianos, Melodeons and Organs to be found in the United States.—Graham's Magazine.

Having used one of Waters' Pianos for two years, I have found it a very superior instrument.—Alonzo Gray, Principal Brooklyn Heights Seminary.

We have two Waters Pianos in our Seminary, which have been severely tested for three years, and we can testify to their good quality and durability.—Wood & Gregory, Mt. Carroll, Ill.

HORACE WATERS, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas. Rice, Perth, C. W.

Horace Waters, 481 Broadway, is famed for the excellence of his Pianos and Organs.—Evening Post.

The Waters Piano ranks with the best manufactured in America.—The N. Y. Independent.

MUSICAL DOINGS.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just issued a catalogue of his new instruments, giving a new scale of prices, which shows a marked reduction from former rates, and his Pianos have recently been awarded the First Premium at several Fairs. Many people of the present day, who are attracted, if not confused, with the flaming advertisements of rival piano houses, probably overlook a modest manufacturer like Mr. Waters; but we happen to know that his instruments earned him a good reputation long before Expositions and "honors" connected therewith were ever thought of; indeed, we have one of Mr. Waters' Piano Fortes now in our residence (where it has stood [illegible] years), of which any manufacturer in the world might well be proud. We have always been delighted with it as a sweet-toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have performed on the said piano, and all pronounce it a superior and first-class instrument. Stronger indorsement we could not give.—Home Journal. 47-tf

Ray's Key to Campbellism.

This is the book for every one who wishes to understand or refute Campbellism. It should be in every family.—J. R. Graves, Ed. Baptist.

The work itself we consider the best book on the subject for popular reading.—N. M. Crawford, President of Georgetown College, Ky.

I have never met with any work which fills its place. Here we have an index to all Mr. Campbell taught, with chapter and page for everything that is [illegible].—E. Cabaniss, late President of Brownsville Female College.

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49 tf Humboldt, Tenn.

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E. G. WICKER, Clerk.

Letter Box.

WRITERS TAKE NOTICE.

All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, S. C. Rogers, and not to us. We have no connection with the business of the Publishing House whatever, having resigned to give our sole attention to this paper.

All business relating to the Sabbath school department, books, papers, etc., should be addressed to S. C. Rogers, Depository Agent.

All business relating to "The Southern Farmer" should be addressed to M. W. Philips & Co., 361 Main street.

But all business relating to The Baptist, or "... Tract Society," should be addressed to J. R. GRAVES, 361 Main street.

We say this because:

1. It will save our clerks a great deal of vexation and trouble when business belonging to various parties comes all mixed up like hotch-potch.

2. Letters often miscarry and money is often lost, and we do not wish to be responsible for other people's money.

We only risk money sent us in Registered Letters, by Postoffice Orders, or by Express. Where no premium is allowed it can be sent at our expense.

Articles for publication should be written plainly and on only one side. We cannot engage to return deferred or rejected articles.

J. R. GRAVES, Editor Baptist.

S. Smith, Miss.—Not a subscriber, but takes it upon himself to blame us because all that is advertised in our paper is not worth the money paid for it. We, nor is any paper, responsible for the advertisements, if moral and from responsible parties. How are we to know the exact value of every article? Ward & Co.'s receipts are mentioned by Mr. S. We know that the Methodist Advocate of this city spoke of one of them as indeed valuable, and as giving great satisfaction, and, if so, it alone is worth five times all they ask for the hundred receipts. Some men are unreasonable, and love to blame others and find fault with editors.

F. W. Laughlin, Mo.—Both premiums will be sent. Get another club.

J. Q. Taylor, Ark.—We will send tracts as soon as printed.

F. M. Ray, Ky.—Take the faithful hand of sister Hale, and thank her, and tell her that she is credited for two years; and whom shall we thank for the $10 to aid us in sending the papers to young ministers? God bless him, or her, or them. We apply it to Bethel and Georgetown students. Thanks to yourself, Bro. Ray.

G. A. Grammon.—Will you see Bro. Chapman, and ask him to write us and tell when he sent the money, and the names and postoffices for whom, and then the clerk can tell about it. Your time is out.

F. S. Seward, Miss.—You have sent the club, and you shall have "Life and Epistles of Paul" shortly—lot just out.

J. B. Barry, Miss.—When did you send $6 for pencils? I have no account of it on my books. Has the receipt been returned to your postmaster? and signed by whom? CLERK.

Mrs. E. M. Broyles, Ark.—The confusion in your account is owing to the fact that you mixed the business of different parties in your letter, and the failure of letters of explanation and inquiry through the mail. Orders for books must not be sent to us, but to the Southwestern Publishing Company, S. C. Rogers, and you must answer us until we do get things straightened out. Clerk says you are credited for The Baptist up to vol. iii. No. 50.

N. ....—money received, and you are credited on paper to vol. iv. No. 50. Your account is all right. You will receive tracts just as soon as the new edition is printed. We always answer all letters received, that demand an answer, through Letter Box, or otherwise, but we cannot answer by letter one in one hundred letters received. You certainly do not expect it.

W. M. Hardester, Mo.—We have sent the paper to you for some time, but no money being received it was stopped. Who will show this to C. M. King or Bro. H.?

Curry McGrew, Tenn.—Clerk says that he will credit you for paper up to first of May, 1870, and start with clean record from that date. Will this be satisfactory?

G. W. Hall, Fla.—Your letter is received and corrections made, and your paper renewed for another year for your club of five, and now we think you can win a book by patient labor. The new edition of tracts will soon be out, and you shall have $5 worth, and you will then owe us $2 50. It would afford us great delight to visit Florida and make some new acquaintances.

J. C. Sebree, Ky.—The name is corrected. Will you answer these? "Is it any man's duty to cry for mercy?" "If so, when should he cry, before or after mercy has been granted?" Yes, "The History of Religious Denominations," by Belcher. We will send it to you for five new subscribers.

A. Buffington, Tex.—Your subscribers are all right and credited. Go ahead.

R. S. Hall, Ark.—Thanks for your new names. Don't think you have failed, but persevere in your efforts to get every brother about you to take the paper. If you do not succeed this year you may next, or the next. It is doing good to others, to the cause, and you will reap if you faint not. We will do our best to keep the postoffice here right. Tracts will be sent so soon as printed.

Elder W. Alles.—You do not give State or postoffice. Where are you?

C. H. Mattoon, Oregon.—Sell all the Mammoths you can, then give away the balance, and remit proceeds less expense of postoffice order. The paper is now sent to Bro. T. M. Martin, Salem, Oregon. Is it right? We shall try to meet your associations.

T. J. Lane, Tenn.—Your money received, and we enter the name of H. W. Taylor. Victory is only won by hard fighting. We should not oppose our opinions against God's Word—nor place them to rule whom he has placed in subjection.

H. F. Buckner, Ga.—We decline, because neither H. nor F. hold or teach the peculiar doctrine of that quoted article you charge upon them, but Bro. F. expressly denies it. Why not meet the main issue, "The consciousness or unconsciousness of the dead? What saith the Scriptures?"

STEAM WORKS.

MAYDWELL & ANDERSON,

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MONUMENTS,

Nos. 57 & 59 Union Street, Memphis.

Monuments, Tombs, Head and Foot Stones, Mantles, Vases, Counter and Table Tops, Furniture Slabs, etc., of the best Italian and American Marble, at Northern prices. iii-29-1y-iv-13

BATCHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous, does not contain lead, nor any vitalic poison to produce paralysis or death. Avoid the vaunted and delusive preparations boasting virtues they do not possess. The genuine W. A. Batchelor's Hair Dye has had thirty years' untarnished reputation to uphold its integrity as the only perfect Hair Dye—black or brown. Sold by all druggists. Applied at 16 Bond street, New York. 23-tf-P

ASSOCIATIONAL STATISTICS.

Arkansas Associations.

NAME OF ASSOCIATION.	Baptized.	Rec'd by lett'r	Dismissed.	Total.
Bartholomew	84	87	102	[illegible]
Bethel	42	35	7	314
Bentonville	105	[illegible]	[illegible]	1778
Cadron	58	33	29	373
Caroline	[illegible]	129	84	1419
Columbia	142	161	[illegible]	1321
Dardanelle	277	229	166	1420
Fayetteville	......	......	......	......
Independence	78	73	43	1023
Judson	129	74	81	809
Liberty	149	87	112	1298
Little Red River	119	40	31	855
Mount Vernon	84	63	52	607
Mount Zion	84	32	38	642
Ouachita	......	......	......	......
Pine Bluff	143	119	90	982
Red River	173	137	142	1255
Rocky Bayou	115	36	67	1191
Saline	212	114	......	1006
Spring River	78	87	24	420
......	......	......	......	......
Statistics for 1869	......	......	......	......

Tennessee Associations.

NAME OF ASSOCIATION.	Baptized.	Rec'd by Letter	Dismissed.	Total.
Beulah	62	80	41	993
Big Hatchie	249	154	94	4390
Central	268	109	34	3199
Clinton	186	77	136	2998
Concord	126	68	58	2136
Duck River	110	58	90	1645
East Tennessee	......	......	......	......
Enon	178	57	88	2895
Hiwassee	......	......	......	......
Holston	......	......	......	......
Indian Creek	147	50	34	1222
Johnson	......	......	......	......
Judson	120	26	41	1224
Mount Zion	......	......	......	......
Mulberry Gap	470	96	172	3069
Nolachucky	292	73	80	2415
Northern	136	49	146	1805
Salem	165	66	84	2038
S. W. District	......	......	......	......
Sweet Water	69	88	101	2235
Tennessee	317	131	218	4892
Union	......	......	......	......
Unity	153	86	72	2168
Western District	114	56	105	2038
Statistics for 1869	......	......	......	......

Mississippi Associations.

NAME OF ASSOCIATION.	Baptized.	Rec'd by lett'r	Dismissed.	Total.
Judson	196	133	201	2219
Chickasaw	193	131	107	1987
Columbus	85	51	71	1223
Hobolochitto	60	27	35	591
Yalobusha	335	129	106	2050
Tippah	233	78	86	1742
Tishomingo	244	120	144	2118
Coldwater	301	138	236	2884
Big Bear Creek	154	69	127	1219
Choctaw	93	51	209	1508
Aberdeen	138	103	128	1601
Salem	206	133	165	1737
Yazoo	182	80	81	1449
Louisville	136	95	125	1409
Central	140	76	102	1695
Mississippi Baptist	165	58	92	2401
Strong River	309	142	46	2341
Pearl River	107	137	231	2180
Harmony	101	81	113	1423
Mount Pisgah	223	131	299	2490
Union	80	86	73	1999
Kosciusko	185	107	61	1435

Louisiana Associations.

NAME OF ASSOCIATION.	Baptized.	Rec'd by lett'r	Dismissed.	Total.
Bayou Macon	......	......	......	......
Central	......	......	......	......
Concord	......	......	......	......
Eastern Louisiana	......	......	......	......
Grand Cane	......	......	......	......
Louisiana	......	......	......	......
Louisiana Southern	......	......	......	......
Mississippi River	......	......	......	......
Ouachita	......	......	......	......
Red River	......	......	......	......
Sabine	......	......	......	......
Union	......	......	......	......

NEW ADVERTISEMENTS.

"To Owners of Horses and Cattle,"

TOBIAS' DERBY CONDITION POWDERS are warranted superior to any others, or no pay, for the cure of Distemper, Worms, Bots, Coughs, Hide-Bound, Colds, etc., in Horses, and Colds, Coughs, Loss of Milk, Black-Tongue, Horn Distemper, etc., in cattle. These "Powders" were formerly put up by Simpson I. Tobias, son of Dr. Tobias, and since his death the demand has been so great that Dr. Tobias has continued to manufacture them. They are perfectly safe and innocent; no need of stopping the working of your animals. They increase the appetite, give a fine coat, cleanse the stomach and urinary organs, and increase the milk of cows. Try them, and you will never be without them. Colonel Philo P. Bush, of the "Jerome Park Race Course," Fordham, N. Y., would not use them until he was told of what they were composed, since which time he is never without them. He has over twenty running horses in his charge, and for the last three years has used no other medicine for them. Sold by Druggists and Storekeepers throughout the United States. Price, twenty-five cents per box. Depot 10 Park Place, New York. 33-36

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STRINGS, ETC., ETC.,

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MEMPHIS.

Watches and Musical Instruments Repaired. 18-tf

NEW AND RICH GOODS,

FINE GOLD WATCHES,

JEWELRY,

Chain and Silver Ware

CALL AND EXAMINE.

F. D. BARNUM & CO.,

265 Main Street, Corner of Court,

MEMPHIS, TENN.

16-tf

A. A. CONSTANTINE'S

Persian Healing or Pine Tar Soap.

Each cake is stamped "A. A. Constantine's Persian Healing or Pine Tar Soap, patented March 12, 1867." No other is genuine.

For the Toilet, Bath and Nursery, this Soap has no equal. It preserves the complexion fair, removes all dandruff, keeps the hair soft and silky, and prevents it from falling off, and is "the Best Hair Renovator in use." IT CURES chapped hands, pimples, salt rheum, frosted feet, burns, all diseases of the scalp and skin, catarrh of the head, and is

A GOOD SHAVING SOAP.

This Soap has already won the praise and esteem of very many of our first families in this city and throughout the country.

IT IS USED extensively by our best physicians. Wherever used it has become a household necessity. We advise all to try it. For sale by all dealers. Agents wanted. Call or address A. A. CONSTANTINE & CO., 14-tf 34 Ann Street, New York.

NEW ADVERTISEMENTS.

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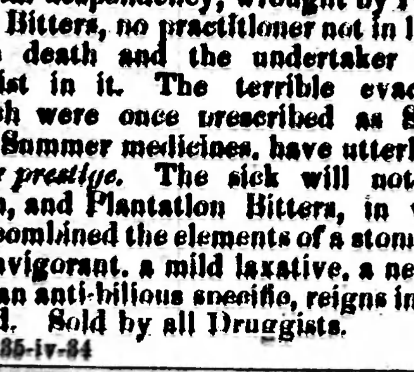

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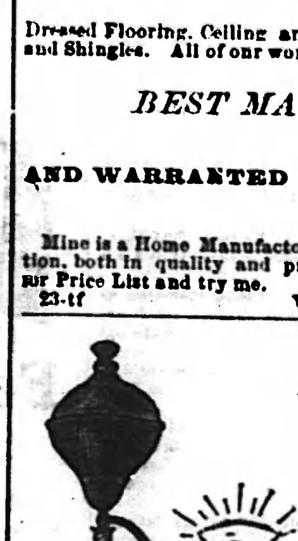

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The events which will transpire during the year 1870 will be of more than ordinary interest. The proceedings of the Constitutional Convention and the Legislature will be of vital importance to the people. Congress will also be in session, and as parties will commence forming for the issues on which the next Presidential election will be fought, every man should be fully posted on the various topics which will divide the people. Virginia, Texas and Mississippi will apply for readmission into the Union under the Reconstruction acts, and in all probability Georgia will be remanded into her former territorial condition. The Congressional and State elections take place during the year 1870, and the canvass preceding them is likely to be long and exciting. The AVALANCHE is fully prepared to enter upon the duties of the exciting events, and will make itself a live journal for the times. The paper already enjoys the largest circulation of any daily journal in Tennessee, and it is the purpose of its conductors to greatly increase its circulation the coming year, and to make still further improvements, that it may still obtain greater pre-eminence. Every department will be kept up in all respects to the advancing spirit of the age. Our facilities and resources for the collection of reliable and interesting matter are complete in every department. In politics the AVALANCHE, as heretofore, will be anti-Radical—bitterly opposed to those who have, for three years, kept the State in turmoil by disfranchising the whites, as well as those who would now perpetuate strife by disfranchising the blacks. We are the earnest advocates of Democracy, but it is that kind of Democracy which would cast dead issues behind us, and which looks to that line of policy which will restore quiet and confidence and encourage enterprise and industry, and which will make the country richer and more prosperous than it has ever been. We have accepted the issues of the war; we have accepted reconstruction, simply because we can't help ourselves, and because we believe it to the interest of the country to turn their attention to living issues. We will advocate any measure that has for its object peace, an honest, true peace, which will allow the wounds of the war to heal, and its scars to become effaced; a peace which shall ignore the past and its tragic experience of strife and blood; a fast peace, which shall secure all their rights to the people, and enable them to work harmoniously and happily together to develope the great resources of the land God has given them. The South must have a new departure. The young men of the South, especially, have years, hope, happiness, power before them. Let them step to the front rank and have a hand in the shaping of our future policy. The Olympian gods of the past have departed, and a new era has begun where that which they shaped terminated, and in this new era we need new ideas, new issues and new leaders. In Virginia the young men led in the Walker canvass. Men whose patent of nobility was won in the service of the Confederacy; who had followed the triple-banner until it was lowered in defeat, but not in shame; those who had made the circuit of the Confederacy and those who had rushed with Jackson upon the dismayed hosts of Banks and Hooker—these were the men who illustrated the old Confederate tactics in the fight with Wells and his associate plunderers, and gave the first blow to the dominion of the carpet-bagger. The close of December and the month of January is the best time for renewing subscriptions and sending in new subscribers for 1870. Of course subscriptions are invariably required in advance, as experience has demonstrated that it is the best plan both for publishers and honorable subscribers.

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