

THE BAPTIST.
J. R. GRAVES, Editor and Proprietor.
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 TERMS—\$2 PER ANNUM, IN ADVANCE.
 25 numbers in a Volume.
 We shall continue to use our best efforts to secure contributions from our best Southern writers, in addition to those sent us and writers for the State Departments. Prices will be offered upon the best copy writers upon the same subjects during this volume. See "Prospectus." SUBSCRIPTIONS—PUBLISHED BY THE BAPTIST PUBLISHING COMPANY, PRINCETON.

THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.
 Vol. IV. MEMPHIS, TENN., SATURDAY, SEPTEMBER 3, 1870. No. 1.

Rates of Advertising—Net.
 The BAPTIST, without question, the best advertising medium in the South or Southwest. The weekly circulation of THE BAPTIST is larger than any other paper issued from this city.

No. SQUARES.	1 MONTH.	3 MONTHS.	6 MONTHS.	12 MONTHS.
1	50	150	300	500
2	100	300	600	1000
3	150	450	900	1500
4	200	600	1200	2000
5	250	750	1500	2500
6	300	900	1800	3000
7	350	1050	2100	3500
8	400	1200	2400	4000
9	450	1350	2700	4500
10	500	1500	3000	5000

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A WAYSIDE CROSS.
 Only a simple cross
 Set in the broad highway,
 Where laboring people come and go,
 Where life, with ceaseless ebb and flow,
 Sweeps close to its side each day.
 Though but a lifeless thing,
 Type of a living thought;
 Shining upon the landscape fair,
 It sheds the glow of Calvary there,
 Where love its marvel wrought.
 Only a little flower,
 She taint on the cross that day;
 But richer than the breath that flows
 From out the deep heart of the rose,
 The fragrance she bore away.
 So shall the sense of gain
 Shadow the sense of loss,
 When, from the dust of life's highway,
 The soul retires awhile, to pray
 Beside a simple cross.

REVIVALS.
 [We commend the perusal of the following to all our brethren. Had Mr. Earle been at Jefferson, the result would have been in some way connected with his power; but see what prayer, united prayer and effort will secure without or with Bro. Earle.—Ed.]

BROTHER GRAVES:—It has fallen to me to write you an account of the gracious revival enjoyed by the church here this spring and summer. Upon entering the new church edifice last December, the church began weekly prayer-meetings, which were attended with a great deal of interest, till a revival of religion sprang up and continued to extend and increase till it was necessary for Bro. McCloud to have preaching every night and prayer-meeting every morning. This he began to do about the 29th of May. Eld. R. C. Buckner, of Paris, Tex., came and preached every night for two weeks, during which time the spirit of grace seemed to visit the people in a most remarkable manner. At every prayer-meeting, and almost every night service, sinners were hopefully converted, and made to rejoice in the Savior.

Worn down with fatigue from four weeks' constant labor, Bro. Buckner had to leave us. Eld. Clemmons, of Shreveport, La., then came in and preached about two weeks. Then Eld. R. Bitch, of Marshall, Tex., visited us and preached about ten days, and when he left, Bro. McCloud and I alternated a few days, continuing the meetings till the second Sabbath in July. The result was that one hundred and eighteen persons were added to the church—eighty converts followed Christ in immersion, and the rest were received by letter.

Many backsliders were reclaimed, and the little church was made to rejoice in the "refreshing from the presence of the Lord." When the revival began, the church numbered seventy-six—now the number has been increased to one hundred and ninety-four, while three others are awaiting immersion.

There were too noticeable features of this revival. The first was that it sprang up from the first prayer-meeting the church ever held in their new building. No time was appointed for a protracted meeting. No labor was necessary on the part of the pastor to stir up the brethren to a special effort. Not that the pastor had not labored all the time during last year and this, to arouse the church to activity, for no pastor ever performed more work in every department in the same length of time, or accomplished more; but he did not have to set a time and direct all his energies toward the great object of getting up a revival.

The second noticeable feature was, that sinners were converted in direct answer to prayer. Bro. McCloud and others of us had seen remarkable revivals and conversions, but we never had seen just such demonstrations of the power of the Divine Spirit in removing difficulties, in overcoming opposition, and in subduing hearts to the will of the Savior.

Perhaps I might mention another circumstance that was peculiar: When daily services began, the Bible class of our Bro. W. E. Penn, seemed to be the first objects of solicitude. Bro. Penn's whole soul was enlisted in their behalf, and he aroused the spiritual sympathies of the church to such an extent that "prayer was made incessantly" for one and then another till all the number—twenty-two—were "brought from darkness to light," and hopefully "changed" and "made new creatures in Christ," except one who was, and still is, absent from the city. Nor was the work of grace confined to the Bible class, but it extended to many of the children of the Sunday-school, who were "brought to the Savior," and received his gracious blessing in the pardon of their sins. More than once during prayer-meeting, so over-

whelming were the operations of the Divine Spirit in answer to prayer, that aged brethren, ministers and laymen stood with eyes filled with tears, awestruck and impressed with the goodness and mercy of God, wondering what to do, and what would next occur; now giving the hand of joy and congratulation at seeing their children made happy, and anon silently waiting to see the salvation of the Lord. On the night of the first Sabbath in this month, the whole church then present in the city, the number of the disciples being more than one hundred and twenty, gathered together and received a most solemn charge from the pastor, and then celebrated the Lord's Supper; and it was the most impressive, the most beautiful and the most instructive scene that any of us had ever seen.

As another result of the revival, a young men's prayer-meeting has been organized, under circumstances of great encouragement, in which there are some thirty young men heartily engaged, most of whom two months ago were strangers to the love of God. In truth, this meeting is regarded by all as introducing a new era in the history of the Baptists in this city, and indeed in the religious condition of this whole city. There is scarce a family here that has not felt the influence of our meeting, or rather of the spirit of grace through our meeting.

We look for still greater things yet. The services of the meeting from day to day are discontinued, but the revival influence has not ceased. Eld. McCloud is doing more pastoral visiting than ever, hot and dusty as it is, and the whole church is still engaged in prayer. We confidently believe that from the Sunday-school and Bible class and the young men's prayer-meeting, will be raised up and sent out young men to preach the gospel. We are already calculating upon two.

And while we, as a church, are inclined to say with the Psalmist, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy, and for thy ruth's sake," we ask you and all the brethren to "bless the Lord" with us, and to pray for us, that we may "bear much fruit" and thus "glorify our Father in heaven."

We had a visit from Dr. Teasdale on the second Sabbath. He ably represented the Sunday-School Board, and received a very good collection for it. He obtained subscriptions for 100 copies of *Kind Words* and for 100 copies of *Home and Foreign Journal*.

Bro. McCloud and I were rejoiced to see the doctor in such fine health and retaining so much of vigor and energy. He preached four times on Sabbath—twice to the children and twice to the grown people. He interested the children very much indeed. The little boys are anxious to go to church now every Sunday to watch the old people going to sleep, so they can catch them and charge them fifty cents for sleeping in church. One little fellow says: "Tell the doctor I caught one man the next Sunday after he left, and that was Maj. Penn." But he charged him only twenty-five cents, as the major said he nodded only about two seconds. Yours in the gospel,
 D. S. SNODGRASS.

SCRAPS FROM THE BATTLE-FIELD.

J. G. DOYLE.
 DEAR BRO. GRAVES:—We are still in the possession of the field at Dyersburg, and have captured and released some prisoners of hope. We are having quite an interesting meeting. Up to the present (August 13th), we have had seven additions to the church, two by letter and five by experience and baptism. Thinking that you might wish to hear something connected with your late visit to this place, caused by the recent attack upon Baptist principles by one J. R. Collinsworth, who labored here two weeks to prove to the good people of this place that the Baptists are no part of the visible church of Christ, and frequently challenging the immersionists to refute his argument, these frequent challenges caused Bro. Hill and myself to present them (the Presbyterian) the first proposition for discussion, which Bro. Borum has forwarded to you. This proposition was, in the presence of a large congregation, repelled by the Rev. Jo. McCluskey with language too indecent and vulgar for a religious journal. Mr. Collinsworth then remarked that "that man did not know whom he was afraid to meet on the positions he had taken here." These were the circumstances which caused the brethren to send for you, and the public were duly notified of your

coming and when you would be present. Bro. Wm. Jordan put up notices of the fact on Tuesday before your arrival here on Friday, and also your dispatch to him, stating that you would meet Collinsworth in Dyersburg on Saturday, was published in the next issue of *Neal's State Gazette*, so the public were duly notified of your coming, and Mr. Collinsworth had been duly apprised of it for several days.

The public excitement was very high, and the people were generally expecting a tremendous fight. But when you arrived here, behold Mr. Collinsworth was reported to be "out of the county," which fact they said we knew; but I wish to state that we did not know that Mr. Collinsworth was out of the county, nor have we yet been able to learn definitely where he was, though from what we have been told by different persons, we do not believe that he was more than six or ten miles from this place during your stay with us.

After you left here, we met Monday morning, according to agreement, at the store of Messrs. Sugg, to arrange the preliminaries for a future discussion. The propositions which we presented to the representatives of the Cumberland Presbyterian church, at their own instance, were rejected, on the grounds that they did not regard them as covering the ground occupied by Mr. Collinsworth. They said that the only claim which Mr. Collinsworth set up for the Cumberland Presbyterian church was, that it was a branch of the Pedobaptist family. We then asked them to affirm that the Pedobaptist family constituted the visible church or kingdom of Christ. This they would not accept. In order to cover up the shame of their boastful pretensions previously made, they wrote another communication, a copy of which Bro. Borum has forwarded you. This we believe was a strategic movement, under the cover of which they seek to cover a disgraceful retreat. You have removed a great deal of prejudice by your visit, and made many strong friends in this place, for which you have the gratitude of the denomination.
 August 13th, 1870.

WHY SHOULD I WAIT?
 Why should I wait? I cannot see,
 To other refuge than to Thee,
 And vile and helpless though I be,
 Jesus I come to Thee.
 Why should I wait? I look within,
 And nothing there I see but sin;
 And Thou alone canst make me clean.
 Jesus I come to Thee.
 Why should I wait? While now to-day,
 I hear Thy voice, in mercy, say,
 Sinner! I'll wash thy sins away.
 Jesus I come to Thee.
 Why should I wait? I must not wait;
 To-morrow's sun may be too late;
 And death may seal my hapless state.
 Jesus I come to Thee.
 Why should I wait? O Lord I plead,
 Thy mercy in this time of need,
 And as my hiding-place indeed,
 Jesus I come to Thee.
 REV. J. FLEMING.

FROM ALABAMA.
 BROTHER GRAVES:—When "forbearance had ceased to be a virtue" with you, respecting those fanatical *feet-washers*, you thought it unnecessary to continue longer the discussion in THE BAPTIST. Nothing new was evolved, but the same threadbare, illogical reasoning (?) was attempted by every advocate.

Some good brethren I wot of, whose heads got a strange "kick" in them, were wonderfully taken with the feet-washing mania; and because you cut off the discussion of the subject, for the reasons above intimated, cut your acquaintance—ordered their papers stopped, and sent for the *Herald*. The Campbellitish, centralizing proclivities of that sheet have completely disgusted those brethren. One of them asking me to order the discontinuance of the *Herald*, remarked, "I would like to get back to THE BAPTIST if I knew what sort of apology to offer. I am knocking at the door, but have not yet fixed up my speech." Meet the poor prodigal, Bro. Graves, and say, "it is enough!" Send him the paper, that his soul "may prosper and be in health," for he is heartily "sick of love" of the affiliationists, reformers, et id omne genus.

Bro. Lundy, the pastor, baptized three persons not long since. May many step in when the water shall be troubled! Our church building has been mounted with a handsome belfry, and furnished with blinds and repainted, which greatly improve its appearance. EVANGELIST.
 Greenville, Alabama, 1870.

A LIGHT heart makes nimble hands, and keeps the body and the mind free.

CORRESPONDENCE.

DEAR BROTHER GRAVES:—I forward you the correspondence, so far as it has gone, between the Cumberland Presbyterians and the Baptists of Dyersburg, relative to the discussion brought about by the visit of one J. R. Collinsworth to this place, the object of which was to drive the Baptists to the wall by delivering a series of lectures. He proclaimed (as I have been informed) frequently that he would drive everybody into his faith or drive them into skepticism, or he would leave the place a disgraced man. I have heard of no convert made by him—no one driven into skepticism; therefore he must necessarily have left the place a disgraced man. During the delivery of said lectures, the following proposition was presented, with a request for a division of time, which was repelled most indignantly. Here is the proposition:

JULY 21, 1870.
 To the Presbyterian Society at Dyersburg, through her Pastor, Rev. — McCluskey:
 Whereas Baptist principles have been assailed in the town of Dyersburg, Tenn., and we have been challenged to defend them, therefore we propose the following proposition for discussion:

Will you affirm, through your present lecture, that the Cumberland Presbyterian Society possesses the Bible characteristics which entitle it to be recognized as the visible church or kingdom of Christ, or a branch of the same?
 We deny.
 If you accept the above, it will be expected that each representative man will be indorsed by his respective denomination as to his moral character and ability to defend his respective church's claims.
 Yours, respectfully,
 WM. HILL,
 J. G. DOYLE.

I need not rehearse, or go over all the ground, as you have already learned by being "on the ground" and hearing for yourself.

The propositions which were presented by us were rejected.

Since then, you see (or may see by looking through the file) that a missile has been thrown into camp, "breathing out threatenings." Sinai smokes! The mountain quakes!! The lurid lightnings flash!! What is to be done? But read it and see our reply.

The brethren and friends here are delighted at your able, manly, gentlemanly, noble, scriptural refutation—demolition—of the redoubtable Collinsworth's arguments, so far as you noticed them.

You have made many warm friends in this quarter. We are continuing our meeting with encouraging prospects. Six have already united with the church; among the number, Dr. G. W. York, whose father and mother you baptized some years ago at Jackson, Tenn. Breth. Hill, Doyle and Gardner are with us, doing good service for the Master.

"Bless the Lord, oh my soul!"
 Yours, in the midst of persecutions, and in Christ Jesus. JOSEPH H. BORUM.

DYERSBURG, TENN., August 6, 1870.
 To the Pastor and Elders of the Cumberland Presbyterian Church at Dyersburg, Tenn.:
 GENTS:—We understand ourselves to have been repeatedly challenged to defend our principles, which have been assailed by Mr. J. R. Collinsworth during the series of lectures delivered in this place, and that he held himself responsible for his statements, and would meet any representative man selected by us.

We hereby inform you that we have selected Elder J. R. Graves to represent us, and that he is now upon the ground, ready to meet and discuss the questions at issue between us, as we have heretofore informed you he would be.

We wish to know if you are ready with your man; if not, Elder J. R. Graves will proceed at the hour of 11 o'clock to-day to correct the misrepresentations of said Collinsworth, as they affect our positions as a denomination.

An immediate answer is desired by yours, respectfully,
 JOSEPH H. BORUM, Pastor,
 E. G. SUGG, } Deacons,
 WILLIAM JORDAN, }
 Of the Baptist church, Dyersburg, Tenn.
 The following was received Saturday night at about 8 o'clock:
 DYERSBURG, August 6, 1870.
 Brethren Borum, Sugg and Jordan:
 Your communication was received this evening at 4 o'clock, and we hasten to reply.
 As regards Bro. Collinsworth having challenged any one to debate, we claim that you misunderstood him, and refer to his repeated statements before his congregations, that he challenged no one to debate, but did challenge any one to suc-

cessfully contradict his historical proofs or arguments adduced from the Bible. Further, we wish to restate to you, as stated publicly during the lectures, that it was by the earnest solicitations of the Cumberland Presbyterian churches that Bro. Collinsworth delivered those lectures; and if you wish to debate the subjects discussed by him (any one or all of them), with a representative man, and in a proper manner, you have but to submit your challenge, with the points you wish to debate, and they shall be promptly met by Bro. Collinsworth. As to your proposition, for him to meet Rev. J. R. Graves to-day, "who is now ready on the ground," you know that that is now impossible, as Bro. Collinsworth is now out of this county filling a previous engagement.

Very respectfully yours, etc.,
 JO. MCCLUSKEY, Pastor,
 With the Elders of Dyersburg and Ro Ellen Churches.

DYERSBURG, TENN., August 7, 1870.
 To Rev. J. McCluskey, pastor, and the Elders of Dyersburg and Ro Ellen churches:

GENTS:—Your response to ours of yesterday morning was received last night, in which you state that Mr. Collinsworth was introduced into this community and indorsed by you, who has assailed and misrepresented the views and doctrines of the Baptist church. We, therefore, hold you and Mr. Collinsworth responsible for the statements he made during his recent lectures in this place, and challenge you to substantiate them. If you accept, we will meet Mr. Collinsworth in this place, by a representative man of our denomination, at such time as we may hereafter agree upon. We propose to meet you to-morrow (Monday) morning, at the store of Messrs. Sugg, at the hour of nine o'clock, to arrange preliminaries.
 JOSEPH H. BORUM, Pastor,
 And the Deacons of Dyersburg, Baptist church.

The following was received in reply:
 RO ELLEN, August 7, 1870.
 Joseph H. Borum, pastor, and the Deacons of the Dyersburg Baptist church:

GENTLEMEN:—Yours of to-day is at hand, and in view of existing circumstances, is, in our judgment, a pointless document. You call upon us to substantiate the "statements" made by Mr. Collinsworth, when we believe and claim that he *fully, clearly, and beyond successful refutation, substantiated every position* taken in his lecture; that, too, to the satisfaction of a large majority of his hearers, and are more than satisfied to allow his expositions to go before the world unmodified. We deem no further substantiation necessary to sustain the truth of our cause.

If, however, you are dissatisfied with his expositions, and fear to risk the verdict of an intelligent community, we now state the case so plainly that you will not have room either to misunderstand or dodge the issue. We repeat what we stated in our communication of yesterday. We indorse Mr. Collinsworth; we believe he clearly proved his positions; we believe this to be the opinion of a large majority of the community. Mr. Collinsworth challenges no man to debate. But if you, through a representative man, wish to debate any or all of the points discussed by Mr. Collinsworth, submit a challenge in due form, with a specification of the subjects you wish to discuss, and we agree to meet you with a representative man at such time and place as may hereafter be determined upon.
 JO. MCCLUSKEY, Pastor,
 With Elders of Dyersburg and Ro Ellen congregations.

MONDAY MORNING, 9 o'clock.
 A meeting was held at the store of Messrs. Sugg, when the following propositions were submitted by the pastor and deacons of the Dyersburg Baptist church, viz:

Proposition 1. That the Baptist church possesses the Bible characteristics which entitle it to be recognized as the church, or kingdom of Christ.
 J. R. Graves, affirm.
 J. R. Collinsworth, deny.
 Proposition 2. That the Cumberland Presbyterian church possesses the Bible characteristics which entitle it to be recognized as the church, or kingdom of Christ, or a branch of the same.
 J. R. Collinsworth, affirm.
 J. R. Graves, deny.
 We propose the third day of December next as the time, and Dyersburg as the place for the debate to come off.
 JOSEPH H. BORUM, Pastor,
 WM. JORDAN, } Deacons,
 E. G. SUGG, }
 Of the Baptist Church of Dyersburg, Tenn.
 Dyersburg, Tenn., August 8, 1870.
 The above propositions were rejected

by the pastor and elders of the Cumberland Presbyterian church, stating that they would have first to confer with Mr. Collinsworth.

Tuesday, the 9th of August, at night, the following communication was received, with the request that the answer should be forwarded to Rev. Mr. McCluskey, Dyer Station, Tenn.:
 DYERSBURG, August 9, 1870.
 Mr. Jo. H. Borum, Pastor, and Sugg and Jordan, Deacons.

GENTS:—You have stated in your first and second communications that Bro. Collinsworth misrepresented the views and principles and doctrines of the Baptist church. This we emphatically deny, and you are hereby called upon to state specifically in your next communication the views and principles and doctrines of the Baptist church misrepresented by Bro. Collinsworth, as you charge.

We also call upon you to state, in plainness, the language employed by Bro. Collinsworth in said misrepresentations, and if you refuse to make such statements in plainness, as above demanded, we are authorized by Bro. Collinsworth to state to you most plainly that he will again visit this place (Dyersburg) and expose before this people your untruthful statements about him, as above named.

2. Relative to the false and slanderous charge of J. R. Graves, that Bro. Collinsworth slandered Dr. Carson, we demand of him (J. R. Graves), through you, a specification of Dr. Carson's words unfaithfully used by Bro. Collinsworth in said slander; also he is called upon, through you, for a written statement of his explanation of his indorsement of Dr. Wall's History of Infant Baptism, and should he refuse to furnish the desired statements called for, we are authorized by Bro. Collinsworth to state that he will expose J. R. Graves as an untruthful and slanderous man before the good people of this place.

3. In view of the present excitement and surroundings, we are constrained to call upon you for a copy of Dr. Wall's History of Infant Baptism, published by J. R. Graves, and if you fail to furnish us with said copy, it will be taken for granted that J. R. Graves was unfaithful in his explanation of his indorsement of said book.

4. After a suitable adjustment of the foregoing items, should you then be able to produce and bring forward such an agreement demands, for the purpose of entering upon an honorable discussion of points of difference between the Baptists and Pedobaptists, to take place at Dyersburg at such time as the parties may hereafter agree upon, then the following propositions are submitted for your consideration as topics of debate:

1. The Baptist church is the only visible church or kingdom of Christ in the world.
 You affirm. We deny.
2. The visible church or kingdom of Christ, since its first organization, has remained one and the same church in the different dispensations.
 We affirm. You deny.
3. Baptismo and its cognates mean a total dipping, or immersion, and nothing else.
 You affirm. We deny.
4. Christ administered baptism by the mode of pouring.
 We affirm. You deny.

These propositions contain, we think, the essential difference between the Baptist and Pedobaptist, and are stated so plainly, and in few words, that we think they cannot be misunderstood, and if you wish to debate them, accept them.

We think your propositions are intangible and give room for the disputants to dodge the questions between us.
 An immediate answer is desired.
 JO. MCCLUSKEY, Pastor,
 With Elders of Dyersburg and Ro Ellen churches.

DYERSBURG, TENN., August 18, 1870.
 J. McCluskey, Pastor, and Elders:

GENTS:—Yours of yesterday was received last night. We reply that we are of opinion, from the tenor of the same, that you wish to evade a discussion of the points of difference between us, and as you threaten us with a return of Mr. Collinsworth, all we ask (and we demand it) is, that you give us ten days' notice of the time of his coming, when we will be present with our specifications and representative, provided you will give us an equal division of time.
 JOSEPH H. BORUM, Pastor,
 WM. JORDAN, } Deacons,
 E. G. SUGG, }
 Of the Baptist church, Dyersburg, Tenn.
 The above reply was forwarded, as requested, to the address of Rev. Jo. McCluskey, Dyer Station, Tenn.

BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.

Mississippi Department.

EDLER M. P. LOWREY, EDITOR. All communications designed for this Department should be addressed to the Editor at Elder, Memphis.

being constantly to attend upon the service of Christ in his churches in the ministry of the Word and prayer, with watching, for their souls, as they that must give an account to Him, it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves entangled with secular affairs; and may also be capable of exercising hospitality toward others, and this is required by the law of nature, and by the express order of our Lord Jesus Christ, who hath ordained that they who preach the gospel shall live by the gospel.

AT HIS FEET.

Mary "sat at Jesus' feet." Kept in contemplation sweet, Gazing up into his face, Drinking in his words of grace, By no earthly murmur moved, From the posture that she loved— Lord, be this my daily choice, At thy feet to hear thy voice.

MISSISSIPPI WITHOUT A BAPTIST ORGAN.

Mississippi, without a Baptist organ within its limits, seems well supplied notwithstanding in the newspaper line. There are Mississippi departments, or editors, in the Missionary Baptist, Corsicana, Texas; the Christian Herald, Tusculum, Ala.; and THE BAPTIST, Memphis, Tenn. But Mississippi has a Baptist paper, as we have learned since the last paragraph was written; it is the Baptist Pilgrim, with Rev. Theo. Whitfield as editor, issued at Meridian, monthly, but soon hoping to appear semi-monthly—terms, \$1 a year.

THE ORPHANS' HOME.

All our readers must feel an interest in the Orphans' Home at Lauderdale Springs. We intend to keep the readers of the Mississippi department of THE BAPTIST well posted in regard to that institution. We will give them frequent extracts from the Orphans' Home Banner. The following is one. And, by the way, we want to say here, that the Orphans' Home Banner is a most interesting little paper. It is semi-monthly, and costs only two dollars a year. You will get the full worth of your money, and more; and yet it will amount almost to a gift of two dollars to the orphans. The matter for the Banner is arranged by the Superintendent and teachers, and the type set and the paper worked off principally by the orphans. Children read the Banner with great delight, and it is certainly very profitable to them.

upon each other in sickness, and readily share any little treat they may get. "Get all you can and keep all you get" is not their principle of action. Whatever they have comes free, and they are willing that all should share alike. Perhaps this may be partly due to the fact that it comes free, and to their training; but there must be a good natural foundation, or training could not have effected it. When boxes of fruit or cake come, it is out on the table, the same quantity exactly at each child's plate, or if there is compelled to be a difference, it is made in favor of the little ones. The girls, under direction, arrange it on the table, but they never attempt to make any difference in favor of themselves or favorites; and if a little girl does not want all that is at her plate, she freely gives it away to others. Hoarding up for next time is not in their vocabulary; they act unselfishly through it all. Again, they often get wild fruit in its season; but perhaps no one of them ever sits down and eats it alone, no matter how small the quantity. The boys are principally the foragers of field and woods; they bring in fruit and flowers, and give them away to the girls; they in turn will share with their playmates, and they will come to one or more of their teachers, according to the quantity of fruit and flowers they have, and offer them, and often it is no easy matter to put them off with a refusal. True, they have the training of both precept and example, but the opportunities for this kind of training are by no means so frequent as in families generally; and all know how hard it is to eradicate selfishness from one's nature. In after-life this may not be so much to their profit; they may be too much of the "come easy go easy" disposition to prosper in worldly affairs, but this is better than selfishness, or in plain terms, stinginess. It has been asked, do they work cheerfully? They certainly do, if singing, whistling, etc., while at work is any evidence of cheerfulness. There is no reason why they should not do it cheerfully; the work is never very heavy, and they all work together; they are human, of course, and children, and if they evade duty sometimes, it is only what might be expected, but they do not go at it reluctantly.

REVIVALS.

BROTHER LOWREY:—I have just returned home from a protracted meeting with the County Line church, between Terry and Crystal Springs, which commenced on the fourth Sabbath in July and closed on the fifth Sabbath—eight days. This is one of the oldest churches in this part of the State, and was once large and flourishing. Eld. L. B. Holloway, now from age and infirmity unable to take part in the active labors of the ministry, was for fifteen consecutive years the pastor. For a few years past the church has been in a declining condition. Eld. S. M. Hollingsworth, a most estimable brother—young in the ministry—is the present pastor. A young brother, Eld. D. Terry, and a Bro. Purser, licentiate, rendered assistance in the meeting. It was a good time for County Line church, and all seemed to feel that "the Lord has done great things for them whereof they are glad." There were, in all, sixteen additions to the church, of whom ten were received by experience and baptism. Many were left still seeking salvation, and it is to be hoped yet others will be added to the church of the saved.

With the exception of only two or three days' rest during the whole month of July, I have been continually engaged in protracted meetings, notwithstanding the "red hot weather" of which Bro. Graves complains. I am thankful to God for what I have been permitted to witness of his grace, and for the very many pleasant acquaintances I have formed. It is indeed pleasant in a new field of labor to see strange faces grow familiar and loving in seasons of refreshing from the presence of the Lord. What a home is that where this presence is all immediate and unvalued, and all see face to face and know as they are known! Though homeless at home, and not knowing where I shall find a permanent residence in the future, except in the narrow "six-by-four" for each and all, it cheers me to think of that "Father's house of many mansions;" and of the many recognitions awaiting there. "Bless the Lord, O, my soul!" Terry, Miss., Aug. 1, 1870.

HARRISON'S STATION, MISS. REV. THOMAS P. LIDE, JR., S. C.—Dear Brother:—To you, and all others that feel an interest in our great Redeemer's work, and desire to labor in that portion of his vineyard, known as the Mississippi bottom, from whence comes every day the Macedonian cry, I would say, there is ample room for at least a half dozen, and if we can get that number of men whose hearts are full of the love of God, who are willing to cut the briars and blaze their way as they can, and plant the standard of Prince Immanuel in every destitute settlement, they would very soon be pleasantly situated, and their field not only support them, but be a rich source of revenue to our board; and should they need a little assistance at first, the board would no doubt furnish it. Will not our institutions furnish us many more such young men as Bro. Lide, who is willing to say, here am I, send me. May the Lord send more laborers into his vineyard, in the prayer of your brother in Christ. N. T. BYRNS.

A GRACIOUS WORK.

BROTHER LOWREY:—I gave the result of our meeting at Friar's Point in a previous communication to THE BAPTIST. From that place, accompanied by Bro. Seward, who did most of the preaching at the Point, I went to Shufordville, where we began a meeting two weeks ago to-day. I went there with some doubts as to what the result would be, but we were determined to do our duty and leave the result with God. We were agreeably surprised on the evening of the first day of our meeting by being reinforced by Bro. A. D. Brooks, who came in, not knowing that Bro. Seward was with me, to help me in some meetings. We put him immediately to the work, and Bro. S. being very much exhausted from labor in the other meeting, Bro. B. did most of the preaching in this.

The good Lord blessed us in this meeting with still greater blessings than at the former. We continued thirteen days and nights with good congregations and as fine attention as I ever saw. The interest began early in the meeting and increased to the last. We closed it simply to come here, where a meeting had been previously announced, which we began to-day. It was my privilege to baptize twenty-four rejoicing converts. Five others stand approved for baptism, and others are expected to join us soon. Some of the additions were of families of influence, and some whom the Methodists not only desired but expected to get. The church there now is in a good condition. Already they have a prayer meeting among the young converts. We began here to-day, three of us in number, expecting a reinforcement in Bro. Montgomery, from Tupelo. When he comes we will divide our party into twos.

The meeting began very promisingly—four additions to-day, and six now awaiting baptism, three of whom are from the Methodist ranks. One, Bro. Sanders, has long been a class leader and leading member with them. Not long since he was elected Superintendent of our Sunday-school, in which we use Dayton's question books. He refused to act, but took one of the books for investigation, and by its powerful Bible truths was led to the church to-day. This is his own statement to the church. He will prove quite an accession to the cause here. There was good feeling at church to-day. I think all who were there went away praying, and I believe God will hear and bless. I will report in due time. I will again remind my ministering brethren that this is the only river county from Memphis to Vicksburg that has regular Baptist preaching. Swan Lake, Coahoma Co., Miss., July 23, 1870.

ETREKA, MISS., AUG. 7, 1870.

ELDER J. R. GRAVES:—Whereas, our beloved pastor, J. B. Barry, is now devoting a part of his time to the work of a missionary in the destitute parts of this country, and also in the Mississippi bottom, we would take pleasure in recommending him to all God's people as being a good scholar and a good Christian, sound in the faith, and fully competent to do the work assigned him, and we hope that he may be treated as such wherever his lot may be cast. Done by order of the church at Eureka. J. B. BARRY, Moderator. J. W. LAMB, Church Clerk.

A NEW ASSOCIATION.

The Panola Association was dissolved, we believe, just after the close of the late war. Most of the churches united with the Chickasaw, and others with the Yalobusha. The Coldwater Association is now very large, numbering forty-two churches and near 3000 members, and has twenty-six ordained ministers. It will be seen from the following note from Bro. Hewlett that a new Association is about to be organized, which will be composed principally of the churches formerly composing the Panola Association: Bro. LOWREY:—The Convention met, according to appointment, at Goodhope last Friday. Thirteen churches were represented, and we heard of three others that had appointed delegates, so we have the prospect of sixteen churches at least in the organization of our new Association, which organization is expected to be consummated by a Convention, to meet with the Yockana church, Lafayette county, Mississippi, on Friday before the fifth Sabbath in October next. Elders Dupuy, Whitehead, Sawyers, Byers, A. Middleton and myself were appointed a committee to prepare constitution, articles of faith and rules of decorum for the adoption of the Association when organized. R. G. HEWLETT. Oxford, Miss., Aug. 1, 1870.

CONSTITUTION.

The church of Christ is a divine institution and perfect in its nature; but it is more wisdom, to interfere with Popery, to interfere with new rules laid down; to receive, the ungodly will was excited, of Change followed change, and as length the Man of his throne. 1 Gal. iv: 2 Thes. ii: 3, 4; 2 Tim. 3-17. The question, therefore, importance: What is the church? It is in views on this subject, it differs in their constitutions. This points out them, and their reasons follow:— I. The Baptist churches will, that all church members should be persons. When they have needed from, aimed to receive him, but not that he was a disciple. Ascertained this, from "seen the Lord in the way," boldly at Damascus, that to be "With them, seeing Jerusalem." Acts ix: 17. But in Pedobaptist churches are members who are not in the Episcopal and Presbyterians, and some of the members who have needed from received to full communion their conversion; and the Pedobaptists require before receiving persons to full membership, they and unconverted persons, members of inferior degrees, Confession of Faith, which Presbyterians, and of many on this subject, says that "are the members; but Some Independents differ very many of them regard unconverted, with some degree, with the Dr. Wardlaw and Dr. Camp Baptist churches, on the members, those only who of their conversion; they either infants, or some very visible connection with—Acts ii: 47; 1 Cor. iiii: II. Baptist churches (regard it as Christ's will, received to membership of the New Testament church of baptism, on the day of Pentecost, "Be of you," and they were 88-41; see, also, x: 48. Churches are, in this respect, churches of God," as First and His apostles.—These, But in doing so, the churches; from the Quakerism, from the Pedobaptist other rite for the immersion from all open communions or Pedobaptists, who admit being baptized at all; that the apostles and first church believers should be baptized to membership and has given to His churches; set aside His laws; no new ones; but has enjoined of His churches. He has xlviii: 20; and that His laws, "to obey God Acts v: 29. III. Baptist churches will that all church members; that none should either against their will, knowledge, God's worship; Him must do so (John iv: 24); their service, love, faith and obedience.—xiv: 23; Rom. xvi: 26. The select unto God, as these who dead." Rom. viii: 13. In service, they must be of (2 Cor. viii: 12); then to the Lord, and then to the God.—2 Cor. viii: 5. But this voluntary membership opinion used by many nations, as the fact, of many ties, by which membership it is equally opposed to the same infants by baptism, by birth. IV. Baptist churches requires holy living in members are spoken of in stones, forming a part of which is devoted to God. The young are to be instructed, the weak supported, (1) who rejoice, rejoiced with sympathizing with those who lied.—1st Jn. iii: 16. It to be made known. (Gal. vi: the dons to all men.—Gal. vi: these labors all the members can engage. But the establishments cannot, nor of any Pedobaptist church, no part nor lot in them. V. Baptist churches will, that what is spent in given with ready will, and the one, who is able, should making a collection for the sale, the apostle says "A to the churches of the world, the first day of the week lay by him in store, as God"—1 Cor. xvi: 1, 2. This is it is the duty of every church as God enables him. "If there be first a willing according to that a man willing mind is necessary to able to God. Church members in this grace" of rich and cause of Christ.—2 Cor. 13: 5; Gal. vi: 6; 1 Cor. xvi: 2. Paine cannot thus give; and relation, as in State Churches at all.—2 Cor. viii: 4. VI. Baptist churches will, that all his church members distinct from the world and the world."—John xv: 19. Only who have been baptized on a profession of faith, make distinction between the world; but infant members from this rule, as they are together. The baptism of converted, connects the those who are still members of the apostle says, "What with darkness? and what with light?—Wherefore, them and I, as I have said, teach not the same thing, you," etc.—2 Cor. vi: 14, 15. It is clear that as the sign of Christianity is the church, to those who are to the church, also children, who are baptized, and the Baptist churches, and the apostle, "Ye, as living spiritual house, a holy priests and sacrifices, acceptable Christ."—1 Peter ii: 5

IOUS WORK. PARKERS. I gave the result of my visit to the Point in a... accompanied by Bro. A. D. Brooks...

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES. There is no middle ground between Catholics and Baptists.

REGENERATION AND ITS PHENOMENA.

This word, in Scripture definition, signifies "the new birth," "being born of the Spirit," the state and condition of the "new creature."

Nothing is sanctified that was not found in the old man.

Sanctification must reach every principle of the natural man, or when the regenerating process is finished, his restoration would be defective.

three lectures; the last three only one each.

After each lecture a short time will be spent in the free and general discussion of the positions taken by the different speakers.

But how can the officious work of bringing unconverted infants into the church, and by baptism assuming to regenerate and make them the children of God, agree with the terms of the "new covenant" above faithfully sketched?

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The Baptist.

Subscription information: Three Months, \$3.00; Six Months, \$5.00; One Year, \$9.00.

VOL. IV.

With this number we enter upon a new volume, and we greet our numerous patrons in a new dress and with a cheerful face, trusting that this number, the representative of Volume IV., will be warmly and cordially welcomed to your hearths and homes another year, as in the year past. We have but few promises to make as to what the paper will be another year. We shall endeavor to make it, as in years past, a faithful exponent of Baptist doctrine and polity. We shall abjure the new and popular "marks" of the present day which a man-pleasing ministry is endeavoring to set up, with the fond hope of making Baptists popular with the world and Protestants, and we shall steadfastly advocate the old landmarks which the apostles set up and our martyred ancestors maintained and consecrated with their blood, however unpopular it may render us, or the Baptist denomination, in the eyes of this age. It is a matter of profound gratification to us to know that the principles and policy we have advocated for twenty years, all Baptists will soon be forced to adopt and practice, and that, too, by Pedobaptists themselves! All over the State and the Southwest Pedobaptists are boldly taking the ground that immersion is not only unscriptural and no baptism, but "a sin against God," and consequently Baptist churches are not scriptural nor their ministers gospel ministers! It is a thousand times better for the progress of the truth for them to take this position than to continue to practice immersion as one of the many modes of baptism. What will become of those few Baptist ministers who affiliate with them, and exchange pulpits with them, when Methodists and Presbyterians turn them out as unbaptized? What Baptists have gained in the past fifty years has been by using the press as well as the pulpit in making their principles known, and in opposing the traditions of men, and this will we continue to do, if the Lord permit.

We shall, as ever, faithfully rebuke and reprove all those, whether Baptists or Protestants, who preach another gospel and practice not according to the commandments and example of our Lord Jesus. We shall not only, through our religious and secular news columns, point out the current news and influences of the day, but, through our editorial columns, seek, by all the powers vouchsafed us, to create a current of healthful and scriptural influence. When it can be truly said of the conductors of our religious press, "like people like editors," the wrath of heaven should be visited upon them. It is their vocation to teach the people and lead them in the way of truth at all cost; but to follow the popular prejudice in order to retain the favor of the people and their office, is to commit the sin of Aaron when he made the golden calf for the people to worship, because they wished it! This course, it is true, sometimes involves us in controversies, personal and public, but we have never seen lasting evil result from these, but almost ever permanent good. Carson well said: "Many seem alarmed at controversy, and shrink from it as opposed to the spirit of the gospel. It is, no doubt, a grievous thing that controversy should be necessary; but as long as error exists it is impossible to avoid controversy, except we value peace more than truth. Can we forget that the whole life of Christ and his apostles was a scene of never-ending controversy? He who was love itself contended constantly against the errors of his time. There is not a truth or an ordinance of the gospel that Christians can hold without opposition. From the manner of revelation, it seems evidently the design of God to manifest what is in man, and to leave a opening to discover the opposition to his wisdom in the minds even of his own people, as far as it exists. The arguments that are opposed to the truth on any subject of revelation have their effect upon the mind, not from their intrinsic weight, but from their adaptation to the corruptions of the heart. We yield to them because what they are designed to establish is more agreeable than that to which they are opposed."

We promise our patrons to give more personal attention to the paper this volume than we have done any previous year. We shall travel less and write more. In the serial articles commenced in this number we invite special attention, and ask that they be studied and compared with the "sure word of prophecy." We have written and preached but little upon prophecy, not as much perhaps as it is a minister's and teacher's duty to do; but we have studied and matured views, which, as we are now past half a century, may be allowed modestly to place before the world. With a little effort our friends can interest their neighbors in this Series. It will involve the interpretation of a large amount of

the prophetic Scriptures, and very much of them that multitudes of thoughtful, reading Christians desire to understand. We shall secure as many prize essays as possible during the current year. All admit that each one that has appeared is richly worth the price of the paper one year. We shall constantly advocate the general distribution of our denominational literature in the form of tracts and books. As a people we are vastly remiss in this duty. It is a fact that but a few Baptists know what Baptists believe—the great principles that make us a peculiar people and distinguish us from all other denominations—nor do their families, while Pedobaptists and the world at large think it is only a sticking about the amount of water employed, and, in fact, that we believe that unless there is enough to wet one all over, the subject cannot be saved. Tens of thousands honestly believe this. It is the highest duty Baptists owe to themselves and the world to make known to all what they do believe touching the doctrines and duties of Christianity. It has been the labor of our life to make Baptists a reading people, and whatever we have failed in, we have accomplished something in this direction. We wish to do more, vastly more, and will not every brother in Christ help us in this great work? Aid in circulating Baptist papers, books and tracts by the million over this valley.

To the Sabbath-school enterprise and Mission work we shall give our warmest advocacy and support. Finally, to maintain the present size of this paper and the expense we have hitherto incurred for paid contributions, at the reduced rate of \$3, its circulation should be carried up at once to 10,000—3000 additional patrons—before 1871. How easily could this be done by a determined and vigorous effort on the part of the ministry at the Associational and revival meetings this present fall. We are willing to pay any one handsomely who will work. What say our friends to TEN THOUSAND SUBSCRIBERS BEFORE 1871?

THE SEVEN DISPENSATIONS.

No. 1. The Earth—The Design of its Creation—Perhaps the Best Theater for the Display of God's Justice, Mercy and Love—Framed Earth the Habitation of Angels—Its Repeated Submergence—The Final Purgation by Fire—The Punishment of all the Finally Wicked that have Dwelt upon it—Its Glorious End—A Final Heaven.

INTRODUCTORY. THAT God had a determinate purpose in the creation of the earth we cannot doubt, nor that it was a gracious one with respect to its inhabitants, and a glorious one as respect to himself. We know that for his own pleasure and glory this earth, as well as all other worlds, was created, and we cannot believe that he has been or will be thwarted in his design, but will accomplish all that is in his heart in his own way and time. We know not that sin has ever disturbed the repose of any other world in the great universe, and if it has not, then we may safely conclude that this world was created for the especial theater upon which should be manifested to all worlds the nature, the exceeding sinfulness and ruinous effects of sin, and, in connection with its manifold developments in angelic and human natures, a full display of God's infinite justice, as well as his unbounded mercy, boundless love and condescension, which, without the introduction of sin into his government, he could never manifest; and therefore these attributes of his character could never have been otherwise revealed to men or angels.

We may regard the first statement of the Mosiac record as an independent historical declaration, that the matter of this earth is not eternal, but was, in its undated beginning, created by God, not in six days, but in a moment of time. "He spake, and it was done; he commanded, and it stood fast." When presented to us, in the second verse of Genesis, the earth seems not as if first came from the hand of its Creator, but a wrecked orb, formless and empty, submerged in the waters of a desolating deluge that had blotted out every vestige of its beauty and loveliness, and wrapped in a pall of pitchy darkness. The geologists, who have for centuries explored the earth's surface, claim to have found, deep down in the bowels of the earth, and in its stratified crust, unmistakable evidences of a pre-existing world. So numerous and unmistakable are these evidences, so inexorable the testimony of facts as to a previous habitation and a subsidence under water, before the re-formation and restitution as recorded by Moses, that enlightened and Christian scholarship has granted the fact to the scientist.

While we here cheerfully accept the theory of a preadamic earth—we mean this world, in comely form, clothed in beauty and loveliness, and lighted and warmed by the same sun, and cheered by the same queen of night, with all her starry train, before it was fixed up for Adam and his children—shall we be re-

garded venturesome in attempting to answer the question, "Who were its favored inhabitants?" We believe that the Word of God justifies us in concluding that THIS EARTH ONCE THE ABODE OF NOW FALLEN ANGELS. Our conclusion is drawn from clearly revealed premises. These are: 1. That in connection with this present earth—in the dark and icy regions of its atmosphere—the fallen angel, Lucifer, and unnumbered hosts of kindred spirits are doomed to dwell until the day of their appointed judgment and final doom. He is referred to as "the Prince of the power of the air," "the Prince of this world"—and his fellow-spirits, as "principalities, powers, rulers of the darkness of this world, even spiritual wickedness in high places," literally translated, even wicked spirits on high, i. e., the evil powers that dwell in the atmosphere surrounding this earth.

2. These spirits are not only fallen and wicked, but they are permissively at liberty to tempt and seduce the inhabitants of this world to sin and rebel against God's revealed will, as they themselves did, and to antagonize the gracious influences and agencies put forth by God for man's recovery—to set evil wherever God sets a good before the race, and to tempt and entice men to choose the evil. As Prince of this world, it is given to Lucifer, until he is cast out, to possess the kingdoms of this world and to give them to such rulers as worship him and are controlled by him; and therefore when Christians antagonize these rulers of the world's darkness, they resist the wicked spirits of the air who control them.

3. Some, if not many of these fallen angels, are more powerful than some of the angels of light, and we have reason to believe, often interrupt and delay them in executing their divine commissions; for Christ employs the ministry of angels in the administration of his affairs on earth, and angels are ministering spirits sent forth to minister unto the heirs of salvation.

We read in Daniel that the angel sent from the throne of God with an answer to Daniel, was intercepted by a fallen angel, and kept for twenty-one days a prisoner, until he was released by a stronger angel; and during these twenty-one days Daniel's prayers were unanswered, through Satanic influence! See Dan. x.

4. We learn that the devil and all the myriads of his fallen angels are appointed to be judged together with the finally impenitent of this earth at the day appointed, and with all the rebellious that have inhabited this earth to be overwhelmed and destroyed in the final fires that shall sweep over it and purge from it the last trace and stain of sin.

From this we reasonably conclude that Lucifer and his angels were introduced into this earth; else why judge and punish them upon it. By the established laws of infirmity the evil doer is brought to trial and punished in the State and county where he committed the offense—not in a far off foreign country. 5. These now fallen angels once had a fixed habitation—as the human race now has—from the enjoyment of which they were driven. Why may not that habitation have been this earth? They were in numbers sufficient to have occupied it. They now swarm unseen over its entire surface; they seem to be equal in number, if not superior, to the human race now inhabiting it! Why not this have been their once beautiful habitation, as well as any other planet or heavenly orb? We are led to conclude it from the teachings of both Peter and Jude.

Peter sets before his readers three noted examples of summary vengeance taken by Heaven, upon three distinct occasions, as striking, fearful warnings to earth's inhabitants of the sin and peril of rebellion against God. Two of these judgments were administered to the inhabitants of this earth, and effecting the desolation of a portion or the whole of its surface; and may we not with reason conclude that the other—the first of the three judgments enumerated—fell upon the inhabitants of this earth also, those who lived upon it prior to Adam's creation?

There is a fitness in warning the rebellious inhabitants of this age, by the swift vengeance that has fallen upon the rebels who have inhabited this earth in other ages, but not by the treatment administered to the inhabitants of other planets, of the government of whose population we know nothing, and of whom nothing is revealed to us.

Notice the three warnings given by Peter in connection with a fourth one predicted: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto

those that after should live ungodly." "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. ii. 4-8, iii. 3-7.) And fallen angels are included in this judgment. (See 1 Cor. vi. 3.)

Since the two instances given affected the inhabitants of this planet, as well as its surface, and the one predicted is also to affect the inhabitants of this planet, and to radically change its entire surface, may we not with great reason conclude that the remaining one—the first in the category—also referred to those who once inhabited this earth? If so, then Lucifer and his now fallen angels were once the happy dwellers on this earth. They fell by reason of sin, and brought ruin upon themselves and upon the literal earth as did Adam—as did the antediluvians—as did the inhabitants of Sodom and Gomorrah—as will the finally impenitent; and all these together will be adjudged and punished at the final judgment.

Jude indicates what the sin of these preadamic angelic inhabitants was—i. e., rebellion. They had an appointed and fixed habitation—this earth—a glorious, heavenly place doubtless, which they could leave, but were commanded not to leave without permission of God, whose servants and ministering spirits they were. But this habitation they did leave, with Lucifer at their head, and with rebellious intent, to take possession of some other place, or, may be, in vain attempt to dethrone the Eternal One. This we know not, but that with rebellious spirit and intent they did leave their own habitation we do know, and that they were driven back and overwhelmed in the wreck and ruin of their own habitation in the waters of a universal deluge, and wrapped in the icy chains of pitchy darkness and rayless night. Though the earth, after untold ages, may have been refashioned and its surface lit up again by light of the heavenly orbs, yet these rebellious spirits are still confined to the cold outer darkness of the atmosphere of this planet, reserved unto the day of the judgment of the wicked and that last fearful catastrophe that is to befall this planet—viz., its purgation by fire, melting down its glaciated mountains and evaporating its vast seas and oceans, and dissolving its very elements in fervent heat.

How strikingly, how fearfully, then, has God's infinite, fearful justice been illustrated upon this orb! At first upon its angelic inhabitants exclusively, then upon the rebellious of the human race, again and again, and yet finally and fearfully upon wicked men and the rebel angels in a FLAMING WORLD!

We may not suppose that God's unsparing justice has ever been manifested upon any other orb or world in his universe, and we know that it could not have been displayed had there been no rebellion in his government; and may we not conclude that he permissively determined it for the display of this attribute when we know that the final result will advance his own declarative glory, and the happiness and welfare of his universe?

The preadamic earth, then, was the theater upon which the unsparing justice of God and his displeasure against sin were illustriously displayed, and the holiness of his throne vindicated, while in subsequent ages it was to be repeatedly ruined and recovered to serve as a theater for the hitherto unrevealed and exhaustless fullness of his love and mercy, sometimes mingled with justice. Not the least among the myriads of peopled orbs, then, can this, our earth, be regarded, since upon no one of them, and in connection with no one of them, has God made such revelations of himself, to not only its own inhabitants, whether angels or human, but to the principalities and powers, dominions and hosts, angels and dwellers in all heavenly places.

But how natural to ask: What is to be the final destiny of this, our habitation? Is it among the things revealed? Is it doomed to ever-continuing alternations of wrecking and re-formation, of desolation and re-habitation, of ruin and recovery? Will there not sometime come a time when the fullness and completeness of the Godhead, in all of its hitherto un-revealed and unrevealed attributes, shall have been revealed to the universe, and this, our repeatedly wrecked, despoiled and cursed earth, rise resplendent from its ruins and shine a world of light and glory pre-eminent among all heavenly worlds? (To be continued.)

EDITORIAL BREVITIES.

VOLUME FOUR.—We offer this number to our readers not as a fair specimen of what we design the future numbers of this volume to be in point of interest. We have but just reached home from a long preaching tour and have been hurried. All can see an improvement in its dress, and we hope all will soon acknowledge an improvement in matter. We are impressed that it is our duty to travel less and give more attention to our paper and patrons. It is too great a burden to the brotherhood to defray our heavy traveling expenses. (The mere fare on the railroads is not half of it.) We have realized this, and are absolutely not able to defray them. We will try and serve all by making a better paper for all.

HARTSVILLE, TENN.—We know not when we have been more gratified than on the receipt of eight new subscribers by the hand of Bro. F. G. Harris. It reminds us of old times, of old associations and old friendships. It is a proof that we are not forgotten by the brethren in and around Hartsville. It is an earnest of what Middle Tennessee Baptists are thinking about doing, and will do—i. e., rally around their old Baptist banner, that has floated over them for a quarter of a century, and won for Tennessee Baptists a proud name in the denomination. Will not some brother at each postoffice in Middle Tennessee do what Bro. Harris has done, recruit a little company for THE BAPTIST?

W. C. GRACE, YORKVILLE, TENN.—What you say of Mr. Collinsworth is true. We went from this city to Dyersburg to meet Mr. Collinsworth, the church there having accepted his challenge for us, but he fled to other parts. We proved before that community that Mr. Collinsworth is a gross falsifier of history and perverter of the word of God—a most dishonest or a most ignorant man—in either case not worthy the confidence of a community. This we will make good in this city whenever he will meet us here. Send to Mr. Lipscomb, of Nashville, for a history of Mr. C.'s character, and the charges on which he was excluded from the Campbellites—lying and stealing.

WHAT'S THE USE?—What's the use discussing the validity of Pedro and Campbellite immersions longer in the paper, or churches taking action on it; we are all agreed or nearly so. So writes "R" in the Index. There is much use every way. 1st. There are not a few Baptists who still admit that such immersions are valid, and some Baptist editors in the South, and almost all in the North advocate it. 2d. Pedobaptists and Campbellites continue to immerse, and their followers know no better, and never will, unless Baptists instruct them by word and act. It is owing to a faithful opposition to the practice that we are not as the North now is.

WHO WILL DISCONTINUE?—The new volume has commenced. Several hundreds must renew this week or be dropped. We have not the means to publish on a credit. Brethren and friends, old friends, look over this number. Read the 1st number of the series we have commenced, and say will you give up your paper or renew? Are you not a friend to this paper? Will you not show this number to your brother or neighbor, and ask him to send his name with yours, now, this week? Don't lose a number. Give THE BAPTIST a good word and a push along.

HOWARD COLLEGE, MARION, ALA.—See announcement in our advertisement columns. We take unusual pleasure in calling the attention of our numerous readers in the Southwest to this institution, under the Presidency of S. R. Freeman, assisted by an able corps of professors. The society of Marion is the very best the South affords, the instruction thorough, and the expenses reasonable, very. Send for a circular.

THE MARY SHARPE FEMALE COLLEGE, WINCHESTER, TENN., is so well known to our patrons and readers that we need only say that the twenty-first session, under the same President, will open the first Monday in this month. It costs less to send a child or ward to this school than the tuition does in many a school at home. Send for a catalogue at once, and see circular in this paper.

VACATING.—There is not a Baptist pastor in this city, and has not been for several weeks. Their churches have kindly and wisely given them a vacation for travel and rest. Bro. Burns is enjoying himself in Mississippi, among a large circle of old friends, and Bro. Ford is among the cool mountains of the North, and we, like a poor Sisyphus, doomed to this paper, our ever rolling rock.

LOOK TO YOUR FIGURES ON THE MARGIN. Is not your time out? We send this number hoping you will conclude to renew. We can send no more, for we are not able. Keep up your religious paper by all means.

NEW CARD.—We call attention to the card of Trader & Co., in this number. We know of no older or more reliable firm in Memphis. They give their personal attention to the weighing of every bale that passes through their hands.

We have preserved and bound one dozen copies of THE BAPTIST, vol. 3, which we will sell at \$4.50 each. ANSWERING.—We begin a new volume with this number. Write us if any thing is out of joint and let us straighten it to begin the volume. WILL YOU NOT TAKE A LITTLE PAIN TO SHOW THIS NUMBER TO YOUR NEIGHBORS, and ask them to subscribe this year and read the serial articles. The world's people circulate their papers in this way.

STATISTICS OF FOUR STATES.—Look at them once more, in another column, and say if there is another association to add in Mississippi or Arkansas, and if we cannot obtain the four missing minutes in Tennessee. This is the last call. We will add up next week.

BETHEL COLLEGE, KY., we can most cordially commend to the patronage of our readers throughout the Southwest. It is a quiet, moral place. It is officered with most excellent men. Discipline strict. We know of no school in the South we would place before it. See the circular.

A GIFT TO THE INDIAN PREACHERS SOCIETY.—Elder Buckner, the Judson of Indian missions, writes: "Will not some benevolent Baptists send it to three native Creek preachers, to my office—Chilly McIntosh, W. F. McIntosh and John McIntosh?" Where are the three friends to the Indian preachers?

CORRECTION.—In a recent number we attributed a report of open communionism to J. Wheaton Smith, that belonged to J. Hyatt Smith. We beg his pardon; we never could distinguish between the Smiths. We knew he wrote the middle name in full, and we are ready to expect any foolishness of a man who will do this.

MAMMOTS.—We sent out five Mammoths, prepaid, to a few friends to sell for us and return proceeds by letter, less expense. We have 2000 yet unsold, and it seems a pity to send them to the paper-mill. Will not our workers sell them for us if we will mail to them? Who will sell five or ten if we send them prepaid, and put them into circulation? They have and will do good—a superior tract.

THE DYERSBURG DEBATE.—Read Elder Borum's article on the first page this week. We understand that Mr. Collinsworth is in Union City, affirming that Baptists refused to meet him in Dyersburg, and repeating his challenges and his gross misrepresentations of history and the word of God. Brethren request us to come up and meet him at Union City. Indeed we cannot pursue this man from point to point over the State, but if the Cumberland Presbyterian church, of this city, will endorse him as its representative, and open its house for the purpose, we will meet Mr. Collinsworth, and fully expose his false statements to the satisfaction of every honest, candid member of his own church. Will they do it? Will Mr. Collinsworth come to this city?

SPIRIT OF THE PRESS. OPEN COMMUNION ON A BROAD GAUGE. Baptists communing with High churches who deny spiritual regeneration, and with Unitarians who deny the divinity of Christ! All evangelical! What next?

Dean Stanley, to whom not only the English church, but Christendom, owes a large debt, and who is alike remarkable for his learning, his genius, and his world-wide catholicity of spirit, has just set the English public in a hubbub by a most characteristic act. He invited the commission for the translation of the Scriptures to a communion in Henry VIII's chapel, Westminster Abbey; and there, in that ancient chapel, by the tomb of Edward VI, knelt bishops in lawn along-side Presbyterians of the Scotch State church, and Presbyterians of the Free church, and Independents, and Methodists, and Baptists, and one Unitarian! And side by side, forgetful of party creeds and party bitterness, they ate the emblematic bread and wine. And High churchmen groaned when they heard it, and wrote letters to his grace the Primate of Canterbury, and petitioned the Convocation. The discussions in Convocation indicated in general a liberal feeling among the bishops. But the High churchmen—bishops, priests, and laymen—are shocked that the Presbyterians, Baptists, Methodists—men who have never received the Holy Ghost by confirmation—should commune with bishops. And above all that a "Socinian," as they call the Unitarian, should commune with bishops! It is absolutely too horrible to think of. One High churchman thinks it strange that the Unitarian was not struck dead on the spot.—Independent.

INCONSISTENCIES.—We clip the following from the Biblical Recorder: "Our Northern exchanges besides supplying us with many able and interesting articles on various subjects intersperse them now and then with glaring inconsistencies. In reference to a recent exchange of pulpits between a Unitarian pastor and a Congregationalist, the Examiner and Chronicle ventures a suggestion: "A minister who feels bound to mark his conviction that Unitarianism is not Christianity—whatever may be his charitable judgment of any individuals embracing it—by a refusal of ecclesiastical and ministerial fellowship, has a plain duty which he can act upon without embarrassment. But if that ground is surrendered in favor of some Unitarian preachers, an exchange could not be re-

fused any other with some personal objection made vastly more of character as a testimonial. As long, therefore, as the more skeptical form one denominational rule of average once more consistent as ble.

"Now, no one knows some Examiner that a creed teaches the doctrine regeneration; yet he writes with the advocates with the same time never been baptized; change between a Unitarian and a Congregationalist!

"It is on account of the regeneration that we are the followers of Alex but the Pedobaptists of a scriptural form of we may fellowship!"

Let our readers mark to mark our conviction societies are not scriptural duty is a plain one and upon without embarras.

We should refuse all ministerial fellowship. nize one society by such cannot justify ourselves ing all Catholics as we

CHRISTIAN UNION.— in the National Baptist paragraphs:

"Is there more than of Christians under the isters are accustomed to gregations to study the that they may be able scriptural reason for practices, which per which separate them fr the Christian church; it be known. How m rists, who talk and w 'Christian union,' de Let them reply. Not who are infinitely more hearers.

"We see but one way in the truth—and perian that is by the earnest, individual study of the Scriptures by the peo find out the whole tra thoroughly conformed. It will not do to say th on which denominati portant. Men do not days with reference to is only in the province looseness of views is encouraged. Philosoph and land, and risk the a single fact to establ scientific, and when sci everlasting is chanc celed out like dead en or rejected, as men determine. Well, i 'which cause division ant, then by the infall reason, so is Christian! Is it so?"

MISSISSIPPI BAPTIST sixty thousand membe single D. D. Ohio has ten, de facto, but me P. S. An aged brot side, and who is accus our weak points, with quotations, insists th the 21st and 22d verser of Job—"Let me accept any man's pers give flattering titles know not to give flatter ing, my Maker would! —Western Recorder.

Elder W. W. Gar Theology in Bethel C Ky., has declined the D. D., conferred ur University, on the g only questions the pr of such distinctive tit We rejoice in the ex sent, and the rebuke colleges. It is high growing evil.

"Mr. Spurgeon is g give the Evangelical rough handling he re sion of his sermon a pretensions. At the tist Union he said 'he with the Evangelical the action of their se saved them another might have had to t they should appoint America, and one O one Close Commu chosen."

We new see that of or organization that Alliance indorses no Pedobaptist societie churches, but Open churches, as evange churches of Christ.

and organize all into basis of the Alliance? This should have b but Bro. Lowry sent to wait our return.— Elder M. P. Love of the Convention t there is only \$57 in cost of printing and not be under \$100. at the Convention, b save about \$12.50. a small amount for etc. Will you not m churches, through th to send contributions paying for them? T this will be the best

erved and bound one THE BAPTIST, vol. 3, at \$4.50 each. We begin a new volume. Write us if any thing let us straighten it to. A little pains to show our neighbors, and ask this year and read the world's people circle in this way. FOUR STATES.—Look at in another column, and another association to add Arkansas, and if we four missing minutes this is the last call. We week. KY., we can most throughout the Southwest. It is officered men. Discipline of no school in the place before it. See the INDIAN PREACHERS So-Buckner, the Judson of writes: "Will not some send it to three native to my office—Chilly McInosh and John here are the three friends In a recent number we of open communication Smith, that belonged. We beg his pardon; distinguish between the he wrote the middle we are ready to expect of a man who will do We sent out five Mam- a few friends to sell proceeds by letter, less of 2000 yet unsold, and to send them to the not our workers sell we will mail to them? ten if we send them then into circulation? do good—a superior DEBATE.—Read El- on the first page this and that Mr. Collins- City, affirming that to meet him in Dyer- his challenges and presentations of history God. Brethren re- up and meet him at and we cannot pursue hint to point over the Cumberland Presby- this city, will indorse utative, and open its orte, we will meet Mr. fully expose his false satisfaction of every ber of his own church. Will Mr. Collinsworth

used any other without implication of some personal objection. The refusal is made vastly more odious, and loses its character as a testimony against heresy. As long, therefore, as the more evangel- ical and the more skeptical Unitarians form one denomination, the long estab- lished rule of evangelical churches is at once more consistent and more practica- ble." "Now, no one knows better than this same Examiner that every Pedobaptist creed teaches the doctrine of baptismal regeneration; yet he would exchange pul- pits with the advocates of this dogma, knowing at the same time that they had never been baptized; but prohibit an ex- change between a Unitarian and a Con- gregationalist!" "It is an account of this theory of water regeneration that we refuse to fellowship the followers of Alexander Campbell; but the Pedobaptists add to this the want of a scriptural form of baptism, yet we may fellowship!" Let our readers mark this. If we wish to mark our conviction that Pedobaptist societies are not scriptural churches, the duty is a plain one and should be acted upon without embarrassment. We should refuse all ecclesiastical and ministerial fellowship. But if we recog- nize one society by such fellowship, we cannot justify ourselves in not recogniz- ing all Catholics as well as Protestants. CHRISTIAN UNION.—A correspondent in the National Baptist closes with these paragraphs: "Is there more than one denomination of Christians under the sun whose min- isters are accustomed to exhort their congregations to study these mooted points, that they may be able to give a good scriptural reason for their views and practices, which perpetuate division, which separate them from all the rest of the Christian church? If there is, let it be known. How many of these sectar- ists, who talk and write so much on 'Christian union,' dare do this? Let them reply. Not to us, but to those who are infinitely more concerned—their hearers." "We see but one way to Christian union in the truth—and perish every other—and that is by the earnest, honest, prayerful, individual study of the New Testament Scriptures by the people; and this, to find out the whole truth in order to be thoroughly conformed to its requirements. It will not do to say that these matters on which denominations differ are unim- portant. Men do not talk thus now-a- days with reference to the sciences. It is only in the province of religion where looseness of views is tolerated, still less encouraged. Philosophers compass ease and land, and risk their lives to discover a single fact to establish some theory of science, and when successful, the whole scientific world rejoices at their achieve- ments. But God's truth for the soul and the everlasting is chopped up and par- celed out like dead flesh, to be received or rejected, as men may elect or rulers determine. Well, if these heresies, 'which cause divisions,' are unimportant, then by the infallible judgment of reason, so is Christian union unimportant. Is it so?" MISSISSIPPI BAPTISTS boast that, with sixty thousand members, they have not a single D. D. Ohio has six, Kentucky has ten, de facto, but many more in embryo. P. S. An aged brother who sits by our side, and who is accustomed to troubling our weak points, with pungent Scripture quotations, insists that we shall append the 21st and 22d verses of the 32d chap- ter of Job—"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing, my Maker would soon take me away."—Western Recorder. Elder W. W. Gardner, Professor of Theology in Bethel College, Russellville, Ky., has declined the honorary degree of D. D., conferred upon him by Union University, on the ground that he seri- ously questions the propriety and utility of such distinctive titles among brethren. We rejoice in the example Prof. G. has set, and the rebuke he has given to our colleges. It is high time to check the growing evil. "Mr. Spurgeon is quite disposed to for- give the Evangelical Alliance for the rough handling he received on the occasion of his sermon against some Episcopal pretensions. At the meeting of the Baptist Union he said 'he was quite satisfied with the Evangelical Alliance ignoring the action of their Secretary; perhaps it saved them another step which they might have had to take.' He proposed they should appoint two delegates to America, and one Open Communion and one Close Communion Baptist were chosen." We now see that every Baptist church or organization that affiliates with the Alliance indorses not only all shades of Pedobaptist societies, church and State churches, but Open Communion Baptist churches, as evangelical and scriptural churches of Christ. Why not drop names and organize all into one church, on the basis of the Alliance? This should have appeared weeks ago, but Bro. Lowry sent it to us and it had to wait our return.—En. ELDER M. P. LOWRY:—The minutes of the Convention are nearly done, and there is only \$57 in the treasury. The cost of printing and the clerk's fee will not be under \$100. Some was pledged at the Convention, but as yet it is unpaid, says about \$12.50. Then there will be a small amount for stationery, postage, etc. Will you not make a call upon the churches, through the paper, urging them to send contributions, at once, to aid in saying for them? I think, perhaps, that this will be the best plan to obtain it. J. M. Lowry.

Louisiana Department, THE OFFICE, QUALIFICATIONS AND DUTIES OF DEACONS. ELDER W. H. FAYCHER. 1. That the Deaconship, as an office in the church of Christ, is of divine appoint- ment, will appear from the following tes- timonials: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." Philippian i. 1. "Likewise must the deacons be grave," etc. 1 Tim. iii. 8. Those deacons were appointed by the apostles, and they were inspired; the office, therefore, is of divine appointment. 2. It is an office of importance and re- sponsibility, second only to that of bishop. This is evident from the nature of the appointment and the duties imposed. Acts vi. 6. 3. That it is an office of true dignity and honor is quite as evident, as men of the highest moral character, business capacity, and unquestioned piety, were selected by the direction of the Divine Spirit, and declared deserving of a good degree of respect among the churches and great boldness in the faith. That this sacred office is greatly mis- understood by the churches generally, and therefore depreciated, is a melan- choly fact; with many of the churches the office is a blank, and the officer a mere nondescript, whose apparent duties are equally undefinable, and hence it is that the progress of many churches are tardy, Christian liberality is dwarfish, church beneficiaries neglected, and pastors poorly maintained. This office was regarded in a very dif- ferent light from the above by the first churches, planted and trained by Christ and his immediate followers. It was then an important office. Its duties were so numerous and arduous that some churches required seven active men in this single department, and they were men wise and prudent, and full of the Holy Ghost, such as the church could command as "examples for the flock;" prompt in every good work, assiduous to gather the contributions of the churches, and liberal to disburse them for anything and everything which tended in any wise to promote the interest of the church or any member of the church. THE QUALIFICATIONS OF DEACONS. They are to be negatively good men, and this negative fitness implies a positive fitness. 1. The negative fitness, or what deacons are not to be, they are not to be double-tongued; i. e., meddlers in other men's matters, talking idly and at random, boasting, bragging, slandering and prevaricating. They are not to be inebri- ates; i. e., they are not to indulge intem- perately in the use of anything, an excess of which could in anywise effect the cause of Christ. They are not to be greedy of filthy lucre; i. e., they are not to indulge an individual desire for or an undue anxi- ety about more of this world's goods than are necessary for their own comfort and the glory of God. In a word, they are not to be stingy, close-fisted or covetous. This would forever disqualify them for the sacred office, as one of the chief duties of that office is to look after the pecuniary interest of the church, the pastor and the poor of the community; to gather and disburse for charitable pur- poses. Now, if they are worldly-minded and covetous, their contributions will be meager and grudgingly given; their ex- ample, therefore, will be prejudicial to those liberal emotions so indigenous to renewed hearts. But it is not enough for deacons to be negatively good. They may be very good, negatively, and positively good for nothing. Unfortunately a majority of our deacons are thus good—good for nothing. THEY MUST BE POSITIVELY GOOD. 1. They must be grave men, careful in maintaining the dignity of officials in God's house. Their carriage and con- duct must be sedate and dignified; cheer- ful, but not levitous; cheerful, because cheerfulness is characteristic of the Chris- tian religion and in contradistinction to that spirit of sanctimoniousness which characterizes phariseism in all its phases. 2. They must be prudent in speech, knowing how to speak and when to speak in behalf of their churches and their in- terests, carefully selecting words and arguments, soft, persuasive and convinc- ing, so as to make their appeals irresist- ible. There is a time to speak and a time to keep silent; but wise deacons will not only select words void of offense, but will choose such occasions as will make their words like nails in sure places. 3. They must be liberal men, abound- ing in Christian liberality. The very na- ture of their office requires this. Through them the monetary matters of the churches are to be arranged. They must carry the bag, and supply the wants of their pastors and their poor; collect and disburse for missionary and charitable pur- poses. Now if these, or any one of them, is neglected, then there is a sin at the deacon's door, and that sin will intervene

between the deacon and the promised re- ward, "the good degree and great bold- ness." 4. They must be persevering men, hav- ing the cause so at heart that no labor will be deemed too great, no sacrifice too painful, when working for the church's interest. The ill success of many churches is attributable mainly to a want of per- severance in their deacons. They should be like determined heroes who lay the siege with a steady purpose to reduce the defense, storm the castle, and cap- ture the garrison; they must be earnest, persevering men. 5. They must be versed in the Scrip- tures, or, as the apostle has it, they must hold the mystery of the faith in pure consciences. By this we understand that deacons are not only to watch over their churches for good, leading their flock by example, but are also to guard the stand and judge of the doctrines preached. This they cannot do if they are ignorant of the Scriptures—if they hold not the mystery of the faith in pure consciences. 6. They must be filled with the Holy Ghost; good men directed by the Divine Spirit. This is, in fact, the crowning qualification, giving beauty and vivacity to all other graces. Being thus qualified, deacons will indeed be examples for the flock; their lives will be a meed of praise to the Lord, and their examples a bright commentary on the immortal grandeur of the Christian religion. THE DUTIES OF DEACONS. To this part of my subject I have al- ready hinted, and will therefore submit but a brief collation, as implied from those texts which relate to the office. 1. They are servers of tables, as will appear from Acts vi. 1-6. They were in fact the financial agents of the compan- ies to which they belonged; superin- tendents of the temporal interests of the congregations of which they formed a part; collecting and distributing the alms of the brethren, thus relieving the wants of the poor and providing such things as are necessary for their churches and their ordinances. But surely this is not all. If so, then qualifications were unnecessarily lavished upon them, for to act in this capacity would require simply a man, honest, and of business capacity. But we find that the qualifications of deacons are scarcely inferior to those of bishops or elders, and consonant with their qualifications, we find them esteemed by the apostles as ensamples for the flock; that is, stand- ards, models, patterns for the flock to imitate, surely not alone in collecting and distributing alms, but in every good work. Deacons are the special co-workers with pastors, and may be styled secondary ministers in the churches—i. e., second- ary servants. Indeed they were so styled by Paul and Timothy, when writing to the saints at Philippi. They say: "To all the saints worshipping at Philippi, with the bishops and deacons." Thus deacons, as secondary ministers, should lead their flocks, pray, exhort, read and expound the Scriptures in their own church in the absence of their pastors, or anywhere else when invited to do so. Especially should they watch over the flock as subordinate officers in the churches, attend the sick and dying, and visit the widows and or- phans in their distresses. In a word, they should be bright and shining lights in the churches, and good Samaritans in the world. Big Bend, Louisiana, 1870. THE MARY SHARPE FEMALE COLLEGE. BROTHER GRAVES:—I was a patron of this college last session, and all I have heard of it for years past I more than saw realized at the last commencement. I have waited to see a notice of it from some one, and as you kindly opened your columns to statements of facts, I now, in default of others, offer a few: ITS LOCATION. Winchester is upon a plateau of the Cumberland mountains, fully 1000 feet above Nashville, and perhaps 1500 above New Orleans. The little city is regularly laid out, clean and beautiful as a Swiss village, with the long mountain range stretching to the North and South as far as the eye can reach. In healthfulness, I suppose it has no superior on the contin- ent, perhaps. Let parents in the low countries think of this; and then if they could but see the ruddy cheeks, bright eyes and substantial health of the young ladies as I have seen them! AGE AND TEACHERS. This college was established some twenty years ago through the active, per- sonal agency of J. R. Graves, and its present President was its first President.—Z. C. Graves, LL. D.—and the first Ma- tron its present Matron—Mrs. A. C. Graves. For many years—some eight or nine—Prof. W. P. Marks occupied the chair of Mathematics, and gave it its enviable and widely known reputation for unequalled thoroughness in this de- partment. Prof. Spencer, who succeeded him, maintained its well deserved char- acter as a mathematical school. Prof.

Nash, the former President of the Jud- son College at Marion, is in the chair of Ancient and Modern Languages, and the training is critical and thorough. Prof. Brown, an experienced teacher of mathe- matics, succeeds to this chair. Metaphy- sics, Logic and Belles Lettres are incom- parably taught by the President, while the Natural Sciences are now given to a separate chair. MUSIC AND FRENCH Are in the hands of a real master of both, Prof. Sternhagan, a Prussian by birth and education. No school enjoys superior advantages in respect to these branches. Not less than \$4000 has been expended in new Bradbury pianos for the present session. For extent and thoroughness of edu- cation in the entire college course, this school is not surpassed by any male or female college in the Union. This has often been admitted by Presidents and Professors of other colleges, who have themselves examined the classes. IT IS A REAL COLLEGE, and the only female school that deserves the name of a college on this continent, known to me, except, perhaps, the Vassar, in New York. This school has a regular college course, taught by four male professors, aided by female tutors, and no young lady can graduate without as thorough an ac- quaintance with the ancient languages, mathematics and metaphysics, as is re- quired of our sons to graduate at the University of Virginia. This is as it should be. We need one female college in the South, and there certainly is one, and only one, and that at Winchester. To Baptists sending to Catholic schools to obtain a thorough education, let me say this: If you can find a graduate lady of any Catholic school in America, who can pass an examination that will admit her into the Junior class at the Mary Sharpe, I will pay any young lady's expense there one year gratis. The edu- cation is not only more thorough, but IT IS THE CHEAPEST COLLEGE IN THE SOUTH. The entire expense for senior year, in- cluding French or German, Latin, Greek, etc., with board, washing, fuel, lights, etc., is only \$220. We saw a gentleman from Georgia who was trustee of a fe- male college in his own town, declare that it was cheaper for him to send to the Mary Sharpe, pay traveling expenses and board, than to educate at home. I have before me a circular of the Tuskee- gee Female College, in Alabama, and here are the charges per session: Board, fuel and washing, \$220; tuition in three literary classes, \$30 each, \$90; total, \$310; and no Greek, no Latin, no French, or other equivalents. If \$30 were charged for each of these, the expense would be \$400, against \$220 at the Mary Sharpe. The last session closed with some 200 students from most of the Southern States, and it is supposed that the next, which opens the first Monday in Septem- ber, will largely exceed this number. I would advise all to send early—at the opening of the classes, so that your girl can have an even start with her class- mates. These, then, are the unequalled ad- vantages enjoyed at the Mary Sharpe: Health, cheap board and tuition, joined with the most thorough instruction. These influence the support of A PATRON. Items. THE BULL of the Protestant Episco- pal Council of Wisconsin, excommunicating those who are not canonically married, is exciting considerable interest. That famous Council adopted a new canon, June 24, which is couched in these words: "Every communicant of the church marrying outside of our communion, or being married by any other than a clergyman of our church, shall stand pro facto excommuni- cated." That is the High-Church rendering of anathema nisi. The Catholic and Episcopal "churches" will unite on the ground that none are truly mar- ried any more than baptized outside these com- munion. MINISTERIAL EQUALITY.—In Missis- sippi there are probably 50,000 Baptists, with many talented and educated ministers, but not one D. D.—Ex. And well would it be should there never be one. Be ye not called Rabbi, and call no man master, Rabbi—a title of prominence. There are about 30,000 Baptists in East Ten- nessee.—Ex. And not more than 10,000 of the Missionary school, the 100,000 Baptists in Kentucky and the 60,000 in Tennessee, and ditto in Missis- sippi, are all for the car. BAPTISTS THE NATURAL ANTAGONISTS OF ROMANS.—In the battle with Rome the fore- front belongs to Baptists. Other denominations are restrained by errors held in common with that power represented by the harlot of the Seven Hills. They dare not translate baptizo into immerse, lest sprinkling and pouring should be scouted as relics of Roman superstition. They cannot ignore ecclesiastical au- thority in church building or church ruling, and come to the simple precepts of the gospel, lest organizations and so-called ordinances dear to the popular and rebellious heart, be cast aside as worthless and refuse lumber, in building the superstructure of hope in ac- cordance with the outlines contained in the New Testament. The words of the apostle, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another," belong to us; possibilities placed within our reach compel us to give heed to them. God by his providence summons us to high endeavor. The world is reaching the solution of those problems for which it was created and has been preserved.—J. R. Falton.

A LETTER in the New York World, giving some account of our University at Rochester, makes this reference to the genuine liberality of its management: "It is not to be supposed because this University, which has already done so much good work, and which bids fair to do even better, is in its organization sectarian, that it is therefore the least liberal in its conduct. One of the most distinguished of its Professors is an Episcopalian; another is a Presbyterian, and another a Lutheran, we understand—three Pedobaptists. The winner of the sophomore prize for declamation is a Jew. Among the students may be found almost every shade of religious belief, and the Faculty does not consider it to be its duty to do more in the way of enforcing conformity than to insist upon common worship in the chapel, nor towards procreancy than to set before the student fair statements of both sides of religious controversies." "I am glad to be able to bear witness that this is true. And we are equally glad to say that the same thing is true, in substance, in every other Baptist college with which we have any acquaintance. The fullest religious freedom is granted to the students, and the teachers do not abuse their positions and opportunities by an attempt to propagate sectarian views. Liberty of conscience has few finer illustrations among us than in the life and management of our institutions of learning.—National Baptist. Richard Fuller says: "The Baptists have the truth and nothing else," and the above is an illustration of the truth of it. Baptists sac- rifice their means to erect colleges in order to withdraw their children from Pedobaptist influences and then fill the chairs of their own colleges with Episcopalian and Presbyterian professors, when as able or ableer Baptist teachers can be obtained. Why not patronize Pedobaptist colleges at once and save hundreds of thousands? What is gained by building denominational schools, and then undenomina- tize them?—so that no more Baptist in- fluence is exerted or impressed at a Baptist college than at a Presbyterian one, not even the silent influence of Baptist professors! IMPORTANT ADMISSIONS.—The primary word baptizo occurs four times in the New Testa- ment (Luke xvi. 24; John xiii. 26; Rev. xix. 13), not never in connection with the subject of Christian baptism. Its classical meaning was, 1st, to dip; 2d, to dye. The word baptizo, in form, though not in usage, the frequentative of baptizo, occurs seventy-six times in the New Testa- ment, and is the word used by the Holy Ghost to convey the command to baptize. Its classical meaning is, dip, immerse, sink.—A. Hodge, D. D., "Outlines of Theology," a standard theo- logical work among Presbyterians. Admissions by Prof. Sophocles in his lexicon of the Roman and Byzantine periods from B. C. 146 to A. D. 1000. Professor Sophocles is a native Greek, and has now for nearly thirty years been an instructor in Harvard University. He has published numerous text-books for teaching ancient and modern Greek, and is recognized as among the select few who can give a final opinion in matters involving profound Greek scholar- ship. He says: The writers of the New Testament, and of the Apocrypha, strictly so called, were Hellenists (i. e., Jews whose native language was the Greek). They used the Common Dialect, as spoken by Jews of limited education. And as there was a great gulf between the doctrines propagated by the apostles and the religion of the Greeks, these writers were sometimes obliged to give new meanings to old words and expressions. Their style is in a manner based upon that of the Septuagint (the ancient Greek version of the Old Testament). It is not surprising, therefore, that the style of the sacred books of the Christians should have been regarded as contemptible by mere verbal critics.—Introduction. Baptizo is defined by Prof. Sophocles to mean dip, immerse, sink,—with various metaphorical uses growing directly out of this primary sense. As applied to the religious ordinance, Prof. Sophocles gives the word the same signification, and adds: "There is no evidence that Luke and Paul, and the other writers of the New Testament, put upon this verb meanings not recognized by the GREEKS." Under the word baptisma numer- ous references are given to the earliest ecclesiastical writers, in proof that baptism was by immersion. This is the highest classical author- ity that can be quoted touching the Greek of our New Testament. CATHOLIC ITEMS. Max Muller says that Saint Joseph, whose festival is celebrated in the Roman church on the 27th of November, never was a Catholic or a Christian at all, but only an alias for Buddha—his story being at least precisely identical with that of Buddha as given in the Buddhist book. "The Chair of St. Peter, still offered to the veneration of the faithful at Rome," was very closely examined by the unbelieving savants, who went to that city in the train of Napoleon, and they found upon it the legend— "There is no God save Allah, and Mahomet is his prophet"—the Moslem confession of faith. A PRIEST'S OPINION.—The European correspondent of an exchange writes that an intelligent Romish priest expresses the opinion that "the infallibility dogma, while it will give the American priest more work to do, in the eyes of his generation passed away, the center of important results in Europe, within the church." 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MARRIED.

Marriage notices not inserted unless accompanied by responsible names, and within six weeks of the date of the ceremony.

MARY L. LINDHAM. Married on the evening of the 29th inst., at the residence of Dr. J. H. Graves, and by the same, to Albert J. Hasty to Miss Fannie M. Linkham.

Special Advertisements.

Dobson's Commercial College. 225 Main Street. Classes day and evening. New Fall term begins any day. Ladies' class meets every evening. 11-20-17-18-20

Wanted. By a Southern Baptist graduate and experienced Professor of Mathematics, a similar position in a Southern College, or the charge of an Academy or High School. The most satisfactory reference can be given. Address Editor.

Wanted. By one of the daughters of Rev. A. C. Dayton, a situation as teacher in a public school, or governess in a private family. She has been teaching three years. Any communications will reach her if addressed to Miss Lucie E. Dayton, Shelbyville, Tenn.

The University of Nashville, Tennessee, will open its First Annual Session on the 12th September, under the administration of Gen. E. Kirby Smith, Chancellor, and Gen. Benhard Johnson, President. Collegiate Department, assisted by an able corps of Professors. Send for a circular.

Ed. Baptist. Permit me in this public manner to return thanks on behalf of Mrs. George Paine to the Masonic Mutual Life Assurance Association of Memphis, Tennessee, for their promptness in paying to me the amount of my life insurance policy on my dear wife's life; said policy costing me only twelve (\$12) dollars.

WILLIAM J. GORDON, Attorney. Memphis, August 29, 1870.

COMMUNION SERVICES.

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

ADAMS, CHANDLER & CO., 225 Main Street, New York.

Masonic Life Insurance Company.

Elsewhere we publish a card of thanks to the managers of the Masonic Mutual Life Insurance Company for the promptness with which they settled her husband's life insurance policy, amounting to \$10,000, on the death of my dear wife.

W. J. GORDON, Attorney. Memphis, August 29, 1870.

Southern Farmer.

Four months ago I was afflicted with the Cholera, and I was told that I was going to die. I was told that I was going to die. I was told that I was going to die.

What has been the result? The result is that I am now a healthy man, and I am able to do my work. I am able to do my work. I am able to do my work.

To the Nervous. The natural result of exhaustion of strength by excessive labor or exertion, is a feeling of weakness, dullness, nervousness, and a general feeling of uneasiness.

What has been the result? The result is that I am now a healthy man, and I am able to do my work. I am able to do my work. I am able to do my work.

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NEW ADVERTISEMENTS.

OUR 31ST YEAR IN MEMPHIS. DOUGLAS C. TRADER, 312 Union St. TRADER & CO., Cotton Factors.

COMMISSION MERCHANTS. No. 9 Union Street, Memphis, Tennessee. Special and personal attention given to the sale of all kinds of cotton and filling orders for consignments covered by our own policy of insurance.

TWO DELIGHTFUL NEW MUSIC BOOKS. Pianoforte Gems. A New Collection of the latest favorite NOCTURNES, WALTZES, POLKAS, MARCHES, SCHOTTEIERS, RE-DOUGLAS, FOUR-HAND PIECES, QUADRILLES, etc. Just issued in one book complete.

The Wreath of Gems. A New Collection of the most popular SONGS, BALLADS, and DUETS of the day, with an accompaniment for the pianoforte. Price of each, Boards, \$2.50; Cloth, \$3.00; Cloth, full gilt, \$4.00. Sent post-paid on receipt of price. DIXON & CO., Publishers, 27 Washington St., Boston, 71 Broadway, New York.

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, Gooseberry, Apparagus, etc. None but strictly First-Class Plants sent. DIXON & CO., Publishers, 27 Washington St., Boston, 71 Broadway, New York.

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. As a delightful table dessert it has no equal, and is a light and delicate food for Invalids and children. It is superior to all kindred preparations.

This new article of food has everywhere won a "golden opinion" 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.

For twenty-five cents you can buy a package which will make sixteen quarts of Blanc Mange, and a like quantity of Puddings, Custards, Creams, Charlotte Russe, etc.

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.

Prepared with pure St. Croix Rum and Calisaya Bark, opened the eyes of the world to this great fact. The life-sustaining principle embodied in this great Vegetable Restorative is manifested in the weak and depending by an immediate and most encouraging change.

If the appetite has failed, if it is quickened, if digestion has been painful and imperfect, it becomes easy and thorough; if the liver is torpid, it is roused and regulated; if the nerves are relaxed, they are strengthened and restraining; if the brain has been harrassed by morbid fancies, they are put to flight, and hope and cheerfulness return.

In the face of the extraordinary cures of general debility, dyspepsia, biliousness, constipation and mental despondency, wrought by Plantation Bitters, no practitioner not in league with death and the undertaker could persist in it. The terrible evacuations which were once prescribed as Spring and Summer remedies, have utterly lost their prestige. The sick will not take them, and Plantation Bitters, in which are combined the elements of a stomachic, an invigorant, a mild laxative, a nerve, and an anti-bilious specific, reigns in their stead. Sold by all Druggists.

311-35-17-24

FURNITURE. BENNETT & BOURNE, 66 Main Street, LOUISVILLE, KENTUCKY.

Offer the most complete and elegant stock of FURNITURE IN THE CITY.

MAHOAGANY, OILED WALNUT, VARNISHED WALNUT, ROSEWOOD, OAK, and CHERRY.

Send your orders, with the price you want to pay, and we will send you satisfaction.

\$25 TO \$100 PER WEEK MADE. The most wonderful rapid selling article ever invented. No money can do without it. Expeditious, cheap, and profitable.

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NEW ADVERTISEMENTS.

STATEMENT OF THE St. Louis Mutual Life Insurance Comp'y. On the first day of July, 1870, made to the Controller of the State of Tennessee, in compliance with the laws of that State relating to Agents of Life Insurance Companies of other States doing business in that State.

This Company is the ST. LOUIS MUTUAL LIFE INSURANCE COMPANY, and is located in the City of St. Louis, State of Missouri. Copy of Charter.

The Amount of Capital Stock is Paid Up, and is \$100,000 00

Assets. Cash on hand, 74,572 86; Loans secured by Deeds of Trust on Real Estate, 1,585,035 13; Loans on Stock and other personal security, 40,809 67; Office Furniture, at Home Office and Agencies, 2,097,741 23; Premiums on Policies in force, 9,618 59; Tennessee State Bonds, 30,000 00; Virginia State Bonds, 28,000 00; Florida State Bonds, 2,300 00; South Carolina State Bonds, 10,000 00; Real Estate, 318,274 00; Amount due by Agents for unreported First Premiums, 123,133 72; Interest Premiums unreported, 318,274 00; Deferred Quarterly and Semi-Annual Premiums, 69,833 29; Interest due and accrued, 69,833 29; Total, \$4,046,197 23

Liabilities. Capital Stock, 100,000 00; Dividends unreported, 26,274 00; Unpaid Interest and other items to reduce Bonds, Notes and other Assets to present 8 per cent. value, 332,342 84; Death Claims, approved, not due, 885,000 00; Office Furniture, at Home Office and Agencies, 2,097,741 23; Surplus for Re-insurance, 17,799 79; Total, \$4,046,197 23

Filed in force July 1st, 1870, 14,063, insuring. \$48,190,413 00. Note. - Principally for May and June.

I hereby certify the foregoing to be a true and correct copy of the original, now on file in this office. ED. R. PENNEBAKER, Controller of the State.

Office of the Board of Commissioners for the State of Tennessee, Nashville, July 1, 1870. I, ED. R. PENNEBAKER, Secretary of the Board of Insurance Commissioners for Tennessee, do hereby certify that the St. Louis Mutual Life Insurance Company, located at St. Louis, in the State of Missouri, has produced to me satisfactory evidence that said Company has complied with all the requirements of the laws of the State of Tennessee relating to Agents of Life Insurance Companies; and I further certify that J. G. LONSDALE & CO., Agents of said Company, have also complied with the requirements of the laws of the State made and provided in such cases; and wherefore said Insurance Company has authority to take risks and transact the business of Life Insurance in this State, at Memphis, Tennessee.

J. G. LONSDALE, J. W. WILKERSON, J. P. MELLARD. Secretary of the Board of Insurance Commissioners and Controller.

J. G. LONSDALE & CO., State Agents for West Tennessee, Mississippi, Arkansas and North Alabama. To whom application for a Policy or an Agency may be addressed. OFFICE, NO. 43 MADISON STREET, MEMPHIS, TENN.

BUSINESS CARDS. Our Thirteenth Year in Memphis. FRANCISCO & WIGGIN, Wholesale and Retail Dealers in HATS, CAPS AND FURS. No. 307 Main Street, Under Peabody Hotel.

JOHN ROSSER, JAMES S. IZARD, Formerly of Camden, S. C. Formerly of Forest City, Ark. ROSSEY & IZARD, COTTON FACTORS. General Commission Merchants, 256 FRONT STREET, Memphis, Tennessee.

ISAAC B. SLOAN, Carpenter and Builder. No. 182 Madison Street. ALL KINDS OF JOB WORK PROMPTLY EXECUTED. SATISFACTION GUARANTEED. Memphis, Tenn., Jan. 25, 1870. C. N. CASE, Jr., MANUFACTURER OF Saddlery and Harness, Leather, Collars, Brides, Whips, Etc., AND DEALER IN SADDLERY HARDWARE. 317 1/2 Main St., Memphis, Tenn.

HANSON & WALKER, LATE TRO. H. HUNT & HANSON, PREMIUM SILK AND WOOLEN STEAM DYERS, 246 Second Street, Between Jefferson and Court, MEMPHIS, TENN.

T. A. FISHER, L. AMIS, JR. MARBLE WORKS, FISHER, AMIS & CO., Cor. Adams & Second Sts., Memphis, Tenn. Importers of Scotch Granite, wholesale and retail dealers in Italian, American and Tennessee Marble, Monuments, Head and Base Stones, and all kinds of Marble, Granite, and Stone Work, etc. Also, Terra Cotta Drain Pipes, etc. on hand. Every variety of Marble and Stone Work done to order promptly and at lowest prices. H-25-17-19-22

H. I. LEMON, SLATER, MASON AND PLASTERER. 41 Madison St., Memphis, Tenn. Lemon's Patent Improved Open Fire Places. This improvement gives twice the heat and saves fifty per cent fuel. It is used in all kinds of Plain and Ornamental Plastering, Staining, and Stone Work. H-25-17-19-22

Y. DAYS PHOTOGRAPH PARLORS, 231 Main Street, MEMPHIS, TENNESSEE. J. W. BACK, Photographer.

W. F. SOUTHERN, (Late of Columbia, Tenn.) DENTIST, 355 MAIN STREET, MEMPHIS, TENN.

PUBLICATIONS.

Southwestern Publishing Co., 361 Main St., Memphis, Tenn. PUBLISHERS' ABRIDGED CATALOGUE

Secular, Mrs. A. C. Graves, \$1.50; Campbell's Exposition, A. P. Williams, 1.50; Test Book on "Catholicism," D. B. Ray, 1.50; Infallible Doctrine, A. C. Dayton, 1.50; Theology, vol. 1, A. C. Dayton, 1.50; vol. 2, 1.50; vol. 3, 1.50; vol. 4, 1.50; vol. 5, 1.50; vol. 6, 1.50; vol. 7, 1.50; vol. 8, 1.50; vol. 9, 1.50; vol. 10, 1.50; vol. 11, 1.50; vol. 12, 1.50; vol. 13, 1.50; vol. 14, 1.50; vol. 15, 1.50; vol. 16, 1.50; vol. 17, 1.50; vol. 18, 1.50; vol. 19, 1.50; vol. 20, 1.50; vol. 21, 1.50; vol. 22, 1.50; vol. 23, 1.50; vol. 24, 1.50; vol. 25, 1.50; vol. 26, 1.50; vol. 27, 1.50; vol. 28, 1.50; vol. 29, 1.50; vol. 30, 1.50; vol. 31, 1.50; vol. 32, 1.50; vol. 33, 1.50; vol. 34, 1.50; vol. 35, 1.50; vol. 36, 1.50; vol. 37, 1.50; vol. 38, 1.50; vol. 39, 1.50; vol. 40, 1.50; vol. 41, 1.50; vol. 42, 1.50; vol. 43, 1.50; vol. 44, 1.50; vol. 45, 1.50; vol. 46, 1.50; vol. 47, 1.50; vol. 48, 1.50; vol. 49, 1.50; vol. 50, 1.50; vol. 51, 1.50; vol. 52, 1.50; vol. 53, 1.50; vol. 54, 1.50; vol. 55, 1.50; vol. 56, 1.50; vol. 57, 1.50; vol. 58, 1.50; vol. 59, 1.50; vol. 60, 1.50; vol. 61, 1.50; vol. 62, 1.50; vol. 63, 1.50; vol. 64, 1.50; vol. 65, 1.50; vol. 66, 1.50; vol. 67, 1.50; vol. 68, 1.50; 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