

Mississippi Department.

ELDER M. P. LOWREY, EDITOR.

All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi...

TISHEMINGO ASSOCIATION.

This body met with the church at Baldwin on Friday before the first Lord's day in October. Eld. J. T. Freeman was elected Moderator, and Eld. J. M. Martin re-elected Clerk.

A BAPTIST FEMALE COLLEGE FOR N. E. MISSISSIPPI.

We invite attention to the following report of a joint committee, appointed last year, by the Judson and Aberdeen Associations.

In this effort they expected the co-operation of the Chickasaw, Tippah and Tishemingo Associations. The Chickasaw and Tishemingo have indorsed the action of the joint committee as reported here.

Your committees thought it advisable that the above Board should continue to serve until the meetings of the Associations in 1871, at which time the Associations co-operating in the school will elect a new Board.

ACTION OF TIPPAH ASSOCIATION.

The Committee on Documents of the Tippah Association reported the following, which was by unanimous vote adopted: "THE BAPTIST, published weekly at Memphis, Tennessee, at the low price of \$3 per annum."

RESOLUTIONS.

IN MEMORY OF REV. W. B. GALLMAN. WHEREAS, Almighty God, in his inscrutable wisdom, has seen fit to remove from the church militant to the church triumphant, our beloved brother and pastor; and

July. They were few in number then, but they have grown up to be pretty strong in numbers and influence. They have a good house of worship under way, which will soon be finished, and when it is done it will be the best house of worship in the town or in the surrounding country.

REVIVAL NEWS.

Bro. LOWREY:—Good news should ever be revealed. Hence I feel at perfect liberty to tell the readers of THE BAPTIST what a glorious work the Lord has recently done for his people at Wesson.

THE KINGDOM OF CHRIST.

An article in THE BAPTIST of September 17th, by J. A. Martin, contains, as most essays on this subject, a little truth with much error; therefore I will endeavor to give my views as concisely as possible, that the readers of THE BAPTIST may draw their own conclusions from the infallible standpoint—the Scriptures.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

Resolved, That we tender our warmest sympathies and heartfelt condolence to his bereaved family in this, their day of sorrow and lamentation. Resolved, That the clerk present the widow and family of our deceased brother with a copy of this preamble and resolutions, and one to each of the following papers: THE BAPTIST, Crystal Springs Herald, and Copiahian, with the request that they publish the same.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

Resolved, That we tender our warmest sympathies and heartfelt condolence to his bereaved family in this, their day of sorrow and lamentation. Resolved, That the clerk present the widow and family of our deceased brother with a copy of this preamble and resolutions, and one to each of the following papers: THE BAPTIST, Crystal Springs Herald, and Copiahian, with the request that they publish the same.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

Resolved, That we tender our warmest sympathies and heartfelt condolence to his bereaved family in this, their day of sorrow and lamentation. Resolved, That the clerk present the widow and family of our deceased brother with a copy of this preamble and resolutions, and one to each of the following papers: THE BAPTIST, Crystal Springs Herald, and Copiahian, with the request that they publish the same.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

THE BRACE.

In accordance with my promise to you at the Convention, I now write. I feel that the brace has benefited me much. Before I received it I could not preach more than thirty minutes, in consequence of a very severe attack of bronchitis, which left me in almost a helpless condition.

PUBLICATIONS.

Southwestern Publishing Co., 361 Main St., Memphis, Tenn.

PUBLISHERS' ABBRIDGED CATALOGUE.

Table listing various publications including 'The Bible', 'The Prayer Book', 'The Catechism', etc., with prices.

MINUTES OF ASSOCIATIONS.

Agents for Gullett and Arrow Cotton Seed, Deering's Cotton, etc.

WANTED—AGENTS FOR PROF. PARSONS' LAWS OF BUSINESS.

Agents wanted to sell the Medical Advertiser.

UNWRITTEN WORD MARCH.

Shows untold riches and beauties in the Great House, with its blooming flowers, singing birds, waving palms, etc.

WEEKLY PUBLIC LEDGER.

Devoted to Agriculture, Commerce, Literature, Politics, all the most interesting news of the day, etc.

NOW IS THE TIME TO SUBSCRIBE.

All the types are set and the printing is in progress. The paper on which it will be printed is the finest white book paper, making it the most readable journal published in the South.

SEND IN YOUR NAMES.

Accompanied by the price of subscription (25 cents) and a regular subscriber to the WEEKLY PUBLIC LEDGER.

GREAT SUCCESS.

American Sunday-School Worker.

TERMS FOR 1871.

A Monthly, 32 pages octavo, for Parents, Teachers and Scholars, with 12 Lessons, Expositions, Illustrations, Questions, etc., for each Sabbath.

ST. LOUIS BRANCH HOUSE.

American Baptist Publication Society.

General Baptist Depository for States and Territories.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

MISCELLANEOUS.

MURFEE'S CULTIVATING GREAT SUCCESS.

E. H. Murfee, New Orleans, La.

ORGILL'S HARDWARE.

Nos. 310 and 312.

Webster's Unabridged Dictionary.

10,000 Words and 3,000 Engravings.

Medical Advertiser.

By Dr. Rezin Thompson.

UNWRITTEN WORD MARCH.

Shows untold riches and beauties in the Great House.

WEEKLY PUBLIC LEDGER.

Devoted to Agriculture, Commerce, Literature, Politics.

NOW IS THE TIME TO SUBSCRIBE.

All the types are set and the printing is in progress.

SEND IN YOUR NAMES.

Accompanied by the price of subscription (25 cents).

GREAT SUCCESS.

American Sunday-School Worker.

TERMS FOR 1871.

A Monthly, 32 pages octavo, for Parents, Teachers and Scholars.

ST. LOUIS BRANCH HOUSE.

American Baptist Publication Society.

General Baptist Depository for States and Territories.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

ST. LOUIS BRANCH HOUSE.

309 North Sixth St., St. Louis, Mo.

tern Publishing Co., St. Louis, Mo.

ABRIDGED CATALOGUE

Table listing various books and their prices, including 'The Bible', 'The Psalms', 'The Gospels', etc.

DATE-SCHOOL BOOKS.

Table listing school books and their prices, including 'The Bible', 'The Psalms', 'The Gospels', etc.

ASSOCIATIONS.

Table listing associations and their details, including 'The Bible', 'The Psalms', 'The Gospels', etc.

Estimate for any one of the following...

Publications will be mailed, postage...

ENTS FOR PROF. PARSONS'

Business.

WANTED TO SELL THE

ical Adviser.

THOMPSON.

UN-WRITTEN WORD MARCH.

Public Ledger.

IT IS TIME TO SUBSCRIBE.

THE PUBLICATION OF THE DAILY

IN YOUR NAMES.

AT SUCCESS.

Sunday-School Worker.

PER YEAR, IN ADVANCE.

BRANCH HOUSE.

Publication Society.

MISCELLANEOUS.

MURFEE'S SUBSOIL



CULTIVATING ATTACHMENTS.

Text describing agricultural equipment and services.

ORGILL BROS. & CO.

Text describing hardware and other goods.

HARDWARE, CUTLERY, GUNS & C.

Text describing hardware and other goods.

Agents for Gullett Steel Trench Cotton Glass.

Text describing agents and products.

GET THE BEST.

Text describing Webster's Unabridged Dictionary.

Text describing Webster's Unabridged Dictionary.

NOAH WEBSTER'S.

Text describing Noah Webster's dictionary.

Arkansas Department.

Text describing the Arkansas Department.

NOTES OF THE AUSTIN DEBATE.

Text describing the Austin Debate.

none could come to the Son except the Father drew them.

Text describing the Austin Debate.

PINE BLUFF ASSOCIATION.

Text describing the Pine Bluff Association.

serve him. If I understand the nature of faith, it is simply a belief in things not seen but hoped for.

Text describing the Pine Bluff Association.

CONSTITUTION OF BAPTIST CHURCHES.

Text describing the Constitution of Baptist Churches.

The Baptist.

"The Truth in Love." Terms, for Twelve Months, \$3 00 Terms, for Six Months, \$2 00 MEMPHIS, TENN., NOVEMBER 12, 1870.

WHO FOUNDED THE BAPTIST CHURCH.

"I wish to call the attention of all who may feel interested on the subject, that Eld. J. R. Graves, on a visit to the Baptist State Convention recently held in the town of Minden, Louisiana, did publicly and positively deny the generally received historic fact that the first Baptist Church in the United States of America was founded by Roger Williams, and asserted that John Clark of Newport, was the founder of said church, and that he, J. R. Graves, had been to Newport, and sought out and found in a dilapidated graveyard a tombstone erected to the memory of said John Clark; and that he, Graves, having removed with his own hands the tall grass which had grown upon the grave and about the tombstone, also the mold and dirt which had settled upon it, read the inscription upon the tombstone, certifying that John Clark was the veritable founder and father of the first Baptist Church on the American continent. As the bold and unqualified assertion of J. R. Graves has doubtless misled some, and through their influence may deceive others, and as the gist of the subject is an attempt to establish, through the Clark line, the dogma of apostolic succession, I have taken the pains to procure an exact copy, punctuated and everything pertaining to said inscription; and I do affirm, and am prepared to prove from authentic documentary testimony now in my possession, that Mr. Graves' assertion is false."—N. M. Skipton in New Orleans Christian Advocate, September 24, 1870.

This article is sent us by Bro. Paxton, of Louisiana, and is the production of some Methodist itinerant in those parts, who thinks to magnify his information by charging us with deliberate falsehood! We only say, that this is a little skipper, as ignorant as he is malicious. He has our pity and our prayers. Such men impose upon the ignorance and the credulity of the masses. He misleads his readers in the heading of his article—"Who Founded the Baptist Church?" He does not say planted the first Baptist Church in America, but the implication is that the one founded by R. Williams was the first ever planted in the world! That's worth a skipper! The most eminent Catholics and Protestants admit that Baptists existed more than one thousand years before the rise of a Protestant sect! Clark and his Baptist associates were Baptists before they came to America, and associated themselves as a church on their arrival. The point was to ascertain the year of his settlement at Newport. The gravestone shows that it was 1638, and this was one year before Roger Williams started his society. Since Benedict wrote his history, discussion has prompted a rigid examination into the facts of history, and the result is, the leading and standard periodicals and writers of our denomination now freely admit the fact that Clark's church was the first.

We give here an article from a late number of the Baptist Sentinel, published in Lexington, Kentucky:

"BAPTIST SUCCESSION. "It was shown in the last number from Backus's History, that Roger Williams repudiated his baptism and church relationship in four months after the organization of his society. He not only repudiated his little informal society, but it disbanded or came to nothing a short time after its formation. Upon this point Cotton Mather says: 'One Roger Williams, a preacher who arrived in New England about the year 1630, was first an assistant in the church at Salem, and afterward pastor. This man, a difference happening between the government and him, caused a great deal of trouble and vexation. At length the magistrates passed the sentence of banishment upon him; upon which he removed with a few of his own sect, and settled at a place called Providence. There they proceeded, says Mr. Mather, not only unto the gathering of a thing like a church, but unto the renouncing their infant baptism. After this, he says, he turned seker and familist, and the church came to nothing.' (Crosby's Hist. Bapt., vol. i., p. 117.)

"This is the testimony of Cotton Mather as quoted by Crosby, that when Roger Williams turned seker, his society or thing like a church came to nothing. But we have seen from Mr. Backus that he turned seker and renounced his baptism and church organization in July, after he was baptized in March. Hence we conclude that the Roger Williams Church came to nothing in about four months after its organization. Again, Mr. Adlam introduces another important witness, as follows: 'There is one writer whose testimony is of the highest value on this subject; I allude to Thomas Lechford, who was in New England from 1637 till about August, 1641; and among other places he visited Providence, somewhere, I judge, about the close of 1640, or beginning of 1641. He inquired with great diligence into the ecclesiastical affairs of the country, and gave a faithful account. Against the Baptists he had no special prejudices, more than against the Congregationalists, for he was an Episcopalian. But whatever were his own convictions, I have gained in many respects a more exact view of New England during these

four years from him than from any other person. When speaking of Providence, he says: 'At Providence, which is twenty miles from the said island (Rhode Island), which he had also visited, lives Master Williams and his company of diverse opinions—most are Anabaptists. They hold there is no true visible church in the Bay, nor in the world, nor any true ministry.' Mark this account. It is from an eye-witness, about a year and a half after Williams renounced baptism, churches, ministry, and all.' 'With such an array of evidence that Roger Williams with his church, within a few months after its formation, renounced their baptism and church organization, and even affirmed that there was no true church in the world, how passing strange that any one, much less a Baptist, should have conceived the erroneous idea that Roger Williams was the founder of a Baptist Church at all! And as no one pretends that Roger Williams ever belonged to a regular Baptist Church, but only to his own little anomalous society, which fell to pieces in a few months, therefore it is evident that Roger Williams was never a member of any true, legitimate Baptist Church. 'After a thorough investigation of all the facts and records, Mr. Adlam makes the following concluding remarks: 'Among evils that have resulted from the wrong date of the Providence Church has been the prominence given to Roger Williams. It is greatly to be regretted that it ever entered into the mind of any one to make him in America the founder of our denomination. In no sense was he so. Well would it be for Baptists, and for Williams himself, could his short and fitful attempts to become a Baptist be obliterated from the minds of men. A man only four months a Baptist, then renouncing his baptism forever, to be lauded and magnified as the founder of the Baptist denomination in the New World! As a leader in civil and religious liberty, I do him homage; as a Baptist, I owe him nothing.' 'We have now fully established the historic fact that the Roger Williams Society came to nothing in a short time after its organization. And therefore in no sense can Roger Williams be regarded as the founder of American Baptists. 'In examining the materials in my possession, another important point is fully settled—i. e., the Newport and not the present Providence Church is the oldest Baptist Church in America. 'Not long after the dispersion of the Roger Williams Society, Thomas Olney, one of the persons baptized by Roger Williams, gathered a church at Providence. Some historians have made Olney the successor of Williams in the pastorate over the Williams Church. It is true he was the successor of Mr. Williams as pastor in Providence, but not over the Williams Church, but over the one gathered sometime after the former came to nothing. Mr. Olney's Church was the second church formed in Providence, over which he presided as pastor till his death, in 1682. About the year 1652 a division occurred in the Olney Church. A number of members broke off and formed a six-principle Baptist Church. This new church, which was the third in Providence, was formed under the leadership of Elds. Dexter, Wiskenden, and Brown, who were elders together in its formation, and succeeded each other in the pastorate of this church. 'These facts are fully established in a little work entitled 'First Church in America,' by S. Adlam. 'It should be borne in mind that the old Olney Church, the second church in Providence, became extinct about the year 1715, about sixty years after the division. 'From reliable facts and dates, it is a point fully established that the present Providence First Church, which was not organized prior to the year sixteen hundred and fifty-two. It cannot therefore be the first church in America, from the fact that all historians agree that the Newport Church was organized as early as 1644. And granting this to be the true date of the Newport Church, which is not true, it makes the Newport Church eight years older than the present Providence Church. Our earliest writers ascribe this priority to the Newport Church. Mr. Adlam quotes John Comer as follows: 'Comer, the first, and for the early history of our denomination the most reliable of writers, ascribes distinctly and repeatedly this priority to the Newport Church. He had formed the design, more than a hundred and twenty years ago, of writing a history of the American Baptists; and in that work, which he only lived to commence, but which embraces an account of this church, he says in one place 'that it is the first of the Baptist denomination.' And closing his history of it, he says: 'Thus I have briefly given some account of the settlement and progress of the first Baptist Church on Rhode Island, in New England, and the first in America.' (First Church in America, p. 19.) 'What right have we to invalidate the emphatic testimony of Mr. Comer, the first Baptist historian of America, upon the 'confused' evidence of Mr. Benedict, who confesses that he gets all his information on this point from the church records which are known to be incorrect? And later developments have established the fact that the Newport Church is not only the first church in America, but that it was organized in 1638, one year before the Roger Williams Society was formed. 'This is seen from a note in the minutes of the Philadelphia Association, as follows: 'When the first church in Newport, Rhode Island, was one hundred years old (1738), Mr. John Calendar, their minister, delivered and published a sermon on the occasion.' (See Philadelphia Baptist Association, p. 455.) 'Yes; in the year seventeen hundred and thirty-eight the first church in Newport was one hundred years old. This gives us 1638 as the true date of the organization of the Newport Church, which was one year before the baptism of

Roger Williams in 1639. This early date is also confirmed by the inscription on the tombstone of John Clark, who was principal in the organization of the Newport Church. As this inscription contains important facts and dates, which should be preserved, I give it entire, as follows: 'To the memory of JOHN CLARK, Esq., One of the original purchasers and proprietors of this Island, and one of the founders of the first Baptist Church in Newport. He was first pastor and minister benefactor. He was a native of Bedfordshire, England, and a practitioner of physic in London. In March, 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the Church aforesaid and became its pastor. In 1651 he, with Roger Williams, was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Colony with the British Government. Mr. Clark was instrumental in obtaining the Charter of 1663 from Charles II., which gave to the people of the States free and full enjoyment of judgment in matters of religion. He remained in England to watch over the interests of the Colony until 1661, and then returned to Newport and resumed the pastoral care of his Church. Mr. Clark and Mr. Williams, two fathers of the Colony, strenuously and faithfully maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1676, in the 60th year of his age, and is here interred.' (First Church in America, p. 20.)

'There is no higher historic authority concerning the important dates and acts of a man's life than the epitaph upon his tomb. This inscription upon the tombstone of Dr. John Clark must have been prepared under the direction of those who were personally cognizant of the facts stated. And it is emphatically stated and gravely in the rock that Dr. John Clark came to this island in March 1638, and that he shortly after gathered the church aforesaid, and became its pastor. 'As he gathered the church shortly after he came to Rhode Island, it must have been gathered in the year 1638, one year before the thing like a church formed by Roger Williams was born. On this point Mr. Adlam says: 'After all the investigations I have made, I have come to the conclusion that the true date of the Newport Church is 1638, and that any other is altogether arbitrary. My reasons for these views are as follows: We know that in the year 1638 a church was formed on the island, and Dr. Clark became its pastor; and we have no information that that church ever became extinct. On the island there is no allusion to such an event in any record; nor does tradition ever speak of our church but as the original church on the island; other churches came out from us, we from no other.' 'We consider it a point fully made out that the Newport and not the Providence Church is the oldest Baptist Church in America. But if it could be proved that the Roger Williams Society was the first church organization on the continent, this would not prove that the Baptists of America came from it. It would be as logical to contend that all the people of America are the descendants of Columbus because he was the first discoverer, as to contend that the Baptists of America came from Williams because he formed the first church! No man can prove that the baptism of any person in the world has come by succession from Roger Williams.'

THE SEVEN DISPENSATIONS.

Chapter Introductory to the Gospel or Gentile Dispensation. THE question, 'When did the Jewish Dispensation end, and the Gentile Dispensation begin?' is one that, from the many difficulties surrounding it, demands a chapter for its special consideration. 1. The Jewish or Legal Dispensation did not end with the preaching of John the Revealed Word is our only guide, and from its pages we learn nothing that intimates that the previous economy had passed away. John would certainly have announced the fact in unmistakable terms, but he did not utter a sentence from which it can be implied. He simply required of the people to repent of personal sin, and exercise faith in the Christ just to appear, and to be immersed upon a profession of this faith, and live lives of purity and obedience. Had he intimated that it was no longer the duty of the people to observe the ceremonial law, the priests and the people would have raised a mob for his destruction. We can see this from the false charge they brought against Stephen and upon which they murdered him. 'Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the rites which Moses delivered us.' Now Stephen had not so preached or they would not have been compelled to suborn a bribe—witnesses to testify it—and Stephen would have confessed it—but read his celebrated defense, (Acts viii.) and it will be found a commentary on what we have set forth in these articles. The sole charge he did make against them was for their persistent impenitency of heart, and resistance of the Holy Spirit—their persecution of the prophets, who so clearly prophesied of the coming of Christ, in whom they believed not, but betrayed and murdered, and finally who had received the law by the disposition of angels, and had not kept it. It was the duty of the regenerate Jew to keep the law, both before and after the coming of Christ, until the

Legal Dispensation should be abrogated, and a regenerated person alone could observe it—i. e., in its spirit as well as its letter. A true believer in Christ, precedent or subsequent to his incarnation and ascension, would not observe the law as a ground of justification, but as a type, pointing him to the sacrifice and atonement made by Christ as the only and sufficient ground of salvation. Some may oppose to our position this declaration of Christ, 'For all the prophets and the Law prophesied until John' (Matt. xi. 13). This does not intimate that the teachings of the prophets nor the requirements of the law of Moses upon the Jewish nation were no longer a matter of faith or a rule of action, after the proclamation of John, as the Harbinger of that new institution denominated the kingdom of the heavens, but he declared the simple fact that, until the appearing of John, the Law and Prophets—the whole body of testimony had been prophetic, and according to the teaching of prophecy itself, John in the spirit and power of Elijah, was the forerunner of the great Subject of all prophecy and the fulfillment of the typical law. 2. The Jewish or Legal Dispensation did not end with the entrance of Christ upon his ministry. He himself affirmed that he came not to destroy the law or the prophets—to abrogate their teachings and requirements—but to fulfill them, and then, and not until then, would they or should they cease. 'Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' When all the ends and purposes of the Law—the predictions of the prophets—are fulfilled, met and satisfied, then they pass away. The Savior and his disciples during his earthly ministry, worshipped in synagogue and temple, and in this respect he was guiltless before the people. Not a shadow of a charge was produced against him as having spoken against Moses or the law. 3. The Legal Dispensation did not end during the lifetime of the twelve Apostles, that we can learn. If we rightly understand the promise of Christ, I am with you *pasas tas hemeras* all the days until the end to *aiônios* of the age—or dispensation. Since we rely for the proof of this proposition upon age, or dispensation, being the primary and proper signification of *aiôn*, we pause to examine its lexicographical or classical meaning, and its New Testament use:

AIÓN. Touching its definition in the original Greek, we submit the following authorities: SCHREVELIUS.—'Aiôn, an age, a long period of time; indefinite duration; time, whether longer or shorter, past, present, or future.' HINKS.—'A period of time; an age; an aftertime; eternity.' WRIGHT.—'Time, age, lifetime, period, revolution of ages; dispensation of providence; present world of life; world to come, eternity.' GILES.—'Time; an age; an indefinite period of time, eternity.' LUTZ.—'An age; time; eternity.' SCHLEUSNER.—'Any space of time, whether longer or shorter, past, present, or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life or age of man; any space in which we measure human life from birth to death.' PARKURST.—'Denotes duration of time, but with great variety.' EWING.—'Duration, finite or infinite; a period of duration, past or future; an age, duration of the world; the time of a man's life; an age of divine dispensation.' GREENFIELD.—'Duration, finite or infinite; unlimited duration, eternity.' PICKERING.—'An age, a long period of time; indefinite duration, eternity; time, whether longer or shorter, past, present, or future; also in the New Testament, the present age, the age to come, or reign of the Messiah.' DONNEGAN.—'Time; a space of time, lifetime, the ordinary period of man's life, the age of man, man's estate, a long period of time, eternity.' LINDLE & SCOTT.—'A space or period of time, a lifetime, life; also one's time of life, the age of man—*neos* *ep aiônios*, young in age. *Iliaid*, 24—725—an age, generation, one's lot in life; long space of time, eternity.' ROBINSON.—'Duration, the course or flow of time, in various relations as determined by the context; life, existence, time indefinite, a period of the world, etc.' The term occurs 104 times in the New Testament, and King James' translators have translated it only three times age, thirty-nine times world, and sixty-two times 'forever,' or 'forever and ever' and 'evermore.'

We maintain, had they in every instance rendered the term age; they would have given the true sense of the passages *often* than they have done. To justify our assertion, let us try the thirty-nine passages in which they have translated it by the term 'world,' which in

no instance does any classic author use as its primary meaning. 'And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, [age] neither in the world [age] to come.' This clearly implies that in the 'age' or dispensation to come, the millennial or Messianic sins would be forgiven, but not this one. As the passage now stands, the Catholics claim it as affording tenable ground for the doctrine of purgatory. It darkens the counsel of God. It should read, 'in the age to come.' 'He also that received seed among the thorns is he that heareth the word; and the care of this world, [age] and the deceitfulness of riches, choke the word, and he becometh unfruitful.' 'The enemy that sowed them is the devil; the harvest is the end of the world [age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world [age].' 'And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world [age]?' 'Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world [age]. Amen.'

Here are four instances of manifest mistranslation relating to the same subject, and no wonder the teachings of the word of God are not understood when so belocuted. That *aiôn* was not selected by the Holy Spirit to represent world, the translators must have seen from the 38th verse. When the Savior wished to indicate the 'world,' he used '*kosmos*;' the field is the '*kosmos*' world, not 'the field is the *aiôn*.' By translating *aiôn* 'world' in the four passages quoted, the translators make the Savior teach,

1. That there is to be an end to this world; i. e., that it is to be destroyed—annihilated. But the Scriptures abound in declarations that 'the earth abideth forever'—that the righteous are to inherit the earth forever. 2. That this destruction or annihilation will take place at the second advent of Christ—which is not true, as other Scriptures abundantly testify. 3. That the world was to end with the death of the apostles—which we know it did not. But that this separation between the righteous and wicked nations will take place at the end of the Gentile age, is elsewhere and clearly taught—also that *aiôn* in Matt. xxviii. 20 had reference to the Jewish age, which closed with the dispersion of the Jews. Christ only promised his apostles here to be with them until the end of that age, and it is evident that he could not be with them here longer than they were here. But two passages satisfactorily determine the meaning of Christ 'until the end of the *aiôn*.' 'Who verily was foreordained before the foundation of the world [age], but was manifest in these last times for you.' The apostles could not have preached 'last times' only of the short period—ten years—that remained of that dispensation, for nearly two thousand have succeeded them, and more than a thousand remain of measured eternity. Paul says, Heb. ix. 26: 'But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.' It was in the last days of, not of the world, but of the Jewish age, that Christ was crucified. Let the student take his Greek Concordance and examine every place in which the term is used, and he will find that in not more than one place, if there, does it mean world—but age.

EDITORIAL BREVITIES.

BRO. BROOKS reports a fine opening for a Baptist Church at Greenville, and for a great work in the bottom if he only had assistance. The last we heard from Bro. Sparkman, he was lying very ill at Duck Hill, Miss., where he was on a visit. His loss would be irreparable. Because we did not hear from him, we did not go into the bottom to aid in organizing that Association. BEACE.—Who in Louisiana sent a brace to Dr. McCraw to be returned to us for a larger or a smaller one? Write. He still has it—and knows not from whom it came. Why will not a brother, exchanging his brace, write on the tag, 'From A. B., etc., Linden, La.?' A. WORKING MINISTER.—Bro. H. E. Hempstead, of Augusta, Miss., writes in a private letter (containing a nice list of new subscribers): 'I am doing all I can in the way of spreading Baptist literature among the people. I spread monthly, in my field of labor, two hundred and fifty pages of Baptist reading, which are read by five times that number of persons. *The Baptist, Macedonian and Record, Watchman and Reflector, The Baptist Teacher, and Young Reaper*, are the mediums through which they receive this literature. I am heartily anxious for our peo-

ple to read—and not ours, but for the Fedobaptists also. Since the first Sabbath in July, I have 'buried with Christ' fifty-six persons, upon a profession of their faith in Christ—many of whom were Methodists and Presbyterians. Some more await the ordinance, and a good degree of seriousness prevails in some of my congregations. Take hold of the Tract Society, and you can circulate 4000 pages monthly as easily. PERSONAL.—Dr. W. E. Rogers, of Memphis, visited our county yesterday. He operated on a son of Dr. Houston for stone in the bladder, assisted by Dr. Nuttall, of Memphis, and Dr. Cross, of this county. We are informed that the operation was a perfect success, and congratulate Dr. H. and his lady on the result. As for Dr. Rogers, he has by his surgical skill, displayed in a number of cases in North Alabama, won a reputation to be envied by older surgeons.—*Tusculum (Ala.) North Alabamian and Times*.

OUR PEDOBAPTIST BROTHERS.—Are they indeed our brethren because members of Catholic, Protestant and Campbellite Societies? If not, should we so acknowledge them? Are they even our friends? Are they not arrayed in deadly hostility against us? Are they not constantly doing all in their power, by means foul as well as fair, to prejudice the world against and turn it away from us? Here is a sample of what comes up to us from one end of the land to the other. It is from a devoted Christian minister in Mississippi: 'The church at _____ is small, and have a great deal to contend with from the Pedoes, who resort to every possible means for the purpose of breaking us down. Falsehoods of the most unscrupulous character are not too mean to effect their purpose—but they will find out that by the blessing of God the Baptists can live.' We may acknowledge an individual, though a Pedobaptist, our brother, when he gives us evidence that he truly loves Jesus, but will he manifest the disposition above indicated? The fact that a man is a Presbyterian, Methodist, or Episcopalian, or Campbellite, is no proof that he is a Christian, for they all receive the unregenerate to membership. But there is a strong probability that a Baptist is a Christian, because he was baptized upon satisfactory evidence of his regeneration. THE 'Committee' of the Forest City Church would do well to address Eld. J. P. W. Brown, of Greenville, Alabama, if they wish to secure a number one preacher and pastor. He will move West this fall. Do not send MSS. as in the newspaper mail; ten to one they will be lost or thrown aside. Put up in envelope with one end open, and write on it, MSS for publication, and pay newspaper postage. We have found among our exchanges a package of MSS. from Bro. Searcy, Arkansas, sent last June! *Verb. sat. sap.*

ARKANSAS MINISTERIAL INSTITUTE. Before another issue goes to press we shall be fulfilling an engagement with the Board of Education of the Arkansas Convention, to deliver a course of Lectures before the Institute that will hold its session in connection with the Convention. We consented to do this to encourage the noble enterprise, and we would be willing to do as much to inaugurate such an Institute in connection with some one, or even each one, of our General Associations in Tennessee or Mississippi. We must trust to the pen of our able associates, Bros. Wood and Montgomery and Griffin, to maintain the interest of the Tennessee department. Arkansas, Louisiana and Mississippi will see well to their pages.

THE BIBLE DOES NOT REQUIRE METHODISM AND THE WORLD SHOULD NOT, BUT DISCARD IT! At a meeting of the (Methodist) Providence Distinct Ministerial Association, a few months since, Rev. M. J. Talbot, President, in an address on 'The Necessity of Methodism as a Distinct Organization,' said: 'There is nothing in Methodism of which we can say, The Bible requires it, and it is found nowhere else.' Hence the Methodist Church suffers loss. The itinerancy, though regarded as valuable, has not Scriptural sanction and requirement claimed for it. Let this stand until the millions in the Southwest understand it, and we hope every Baptist minister will aid them to do it. Show this to your Methodist neighbor—Methodism is unscriptural, and therefore anti-scriptural.

CORRESPONDING EDITOR FOR MIDDLE TENNESSEE.—We are gratified to be able to announce to the Baptists of Middle Tennessee that we have secured the services of Eld. G. W. Griffin, pastor of the church in Gallatin, to represent the interests of Middle Tennessee in these columns. Bro. G. has been for years the efficient pastor of the churches in Lebanon and in Gallatin. He is a Virginia by birth and education, but his pastoral life has been mainly in Tennessee. Bro. G. has written little for the press, but his sermons evince an unusual amount of thought and culture, and we are satisfied that practice will place him at an early day among our first denominational writers. We are satisfied our pages will be enriched by his contributions, and the denomination in Middle Tennessee ably and fully represented.

'Republicanism'—What Whenever the great thoughtfulness to give a profession when the question 'Americans and Ch I should greatly p and two answers. 1. What should A 2. What should C In your issue of O S. Worrell, answers one, and says: 'F ties ought, in my op with the view of for save the country fr doom. They should their party upon the stones, 'Republican Liberty.' Catholic population one strong party, on let them retain poe ernment; let them b all offices; let them able means, the r know and hate Catho So seldom have I friend and brother, so now. But an ad tions will show the cal party is to be fo termine what repul ous liberty are, and this party are to be. What more do Catho we shall have two r ties, each proposi hies the other. T forming a line of lo other. On the one icans, and on the o the world, while Ba principles and true will receive the fir of 'Let them retail Government.' Ho administ the man int highest vote. If y colons, vote or no the 'corner-stone' 'Let them keep C offices.' How? E enactments, or by other violent mean 'corner-stone?' by all suitable mean tion to know and That is, if Catho ants are to be ha created religiousl, neous and dangero nying the doctrin Protestants are ad politicians to hate olics for their erro views. The one p have religious li accord with our v says the same. T corner-stone 'Reli peat, there are two 1. What should this is a political qwer it who may, Baptist, I prefer to iticians, and to an tion, What ought this answer sugges cans, let them ha The policy as indic as far as I have Give the people tracts, Sunday-cho try—an outspoken with truth, and lo of our exalted Je done our whole di dare not combine looking to the en for if forced, the religious liberty. than do wrong. I the inquisition, the suffer by war th and better burn conscience than kill I confess that I ca dom in Bro. W's unwilling to set a olics may legitim me and my pos Judging from the in power, be rea without my addi nity by my ex pause and reme principles and an do, will go far combinations, sec ions purposes; a them will do so record. A full erant to the mi from Protestant ference is, the of Catholics, the of repeat, that an ou ing, living mini bles, Sunday-cho ful use of truth our hope. THE MANUSCRIPT partment of the was not received of THE BAPTIST hand and been

Republicanism and Religious Liberty—What Shall We Do?

Whenever the question of religious liberty is before us, it certainly requires great thoughtfulness and great discretion to give a proper answer, especially when the question is propounded to "Americans and Christians" conjointly.

I should greatly prefer two questions and two answers.

- 1. What should Americans do?
2. What should Christians do?

In your issue of October 22d, Bro. A. S. Worrall answers these questions as one, and says: "Present political parties ought, in my opinion, to disorganize with the view of forming a new party, to save the country from its threatened doom. They should, we think, build their party upon the two great cornerstones, 'Republicanism' and 'Religious Liberty.'"

So seldom have I differed from my old friend and brother, that I hesitate to do so now. But an analysis of his suggestions will show their danger. A political party is to be formed which is to determine what republicanism and religious liberty are, and all who differ from this party are to be proscribed and hated.

What more do Catholics propose? Then we shall have two religious political parties, each proposing to proscribe and hate the other. This is equivalent to forming a line of battle, each hating the other.

"Let them retain possession of the Government." How? Republicanism admits the man into office who gets the highest vote. If you retain it *non est*, vote or no vote, then where is the "corner-stone" "Republicanism?"

"Let them keep Catholics out of all offices." How? If by constitutional enactments, or by statute laws, or yet by other violent means, then where is the "corner-stone" "Republicanism?" "Let them educate, by all suitable means, the rising generation to know and hate Catholicism."

That is, if Catholics claim that Protestants are to be hated and not to be tolerated religiously, because of their erroneous and dangerous views, thereby denying the doctrine of religious liberty, Protestants are advised to combine with politicians to hate and proscribe Catholics for their erroneous and dangerous views.

THE PALESTINE BAPTIST ASSOCIATION. BRO. GRAVES:—As none of our ministers in this portion of God's moral vineyard will take courage to write for THE BAPTIST, and as it appears we are in a dark corner of the State, so much so that even our Association is not noticed either by THE BAPTIST or our State Convention.

THE PALESTINE BAPTIST ASSOCIATION. BRO. GRAVES:—As none of our ministers in this portion of God's moral vineyard will take courage to write for THE BAPTIST, and as it appears we are in a dark corner of the State, so much so that even our Association is not noticed either by THE BAPTIST or our State Convention.

THE PALESTINE BAPTIST ASSOCIATION. BRO. GRAVES:—As none of our ministers in this portion of God's moral vineyard will take courage to write for THE BAPTIST, and as it appears we are in a dark corner of the State, so much so that even our Association is not noticed either by THE BAPTIST or our State Convention.

THE PALESTINE BAPTIST ASSOCIATION. BRO. GRAVES:—As none of our ministers in this portion of God's moral vineyard will take courage to write for THE BAPTIST, and as it appears we are in a dark corner of the State, so much so that even our Association is not noticed either by THE BAPTIST or our State Convention.

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests.

COMOS, COMOS, COMOS. Who is that strange brother, with that strange name? Como, we know, is a kind of delirium; probably Comos is the last stage of that disease.

Wonder when Baptists will have the moral courage to write under their own proper names? The reading public would like to know the writer of articles, and especially those who answer exceptions.

As we all love to hear good news from the field, I will give you the result of a meeting held with the Grove Hill Church, by R. H. Scott and myself, with some assistance from others, which resulted in thirty-one additions, twenty-six by baptism—several from the Methodist society.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

forth a system of colportage. All money not necessary to defray the expenses of printing and distributing minutes, are to be equally divided among the ministers of this body, to be laid out in books of Baptist literature, to be sold at a small percentage, which is to pay said ministers for their trouble, and the principal arising from the sales of said books and tracts to be used again to repurchase more books. So you may tell our Publishing House to put on their best speed and watch for our mite.

The next session of this body will convene with Union Church, some twelve miles west of Columbia, Caldwell parish, La., on Friday before the second Lord's day in October, 1871. Annual services introductory by Eld. R. F. Mitchell; missionary by the writer. We organized a "Ministers and Deacons' Meeting" in connection with our colportage system, to meet at Harmony Grove Church on Saturday before the fifth Sunday in January, 1871, and a resolution was passed inviting the co-operation of the Ouachita Baptist Association.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

By order of Shaw's Point Baptist Church, I send you the following resolutions adopted by it: Resolved, That we regard the baptisms by Campbellites and Pedobaptists as unscriptural and invalid, not having been administered by such as we regard to be legally qualified ministers of the gospel.

Southern Baptist Publication Society.

CONSTITUTION OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY. NAME. ARTICLE I. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY."

ART. 2. The object of this Society shall be to promote evangelical religion by means of the Printing Press and Colportage.

ART. 3. The sum of \$50, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$1000, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided, That each stockholder shall be promptly paid the dividend upon his stock declared at the annual meetings of the Society, and that his stock shall be transferable upon the books of the Society as the stock in any other company.

ART. 4. The Officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers.

ART. 5. The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colporteurs; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws; (Provided always, They conform to this Constitution); assign the duties of the Corresponding Secretary; superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, who shall receive a liberal compensation for the time given to the Society's business.

ART. 6. The Treasurer shall give bonds to such an amount as the Board may appoint; shall be under the direction of the Board; and shall make an Annual Report to the Society.

ART. 7. The Society shall meet annually, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President or Corresponding Secretary, upon application of the Board of Managers.

ELIGIBILITY TO MEMBERSHIP AND OFFICE. ART. 8. No Officer, Manager, Agent or Colporteur of the Society shall be eligible to office, or to a vote in the election of the Board of Managers, except he be a member in good standing in some regular Baptist Church, unless such a privilege be specially granted, and annually, by a vote of two-thirds of the Board of Managers.

ALTERATIONS OF THE CONSTITUTION. ART. 9. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by two-thirds of the Board of Managers, may be made at the Annual Meeting by a vote of two-thirds of the members present.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

MEMBERSHIP LIST. R. D. Goodwin, \$2000; B. R. Simpson, \$50; E. P. Lucado, \$1000; C. C. Echols, \$50; J. B. Canada, \$1000; G. J. Bibb, \$50; J. L. Verser, \$1000; F. B. Mayes, \$50; J. R. Graves, \$500; H. B. Folk, \$50; H. B. Willford, \$300; F. M. Freeman, \$50; N. H. McFadden, \$100; J. B. Brantman, \$50; G. W. Johnston, \$100; G. W. Young, \$50; D. E. Burns, \$100; F. Hester, \$50; T. J. Hunt, \$100; Z. Anderson, \$50; Jos. H. Borum, \$50; J. C. Vaughn, \$50.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

The Northern Baptists have their Publication Society. It has proved to them the most potent instrumentality for the dissemination of their denominational sentiments, and it is growing in power every year. From the last report we see that for last year "the receipts of the Society, in all departments, amount to \$272,160.03. Of this sum \$227,083.88 were received in the business, and \$45,076.75 in the missionary department. The increase over last year in the business is \$35,973.31. The increase in the missionary department is \$1,774.69. The total gain in the two departments over the receipts of the previous year is \$37,748."

Think of it—\$227,083.88 worth of books sold, and over \$45,000 given to it to expend in colportage in one year! And not one Baptist colporteur employed by all the Baptists South! This ought not so to be, and it must not long be so.

That Society is now making an appeal for \$100,000 additional capital to be given to it. The \$100,000, or more, that it now uses was given to it to enable it to purchase presses, type, stock, etc., so that it may manufacture its own books and thus make a great saving, equal to twenty or twenty-five per cent. It will soon obtain this amount in donations, for Northern Baptists see the necessity of such an institution and have experienced its benefits. Now this is just what the friends of the Southern Baptist Publication Society are attempting to do, only they ask no gift, but for Baptists to take stock, in sums from fifty to twenty-five hundred dollars, on which the per centum of profit will be returned to them in cash. The stock should be as good as any factory or insurance stock in the land. The capital will work for the Master.

Morro.—One hundred thousand dollars cash capital, owned and controlled by Baptists. The Southern Baptist Publication Society should be wholly devoted to the publication of Baptist books, tracts and papers, and promptly meet the demand for them.

MARRIED. BORN.—By Eld. Joseph H. Borum, at the residence of Mr. Jno. Ewbank, Tipton county, Tennessee, October 12, 1870, Mr. P. A. Bourne and Miss Lucy E. Moss.

SCOTT—BRAGG.—By Eld. Joseph H. Borum, near Covington, at the residence of the bride's mother, Mrs. Mary Bragg, Mr. Thos. F. Scott and the Virginia L. Bragg—the former of Lauderdale and the latter of Tipton county, Tennessee.

DIED. BARNETT.—At his residence, in Delhi, Richland parish, Louisiana, January 27, 1870, Dr. Robert H. Brumby, aged seventy years, nine months and twenty-seven days.

THE SEVEN DISPENSATIONS.

NO. VIII. The Covenant Established with Isaac and his Seed—Ismael, Jacob and Esau Rejected—Christ to be Born of the Tribe of Judah—A Summary of the Faith of the Patriarchs.

WEDNESDAY, ASNO HUNDI 1856.

ALL the promises and covenants made with Abraham, Isaac and Jacob are considered as but one covenant, and circumcision the visible token of it.

We propose to notice all the repetitions of this covenant (of which circumcision was the token) made to the fathers, and also the expressed faith of the fathers founded upon this covenant, that the reader may see if he has the faith, and therefore entitled to be considered the child and heir of Abraham.

But before Jacob departed he summoned all his sons around him, that he might tell them what should befall them in the last days.

When Isaac was about to go down into Egypt because of the famine in the land, the Lord appeared unto him, and established the covenant with him in these words:

Go down into Egypt, dwell in the land which I shall tell thee. Sojourn in this land; and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy Seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.

This was the self-same covenant which God made with Abraham, of which circumcision was the outward visible token, and which God had confirmed with an oath.

Of Isaac's two sons by Rebecca, Esau was the eldest, and entitled to the pre-eminence by reason of birth. His father would have conferred the blessing upon him, but he was a "profane person," and God rejected him.

And, behold, the Lord stood above him, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And, again, at the Oak of Weeping, when he came out of Padanaram, when he changed his name from the supplanter to Prince of God. (Read Gen. xxxv. 9-13.)

JACOB'S PROPHECIES AND FAITH. And it came to pass, as God had foretold Abram, that Jacob and all his family, sixty-six in number, prepared to go down into Egypt, because of the famine that prevailed in Canaan.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

eyes. And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

The act of closing the eyes by another represents death. Jacob was to die in Egypt, and the hand of the loved Joseph was to close his eyes. But the promise that he should be brought up again, was a promise of a resurrection to life and the literal possession of the land he was about to leave.

But before Jacob departed he summoned all his sons around him, that he might tell them what should befall them in the last days.

When Isaac was about to go down into Egypt because of the famine in the land, the Lord appeared unto him, and established the covenant with him in these words:

Go down into Egypt, dwell in the land which I shall tell thee. Sojourn in this land; and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy Seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.

This was the self-same covenant which God made with Abraham, of which circumcision was the outward visible token, and which God had confirmed with an oath.

Of Isaac's two sons by Rebecca, Esau was the eldest, and entitled to the pre-eminence by reason of birth. His father would have conferred the blessing upon him, but he was a "profane person," and God rejected him.

And, behold, the Lord stood above him, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And, again, at the Oak of Weeping, when he came out of Padanaram, when he changed his name from the supplanter to Prince of God. (Read Gen. xxxv. 9-13.)

JACOB'S PROPHECIES AND FAITH. And it came to pass, as God had foretold Abram, that Jacob and all his family, sixty-six in number, prepared to go down into Egypt, because of the famine that prevailed in Canaan.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will bring thee down into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Does it not also indicate, with previous prophecies, two distinct appearances of Shiloh? 1. At the departure of the scepter from Judah, and when he comes to lift the standard for the gathering of the tribes, as well as the peoples that are to serve him? It is certain that the scepter, the least shadow of dominion, has departed from Judah, nor will it reassemble ancient pre-eminence over the tribes until Shiloh ascends the literal throne of his father David.

THE BLESSING OF JOSEPH. In the blessing of Joseph we find another very striking allusion to Christ, upon whom, as the Shepherd and Stone of Israel, the saving faith of the ancient patriarch rested.

While the descent of Shiloh was to be from the tribe of Judah, yet he is declared to be from the God of Jacob, and separated from his brethren as Joseph was. As another has expressed it, "The Seed should be both the son of Judah and Son of God, and that his relation to the tribes of Israel should be after the representation of Joseph's to his brethren."

From a consideration of all the promises and covenants down to the descent of the sons of Jacob into Egypt, we find the following to have been the revealed articles of their faith:

1. That the Seed promised to Eve, who was to "bruise the serpent's head" and ultimately destroy the works of Satan, was to descend from Abraham through the line of Isaac, Jacob and Judah.

2. That Abraham's seed in the line of Jacob would become a great nation, and that then Abraham's name would become great in the whole earth.

3. That Christ should possess the entire land of Canaan from the Euphrates to the Nile, and possess it forever, and therefore be immortal; and that the especial territory of the kingdom of Shiloh is on this earth, and not "beyond the skies."

4. That Abraham, Isaac and Jacob, and all their seed having their faith, were to possess Canaan with Christ for ever; and, therefore,

5. They believed, at the coming of Christ to possess the promises, the righteous dead would be raised from the dead to die no more. And this was the faith of every pious Jew:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

And Martha said, "I know that he shall rise again in the resurrection at the last day."

6. That the promised Seed would be the Son of God, and be offered as a sin-offering, as Isaac was in a figure, and would be the archetype of all the sin-offerings, and to be received by faith.

7. That every one who would inherit the promises must receive the circumcision of the heart, regeneration of which the fleshly mark was the sign.

This was the faith of the patriarchs, and of the children of Israel one hundred and fifty-four years before the exodus out of Egypt; and it was Moses' faith in these glorious promises and this future enduring inheritance that influenced him, when he was come to years of maturity, "to refuse to be called the son of Pharaoh's daughter—choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." The faith of all the ancient saints, then, took hold on the coming Christ, and the resurrection of the just, and future glory conferred through him.

And this is the point we have wished to make manifest to our readers.

The sun of the world's Wednesday set in deepest gloom, and a long, dark night of one hundred and fifty-four years rested upon the whole world. The descendants of Jacob and Joseph, with but here and there an exception, sank into the gross idolatry of the Egyptians. But God did not see fit to leave himself without a few witnesses.

WEDNESDAY NIGHT, A. M. 2463.

MISCELLANEOUS.

The New Food Source.

SEA MOSS FARINE.—This new and elegant preparation, made from Irish Moss, or Carrageen, is conceded to be the cheapest, healthiest and most delicious food in the world.

This new article of food has everywhere won "golden opinions" of all sorts of people, and the housekeepers of the land generally regard it in the double light of a staple necessary and a delicious luxury, for while it lessens the expense of living, the exquisite dishes prepared from it cannot be obtained even at an extravagant cost from any other source.

RAND SEA MOSS FARINE CO., 53 Park Place, N. Y.

The Great Spring and Summer Tonic.

Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

Having taken the first premium at every fair held in Missouri for ten years, and the Gold Medal at the New Orleans Fair in 1868, after two days' actual trial with all the leading stores of the country. Also

AT MEMPHIS FAIR, OCTOBER 14, 1870.

JOHNSON, RISK & CO., 306 Main St., opp. Peabody Hotel, Memphis.

Memphis Foundry,

AGRICULTURAL IRON WORKS, Manufacturers of

IRON WORK FOR BUILDINGS, ORNAMENTAL IRON RAILINGS,

FENCES, VERANDAS, BALCONIES, &c., &c.

SUPERIOR SADDLE IRONS, DOG IRONS, SASH WEIGHTS,

WAGON BOXES, GIN GEARING, BRIDGE AND RAILROAD CASTINGS,

Office and Sample Rooms at 206 Main street, opposite Peabody Hotel.

BOTTOMS

Planters wanting the BEST AND CHEAPEST POWER For driving Gins and Mills, Would consult the owner by buying Bottom's Improved Horse Power. Price only \$100.

HORSE POWER.

W. C. DUBURY, Agent, 361 Main street, Memphis.

MERCHANTS' NATIONAL BANK,

CORNER MAIN AND MADISON STREETS. Authorized Capital, \$1,000,000 Paid in Capital, 200,000

AMOS WOODRUFF, Pres't, A. T. LAUD, Vice Pres't, J. J. FERRISS, Cashier.

Small Fruits a Specialty. All those wishing fine plants will find it to their advantage to get my Price List of Small Fruits, such as Strawberry, Raspberry, Grape, Gooseberry, Applesauce, etc. None but strictly First-Class Plants sent out.

STOVES, & CO.



Celebrated Champion Wrought Iron Oven. We offer to the public with great confidence the justly celebrated Champion Cook Stove, and guarantee it not to be excelled for perfect baking qualities, economy in fuel and durability by any stove now in use.

H. WETTER & CO., GENERAL AGENTS, 13 and 15 Monroe St., Memphis, Tenn.

RISK & JOHNSON,

Manufacturers and Dealers in STOVES, TINWARE, TINPLATE, GRATES,

MANTELS, HOLLOWWARE, CASTINGS,

Shoot Iron, Wire, Etc.

SOLE AGENTS FOR BUCK'S PATENT BRILLIANT COOKING STOVES,

THE BEST STOVE MADE ANYWHERE

Having taken the first premium at every fair held in Missouri for ten years, and the Gold Medal at the New Orleans Fair in 1868, after two days' actual trial with all the leading stores of the country. Also

AT MEMPHIS FAIR, OCTOBER 14, 1870.

JOHNSON, RISK & CO., 306 Main St., opp. Peabody Hotel, Memphis.

Memphis Foundry,

AGRICULTURAL IRON WORKS, Manufacturers of

IRON WORK FOR BUILDINGS, ORNAMENTAL IRON RAILINGS,

FENCES, VERANDAS, BALCONIES, &c., &c.

SUPERIOR SADDLE IRONS, DOG IRONS, SASH WEIGHTS,

WAGON BOXES, GIN GEARING, BRIDGE AND RAILROAD CASTINGS,

Office and Sample Rooms at 206 Main street, opposite Peabody Hotel.

BOTTOMS

Planters wanting the BEST AND CHEAPEST POWER For driving Gins and Mills, Would consult the owner by buying Bottom's Improved Horse Power. Price only \$100.

HORSE POWER.

W. C. DUBURY, Agent, 361 Main street, Memphis.

MERCHANTS' NATIONAL BANK,

CORNER MAIN AND MADISON STREETS. Authorized Capital, \$1,000,000 Paid in Capital, 200,000

AMOS WOODRUFF, Pres't, A. T. LAUD, Vice Pres't, J. J. FERRISS, Cashier.

Small Fruits a Specialty. All those wishing fine plants will find it to their advantage to get my Price List of Small Fruits, such as Strawberry, Raspberry, Grape, Gooseberry, Applesauce, etc. None but strictly First-Class Plants sent out.

COTTON AND COMMISSION.

OUR 81ST YEAR IN MEMPHIS. DOUGLAS TRADER, 331 Union St.

TRADER & CO., Cotton Factors

AND COMMISSION MERCHANTS, No. 9 Union Street, Memphis, Tennessee.

JESSE F. BROWN & CO., COTTON FACTORS

AND GENERAL COMMISSION MERCHANTS, Magnolia Block, No. 324 Front St., MEMPHIS, TENN.

E. B. WEBBER, RECEASOR TO E. B. WEBBER & BRO., COTTON FACTOR AND COMMISSION MERCHANT,

230 Front Street, - MEMPHIS, TENN.

OWEN, McNUTT & CO., Cotton and Tobacco Factors,

RECEIVING, FORWARDING, AND General Commission Merchants, LEE BLOCK, Union Street, - Memphis, Tenn.

DICKINSON, WILLIAMS & CO., COTTON FACTORS,

Commission and Produce Merchants, No. 210 Front Street, MEMPHIS, TENNESSEE.

S. E. JOHNSON & CO., Successors to EVANS & JOHNSON, COTTON FACTORS,

GENERAL Commission and Forwarding Merchants, No. 224 Front Street, MEMPHIS, TENNESSEE.

JONES, BROWN & CO., COTTON FACTORS AND COMMISSION MERCHANTS,

278 Front St., MEMPHIS, TENN.

J. L. VERSER, COTTON FACTOR,

AND COMMISSION MERCHANT, Lately Removed to 300 FRONT STREET, MEMPHIS, TENNESSEE.

GOODLETT & CO., Cotton Factors,

No. 282 FRONT STREET, Memphis, Tenn.

EDMONDS & TODD, COTTON FACTORS,

GENERAL COMMISSION MERCHANTS, No. 300 Front Street, MEMPHIS, TENNESSEE.

V. W. WILLIAMS, Cotton Factor and Commission Merchant,

216 FRONT STREET (UP STAIRS), MEMPHIS, TENNESSEE.

CHAS. H. DORION, Cotton Factor and Commission Merchant,

No. 334 FRONT STREET (UP STAIRS), Memphis, Tenn.

RALPH WORMELEY & CO., Cotton Factors and Commission Merchants,

No. 9 Union Street, Memphis, Tenn.

SCHOOLFIELD, HANAUER & CO., Wholesale Grocers and Cotton Factors,

No. 256 FRONT STREET, Memphis, Tennessee.

BROWN, DILLARD & CO., COTTON FACTORS AND COMMISSION MERCHANTS,

No. 216 FRONT ST., MEMPHIS, TENNESSEE.

JOHN LILLY, Staple and Fancy Groceries,

WINE AND LIQUORS, No. 351 Main Street, Memphis, Tennessee.

Bigley, Mellersh & Co., COAL MERCHANTS,

Corner of Main and South Court Streets, MEMPHIS, TENN.

GIN HOUSES.

Gin Houses and contents insured at the lowest rates by J. G. LOWMEYER, Insurance Agent, Office 43 Madison Street, Memphis, Tenn.

AGRICULTURE.

T. H. JONES, Agricultural

Improved Farming Machinery and Exclusive Agency NATIONAL FEED AND THE PRACTICAL BROADCAST SOWER AND No. 2 and 4 College St. HARRISVILLE, W. Va. Would call special attention to which we are Manufacturers of UNIVERSAL FEED First premium at the State Fair and Mill



THE FARMER'S Cud for Cleaning and Proprietary Seed and

COMBINED FA

SEED CLEANER AND THE Best Grain and Seed in compact and simple in construction and variety of work will clean and separate the chaff, cockle, blighted, broken, other impurities, leaving the perfect grain to sow. Every the advantage of sowing pure you raise a crop you will consequently will raise three-

It cleans corn, oats, rye, wheat and Hungarian grass seed mixed, it will separate from twenty-five to fifty for food wheat cleaned on the common fan. Millers can save the cost of the sifter, and the flour. It is considered by the to their ordinary sifter making and grain a look without should have one. We invite sample they have any but thoroughly test it for themselves. We refer to the following W. G. Harding, John J. Mills, Biles, Smith & Co., Gray, Miller, Nashville, Tenn.; Gray, Taylor & Co., Memphis, Tenn.; Galloway, Tenn.; Little & F. H. Hill & Co., Columbia, Tenn.; J. A. Andrews & Co., Hill & Co., Memphis, Tenn.; J. A. Andrews & Co., Nashville, Tenn.; J. A. Andrews & Co., Knoxville, Tenn. We offer an excellent opportunity to energetic men on commission State and County Rights for Every machine warranted. For Forty Dollars. Full particulars For Territory or Franchising Mill, No. 2 & 4 College Col

SOUTHERN WALK

For the cultivation of corn in labor is a saving of money. The planter is interested in the This Plan, with one man and of three men and two horses, throw the dirt to or from the light and simple in construction and adapted to the most of wanted in every particular. It is addressed to T. H. JONES, Agricultural

LIGHTNING

Everybody who keeps cows have it. No matter how small a charge. Produces better very quickly. Takes more butter out of it. Gathers the butter located in easier cleaned and dried. And lastly, is very cheap. Price, \$2.50 per gallon. Call on Galloway, Tenn. or on S. L. ALLEN & Co., Memphis, Pa.

THE PLANT

The most simple, compact, light and reliable ever invented. Shows always evenly, slides in easily, and is built on Nursery beds, etc. Also without loss from winds. No. 2, 12 crates sent, or sent by S. L. ALLEN & Co., Memphis, Pa.

SEWING M

SINGER!

ALWAYS SATISFACTION 400,000 SINGER M

MERRIMAN,

275 Main St. AGENTS

LUMBER

JOHN CUBBIN, JOHN CUBBIN, GUN

LUMBER

AND MANUF

DOORS, SASH

Moldings, Balusters, Ceiling, Sashes, Pail

Yellow Pine, Cyp

SHINGLES AND

Planning, Sawing, (Horse) DONE TO

Nos. 161, 168 and MEMPHIS,

