

THE BAPTIST.  
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# THE BAPTIST.

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

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## The Pulpit.

REV. D. E. BURNS.  
Funeral Services—Sermon of Dr. T. C. Teasdale.

Thursday, at 11 o'clock, the greatest concourse ever gathered within the walls of the First Baptist Church was assembled to do honor to the memory of Rev. D. E. Burns. Though the pastors of the several Protestant Churches had announced their purpose to deliver each a discourse on Thanksgiving Day, they abandoned the task, and came together to sympathize with the family, friends and members of Dr. Burns' congregation. The Masons came, led by a band of music, and bearing the coffin; and the children of Dr. Burns' Sunday-school, fifty or more little girls, occupied the broad, elevated platform in the rear of the pulpit. The choir was full, and the organ gave forth plaintive strains of melody, interrupted now and then by the wailing of women and children, members of the family of the deceased minister. Dr. Ford conducted the religious services, and spoke eloquently and touchingly of the virtues of the dead. A prayer was uttered by Dr. Teasdale, who read as his text the words: "To die is gain." (Phil. i. 21) and said:

Can this be true? Can it be gain to die? To part with the friends and loved ones; to retire from the bustling world; to be shut up in the dark, lone room of death—can this be gain? To bid adieu to earth's enchanting scenes; to sever every earthly tie; to enter the final farewell to friends and loved ones; to go down into the dark and dreary valley of the shadow of death—can this be gain? To some it is manifestly not gain to die. They lose by death all that they here possess, and gain nothing by an exchange of worlds. It was not gain for the wicked antediluvian to die. They to whom Noah preached are now represented as "spirits in prison." It was not gain for the guilty inhabitants of Sodom and Gomorrah and the cities of the plain to die. They are now "set forth as examples, suffering the vengeance of eternal fire." It was not gain for Pharaoh and his hosts to die, whom God overthrew in the Red sea. It was not gain for the unbelieving Jews to die, for Jesus said to them: "Ye shall die in your sins, and whither I go ye cannot come." Our Savior tells us also of the rich man who was clothed in purple and fine linen, and fared sumptuously every day, who "died and was buried; and in hell he lifted up his eyes, being in torment." It could not have been gain for him to die. He speaks of Judas, also, and says: "It would have been good for this man if he had never been born." When he died, "he went to his own place." It could not have been gain, then, for him to die.

Besides these sad instances, there are certain characters mentioned in the Bible for whom to die it cannot be gain. It is not gain for the impenitent to die. The blessed Jesus says, "Except ye repent, ye shall all likewise perish." Again, Jesus says: "Except a man be converted and become as a little child, he shall in no case enter into the kingdom of heaven." For the unconverted, therefore, to die is not to gain. Again, the Savior says: "Except a man be born again, he cannot see the kingdom of God." Therefore, is not gain. And yet again, the Redeemer says: "He that believeth not shall be damned." For the unbelieving, therefore, to die is not gain. There are, indeed, many who feel that it is not gain to die. They shrink back from death as their most dreaded foe. They are not willing to think of death; and, therefore, use every means at their command to divert their thoughts from the gloomy contemplation. They know that they are unprepared for death, and that for them to die would only be to die again, and to die forever. Surely for such to die is not gain. And yet the apostle says: "To die is gain." How, then, is it gain to die? Of whom is this declaration of the gospel true? A moment's attention to the context will make the matter plain. St. Paul does not say that it was gain for all to die. He limits the affirmation to a special class. "For me to live," says he, "is Christ, and to die is gain." It is affirmed, then, that for those who live for Christ it is gain to die. That is, it is gain for the Christian to die. This is the extent of what the apostle affirms in the text; and this is true. It is gain for all Christians to die. It is gain for the aged veteran of

the cross to die. He has borne the burden and heat of the day, and his toils are now ended. He has fought the good fight; he has finished his course; he has kept the faith; henceforth, "there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him to wear." It is gain for the middle-aged Christian to die. The man of business, the professional man, the husband and the father, if they be Christians, will find it gain to die. They can put their feet on the neck of their last enemy, and in holy triumph exclaim: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." It is gain, also, for the youthful Christian to die. He has just buckled on the armor to fight the battles of his Lord. He has received his bounty and martial dress. He stands arrayed in his Christian panoply. He has on the breastplate of righteousness, the helmet of salvation, the shield of faith, the sword of the spirit, and his feet are shod with the preparation of the gospel of peace. But it is gain even for him to die—to die while the dew of youth is on his brow, and with his unsold armor on—<sup>to die on the field of battle with glory in his soul.</sup> It is gain for him to undress and be with God. It is gain for all Christians to die—the aged, the middle-aged and the young.

It is true that, in itself, even to the Christian, death is not desirable. For after all that has been written and said and sung about the delight of the good man's death-bed, death is, for all that, the king of terrors. His grim visage, his skeleton form, his slow advance, his icy coldness of his bony fingers, all make him an unwelcome visitor. So, also, the circumstances attending our dissolution are often painful in the extreme. The farewell words, the falling tears, the heaving bosoms of anxious friends, together with the pains and dying strife of the departing saint, all tend to make death in itself undesirable. But trying as may be the attendant circumstances of the good man's death; severe as may be the struggle with his last enemy; painful as may be the final parting with friends and loved ones in that solemn hour, it is still gain for the Christian to die. The struggle is but a short one—a momentary pang, and then all is well forever. Our timid feet scarcely touch the cold, turbid waters of the river of death till we are safely landed on Canaan's happy shore. We have scarcely shed our last tear, or breathed our last sigh, or felt our last pain, till we wake up in the land where tears are no more shed, and sorrow is no more felt, and pain is forever done away.

But the Christian may have dear friends and loved ones here whom he is loth to leave behind. If he could take them all along with him—if they could all depart together, and all meet at once on the other side of death's cold, turbid stream, when the last struggle of dissolving nature is over, he would dread deathless. But let him remember that he has friends also in heaven, and that the number is constantly increasing there, while it is decreasing here. Who has not some dear friends in heaven—a fond, dotting father; a dear, loving mother; a sweet, smiling babe; a kind, darling child; a faithful, devoted companion; some cherished friend, in that land of blissful rest? We only part with our friends on earth to meet in heaven. We shall go to no land of strangers when we quit this world. And, besides, those loved ones whom we leave on earth will soon follow us to the spirit world. We only "go before." If we and they be Christ's, we shall not long be parted. Soon, very soon, we shall embrace them in that happy land, where death never enters and parting is no more. But perhaps the Christian dreads not death, and shrinks not from the darkness and the silence of the grave; but he trembles in view of what is beyond the tomb. He sees the infinite holiness and inflexible justice of the Judge of the quick and the dead, and feels himself to be so sinful and so undone in himself that he sometimes dreads to stand at the burning bar of final judgment.

But let the Christian know that his sins, however great, are covered; his guilt all canceled, and that his life is hid with Christ in God, so that "when he who is his life shall appear, he also shall appear with him in glory." "Who shall lay anything to the charge of God's elect?" It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again,

who is even at the right hand of God, who also maketh intercession for us. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word. What more could he say than to your faith said, 'You who unto Jesus for refuge have fled. The soul that on Jesus hath leaned for repose, He will not—he will not—desert to his foes. That soul, though all hell should endeavor to shake, He'll never, no never, no never, forsake.'" This text and subject might be rendered still more impressive if we had to consider

1. From what death delivers him; and
  2. To what it introduces him.
- As others are expected to follow me, I can only pause now to say that death delivers the Christian from every evil and introduces him to every source of joy.
1. It delivers him from pinching poverty—the gripping hand of want.
  2. It delivers him from sickness and from pain.
  3. It delivers him from the decrepitude and infirmity of age.
  4. It delivers him from sorrow. How many are the sources of sorrow here! Separation from those whom we love—the dishonor of a son, the ruin of a daughter, the loss of a friend—all are sources of sorrow here. There will be no sorrow, no tears to the Christian after death.
  5. It delivers him from sin. What a trouble to the Christian sin is here. In the world to which he goes there will be no more sin.
  6. It delivers him from death. The Christian dies but once. Blessed be God for that! In that bright world to which he goes, "there is no more death." And death introduces the Christian:

1. To the most desirable of all habitations. Christ affirmed, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place, I will come again and receive you to myself. Where I am there you may be also." What a place that must be! Chosen out of all the select places of the universe by his own eminent skill, and fitted up as the everlasting abode of his own dear people.
2. Death introduces the Christian to the most delightful of all companionships. What society is like that above? But, who composit? Unsinning angels, patriarchs, prophets, apostles, saints of all ages—our own pious dead—especially the adorable Jesus, as he sits enthroned in infinite glory. O, what companionship is this!

- And, finally,
3. Death introduces the Christian to the most dignified of all employments.
- REMARKS.
1. This subject should destroy the fear of death in the Christian.
  2. It should persuade the sinner to come to Christ and be prepared for death. The suddenness of the death of this faithful public servant of God should admonish us to be also ready.

Rev. D. E. Burns, the brother and friend, whose death has called us together to-day, though never fully well after his trip to Mississippi to spend the summer vacation with his old friends and relations, where he contracted his disease, was confined to his bed only on Friday last. He grew alarmingly worse so rapidly that even on Monday but slight hopes were entertained of his recovery; and on Tuesday afternoon, at half-past four o'clock, he breathed his last. He died in the bosom of his family, and surrounded by a weeping church. Dr. Ford and myself were present when he expired. He died without a struggle or a groan. How true it is that

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast we lean our head,  
And breathe our life out sweetly there."

Though another is expected to pronounce an eulogy upon our dear, lamented brother and friend, yet I cannot forbear to say, in closing these hasty remarks on this occasion, that he was dear to me as an own brother. Our hearts were knit together like those of Jonathan and David. From my first acquaintance with him, which occurred in the month of May, 1859, until the period of his death, ours was more than a common friendship; it was intense, Christian love for each other; and now that he is gone, I feel almost as if a part of myself had been taken away. He was not only the purest specimen of a noble Christian gentleman, but he was a loving, sympathizing friend. He was adored by his family, almost idolized by his admiring church, and greatly revered by the entire circle of his acquaintance and fellow-citizens. He goes down to the grave full of honors, and full of love. But I must forbear. Dr. Ford, who knew him longer

than I, and even more intimately, and who has been his colleague in the pastoral work in this city through all the time of his pastorate here, is expected to say something in eulogy of our departed brother; and other Christian brethren present may desire also to add their testimony to his worth. I give way to them. My heart is full; I am ready to say with the dear, weeping, heart-broken wife: "How can I give him up?" It seems to me that I must meet him again in my office; in his own endeared home; in this pulpit, or in some of our accustomed places of Christian counsel and Christian toil. But, alas! we part to-day, to meet no more until the voice of the Archangel and the trump of God shall shake us from our sheeted slumbers, and our bodies shall be changed into the likeness of Christ's glorious body, and we shall go up to receive our anfracting crown.

I commend the bereaved widow and children to that all merciful and pitiful Being who has said: "I will be a father to the fatherless, and the widow's God." O! that he may make up their loss by the richer enjoyment of his own gracious presence, and the sweeter consolations of the Holy Spirit.

**I DID THIS FOR THEE.**  
WHAT HAST THOU DONE FOR ME?  
I gave my life for thee, Gal. ii. 20.  
My precious blood I shed, 1 Pet. i. 19.  
That thou might'st be sanctified, Eph. i. 7.  
And quickened from the dead, Eph. ii. 1.  
I gave my life for thee; Phil. ii. 14.  
What hast thou done for me?  
I spent long years for thee, 1 Tim. i. 15.  
In weariness and we, 1ss. liii. 3.  
That a sterner trial I might know, John xvii. 21.  
Of joy thou might'st partake, John i. 10, 11.  
I spent long years for thee; John xvii. 5.  
My rainbow circled throne, Rev. ii. 7.  
I left for earthly night, Phil. ii. 7.  
For wanderings and lone, Matt. xvi. 20.  
I left it all for thee; 2 Cor. viii. 9.  
What hast thou done for me?  
I suffered much for thee, Isa. liiii. 3.  
Of bitter agony, Luke xxii. 44.  
To rescue thee from hell, Rom. v. 9.  
I suffered much for thee; 1 Pet. ii. 21, 24.  
What canst thou bear for me?  
And I have brought to thee, John i. 16, 17.  
Down from my home above, John iii. 13.  
Salvation full and free, Rev. xxi. 6.  
My pardon and my love, Acts xiii. 16.  
Great gifts I brought to thee; Pa. lviii. 16.  
What hast thou brought to me?  
O, let thy life be given, 1 Pet. iv. 2.  
Thy years for Him be spent— 2 Cor. v. 15.  
World-fetters all be given, Phil. iii. 8.  
And joy with suffering blend; 1 Pet. iv. 13-16.  
Bring thou thy worthless all; 1 Cor. vi. 20.  
Follow thy Savior's call; Matt. viii. 22.

**ELEMENTS OF CHURCHHOOD.**  
M. F. HARTLEY.  
There are three fundamental elements of gospel church organization—CONSTITUTION, ORDINATION AND DOCTRINE. These elements were combined in churchhood by Divine authority. The popular opinion among Antilandmark Baptists is, that Christ merely established a principle or platform of doctrine upon which the church organized itself. Hence they justify the Roger Williams effort to make a church in Providence, R. I., without any antecedent constituting authority. If their platform of churchhood is correct, Williams certainly possessed the right to do what he did, independent of previous qualification and assistance. The principle advocated not only licensed Mr. W. to set up a church, but it licensed the Reformers in leaving the communion of the Papal hierarchy to set up the institutions created by them. They may have erred in doctrine, but they certainly acted on a Scriptural right. They at most only abused a grant of power. The principal objection to this view of churchhood is that it makes it humanic, not only in subsequent creations, but in its original constitution. According to it, the apostles acted simply on their own authority in organizing the church at Jerusalem. They, with others, acted only on the policy of expediency in organizing churches elsewhere. If the church is humanic in its constitution, or, at best, can only claim humanic authority, heightened by religion, it follows that there is no Divine standard for its organization whatever, but the followers of Christ are left free to adopt such form of organization as to them may seem best adapted to surrounding circumstances. Our Antilandmark brethren can find their views justly referred to fully set forth in Moshier's History and the M. E. C. Dis., and other Pedobaptist standards, to which they are respectfully referred. So far as the principle underlying church organization is concerned, the Pedo and Antilandmark Baptists agree precisely.

The second objection offered is, that if Christ only established the doctrine to be believed by his followers, and left with them the organization of the church, there is no provision in the New Testament

Economy for the perpetuation of the church. If she organized herself, she could disorganize herself whenever expediency, her organic charter, might so dictate. What a convenient doctrine to avoid the martyr's trial!

Christ did more than enunciate a system of doctrine and principles. He constituted or CREATED A CHURCH, combining within itself the elements of continual reproduction. The apostles were not only ordained prior to the constitution of the church by Christ himself, but they were also influenced and guided by the spirit of inspiration in its constitution. The pattern of the New Testament Churches is to us what the pattern of the tabernacle was to Moses in the mount. (Heb. viii. 5.) No man nor confederation of men has the right to create a church, even on the doctrines and principles of the New Testament Scriptures, living this side of the twelve inspired apostles. The constitution of the church was their peculiar office work, and the church as constituted by them is the Divine model for its perpetuation. This may throw light on the fact that there is not a church mentioned in the New Testament but what was constituted by or under the supervision of the apostles. There may have been a church at Rome, but of this fact the Divine records are silent. Christ not only created his own church, through infallible agencies, but incorporated into it the elements of reproduction. This involves the ordaining power. The ordaining power, as used here, comprehends the nominating or voting power of the qualified membership at large, and the providing or setting apart power vested in the ministry. In other words, there are in the church two co-ordinate branches of authority; one, the nominating, vested in the membership, the other, the setting apart power in the ministry. The joint exercise of these two powers is seen in the act of ordaining to the office of the ministry. The membership of a church can nominate, but cannot set apart. The ministry can, in the form of a presbytery, set apart, but cannot elect.

The concurrent action of these two elements is indispensable to church constitution and to every measure touching the continued production of churchhood. The unlimited exercise of one power tends to religious anarchy, and the unrestricted exercise of the other culminates in ecclesiastical despotism. Roman Catholicism succeeded only when the clergy swindled the laity out of its Scriptural rights, and every other system of religious despotism is predicated on the same grand larceny. The three elements of churchhood referred to were first vested in the apostleship by the Savior himself. These apostles were the conservators of the Christian Economy until the creation of the church, Christ's court on earth, when all their executive authority, held in trust, was merged into it; they acting as executors only on reserved powers, until the church was made fully acquainted with its duties and authority. Zanesville, Illinois, 1870.

**THE TERRIER'S PRESENTMENT.**—The dogs which are taken up every summer in cities, and put into the pound, for the purpose of being killed if not claimed by their owners, seem to have a presentiment of the fate awaiting them. Declining food, and even drink, they concentrate all their energies upon the endeavor to release themselves. Among the dogs once taken up in Philadelphia was a little Scotch terrier. Three times this intelligent animal made his escape into the yard of the pound by climbing to the ceiling of the room where he was confined, and pushing through a grating, but when in the yard was taken up by the policeman and put back into the building. The fourth time the officer's heart relented, and he decided that he could not have such an animal killed, but gave him away with the injunction that he must be always treated with kindness. How cruel to ill-treat a dog. Our nearest and dearest friends may be estranged from us, and cease to regard us with affection, but our dogs are faithful till death.—C. O. in Our Dumb Animals.

"Let not your heart be troubled." And in regard to those who indulge the hope that they are sanctified in Christ Jesus, we may well inquire, why should their heart be troubled? Have they not a great Protector? Must not the archers first hit him whom they soul-love, before they can hit thee? "What can harm thee," says Archbishop Leighton, who spoke of these things from the fullness of his own pious spirit, "when all must first touch God, within whom thou hast inclosed thyself?"

## BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.  
1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.  
2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.  
3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.  
4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unscriptural children and others on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrine, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42.  
5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church capacity,) not as a test of Christian Fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.  
6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only inereore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 12 to the close; Rom. vi: 4, 5; Gal. iii: 12; Gal. iii: 26, 27.  
Burying in water of one dead to sin is the only act; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT PRINCIPLES.  
1. The Bible, and the Bible alone, unalloyed with human devices, or tradition, is, and ever has been, the religion of Baptists.  
2. Positive laws (as baptism and the subjects of baptism, etc.) are set left to be observed, but in all cases require positive and plain commands, or examples.  
3. To divide the positive requirements of Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.  
4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as in fact baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, unlawful.  
5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.  
6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.  
1. All scholars, critics and lexicographers, of any note, unsexionally declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—[Liddell and Scott, Coran, Anthon, &c.]  
2. Standard historians unsexionally agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]  
3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish a plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.  
4. All standard historians unsexionally affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religions societies having legislative power, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.  
5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry can justly be called a gospel church, or church of Christ, or a branch of the church of Christ, but "things equal to the same thing are equal to each other."  
6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christiana societies, which have preserved pure the doctrine of the gospel through all ages.—[The Trillemas, p. 26]



CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—secured in its authority—

The question, therefore, is of the greatest importance: What constitution has Christ given to His church? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches.

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Paul "ensayed to join himself to the disciples" at Jerusalem, they declined to receive him, because they believed not that he was a disciple.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament does not consist wholly of baptized believers.

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.

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as "living stones," forming the spiritual house, which is devoted to God.

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 he who gives 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."

VI. Baptist churches regard it as Christ's will, that all his churches should be separate and distinct from the world. "Ye are not of the world," John xv. 19. The reception of those only who have been baptized at their own desire, as a profession of faith, makes a real and visible distinction between the church and the world; but infants, by membership, by departing from this rule, blend the church and the world together.

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X. Baptist churches regard it as Christ's will, that all his churches should be separate and distinct from the world. "Ye are not of the world," John xv. 19. The reception of those only who have been baptized at their own desire, as a profession of faith, makes a real and visible distinction between the church and the world; but infants, by membership, by departing from this rule, blend the church and the world together.

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 Catholicism and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with its partners of the root and branch." (L. S. T. Williams, Jr., Rev. J. T. Tarrant, Rep. of Straburg.)

THE BAPTIST STATE CONVENTION.

This Convention met with the Baptist Church at Arkadelphia, Ark., November 10, 1870. The President, Eld. W. D. Mayfield, being absent, the Convention was organized by Eld. J. T. Craig, Vice President, and J. B. Seay, Secretary.

Letters from nine Associations and twenty-four individual churches were read, and the delegates' names enrolled. A large proportion of the delegates were preachers.

Eld. A. Yates was elected President, and the writer, Secretary and Treasurer. Committees were appointed on finance, ministerial education, Sunday-schools, ministers' names and postoffices, missions, nominations, etc., all of which made interesting reports.

The mission cause was not forgotten, and the Convention recommended the Board to appoint six missionaries for the State; and, as the Secretary of that Board, if any minister, in or out of our State, wishes to enter upon said work, please report to me at Bradley, Ark.

It is encouraging to know that the Associations throughout the State are becoming awake to this work, and are principally conducting the work of missions themselves, which, we think, is more properly their work.

The Sunday-school cause was not forgotten. The principal point which elicited discussion was the importance of procuring sound literature for our children to study; to guard against the flood of false literature in the shape of papers, tracts, Sunday-school books, etc., teeming from Northern presses.

Publications, which recommends us to patronize the Southern Baptist Publication Society, at Memphis, as the place where we can get sound literature for our sons and sires, and also our maids and matrons, in the shape of periodicals. THE BAPTIST (our State organ), Kind Words, The Sunday-School Teacher, and Home and Foreign Journal were recommended.

Eld. J. R. Graves, LL. D., President of the Southern Baptist Publication Society, was present; also, Eld. G. J. Johnson, of St. Louis, Secretary of B. and P. Society; also Eld. James Nelson, of the Mississippi Baptist State Convention. Bro. Nelson bore an interesting document from his Convention, offering to give Louisiana and Arkansas an equal interest in the Mississippi College with themselves, which offer was accepted, and delegates appointed to visit the Mississippi Convention.

The Sabbath exercises were very interesting. Eld. P. R. Smith preached in the M. E. Church at 11 o'clock A. M., and Eld. J. P. Everett preached at the same hour in the Presbyterian Church, and Eld. James Nelson, of Mississippi, in the Baptist Church. Bro. Nelson's subject was "Ministerial Calling and Education."

This he pressed with great force by discussing the three following propositions: 1. The whiteness of the harvest. 2. The scarcity of the laborers; and finally, the means by which the laborers may be procured, and the glorious harvest gathered into the garner of the Lord. The brethren and congregation proved their appreciation of the sermon by contributing about \$700 for ministerial education.

At 2 o'clock the Convention met at the Presbyterian Church in mass-meeting, and was addressed at length by Eld. J. R. Graves, on the subject of the Southern Baptist Publication Society. My feeble pen falters in the attempt to describe the address. It was one of the Doctor's most powerful efforts. Between one and two thousand dollars in stock were taken in the Society.

DIDN'T WANT TO KNOW IT.

"A venerable Baptist lady" was once earnestly pressing upon a Pedobaptist friend the Scriptural authority for immersion, as the only proper mode of baptism, when the latter, fairly brought to bay, exclaimed somewhat petulantly: "Well, if that is the truth, I don't want to know it!"

The extreme candor of the good woman was of a sort not often met with; but we have a suspicion that if the truth were known, it would be found that the spirit of her reply is secretly cherished by many another observer of the "traditions of the elders" even when their conflict with the teachings of the Scriptures, to all eyes but these which will not see, is clear as the light.

"Where ignorance is bliss, 'tis folly to be wise," says the proverb, and it would appear to be the chosen motto of a pretty large proportion of the opponents of the Baptist views of the "initiatory rite." Baptists need offer no better argument—the argument of hard fact in distinction from vague and uncertain theorizing—to support their positions, than any scholarly Pedobaptist commentary will furnish.

And yet in face of this, bow vast an array does this country alone present of professed followers of the Lord Jesus, who utterly ignore his plain command as expounded by scholars of their own order. Is it because they "don't want to know" the truth?

"There is, we are aware, a wonderful power in tradition to cover men's eyes to the truth, even when it is set before them in the plainest manner. It leads them to 'love darkness,' to prefer ignorance, to go on in what they know to be contrary to, or a gross distortion of the truth, just because others whom they revere did so before them. But this clinging to tradition in the face of known truth is willful ignorance. The man who so clings to it annuls, as far as he can, the Word of God by it." [Severe, terse sentence, but nevertheless true, as in doing so he wants to take the reins of God's government into his own hands and legitimate for G. A. G.] "His conduct is without a shadow of excuse. He has no right to allow human tradition to blind him to the true character of God's requirement, and of his duty in relation thereto. The influence of tradition, therefore, powerful as it is, affords no justification of easily accessible truth, however anxiously those who 'don't want to know the truth' seek to shelter themselves behind it."—Examiner and Chronicle.

Not seeing the above in many Baptist papers, and rather liking the bold style of the writer, we send it to THE BAPTIST. Every man and woman ought to love the truth dearer than all things else. Love it more than the opinions of J. D.'s father or mother, yea, even value it more than life. Paul and the other apostles loved it, and in their vindication of it feared not those in power. Watchmen, proclaim the truth, though thy life shall pay the forfeit. G. A. G.

INDIAN MISSION CORRESPONDENCE.

BRO. GRAVES.—Since your paper has been sent via St. Louis, we have not missed a single number; and I will try to get a large Indian club.

I have written but little recently, because of sickness. Every member of my family has been sick for more than six weeks, and I am now too debilitated and nervous to write but a few lines, though we are getting better. I am living in a little cabin, in sight of my ante bellum place that was destroyed by "the enemy." I begin life anew at fifty-two, taking a "ground start," as I did here twenty-two years ago. My library is in a saddle-box, and nearly all my conveniences are made of goods-boxes. If a friend were to visit me for a night, he would have to sleep in the same cabin with my family, and on the floor at that. But I am not complaining; I only mention these things for the information of my friends. We are cheerful, hopeful and confident of support. "All things work together," etc. The Friendship Association, of Georgia, anticipated our wants, and sent us money long before it was due, else we had suffered. The Indians were more than Shermanized during the war. It is a life or death struggle with many of them even now. After my return, many suffering native preachers flocked around me, and I had to divide as long as a dollar was left to me. When I saw them and their destitute and afflicted families, I could not say them no.

How is it? Our Marion Board has Indian as well as Domestic as a prefix to its name, and if a single dollar is given by that Board to any one in the Creek Nation, I know not of it. I am not complaining, but I ask for information, how is it? I have all confidence in that Board, and also in Dr. Sumner; and I have all confidence in our denomination, but echo responds to my question, "How is it?" Has not this ever been a popular mission? Have we not been wonderfully favored of the Lord? Is there a nation of people on the globe that has

more Baptists, and fewer Pedobaptists, according to population, and according to the time and money spent, than this one? And yet, I am the only Baptist missionary in it, sustained by a local Association in Georgia, and do not have a single native employed by anybody to assist me! I am ashamed and tired of answering the natives' their oft-repeated question—"Is the Baptist Board never going to help us any more?"

This is an important mission-field—not now only, but also in prospect. It is just half way between Houston or Galveston, on the Gulf, and St. Louis, and is precisely on the line that will soon connect these places by a railroad, which is already completed to Baxter Springs; and it is also on the 35th parallel, along which another railroad will soon run from east to west through the Indian country.

We have three six-horse coaches per week, running through North Fork town, and it will not be two months before the line will be a daily one. More than six thousand head of beef-cattle per week pass through here from Texas to Kansas; and you may take any station on the road you please, and at no time of any day will you be out of sight of wagons loaded with emigrants to Texas!

All see the importance of this field except Baptists. Pedobaptists are building up large mission-schools, and are establishing missions all around; and yet, while the same facilities and the same inducements are as freely offered to us as to others, we are doing nothing!

Brethren, wake up! Let us beatir ourselves, and do something! I will try—the Lord helping me—to have a Baptist mission-school for the education of such Indian orphans as would prefer a Baptist school. I call on all for help. Send funds to the Marion Board, with specific instructions; or, if you prefer, send to the undersigned; and what you give shall be publicly acknowledged, and religiously applied to the purpose you may designate. H. F. BUCKNER. Mico, Creek Nation, Nov. 12, 1870.

DOT NO. 12.

About three years ago, in the city of Little Rock, Ark., during a revival meeting in the Methodist Episcopal Church South, the preacher in charge called one day to take dinner with a good old sister, a member of his flock. After all had been served, and again were seated in the parlor, the old sister addressed her minister: "Bro. R., I have been a member of the Methodist Church for many years, and by some means I am very much dissatisfied with my sprinkling for baptism, and now desire to be baptized." The clergyman seemed displeased as the old sister expressed her dissatisfaction with her sprinkling. "Do you suppose, my sister, that being immersed will take you to heaven?" "I do not know, Bro. R., that it would; but suppose when I get to heaven if I should be asked why I was not immersed, what could I say?" "Ah, my sister, you have been baptized; don't give yourself any trouble about that; I will be responsible for your baptism." So the lady, having confidence in the security, of course, became easy as to her obedience to Christ. How startling the fact, that the best of men are responsible to God for their own acts, and what presumption and daring to heaven, to assume the responsibility of others in willful disobedience to Christ. L.

ORDINATION.

Pursuant to a call of Alabama Church, Dallas county, Ark., a presbytery, consisting of Elds. A. Yates, W. E. Dunn and J. M. Wells, met on the 16th day of the present inst., to ordain Bro. J. P. Copeland to the full work of the gospel ministry. The ordination sermon was preached by Eld. A. Yates. Examination of the candidate by Eld. J. M. Wells. Ordination prayer by Elder W. E. Dunn. Charge and presentation of the Bible, by Eld. A. Yates. Hand of fellowship, by the presbytery and the church. Benediction by the candidate.

Bro. Copeland is a young minister of much promise; and we cheerfully commend him to the esteem of brethren wherever he may go. J. M. WELLS, Chairman. Arkadelphia, Ark., Oct. 24, 1870.

ALABAMA.

The Zion Baptist Sunday-School Convention.

This Convention was organized at the Hopewell Baptist Church, Covington county, Ala., on Friday, October 14th, 1870, by electing Rev. J. C. R. Lockhart, President, and J. P. Collier, Secretary. The letters from the different Sunday-schools were read by Breth. J. E. McIver and A. J. Robinson.

On motion, all the members of the Zion Association present were received as members of this body; also, invited all visiting brethren to seats with us. On motion, Bro. J. E. McIver, Rev. B. F. Lockhart and Rev. R. W. Davis, were appointed to draft a constitution and rules of decorum, who reported the Convention should have for its officers a

President, a Secretary, and a General Agent in each district of the Convention.

On motion, Rev. L. M. Thomaston, Rev. R. W. Davis and J. E. McIver, together with the President, were appointed to district the Convention, and appoint a general agent in each district, who reported as follows:

First District—The churches Mt. Olive and Friendship, Butler county; N. E. Lynn, agent.

Second District—County line, Siloam and Spring Hill; S. M. Crawford, agent.

Third District—Friendship, Mt. Zion, Bluff Spring, Zion, Sardis and New Ebenezer; Wm. Mullins, agent.

Fourth District—Bethany, Harmony, Andalusian, Salem and Conecuh River; J. P. Collier, agent.

Fifth District—Fairmount, Loango and Hopewell; B. C. Brooks, agent.

Sixth District—Mt. Pleasant and New Hope; John Tucker, agent.

Seventh District—Chapel Hill, Shady Grove, Hickory Spring and Flat Creek; Wm. Muller, agent.

Eighth District—Providence, Yellow River, Ebenezer and Bethel; A. Stacky, agent.

On motion, Breth. B. C. Brooks, Wm. Mullins and J. W. Ellis, were appointed to select themes and suitable persons to lecture on them at our next session, who reported as follows: Rev. R. W. Davis, to lecture on "Duty of churches toward keeping up Sunday-schools;" Rev. B. F. Lockhart, to lecture on "How these schools should be conducted;" Rev. J. C. R. Lockhart, on "Benefits arising from Sunday-schools;" Rev. E. J. Rogers, on "Duty of parents toward their children;" and J. P. Collier, on "Relation existing between the churches and Sunday-schools."

On motion, the Zion Association was requested to have the minutes of this Convention printed in the minutes of their Association, and the clerk requested to send a copy of their proceedings to THE BAPTIST, at Memphis, and Index and Baptist for publication.

Rev. R. W. Davis and Wm. Mullins were appointed messengers to the Newton Convention, and Rev. B. F. Lockhart to the Alabama.

All visiting brethren were invited to revisit our next session, and aid in our deliberations.

Sabbath morning, from nine to eleven o'clock, was appointed to be devoted to Sunday-school addresses. Breth. Priest, Thornton, Kierce, Lockhart and others, gave us short, cheering addresses. Adjourned to meet on Friday before the next session of the Zion Association. J. C. R. LOCKHART, President. J. P. COLLIER, Secretary.

ADAM CLARKE versus ADAM CLARKE.

It is very difficult for those who hold erroneous views on Scripture, to go far without becoming entangled. A Clarke believes and advocates the doctrine of apostasy; yet, in spite of all his learning and sagacity, he is occasionally found on the other side of the question. Hear him:

On the parable of the ten virgins, he thus writes: "Our lamps are gone out." Matt. xxv. 8. "So then it is evident that they were once lighted. They had once hearts illuminated and warmed by faith and love, but they had backslidden from the salvation of God; and now they are excluded from heaven because, through their carelessness, they have let the light that was in them become darkness, and have not applied in time for a fresh supply of the salvation of God." Now see and compare a note on Matt. xxii.—the parable of the marriage of the king's son: "As the marriage union is the closest, most intimate, solemn and excellent of all the connections formed among mortals, and that they who are thus united in the Lord are one flesh, so that mystical union which is formed between God and the soul through Jesus Christ, by the Eternal Spirit, is the closest, most intimate, solemn and excellent that can be conceived; for he who is thus joined to the Lord is one spirit." [Mr. Clarke's italics.]

In one instance, souls once enlightened, perish for want of a "fresh supply of the salvation of God." In the other case, the union between God and the converted soul is so close that they become "one spirit." Certainly this trumpet gives an uncertain sound. The soul that is so intimately connected with God as to be "one spirit" with him, could hardly need a "fresh supply," should he slide back, to bring him up again; for I think, from the reading of Heb. vi., that a "fresh supply" equal to a whole cargo of the Great Eastern would be inadequate to the task. W. M. HOWELL.

He whose life is hid with Christ in God may suffer injustice from the conduct or words of another, but he can never suffer loss. He sees the hand of God in everything. He knows that everything which takes place has either a direct or indirect relation to his present state, and is designed for his benefit. "All things work together for his good."

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Here are twenty-five thousand dollars worth of very valuable premiums, which we will pledge ourselves promptly to give away this spring, sending on receipt of clubs. Will set each Baptist who sees this do something for the paper, for pure love, if not for a premium? The Englishman's Greek Concordance has some, and we have sent out to all parties entitled to them who have instructed us as law and share to send.

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For FIFTY SUBSCRIBERS TO THE BAPTIST, Volume 4, we will give one WILCOX & GIBBS Improved Noiseless Sewing Machine, With Hemmers and Fellers and Instruction Book. Instructions will be given gratis at Co's Ware Room, 878 Main street, Memphis, Tenn.

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 a reference to prove his guilt.

J. W. BACON—Who represents himself in Arkansas as a Baptist minister and agent for Clinton College, Miss., is an impostor, and said to be crazy. Reference—J. A. Linder, Salem Baptist church, Carroll county, Miss.

S. I. SUMNER AND W. H. COOPER.—If either of these men attempts to pass himself off as a Baptist, he is an impostor. Reference—Wm. Grim, Castalian Springs, Tenn.

RICHARD E. HOVET.—A man of this name, playing the role of Baptist preacher, was lately driven from Tusculum, Mo., for attempting to marry his ninth wife, the eighth forsake once being all living.

JOHN P. CASHWORTH.—All Baptists should beware of him, and especially those in Texas, where he is supposed to have gone. He is a bad man. Reference—J. C. Farmer, Pineville, Missouri.

R. M. MOSELEY.—All men should beware of crediting him. He is from Georgia. Reference—J. B. Butler, Fulton, Tenn.; Wm. Tisdler, Gadsden, Tenn. G. T. JAMES, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—J. E. Alexander, J. D. Battle, Weston, Texas. W. C. CAPPELL.—Last heard from in Arkansas by reference—Elder Wm. Nolan, Stanton, Deppar, Tenn.; Elder T. W. Vining, Basile, Ark. S. J. BOUTWELL, Kansas.—Reference—J. M. Spurgeon, G. Daggett, E. F. Boggs, Kansas City, Missouri. T. J. T. JARVIS, Va.—Reference—Elder Wm. Harrell, Virginia; Central Baptist, Missouri.

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MEMPHIS, TENN., DECEMBER 3, 1870.

OUR VISIT TO ARKANSAS.

So rapid was our progress through the State, and so completely was every hour occupied, that we had no time to make our usual "marks" by the way; and having reached home, we are called upon to divide our time between the sick-bed of our dear mother and the duties of the office. We must be allowed a word or two touching Arkansas.

We left the city by daylight Friday morning, and reached Clarendon, and preached that night and again the next day at 12 o'clock, and reached Little Rock by boat and rail Saturday night.

Clarendon is a pleasant and growing place; and Bro. Province, a young Tennessee minister, of large promise, is gathering together a church, but also "making tents" in the school-room, with the assistance of a faithful wife, to sustain himself—a noble example to the cause. Here the "union meeting-house" is claimed by the Cumberland Presbyterians, and the Baptists must build. We were the guest of Judge Warren, whose excellent lady we buried in the waters of the Onachita at Camden twelve years ago. It was a peculiar pleasure to rest with them. We preached at the First Church in the morning, the Second in the afternoon, and again at the First at night to a packed and interested congregation. We were so earnestly solicited to repeat our two sermons on "Catholicism" and "Human Priesthood," in the City Hall before the entire population, that we consented to return at an early future day.

In company with Breth. Lea and Green, we set out Monday for Arkadelphia, some one hundred miles distant, with daily appointments. At Benton, on Monday night, a vast crowd was in attendance. Here the Baptists are excluded from a house, built for a "union house," and which they contributed liberally to build. The Methodists claim it. And we may add here, the same thing is repeated at Warren. Bro. Rasberry was denied the house some months since unless he would openly indorse the Methodist Society as a Scriptural church, and its ministers as duly authorized ministers of Christ! But, like the three Jews before the god Nebuchadnezzar made and commanded to be recognized as a very God, Bro. Rasberry respectfully declined. We hope he will furnish us with the correspondence. When will Baptists learn sense, and decline all unions and affiliations with their enemies—those who seek to destroy them?

Upon reaching Arkadelphia, we were "domiciliated," as Bro. Jeter calls it, under the hospitable roof of Colonel McMillan—a true Confederate and a noble representative of Carolina blood and breeding—whose kind attentions, and those of his lady—a Carolinian also, and daughter of Eld. Williams, who was our host when we visited Fayetteville, N. C., fifteen years ago—made our stay truly delightful. May God's blessing rest upon them and theirs forever.

The Convention was more than its friends had presumed to anticipate. The attendance was large, its sessions harmonious, and "work" was the word. It is engaged in the general missionary work, and will aim to reach its important towns and cities. It is hearty in co-operating with the Sunday-School Board of the Convention, and with the District Secretary, Bro. Mayfield, at Helena, who has put one missionary, Bro. Barry, into the field. It cordially indorsed the movement to endow the Southern Baptist Publication Society, which we represented, and responded by taking over \$1000 of its stock, and Eld. Wm. L. Lea presented four hundred and sixty acres of valuable land, lying on White river, valued at ten dollars per acre, as the basis of a permanent fund, to be invested at not less than ten per cent, and the proceeds to be applied to the gratuitous distribution of Baptist literature in Arkansas. Bro. McCulloch proposed to donate one thousand acres, worth from one dollar and a half to two dollars per acre, provided he be allowed a share for each member of his family, and to control the distribution of the books, etc., arising from the interest on the balance of the proceeds of the sale of said lands. Other lands are promised, but the parties await the action of the Board of Managers to provide for such gifts. It is believed that the next Legislature will exempt all such lands from taxation; and if so, a permanent fund of fifty thousand dollars can be secured in salable lands in Arkansas alone, the interest of which will, at ten per cent, distribute gratuitously five thousand dollars worth of religious books and tracts in Arkansas annually, or support six colporteur missionaries forever in the State. Will not the friends of religion in the next Legisla-

ture favor this movement by granting a release from such lands until sold? We trust our friends at the capital will energetically bring this matter to bear upon the next Legislature.

The Institute gave unbounded satisfaction to all present, so far as we could learn, and the people of the place of all names took a lively interest in it, and crowded the Institute nightly. Such an institute should be established in each State, and in each of the three great divisions of Tennessee, and held for five or six days each year, beginning one or two days before the State Convention, or Association, and embracing all the nights of the session of these bodies. The Executive Boards of these bodies will be competent to inaugurate such an institute for next year. Who will favor?

We refer our readers to the Secretary (Eld. Searcy), Arkansas, for further particulars touching the Convention and Institute.

On our journey to the river we filled all our published appointments, that one at the Alabama Church, as a devotional one, universally experienced by all Christians, we never saw excelled. It was a truly glorious meeting, never to be forgotten. At Edinburg we found a healthy, growing church under Bro. Craig's pastorate, and another at Warren, under Bro. Hyatt, and in some respects it stood forth a Model. In proportion to its numbers and wealth, we believe it gives more to sustain a pastor, and EVERY FAMILY OF THE CHURCH TAKES THE BAPTIST!

How was it done? Its pastor, Bro. H., said at a church meeting one day that he wished to preach to an intelligent church, one that was posted up upon not only Baptist doctrine, polity and correct policy, but upon all the great denominational interests that were interesting and should interest Arkansas Baptists, so that when he alluded to them or advocated them, they would know what he was talking about, and he wanted them all informed on every good word, and interested in every good work, and proposed that all that were able should subscribe, and they did so, and it secured gratis a paper for the only poor widow who was not able! So that Warren stood for the MODEL CHURCH in this regard, for three hundred churches in Arkansas. Now will not each pastor do likewise at his next meeting, and report results to this paper?

The Convention at Monticello on the Sabbath was a huge one, the largest we ever met in Arkansas since the war. The large house, 40x60, was densely packed, and a crowd stood without. This house was built by the exertion of Eld. P. R. Smith, who, though eighty-two years old, is quite vigorous, both in body and mind. He underwent the trip to the Convention and preached there on Sabbath. The eighteenth century, as he said, spoke to the nineteenth. He has lived under the administration of every President of these United States! He was personally acquainted with the pioneer ministers who planted the Cause in Middle Tennessee, and we have engaged him to write a sketch of several for our proposed serial, "THE LIFE AND TIMES OF THE EARLIEST MINISTERS OF TENNESSEE."

We wish that Bro. McConico, of Franklin, would prepare a sketch of his father, and Bro. Wm. Whitsett of his uncle, Eld. Wm. Whitsett, at the earliest day possible.

The storm prevented a meeting Sabbath night, and we staid until Monday night, and delivered, by request, a lecture on Catholicism. The citizens had subscribed some \$1000 toward building a Catholic chapel, in order to secure a large Catholic population for their rapidly growing town. What infatuation! Catholic Irish never yet did make cotton, and Catholic Bridgets never did more than to torment those who employed them as cooks, and Catholic nurses are enjoined by their priests to make good Catholics out of all the children, and by no means fail to sprinkle, in the name of the church, every child intrusted to them.

And speaking of baptism, we are reminded of a circumstance related to us on this trip worthy of record. A Pedobaptist minister, after failing to convince an applicant that immersion was no baptism, consented to perform the rite, and did so, using the phrase, upon the request of the subject, instead of the name of the Trinity!! Strange as this may sound, we commend it. While he made a mockery of the rite, he at least did not commit blasphemy, as all those ministers do who deny that immersion is baptism, and yet perform the act and say, "I baptize thee," and use the name of the Trinity!

And this recalls a conversation between a Baptist and a Methodist preacher of Monticello, Ark., named Reuben Massey—little Reuben, they call him there—and he is the preacher in charge of the society in M—. Reuben was saying how much he regretted that he did not hear his Bro. Muncy while he was attending Conference in this city. He said that he was sent out to preach at some church in the country in which he was

baptized. "But," said the Baptist, "I thought you were baptized in the creek near town some year or so ago, when person M. immersed you." "Yes, yes," said Reuben, "I was immersed here, but I meant I was sprinkled when an infant in the church in Tennessee." "Well, now, Reuben," said the Baptist, "will you tell me honestly, as you teach that there is but one baptism, and no one should be baptized twice, where you were baptized?" Reuben looked a blank between a parenthesis (—) for a few moments, and turned off saying, "It's no use talking to you Baptists—you are so set on your way."

But we think little Reuben ought to answer that question before he sprinkles another baby, or preaches against immersion as the one Christian baptism.

In our next we will report our month's work in Arkansas in the Publication cause.

He rests—our pastor, our brother, our friend and more than friend—in the midst of his days, in the fullness of his strength, cut down by the sickle of death. From a rapidly growing fame; from a great field ripening into a golden harvest; from a church that loved him to a member, and almost to idolatry; from a city that was proud of his talents and his eloquence; from the admiring congregations that crowded his church and hung in raptures upon his words, and alas! alas! from a helpless, utterly dependent family, a wife who is an invalid; from children at the age in life above any other that needs a father's counsel and direction, he is taken away—and so suddenly, so unexpectedly! What shall we say? God bless that disconsolate wife; God bless those fatherless children, and preserve from sin and lead up to honored manhood and useful Christian life those boys.

The loss of such a minister as Bro. Burns is a calamity to the entire denomination, as it is to his church and to this city, but why he has done it we dare not question. We know that "God moves in a mysterious way, His wonders to perform; He plants his footsteps on the sea, And rides upon the storm."

He rests—rests before he was wearied with the toil of manhood—rests before he had felt the burden of age—rests before labors that were a delight and a peculiar joy to him. And it will be remembered that the last sermon he delivered to his congregation was upon Rest—"There remaineth a rest unto the people of God." Though in his usual health, though he himself may not have had a conception of it, yet did not the coming change find forward a shadow over his spirit? Was it not this that led him to select his subject? It was not our privilege to hear it, but so confident were we that we would find in it the yearnings of a spirit for its everlasting rest, that we requested the MSS. for examination. We cannot refrain from inserting a few paragraphs here:

"What a consolation this should afford the true child of God. Amidst the wearisome toils of life we can look forward to that rest that remains in heaven, as the laborer looks to the shades of the evening, or to the Sabbath, as a period of rest; as the pilgrim looks forward to the end of his journey, or the tempest-tossed mariner to some safe haven, where he can drop his anchor, and furl his canvas. "At such periods the Christian can truly sing: "Sweet land of rest! for thee I sigh, When will the moment come, When shall I lay my armor by, And dwell with Christ at home? No iranguish joys on earth I know— No peaceful sheltering dome; This world's a wilderness of woe— This world is not my home. To Jesus Christ I sought for rest; He bade me cease to roam But fly for succor to his breast, And he'd conduct me home. Weary of wandering round and round, This vale of sin and gloom, I long to leave the unhallowed ground And dwell with Christ at home. "Heaven will be like a Sabbath, and the best description of it is to say it is an eternal Sabbath. "Take the Sabbath on earth when best observed, and extend the idea to eternity, separating from it all ideas of imperfection, and that would be heaven. "The Sabbath is holy—so is heaven. It is a period of worship—so is heaven. It is for praise and the contemplation of heavenly truth—so is heaven. The Sabbath is appointed that we may lay aside worldly cares and anxieties for a little season here—heaven that we may lay them aside forever. "Hence we sing in this, the house of our earthly pilgrimage: "This earthly Sabbath, Lord, we love; But there's a nobler rest above; To that our longing souls aspire, With cheerful hope and strong desire. No more fatigue, no more distress, Nor sin, nor death, shall reach the place; No groans shall mingle with the songs Which dwell upon immortal tongues. No rude alarms of angry foes; No cares to break the long repose; No midnight shade, no clouded sun, But sacred, high, eternal noon. O, long expected day, begin; Down on these realms of pain and sin; With joy we'll tread the appointed road, And sleep in death, to rest with God. "The Sabbath here should be like heaven. It is designed to be its type and emblem, and just so far as the circumstances of the case will allow, it should be just like heaven—we should

have the same employments, the same joys, the same communion with God. "If we could just think what heaven and its employments will be, and then spend our Sabbaths in a similar way, what an amount of happiness it would bring to the soul, and what attainments we would make in the divine life. "It is the privilege of all who love the Sabbath to rejoice in prospect of an eternal rest in heaven. "In our wearisome labor, we can look forward to a land where all of our toils shall end. In our afflictions we can look forward to a country where sickness and death never come. In our poverty we can look forward to enduring riches, crowns and thrones. "And a very few steps will bring us there. There are many Christians in God's sanctuaries to-day, who will spend their next Sabbath in heaven—it may be some one of us."

The Sabbath has come, and while we are here in tears, his freed spirit rests in the bosom of his Savior and his God!

We are pleased to learn that his life from boyhood furnishes most interesting material for a Sunday-school book, and that it will probably be prepared and offered to the Board by the first of the year, and we propose that the Sunday-schools of Mississippi, or Kentucky, his native State, furnish the stereotype plates. In this way our beloved pastor's fame will live forever, and influence the children of the South, by his boyhood's example of filialness and truth, and his manhood's honor and devotion to Christ.

We hope to announce in our next issue that a suitable provision has been made for his family by the church and his friends in this city.

BREVITIES. THE DISPENSATIONS.—We have not been able to prepare the number for the present, and we fear we shall not be able to do so next week, owing to serious sickness in our family. Our dear mother-in-law, Mrs. Dr. Geo. Snider, is lying very low, with slight hopes of recovery. Our readers will excuse us, we know. The most interesting days of the world's week on the close of this age, and the signs, are to be discussed—the age to come, its character, and the world's everlasting Sabbath.

ELD. D. D. SWINDALL has removed from Lancaster, Texas, to Milford, and his correspondents will notice and govern themselves accordingly.

ELD. C. R. HENDRICKSON.—We should be pleased to learn where a letter would reach him.

THAT "LIE"—WHO TOLD IT! On the fifth Sabbath of last month, we, in connection with Eld. John B. Lee, of London, commenced a meeting of days at Madisonville, Monroe county, Tenn. On the same day, and out of the course of usual appointments, the pastor of the Presbyterian Church had a meeting, at which, among other things, we understood he charged the Baptists with circulating "lying publications among his members." His specification under this charge was, said publications stated that Presbyterians admitted members to communion without conversion. The publication alluded to, so far as we could ascertain, was a tract from the American Baptist Publication Society, of Philadelphia, and does state that Presbyterians, in common with other Pedobaptists, do admit unconverted persons to their communion tables. Now, is this a lie? If so, we hope our Philadelphia brethren will call in the tract, and do better in the future. Let us see:

Before us lies the "Confession of Faith," as ratified by the General Assembly of 1821, and amended by the same in 1833, published by Ed. Barrington and Geo. D. Haswell, 293 Market street, Philadelphia, and which claims on its title-page to be "The Constitution of the Presbyterian Church in the United States of America." Let us see what it says: On page 436, under the head, "OF THE ADMISSION OF PERSONS TO SEALING ORDINANCES," we find this language: "Children born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church, and are to be taught to read and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they are free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed that it is their duty and their privilege to come to the Lord's supper." [Italics ours.] Here you see not a word of "repentance toward God, or faith toward our Lord Jesus Christ." It is not sufficient to say that they are to be "taught to obey the Lord Jesus Christ." The world is taught that daily from every Christian pulpit; they must, if they are Christians, have obeyed, by repentance and faith.

But again, on page 433 we have this: "He is to warn the profane, the ignorant and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this

holy table such as, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and such as desire to renounce their sins, and are determined to lead a holy and Godly life."

Here, then, we have three classes of persons to be invited to Presbyterian communion tables, two of which—the second and third—are not required to have repentance and faith; are not required to be, or even to profess to be, Christians; while the latter class, having only a desire "to renounce their sins," etc., are, by the force of the definition, clearly shown not to be Christians. All who have exercised "repentance toward God, and faith toward our Lord Jesus Christ"—i. e., all Christians—come under the first class. Hence, the very fact that two other classes are given in addition to the first, shows conclusively that others than converted persons are to commune. Of these two latter classes, the first is that of the children born in the church, as above shown. Of what is the last class composed? Methodist seekers?

It will be perceived by the above that the lying tract is sustained by the "Confession of Faith." Does the "Confession of Faith" express Presbyterian sentiments and practices? If so, then the aforesaid pastor has been trying to deceive the people. If not, then Baptists are not the only ones circulating lying publications.

Before this pastor was ordained, he had to respond affirmatively to the following question: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures." (Confession of Faith, p. 378.) He and the "Confession" may settle it between them.

We regret extremely to have been forced to write this article, but justice to our denomination and Publication Board required it at our hands. To charge one million two hundred and fifty thousand Baptists with deliberate lying is too grave a matter to remain unnoticed. Painful as it is, such things must be met.

TO EAST TENNESSEE BAPTISTS ONCE MORE.

In the Christian Herald of November 8th, we notice an article addressed to "East Tennessee Baptists," to which we propose a few words of reply.

It is claimed that you are under obligations to take the Herald because it purchased the subscription list of the East Tennessee Baptist, and has been filling the unexpired term of that paper gratis. As each of you had paid, in advance, a year's subscription for said paper, and, it not being able to go on, had sold out to the Christian Herald, we had supposed that you were getting the latter paper for the money paid to the editor of the East Tennessee Baptist, and that the transaction was purely a business one between said editors; and we had not supposed that you were sold to the Herald, as well as your unexpired time. If we were mistaken, and you are under obligations, we certainly shall not seek to interfere with those obligations. You are under no obligations to take THE BAPTIST, but we would very much like to have you do so, because we think you will be pleased and profited by reading it. We certainly want no rivalry with the Herald. All who desire that paper, we hope will take it in addition to or in room of ours. So far as we are concerned, you are free, brethren, to act for yourselves.

The Herald claims to have more subscribers in East Tennessee than any other Baptist paper. How this is, we do not know; but, after the way in which our list has been daily running up, we receive the statement with some reluctance. We would even doubt it if our brother were not so positive in the assertion.

But then, the Herald men are not fighting Baptists. Brethren, we are; and whether we do it in a Christian manner or not, we will leave you to judge. If we have not the meekness, and cannot speak the "truth in love," as can our Herald brethren, we hope they will pray for us, and bear with our weakness. For our brethren of the Herald we entertain the highest regard, and will cheerfully send them any subscribers we may find in our travels wishing their paper. We desire peace in the great Baptist family. We are all working for "the truth as it is in Jesus," and each must be allowed to work in his own way, under his responsibility to the Master. Between us, we may be able to furnish East Tennessee Baptists with an organ. If we cannot, that new paper which was just about to start at London a few months since, and which we understood was so earnestly advocated before the Holston Association, and elsewhere, may come to our aid. In the meantime, success to both our papers.

REVIVAL AT MADISONVILLE. Bro. GRAVES.—The church at Madisonville has been greatly revived during the past month. Elders W. A. Montgomery and J. B. Lee began preaching in that town on Saturday, October 29th, and the meeting continued until Sabbath, November 13th, resulting in more than sixty conversions.

The church had been in a cold state for years, and Christians of every name told me that such a triumph of God's grace and truth had scarcely ever been witnessed in the place. The grand old doctrines of repentance, faith, and obedience to Christ were fully, forcibly and faithfully practiced; and the preaching was wonderfully blessed.

Elders Montgomery and Lee are both doing noble service wherever they preach, in tearing off that load of rubbish and human tradition with which the plan of salvation has been invested by the "pray on mourner" system of the Arminians. Thank God for Bible-taught preachers!

There are but few of the young people of Madisonville who still love sin, and all of Christ's workers are up and doing. Of the converts, only fourteen have been baptized; but four others stand approved for baptism, and some others will come soon. A large number will attach themselves to churches in the country. The Methodists (Southern) and Cumberland Presbyterians have taken fourteen or fifteen into their communion. Mr. Morrison, an Old School Presbyterian, preaching for the New School Presbyterians, will be likely to lead some with him; but I don't think his number will be large, as the Cumberlands seem to be growing in favor with all in town who hold to the Protestant faith.

Two of the most intelligent Protestants in the place have united with the church, and they seem to be of the same stuff of which martyrs are made. One of them (Mrs. Gaines) stated to the church that she had investigated the subject of baptism for herself, and had been led to the unavoidable conclusion that Jesus was immersed, and that it was her duty to follow him—not only to the water, but under it. And I think she would follow him through flames if need be. Noble and worthy of the Christian name has been the course of the other (Miss Emma Missemmer), in that she conferred not with flesh and blood, but obeyed Christ.

I am told that others were baptized who were inclined to Protestantism, and many others are investigating. All observers know the result of prayerfully investigating this subject.

Such a flood of pure gospel truth has been poured out upon Madisonville, that much of the prejudice engendered by education has been removed; and it is to be hoped that so much of the love of Jesus is in the hearts of many of the Presbyterians there that they will soon follow him into the Jordan, for I never saw better workers than many, very many of them have been during the meeting.

The baptismal scene at the close of the meeting did loud preaching. It was witnessed by five hundred people (I counted them); and its solemn beauty impressed many hearts with the great importance of duties of which, before that evening, they had scarcely thought. It is a new thing to them, as is also the fact that there are two thousand and six Presbyterians in East Tennessee, and only thirty-five thousand Baptists. I met some of the more incredulous, who were scarcely prepared to believe that there are more than twice as many Baptists in East Tennessee than Protestants and Romanists together; but it is true. Who calls for the figures? More soon. A. H. Madisonville, E. Tenn., November 24, 1870.

Bro. GRAVES.—During the month ending November 14th, I have received solvent individual pledges and cash for the mission work of the General Association of East Tennessee, from churches as follows: Bro. D. S. McFarland, Georgia, \$10; Puncheon Camp, Northern Association, \$28; Beech Grove, Northern Association, \$1; Locust Grove, Northern Association, 50 cents; Elm Spring, Northern Association, 50 cents; Notchy Creek, Hiwassee Association, \$1.25; Sweetwater, Sweetwater Association, \$25.25; Prospect, Sweetwater Association, \$3; New Hopewell, Sweetwater Association, 35 cents; Mt. Harmony, Sweetwater Association, \$3; Madisonville, Sweetwater Association, \$48.50. Total, \$120.35.

Only three of these churches have been canvassed. S. J. NORRIS, Corresponding Sec'y Gen. Association, Leadvale, East Tenn., Nov. 24, 1870.

ELDER JOHNSON'S SPEECH upon our publication interests, delivered before the Big Hatchie Association, is worthy the perusal of every Baptist. Read and think about it. Any one wishing a share or more of stock can indicate the same to us by letter. One share is payable January 1st, 1871; if more is subscribed, second payments arranged to suit convenience of patrons.

Louisiana

Standard, That we are the State organ on the 11th of A. reasonable petition to re-arrange our local list. That the Ministers be invited to write for it. That, therefore, it tend the circulation of it. That the Ministers be invited to write for it. That, therefore, it tend the circulation of it.

FIRST BAPTIST

REPORT OF THE COMMITTEE. The committee of respect-able pastors, and the following preachers, dress, recommend WHEREAS, This has been constant onnary circum-ignation of the First Baptist Church, which resignation accepted by her;

WHEREAS, In has for so long a in the intimate a pastor and church give an express parting; of our services he has and to the cause of our obligation der-shepherd of the love with which his memory, and which we shall tion and the con-favor and blessing he may be called

Resolved, That adopted as the sentiments Church for our Dr. Carpenter:

ADDRESS TO THE Reverend and seven or eight church had been out a pastor—had preaching; when laid heavy upon our mem-diminished; the who had been wment of your tal-cies of your gift-ter church, involot with us, and instruction of the

Withdrawing eum Place Chre in the beginning were received in church, and th were duly licen During two ye edified spiritu-creased numer-Interest was m-increasing and Meanwhile, you your ministry, it that you be for-dained and inst-tist and Aposto of ministers, to and the pastorh were made to v-isting elders fr where in the of hostilities exist- time the meet Therefore, the of passed an ordina you to admini God's house.

The blessing of Church seemed upon your labor- to our member- by letter and by the return of convened, and The Lord has el-bors with us in and we acknowl- these manifestat- When you a- with us, the non- on the church r- true number of was about twent- 1863-64—the six, three of wh- family.

Since the 8th you were auth- ordinances, one- have been adde- former member- restored, or hav- by letter. Of th- have been by period of near- membership has dismissions, etc. includes a num- The church in- ginning of the debt due on the interest, to al- Within the pas- means, includi-

Louisiana Department.

Resolved, That we do not accept the Baptism as our State as on the following conditions, viz: 1. A reasonable portion of the paper shall be allowed to represent our local interests.

FIRST BAPTIST CHURCH OF NEW ORLEANS.

[Extract from the Minutes.] REPORT OF THE SPECIAL COMMITTEE.

The committee appointed to draft resolutions of respect and esteem for our recent pastor, and regret at his resignation, respectfully offer as their report the following preamble, resolution and address, recommending their adoption:

WHEREAS, The Rev. J. C. Carpenter has been constrained by the force of pecuniary circumstances to tender his resignation of the pastoral charge of the First Baptist Church of New Orleans, which resignation has been regretfully accepted by her; and

WHEREAS, In sundering the tie which has for so long a time bound us together in the intimate and endearing relation of pastor and church, it is fitting that we give an expression of our feelings at parting; of our lively appreciation of the services he has rendered us as a church, and to the cause of Christ in our midst; of our obligations to him as a faithful under-shepherd of the fold of Christ; of the love with which we shall dwell upon his memory, and of the fervency with which we shall invoke the Divine direction and the continuance of the Divine favor and blessing in any field to which he may be called; therefore,

Resolved, That the following letter be adopted as the heartfelt expression of the sentiments of the First Baptist Church for our late pastor, Rev. J. C. Carpenter:

ADDRESS TO REV. J. C. CARPENTER.

Reverend and Dear Brother:—Some seven or eight years ago, when this church had been for a year or more without a pastor—having had only occasional preaching; when the band of war was laid heavy upon, both city and country; when our membership was dispersed and diminished; the small remaining band, who had been witnesses of the development of your talents, and of the exercises of your gifts and graces in our sister church, invited you to cast in your lot with us, and assume the guidance and instruction of the little flock.

Withdrawing yourself from the Coliseum Place Church by letter of dismission, in the beginning of the year 1863, you were received into the fellowship of this church, and on the 13th of February you were duly licensed to preach the gospel.

During two years the church was much edified spiritually, though but little increased numerically, and a deep and lively interest was manifested on the part of increasing and attentive congregations. Meanwhile, you having made full proof of your ministry, it was deemed advisable that you be formally and solemnly ordained and installed, according to Baptist and Apostolic usage, by a presbytery of ministers, to the work of the ministry and the pastorate of this church. Efforts were made to secure the attendance of visiting elders from sister cities, or elsewhere in the country, but the state of hostilities existing prevented for a long time the meeting of a presbytery. Therefore, the church, in January, 1865, passed an ordinance, solemnly authorizing you to administer the sacraments of God's house.

The blessing of the Great Head of the Church seemed to rest upon this step and upon your labors. Additions were made to our membership almost monthly, both by letter and by baptism. Finally, after the return of peace, a presbytery was convened, and you were duly ordained. The Lord has evidently blessed your labors with us in the past to a good degree, and we acknowledge with grateful hearts these manifestations of his favor.

When you assumed these relations with us, the nominal number of members on the church roll was forty-nine, but the true number of present active members was about twenty. During the two years—1863-64—the additions by letter were six, three of whom were of your own family.

Since the 8th of January, 1865, when you were authorized to administer the ordinances, one hundred and sixty-eight have been added, besides several of our former members, who either have been restored, or have returned and renounced by letter. Of these additions, ninety-five have been by baptism. During the same period of nearly eight years, the total membership has been reduced by deaths, dismissions, etc., to the present number—one hundred and thirty-four, which still includes a number of absentees.

The church purchased her present property in 1861, on time. At the beginning of the year 1863 there was a debt due on this amounting, including interest, to about eight thousand dollars. Within the past few years, by various means, including the sale of two lots of

the ground, the debt on the remaining property has been reduced to about three thousand two hundred and fifty dollars; while, chiefly—almost entirely—through your personal agency and activity, our house of worship has been enlarged, improved and embellished from contributions from our fellow-citizens, and from other sources, to the extent of about three thousand dollars additional pecuniary value placed upon it.

In the meantime, being ourselves individually in straightened circumstances, and, perhaps, not having all of us fully apprehended our duty, we have not been able, or we have failed, to pay annually the salary promised you; so that now we are in arrears to you to the amount of about two thousand dollars.

This failure and inability on our part to pay your promised salary, have caused you great privation, anxiety and gnawing care, and have been, without doubt, the main cause which has led you to dissolve the pastoral relation. It has been with grief that we have found ourselves unable pecuniarily to obviate the necessity of your retiring.

During the period of your pastorate, ties have been formed which bind our hearts with yours in the enduring bonds of Christian affection and fellowship. You have faithfully labored with us, frequently under adverse circumstances, and amid discouraging and depressing influences, to secure our progress in the divine life, and the development of the spiritual graces in us, and to lead the impetuous to the Savior. We feel grateful to God that he gave you as a devoted and, to a considerable extent, a favored and successful instrument to build up his cause here, to lead many to embrace Christ, accept of salvation, and walk in the commandments and ordinances of his house.

Others, brethren of the household of faith, coming into our midst, and hearing the earnest and able expositions of divine truth from your lips, have cast in their lots with us. Of the present membership, sixty-nine have been buried by you into the likeness of Christ's death. Some who have been gathered by you into the fold of Christ have preceded you to the mansions above, where they will be stars in your crown of rejoicing. Seed has been sown by you in your ministrations here in the past—ofttimes in hours of gloom and heaviness—which, watered by tears and prayers of kindred and friends, in the future as well as in the past, will in due time bring forth yet other harvests of grace.

Our prayers are for you, dear brother, that the Great Head of the Church may order and direct your paths and abundantly bless your labors in whatever field his providence may place you, whether here or elsewhere. We earnestly desire that his will may be done. In all our ways we would acknowledge him, trusting that he will direct our paths; and our wish is to follow the indications of the finger of Providence. While you remain in our midst you have our love, fellowship and prayers. If called to some other sphere of usefulness, our hearts will follow you in affectionate remembrance. If, by the will of God, in the lapse of time you be called to precede us to your reward, we who mourn your loss to the church on earth, will embalm your virtues in our hearts and cherish the memory of your good name, of your graces, and of your faithfulness to the end of life. Respectfully submitted,

C. R. EVANS, J. L. FURMAN, J. C. COSTLEY, Committee.

New Orleans, October 24, 1870.

The above report was unanimously adopted at a pretty full meeting of the church, held on Lord's day, October 30, 1870, as also was a resolution directing the Clerk to furnish a copy for publication in THE BAPTIST.

J. L. FURMAN, Clerk.

OUR PUBLISHING INTERESTS.

[Report of a speech made by President Johnson before the Big Hatchie Association.]

BRO. MODERATOR:—To urge the matter contained in the report, I have a few thoughts to offer, which may not be unworthy of consideration.

It is true the encroachments of Roman Catholicism in this country—as referred to in this meeting—have been unparalleled, so as to excite in all Christians the most serious apprehensions, which are not allayed—that the Pope has lost his temporal power, for that one diadem of our triple crown has been destroyed—may obtain from demagoguism a dangerous compensation.

It is a fact that reorganized Romanism moves to a new field for the last encounter, with arms more refined, claims more deceptive, an advocacy more insidious, and dogmas more false. Yet however dark the present, there are many facts and examples successes to light the future with hope.

Sublime ideas of the beautiful and true, thoughts of true grandeur and greatness, stirring truths of divinity, embodied, living and struggling in the glory of enthusiasm and action along the

sol-mn march of the centuries, in the end have ever ruled the hour of victory.

Opposing ideas, thoughts and life have constructed the conflict of ages, contrary civilizations, ever in conflict and awaiting an occasion of outburst, which, confessedly, may not be grounded on opposing religions, and yet a war of religions may be involved. Such a revolution is now transpiring in Europe, furnishing the grand conclusion of a historic conflict, revealing in that dark storm that rolls over France the pent-up wrath accumulated from the stern antagonisms of twenty centuries.

Tacitus—himself a Roman—has transmitted a clear history of the ancient Germans whose rude virtues, physical courage, patriotism and antipaganism proved a power, encountering which many of Italy's splendid columns sank down to rise no more; as now the proudest descendant in the household of Roman nations has fallen before the resistless power of Teutonic valor.

Napoleon sprang from the Latin race. By the brilliancy of his military career, France was created the brightest star in the galaxy of nations. To the fair brow of this queenliest daughter of the Roman race was transferred the paternal diadem of the Caesars. Robed in the splendid royalty of Papal Rome, she exulted in the prestige of imperial Italy's temporal and spiritual civilization.

But by the ignorance and stupidity, impudence and abuses of her priesthood, she became effeminated amid the sensual blandishments of the Papacy—emasculated beneath the shadows of St. Peter. She purchased a charter for crime, and paganized herself to the shame of man's worship. Her debauched and lying priests—the corrupt minions of "Holy Mother Church"—dismantled her social and domestic shrine; and that central abode of virtue and greatness, home! found no term for its expression in the language of France. Her civilization de-veloped into the discreditable occupation of dissuading the gauds and trappings of personal attire—the inauguration of her fictitious fancies, shallow tastes, and arts of lust and impurity.

But the susceptibility of the German mind expanded to the charms of truth in nature, and became warned by the hallowed glow of revelation. It was of the German mind in monkish cell, even, to hear the voice of God: "The just shall live by faith," which set in motion the great German soul, and shook the Vatican. Long before, Germany had resisted the Pagan power of ancient Rome; now she resisted the Papal power of modern Rome! She became Protestant! and above the colossal shadows of Popery she arose with the fabled powers of a giant! She became the schoolmaster of the world. Her philology, grammar and lexicography of the world's renowned tongues, in the highest modes of analysis as to thought and expression, became the text-books in the leading colleges and universities of both continents.

Catholic France may boast her far-famed schools of arts and medicine as she did her schools of military science. But determinate results as to the former would not probably vary from the latter, in respect to which an intelligent Frenchman recently said: "The study of military science in France has been a farce, while Prussia has studied in earnest."

Whether we behold these Teutonic forces struggling hand to hand with Pagan or Papal Rome, or encountering Catholic civilization—in the historic Lutheran revolt or in the lists of war, we see in that stupendous array of panoramic wonders the mammoth proportions of an anti-Catholic civilization. The martial thunders that rolled over Sadowa—the storms of valor that have swept over the ensanguined fields of France—were the solemn expression of the thought and will of an independent Protestant civilization.

Such is but a faint picture of what will be the great spiritual war in this country between our denomination and Catholicism. Our victory will be grander!

How encouraging to the hearts of Baptists to know that the influences which have accomplished most have ever been patient, silent and deep!—their presence and action removed from vulgar observation. They lie long in the strata of moving ages—the magic powers of an indestructible life—untouched by passion's power. Such are realities—as mighty wills that have nerved the spirit of the Baptist denomination in the eventful past. Now she is a giant! The elements of her subjective power and objective forces are greater than all others in this antagonism to Catholicism. The antagonism of Baptists with Catholics begins in the nature of church ("eclesia")—the contest is on the ground of church-building! Catholicism seeks to erase the lines between a regenerated church, as such, and a professedly wicked world. The controversy is about the materials that enter as living stones into the structure of the church-building. The New Testament requirement is a converted, believing membership—repentance and faith to be conscious states of

the membership of a church. The Catholic idea is, infants who are not required to exercise faith and unregenerate people make the membership.

As to the ordinances, Catholics have changed the forms and designs of baptism and the Lord's supper—have perverted them professedly to the modes of assertion and transubstantiation, and to the purposes of saving efficacy—substitutions of salvation. They have substituted for the Scriptural congregation their Episcopal and territorial churchisms; for the Scriptural pastors or congregational bishops, as the official servants of Christian Churches, they have substituted their priests, cardinals, bishops and popes as the lords of their provincial, ecclesiastical establishments. All who defend and patronize unregenerate persons, infants, moralists, etc., as church membership; as baptism; the ordinances of baptism and the Lord's supper as saving; anti-congregationalism in church structure; and priests and diocesan bishops as officers of their man-made ecclesiastical establishments—all such will stand in the ranks of Rome! All who oppose and inveigh against these unhallowed dogmas, with power and might, will stand with Baptists! Baptists have nothing in common with Catholics! But let the Romans come! Let them mass their columns. Let the battle commence—the din and strife arise. Yet when the dust and smoke of the conflict shall have cleared away, then shall be seen dragged at the wheels of God's triumphal car the subject minions of dismantled Rome; and there will be visible no denominationalism of Calvin, Wesley nor Campbell, their hosts having been absorbed in the two grand principles in the great spiritual revolution—Baptists and Papists.

Our weapons are spiritual—the forces of inspired truth which it is the mission of Baptists to publish to a dying world, lost in sin and benighted in error. It is given to us, brethren, to proclaim the cross of Christ, with all its saving power, and the things concerning the kingdom of heaven without abatement—in the spirit of our Divine Master. There is no means of publishing the divine facts and truths of our holy civilization comparable to the press, which, if we are wise, we will subordinate to the high interests of our exalted mission.

Then, finally, let us march on with an open Bible; "in the name of our God let us set up our banners," and bid awake the thunder tones of the mighty press against the central fortress of error in the false churchism of the world. Be it ours to arm the powers of the press and overwhelm the land with an irresistible literature, which, glowing with the power of Bible truth, and light of faith and love, shall gain for the honor of Messiah's name a decisive triumph, for regenerated humanity perpetual freedom from error and sin, and for ourselves an unending glory.

SOME THINGS I WOULD LIKE TO KNOW. First. What do the Trustees of Richmond College mean by not making any new doctors of divinity for two years past? A certain Baptist College in New York made nine doctors at its late commencement. Is not Richmond College as competent to bestow the title as any College at the North, or anywhere else? And are there not scores of ministers in the South as richly entitled to the honor as some who have already received it? If it be a good thing in the Trustees of Richmond College to confer such distinctive titles upon the ministers of Jesus Christ; if they be fully empowered by the Legislature to do so, and the Legislature have the right to grant such prerogatives; if there be many who deserve the honor, and are ready to receive it; why, in the name of Christianity, equity and goodness, should they withhold the merited honor? Have the trustees made the discovery that the whole thing is without the warrant of Christ, adverse to the genius of the gospel, and hurtful to the great conscience of our Baptist brotherhood; and therefore have concluded to confer no more such titles henceforward and forever? I would just like to know.

Second. What is the reason that D. D., conferred by the trustees of a female college, is not just as good as when conferred by a male college? Are not the trustees in the one case, as wise, as intelligent, as capable, as in the other? Why is it then that the title, when it comes from a female college, is not accepted nor acknowledged? I would like to know.

Third. What is the meaning of that long column of blanks in the consolidated reports of the churches of Virginia in the minutes of the General Association, headed Sunday-School Board, Memphis? The Religious Herald has repeatedly recommended that Board and its work to the liberality of the churches, as one of the great enterprises of the Southern Baptist Convention. Yet, there stands that long column, running through twenty Associations and six hundred churches, all blank, blank, blank, except seven churches, giving an aggregate of \$54.60. Contrast this with this small amount, the Sunday-School and Bible Board of Virginia shows a summary from all these churches of \$1827.85.

What does all this mean? Are not the souls of children in Tennessee and Texas as precious, in the sight of the Savior, as those in Virginia? Shall we give tens of thousands for China and Africa, and nothing for the children of the great

Southwest? Now what do the Virginia churches mean, by turning the cold shoulder upon the Sunday-School Board at Memphis? I would just like to know, if we do not support the Boards of the Southern Convention, they must perish; and the Convention perish with them. There are some other things I would like to know, but enough for the present. Churchland, Va. REUBEN JOYNS.

MARY SHARP COLLEGE, WINCHESTER, TENNESSEE.

This far-famed institution will complete its twentieth annual session the coming Christmas, and still maintains the enviable reputation it has always sustained under the unrivaled management of its founder and still President, Z. C. Graves. If there is an institution for girls, North or South, which has a more thorough and extensive course of instruction, more thoroughly and practically taught, than the Mary Sharp, its Trustees and patrons do not know where to find it.

President Graves has few equals, and in their belief, no superiors in imparting clear ideas of any subject, and in so vitalizing and energizing his pupils that it is a pleasure to them to investigate and understand the branches they study.

The Professors of the College are thorough teachers, and most heartily cooperate and harmonize in all that is for the good of the College, and were men of reputation before their connection with the Mary Sharp. Rev. J. G. Nash, Professor of Languages, was former President of the Judson, at Marion, Ala., and Prof. Brown, of Mathematics, was Principal of the Scientific Institute at Riceville, Tenn.

Mrs. Graves, author of Seclusal, Jephthah's Daughter, etc., is Matron and Professor of Rhetoric, and has that rare faculty of inspiring her pupils with a zealous love for the usually irksome exercises of writing and reading compositions.

Of Miss Margaret E. March, a graduate of the College, and Principal of Academic Department, it is sufficient praise, perhaps, to say that she has been for years successful in her department, winning the love and confidence of her pupils.

Prof. C. Guiter, educated in Rome, and who, some years since, obtained much celebrity by the exhibition of his great painting, "The Temptation of Adam and Eve," has been for eleven years teacher of drawing and painting, in pastel, water colors and oil, also of music on guitar.

No pupil learning painting of him but more than receives the worth of her time and money in the beautiful representations that will hang on the walls of the home mansion, long after the hand that executed them shall have moldered to dust.

Prof. Steinhogen, a man of family, and a model, Christian gentleman, is President of the music department, assisted by competent instructors, and is determined to spare no pains to make the musical instruction and attainments fully equal to the literary. To this end, eight new Bradbury pianos, seven and one-third octaves, best style and finish, have been added recently to that department.

French, German and Italian languages taught by native teachers. Students received to study any branch they may desire. A peculiarity of the Mary Sharp is, that there is no one house at which all pupils are required to board, but they may have choice of a number.

This competition among different houses insures good board and attention to all the needs of the pupils; no uniform required. The graduates of the Mary Sharp are much sought as teachers, and invariably command the highest prices. More than a hundred are constantly at work. Scholars received at any time, and charge from date of entrance. No deduction made after entrance, save for protracted illness.

Present scholastic year commenced September 5th, and will close June 17, 1871. Intermission one week for Christmas holidays.

TUITION—HALF YEARLY IN ADVANCE. Primary Class, per year.....\$30 00 Preparatory Classes..... 40 00 College Classes..... 60 00 Music on Piano, with use of instrument. 60 00 Music on Guitar, with use of instrument. 40 00 Drawing, per scholastic year..... 25 00 Painting in Pastel..... 40 00 Painting in Water Colors..... 40 00 Painting in Oil Colors..... 40 00 French..... 80 00 Board \$16 00 per scholastic month of four weeks. This includes fuel, lights and necessary washing.

M. B. CLEMENTS, President Board of Trustees.

SUNDAY-SCHOOL BOARD.—The following testimonial from our excellent brethren of the Sunday-School and Bible Board of the General Association of Virginia, is duly appreciated, and I desire to express to that Board my sincere thanks for this indication of their interest in Kind Words. T. C. TEASDALE, Cor. Sec. Kind Words.—This excellent juvenile semi-monthly paper, published by the Sunday-School Board of the Southern Baptist Convention, receives and deserves a large and increasing patronage. It should be taken by all our Baptist Sunday-schools in Virginia. The Sunday-School and Bible Board of the General Association of Virginia, at its last meeting, adopted a resolution requesting the undersigned to bring the merits of this superior children's paper to the attention of the Baptist Sunday-schools of the State. Address orders to Rev. Thos. C. Teasdale, D. D., Memphis, Tennessee. Price, to clubs of ten and over, twenty-five cents per copy; single copy, fifty cents. Delivered by express in the principal cities, free of charge. J. B. WATKINS, Cor. Sec.

Items.

RECHERCHER ON A SMALL CONGREGATION. If my early life had been governed by new moods, in preaching, it would probably never have rained me. But, thank God, I determined from the beginning never to preach according to my own feelings; never to preach according to the external condition of things; never to preach less happily because the day was wet; never to be discouraged by a small audience; never to let unfavorable conditions do otherwise than arouse me to greater effort. I could carry out such a determination then, because I had health, energy, and a good flow of spirits; and now I do not know that circumstances make much difference with me. I can preach about as well in the lecture-room as in the church. I can preach about as well to fifty, if they will sit together, as to five thousand. It is very hard to preach to a scattered congregation. It bids sit here and there on the outer branches of a tree, it is difficult to hit many of them; but let them sit together on one branch, and let me get my range, and I can hit them all.

UTILITY OF BAPTISM.—The utility of public rites and ceremonies has been acknowledged in all ages of the world, both in civil and religious matters. It is the constitution of the human mind, that public rites and ceremonies, representing certain principles, give to those principles additional force on the mind. The Almighty had regard to this feature of the human mind in the institution of the passover and the Lord's supper, and adult baptism, through an ordinance performed at an age when "public rites and ceremonies" can "represent" as "principles" to the mind.—Index.

REST. Rest is not quitting This busy career; Rest is the fitting Of self to one's sphere. 'Tis the brook's motion, Clear without strife, Fleeting to ocean, After its life. 'Tis loving and serving The highest and best; 'Tis the onward progress; And this is true rest.

Bishop Quintard is in East Tennessee on a tour of visitation to the Episcopal parishes in that part of the State. He will, it is expected, take up his residence in Memphis this winter.—Appal.

We are prepared to fulfill our promise, made last year, viz.: to answer the Bishop at each and every place (when requested) where he preaches; his set sermons, denying to Baptist ministers the authority to preach or to baptize under the authority conferred upon them by Baptist Churches. Bishop Q. is not Collierworth, in morals at least, and his public discourses are worthy of notice.

One of our leading religious journals, the New York Chronicle and Examiner, boasting of the largest circulation of any Baptist paper in the world, in its issue of September 22d says: "The last year we have expended upon the enlargement and improvement of the paper more than \$10,000 over and above our cash receipts from subscribers."

Our subscribers think that the paper is making money. It could not live without its advertising patronage. Give us ten thousand subscribers and we will give you six volumes more matter.

INFANT BAPTISM.—At the baptism of Prof. Doremus's child, recently, when Mons. Cascazy, the Russian minister, and other distinguished guests were present, the whole house and the garden were filled with the oxygen hydrogen gas. A friend of our editor says that no ceremony stands in more need of a new light: the Scriptures give not a ray of gleam to it.

A Chicago editor (J. A. Smith, of the Standard) received a present of \$1000 a few days since from his brother.

Nobly done—but give us one thousand new subscribers for the good done by one thousand more papers.

Rev. J. W. Cox, who came to us a year or two ago from the "Disciples," has returned to that people.—Kentucky Recorder.

He brought with him his Campbellite baptism—was a Campbellite all the time—did harm immense, and departed—did he not come for this very thing?

When the good man dies the tears are shed which he in life prevented from flowing.

CATHOLIC. FIRST FRUITS OF THE DECLARATION OF PAPAL INFALLIBILITY.—Dr. Manning declared in the Ecumenical Council that the immediate effect of proclaiming the dogma would be to induce a large secession from Protestantism to Roman Catholicism. Mark the facts:

"Within one week, at one church in London—where High-church principles are dominant—no less than seven men, who had returned to Rome in previous years, having returned to their old communion, together partook of the Holy Sacrament!"

"A Berlin newspaper says that the Archbishop of Berlin is about to resign his office as a protest against the infallibility dogma. Father Suñer, chief of the Dominican Order in England, is said to have resigned his office because of his objections to the dogma of Papal infallibility."

"The Eastern Budget announces that the Lord Chamberlain of the Bavarian Court, Count Hoy, has left the Roman Catholic Church in consequence of the proclamation of Papal infallibility."

"Dr. Michaelis, a Roman Catholic priest and professor in the clerical seminary at Braunsberg, in Eastern Prussia, has, in the Augsburg Allgemeine Zeitung, declared the Pope a heretic and a destroyer of the church in arrogating to himself this wicked authority. His example is sure to find followers."

"The Concordat, which has long secured to the Roman Catholic Church peculiar privileges and guarantees in Austria, has been abrogated by that government. The reason for taking this action was proclaimed by the prime minister, Baron von Beust, namely, that it is impossible to maintain relations with a power whose pretensions are suddenly found to be illimitable."

"The most important intelligence, aside from the war news, that comes to us from Europe, is the report of the action of the German bishops. They have been holding a Conference at Fulda, which closed on the 2d. It was unanimously resolved never to submit to the action of the Ecumenical Council on the infallibility question. The Faculty at Tubingen, Wurttemberg, are in accord. At a meeting of writers, at Nuremberg, it was resolved to protest formally against the doctrine of absolute spiritual power and Papal infallibility."

The Home Circle.

PEOPLE WILL TALK.

Why get thro' the world, but 'twill be very slow, If we listen to all that is said as we go; We'll be worried, and fretted, and kept in a stew, For meddlesome tongues will have something to do.

For people will talk. If quiet and modest, you'll have it presumed That your humble position is only assumed; You're a wail in sheep's clothing, or else you're a fiend, But don't get excited, keep perfectly cool, For people will talk.

If generous and noble, they'll vent out their spleen, You'll bear some loud hints that you're selfish and mean; If upright and honest, and fair as the day, They'll call you a rogue in a sly, sneaking way, For people will talk.

And then if you show the least boldness of heart, Or a slight inclination to take your own part, They will call you an aspirant, conceited and vain, But keep straight ahead, don't step to explain, For people will talk.

If threadbare your dress, or old-fashioned your hat, Some one will surely take notice of that, And hint rather strong that you can't pay your way, But don't get excited whatever they say, For people will talk.

If you dress in the fashion don't think to escape, For they criticize then in a different shape; You're ahead of your means, or your tailor's unpaid, But mind your own business, there's naught to be made, For people will talk.

Now, the best way to do is to do as you please, For your mind, if you have one, will then be at ease; Of course you will meet with all sorts of abuse, But don't think to stop them, it can't any use, For people will talk.

FLIES.

We have often seen a fly walking upon the ceiling, or upon any inverted surface, or running up a smooth pane of glass, and we may have wondered how it managed not only to hold on, but to run about so nimbly. An examination of that wonderful machine, a fly's foot, by a powerful microscope, will explain the whole of the very simple contrivance by which it seems to set the laws of gravitation at defiance. There have been several very clever guesses. Some have fancied that the hairs on its foot could take advantage of the slightest irregularity of surface; others that the foot was furnished with a natural air-pump, by which the air in its hollow was exhausted, and that it thus clung like a cupping-glass when applied to flesh, by the pressure of the atmosphere outside. Now, if we examine the foot, we shall find it to be composed of a pair of pads with a pair of hooks above them, and the pads clothed with a number of very fine short hairs. Each pad is hollow, with a little nipple projecting into it. Behind the nipple is a bag connected with it, filled with a very clear, transparent gum. This gum, which is a white liquid, exudes from the nipple by the pressure of the insect in walking, and fills the hollow. The hairs are also hollow, with trumpet-shaped mouths; and these are also thus filled with the gum. This gum becomes hard the moment it is exposed to the air, and will not dissolve in water. Thus, at every step, the fly glues itself to the surface; and so tenacious is the gum that one foot is quite sufficient to bear the weight of the whole suspended body. If we examine the foot-prints of a fly on a window pane by a powerful magnifier, we shall find that each foot-mark consists of rows of dots corresponding to the hairs on the foot-pads; in fact, the footprint is merely the traces of the gum that has been left behind. But how is it that the fly is not glued for life to the spot, at the very first step it takes? It might be so, if it tried to lift up its foot directly in a perpendicular direction; but it draws it up gently in a slanting direction, detaching the hairs in single rows just as we might remove a moist postage-stamp by beginning at one corner and gently drawing it back. When, however, the insect is diseased, the gum is very apt to harden, and at its death it at once becomes solid. Thus we may often see a dead fly firmly attached to the wall, or to a window pane, with a dull-colored mark on the glass. This is caused by the fluid having glued the weak or sickly insect to its last resting place, and having then hardened, the fly is cemented to the spot till it decays away, leaving the legs behind. So very small are these trumpet-shaped hairs, that there are more than 1000 on each foot-pad. We may add that moths, beetles, and all other insects have the same kind of gum secreted under their footpads. Not less wonderful is the brain, or rather that which stands for it, in the fly. But it must not be thought that insects have brains, like the higher animals. In all these there is a large mass of brain protected by the skull, from which the spinal cord or marrow, which is a sort of continuation of the brain, extends to the extremities of the backbone. Insects have nothing like this, though they have what answers the same purpose in their organization. They have what are called ganglia, or large clusters of nerves, from which fine threads run in different directions. But instead of their being collected into one center, there are different groups of them in different parts of the body; those of the head supplying the different organs of sense, the mouth, the

eyes, and the antennae by which they smell, those of the thorax or middle section of the insect supplying the place of the heart, and being the nerve-center of animal life, while another set supply the stomach or abdomen. From this separation it happens that the life of the insect chiefly depends on the thorax or middle part. If this is crushed, the fly is instantly killed, and there is not the slightest motion afterward. But if the head be cut off, while this ceases to move or to show any sensibility, the body will move for hours. If breathed upon or touched with a needle, there will be an attempt to run or fly; if dust or water be dropped either on the legs or abdomen, the feet will at once begin to rub it off. This seems to prove that these movements of the insect are at all times not the result of intelligence, but simply involuntary natural actions.—Good Words for the Young.

A BIRD STORY.—A pretty incident is related of a canary bird by a correspondent. The door of the bird's cage was occasionally left open, that he might enjoy the freedom of the room. One day he happened to light upon the mantel-shelf, whereupon was a mirror. Here was a new discovery of the most profound interest. He gazed long and curiously at himself, and came to the conclusion that he had found a mate. Going back to his cage, he selected a seed from its box, and brought it in his bill as an offering to the stranger. In vain the canary exerted himself to make his new found friend partake, and becoming weary of that, tried another tack. Stepping back a few inches from the glass, he poured forth his sweetest note, pausing now and then for a reply. None came, and moody and disgusted, he flew back to his perch, hanging his head in shame and silence for the rest of the day; and although the door was repeatedly left open, refused to come out again.

A WOMAN'S FRIENDSHIP.—It is a wonderful advantage to a man in every pursuit or avocation, to secure an adviser in a sensible woman. In a woman there is at once a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if really your friend, will have a sensitive regard for your character, honor, and reputation. She will seldom counsel you to do shabby things, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She therefore seldom counsels you to an imprudent thing. A man's best female friend is a wife of good sense and heart, whom he loves, and who loves him. But supposing the man to be without such a helpmate, female friendship he must still have, or his intellect will be without a garden; there will be an unclosed gap, even in its strongest fence. Better and safer, of course, is such friendship where disparity of years or circumstances puts the idea of love out of the question. Middle life has rarely this advantage; youth and old age have. We may have female friendships with those much older, and those much younger, than ourselves. Female friendship is to a man the bulwark, sweetness, ornament of his existence.

PURE WATER. The value of pure water, as a sanitary agent, cannot well be overestimated. Especially should great care be bestowed upon the selection of the water that is used for drinking and cooking; and while in many cases really excellent water is readily accessible, it is also the case that much of the water that finds its way into our bodies is very unfit for that purpose. The great evil in the case of most kinds of water is the presence of organic matter, in other words, dead and decaying animals and vegetable matter has found its way into it. In the country where the supply of water is obtained from a spring, bubbling from a hillside, and constantly changing, this difficulty does not prevail to any great extent. But in thickly peopled districts where wells are sunk beneath the surface, we often find the water so impure that it produces disease. This is especially the case where wells and cess-pools are in proximity to each other. It is a generally received idea that after water has been filtered through a thick layer of soil, it becomes purified from all organic matter, and this is true to a certain extent. But it often happens that liquids, highly charged with organic matter, will flow through fissures in the ground for a considerable distance without losing much of their impurities. Alderman Mechi tells us that after a heavy application of liquid manure to his fields, the drains, which are situated three or four feet below the surface, always discharge large volumes of highly-colored liquid. If this be the case under circumstances that would seem to afford the very best conditions for perfect filtration, what must be the result where the distance that the sewer has to pass is not very great, and where it constantly flows through the same fissures or channels?—Exchange.

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