

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.

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

Church, Leak county, Saturday before the first Lord's day in this month. After the transaction of business, it adjourned to meet with Mt. Carmel Church, Leak county, on Friday night before the fourth Lord's day in October.

DEEDS, NOT WORDS. "For thee I'll risk my life," Impulsive Peter cried; Yet in the hour of strife, He thrice the Lord denied;

death to consist, in part at least, of a "moral pollution." Then, if Christ died this spiritual death as a part of the penalty for Adam's sin, he "died to the enjoyment of God," having death inflicted upon him by God "by expunging from" his "affections one faculty—that one by which" he "loved" him—and his "nature" was "corrupted, just as Adam's was immediately on sinning; and therefore, he "could no longer find any pleasure in God's service."

MEETING OF ASSOCIATIONS IN MISSISSIPPI. The Strong River Association meets with the Strong River church, Simpson county, on Saturday before the third Sabbath in September.

CONSTITUTION. The church of Christ is a spiritual body, and its constitution is divine—wise and perfect in its nature; but it is the wisdom, to interfere with the constitution of the church, is to interfere with the will of God.

CONSTITUTION OF BAPTIST CHURCHES.

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

The question, therefore, is of the greatest importance: What position has Christ's will in His church? It is the foundation of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follows:—

I. The Baptist churches regard it as Christ's will, that all church members should be *born persons*. When Saul desired to be baptized, he was told to be baptized, and he was baptized. He was not a disciple, but he was a man of sin, and he was baptized. It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that the disciples determined to baptize him, coming in and going out, at Jerusalem.—Acts ix: 26-28. All the members, also, of the first church, are addressed as *brethren*.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

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

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

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

But in doing so they differ from all other churches: from the Quakers, who reject baptism; from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communions, whether Baptist, or Pedobaptist, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no *dispensing* power to set aside His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever" He has commanded. (Matt. xxiii: 23); "if ye attempt to neglect His laws, ye obey God rather than Christ."—Acts v: 29.

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

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

IV. Baptist churches maintain that Christ requires *holy activity* in every member. Church members are spoken of in Scripture as "living stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The young man that doeth first a willing mind, the manly warned, the feeble-minded comforted, the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. i: 9); and good deeds to all men.—Gal. vi: 10. In some parts of these labors all the members of Baptist churches can engage. But the *dead members* of worldly establishments cannot, nor can the *infant members* of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be *given with ready hearts*. (2 Cor. ix: 7); and that every member who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 2. This is the intention of the gift; it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath;" showing that a willing mind is needful to make such a gift acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-16. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii: 4.

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

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

Arkansas Department.

The Christian should make everything bend to his religion, and allow nothing to be set against it.—J. L. JAMES. "There is no middle ground between Catholicism and Baptism. All the sects practicing infant baptism are branches or offshoots of the Catholic olive tree, and they are with its partakers of its root and fatness" (I. e. Judaism).—Rev. Rev. J. T. TRAVAS, Ep. of Strasburg.

ASSOCIATIONAL MEETINGS.

The Red River Association meets with the church at Arkadelphia, on Saturday before the fourth Sabbath in September.

ASSOCIATIONS ONCE MORE.

Will not some one in Arkansas send us the minutes of Fayetteville and Onachita Associations, that the statistics of the State may be complete for 1870? Don't fail for the honor of the State.

In Tennessee, the Johnson and Mt. Zion and Ocoee, and Southwestern District and Sequatchia are still wanting. Will not some one interested in Baptist statistics send these?

THOUGHTS FOR THOSE WHO THINK.

W. OAKS.

Ministerial education, or an educated ministry, is greatly needed. It is almost universally admitted that the churches ought to aid our ministers in getting a suitable education. For that purpose we have our literary and scientific schools; they are giving the preacher tuition free. Our theological schools give a special training to the preacher. These schools are doing much in the way of supplying the churches with an educated ministry. The thought occurs to me, since it is a fact, that the local churches are the only commissioned bodies on earth to preach the gospel in all the world, and since it is the duty of the churches, as the executive of Christ, to send out preachers, therefore each church should be a theological school, and the pastor the professor of theology in the school of Christ. The first church was a theological school, and the pastor of that church (Jesus Christ) the professor of theology. This divinely arranged system of schools prevents the centralizing of power, which centralization of power cursed the world with a Pope, and nothing but the independence of gospel churches has preserved a pure Christianity. We would re-assert, let the churches guard their rights.

As churches you are bound to do the work your head (Jesus Christ) has enjoined on you. To do this, you must have in your pastor a theological teacher, and your church will be like the first church, a theological school sending out missionaries. The iron heeled foot of centralized power must be kept off the neck of the churches. There is nothing so well calculated to do this as the maintenance of equality of rights and independence of churches. The doctrine that each church has the same head to rule, and the same spirit to animate, the same laws to observe, the same commission to carry out, the same doctrines to teach, makes the churches of right equal in privilege, and therefore independent. To her own Master she standeth or falleth. Hence we modestly say to all preachers and churches, attend to your own business, and do not throw stones if you live in glass houses. However, he that is without sin, let him cast the first stone. Brethren, do not lightly throw these thoughts away by saying, "can any good thing come out of" Arkansas.

NEW CHURCHES.

J. F. GARRIS.

To the Brethren of the Bartholomew Association: On the 22d of July I commenced a series of meetings in the extreme southern part of Bradley county, and on the following Monday Bro. Rasberry came to my assistance. At first everything seemed to be against our meeting, but God was pleased to meet with us and bless our efforts, and many were made to exhort the cry, "what shall we do to be saved?" Some ten or twelve professed a hope in Christ, and on the following Friday I had the pleasure of baptizing five willing subjects. The brethren and sisters expressed a desire that we should organize a church for them, whereupon it was decided to organize on Saturday before the fourth Lord's day in August. Bringing the meeting to a close on Friday evening, I went with Bro. Rasberry to Holly Springs, where I met with the brethren composing the third district of the Bartholomew Association, and after preaching we spent the evening very pleasantly in discussing the different subjects which came before the body. The church then determined to protract, and I remained there until Tuesday evening. The Lord was pleased to visit his people at this place, and a great many were made to cry for mercy, and some were enabled to find pardon, and I have learned since that Bro. Rasberry baptized eight at the close of the meeting. Returning home, on Wednesday, I found my wife sick, which caused me to disappoint the friends in Ashly county, but through the mercies of an all-wise Providence it only opened the way for me to hold a meeting in a desirable neighborhood, some eight miles from where I live. Therefore, commencing there on the first Lord's day in this

present month, I continued until Friday evening, at which time I baptized seven (one Methodist) willing souls. It was remarked by a great many who attended, that they never had witnessed just such a meeting. I had to close, with upwards of twenty anxious persons. Leaving there I went to Chicot county, and held a meeting of several days, but it rained so incessantly that we had to close on the following Wednesday, with considerable interest manifested. Returning home from there I commenced a series of meetings at Peace Level, on Saturday before the third Sabbath in this month, and on Monday Bro. Thompson came to my assistance, and the Lord was pleased to visit us again, and on the following Thursday, in the presence of a very large audience, I was again permitted to trouble the waters by baptizing nine (one Methodist, and one Presbyterian) as willing souls as ever were baptized. Brethren, it would have done you good to hear this Methodist brother tell his feelings on the subject of baptism. Leaving Bro. Thompson to continue the meeting longer at Peace Level, I left Friday morning for this point, and meeting Bro. Rasberry and other brethren from Smyrna and Holly Springs, we proceeded, according to previous arrangements, to constitute a church, composing eight faithful brethren and sisters. It was then decided to continue the meeting a few days, and to-day (Monday) I have had the great pleasure of troubling the Jordan again by baptizing fourteen who professed a hope in Christ; and brethren, the pretty part of it is five of them were Methodists, and the richest part still is, that I baptized a Methodist class-leader and exhorter, and by that means have just broken up the class at this point. This little church, constituted of eight members on last Saturday, now numbers twenty-three, and still others to come in to-morrow, at which time our meeting will close. I shall then leave for Ashly county, for the purpose of holding a series of meetings, and expect to be able to establish another church. Brethren, let us be faithful—the Lord is still upon the giving hand. I have baptized just fifty-one persons since I have been laboring as missionary for you. Pray for me, brethren, that God may help me to contend earnestly for "the faith once delivered to the saints." I am fully satisfied that if all the ministering brethren would just hold up the truth, as it is in Christ, and be determined never to compromise with error, that Methodism would soon be driven from our land. Oh! that God would help us to gird on the sword of truth, and, like the Levites of old, go forth to do battle for him who has called us to work in his vineyard. I expect to give you the history of Peace Level Church when I get home again. I am not tired of telling you of the goodness of God toward us, but I must close for this time. Johnsville, Bradley Co., Aug. 29, 1870.

OUR INSTITUTE.

Is bound to be a grand success. I am getting letters from every part of the State. Many delegates will be in attendance. There is much enthusiasm on the subject. The Board has mapped out the following plan:

Lectures by the following brethren will be delivered: Dr. J. R. Graves, on worship—the church—its character, organization, its powers and perpetuity. Dr. T. C. Teasdale, on requisite qualifications for the ministry. Rev. E. T. Espy, on subject of his own choosing. Rev. E. L. Compere, on subject of his own choosing. W. D. Mayfield, on subject of his own choosing. The first two will deliver not less than 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.

Should one of the Professors from Greenville come, he will be expected to lecture on New Testament interpretation. Let there be a grand turnout of the Baptists in the State. Cannot every church in the State send a delegate? Will not every minister be on hand? Let us call upon God to help and bless us. W. D. MATFIELD, Sec'y and Treasurer Board.

GEORGIA.

THE MACDONIA BAPTIST CHURCH, Whitfield county, Ga., in regular conference, unanimously Resolved, That we do not recognize the baptism of Pedobaptists and Campbellites as valid, but scriptural in every sense of God's Word. Done in conference and signed by order of same, May 7, 1870. MARTIN ISBELL, Mod. A. G. B. VANDIVER, Clerk.

REMARKS.—We wish every Baptist Church in the South would express its convictions on this question. Why? That the hundreds all around them, who are being immersed by Pedobaptists and Campbellites, may know that it is no baptism, but a mere farce. A human society cannot administer Christian baptism.—En.

Let me be led, dear Jesus, to thy feet, [beat, Thro' piercing storms, thro' blasts of blinding In deserts gray. In thine own way; Subdue the forward heart, the stubborn will, And, to the warring waves, thy "peace, be still," Oh! sweetly say. In thine own way; And yet, forgive, if failing to look up, "Take, Father, from my lips the bitter cup," I sometimes pray. In thine own way! Let me not count my suffering, grief, or loss, When fainting, faltering underneath the cross Thy love doth lay. In thine own way! Thou wilt not break, I know, the bruised reed, Though torn and quivering every fiber bleed When rough winds sway. In thine own way; So shall it lead me to the heavenly height; Still will I watch the guiding flame by night, The cloud by day.

NOLACHUCKY ASSOCIATION.

DEAR BRO. GRAVES:—We would not crowd the columns of THE BAPTIST with articles touching our Associations in order to fill space as a correspondent. Our motives are by no means sinister. We desire to stimulate others to action by publishing what is being done here, and we feel that the great interest which has been evinced by the varied Associations is so far in advance of that of last year's reports, that they are sufficient to encourage others—even glad tidings to the whole denomination throughout the country. Our people are awakening from their "Rip Van Winkle" sleep, and making creditable progress towards a praiseworthy standard. The Nolachucky Association, which convened with the Cedar Grove Baptist Church, in Jefferson county, was a meeting of more than usual interest. In fact, we have never attended any deliberative body that was conducted with such dignity, promptness, and, at the same time, earnestness and zeal in our great common cause—the triumphs of the Redeemer's kingdom. This was, in the main, due to Rev. W. A. Montgomery, who presided as Moderator, and who infused his own energy and zeal into the deliberations of the meeting. The principal topics of interest were, Missions, Sunday-schools and Periodicals. For the support of the former a very creditable amount of money was raised, and much enthusiasm manifested in the work. The reports indicated much destitution in many localities, as to Baptist preaching, but that this destitution would be of short duration. In consideration of the liberal offer of Rev. Dr. Sumner, to furnish one dollar for every one raised in East Tennessee, for the maintenance of the mission work, our people entertain hopes of this destitution being relieved. Several hundred dollars have been raised from three Associations alone. We feel assured that Dr. Sumner will have to hand over his thousands, instead of hundreds, to these energetic and self-sacrificing missionary brethren. Another encouraging sign is, to see these District Associations all sending up their messengers to the General Association. A spirit of co-operation and concentration of energies is gaining ground. In the discussion of the Sunday-School topic an unusual interest was evinced, and especially since the cause had never been presented before. The secret of this, however, was attributable to the presence of that indefatigable and zealous worker in the Sunday-school cause, Rev. Dr. Teasdale. His address on Sunday-schools, and their relation to the Church and State, was in keeping with his high reputation as a public speaker. Our people were charmed with him. As at other Associations in East Tennessee, he left with the earnest wish of the people following him—"Come again." He is a power for good, let him go where he may. The report on Periodicals and Literature recommended THE BAPTIST and Kind Words as the papers for Baptists to read and patronize. The voice of the Association was unanimous. Our people are gradually returning to their "first love," and, we predict, that in a short time THE BAPTIST will be the organ of East Tennessee. During the Association Dr. Teasdale preached one of his able and eloquent sermons to a large and appreciative audience. The brethren who are at work within the bounds of this Association are doing a noble work under many disadvantages. But the future presages a brighter day for them. The next meeting of the Association is at Morristown. B. G. M. Bristol, Tenn., August 30, 1870.

THE QUESTION AT BARTLETT. Some three months ago, Eld. W. J. F. Allen, pastor of the Baptist Church at this place, in a sermon, alluded briefly to infant baptism (the backbone of Pedobaptism), at which the Presbyterians, Old School and Cumberland, saw proper to take umbrage, as is usual with anti-Baptists when their errors are remarked. There had been, in quiet and uninter-

rupted existence, a Union Sunday School held in the Baptists' meeting-house for some fifteen years. The remarks of Eld. Allen were seized upon as the pretext to destroy this school, and organize an anti-Baptist school, which move left the Baptists to set up for themselves, which they did, and I am glad to state that the school, though "a puling infant," is alive and doing well. But the end was not here; the divines, each of the Old School and Cumberland, likewise took occasion to deliver discourses upon the subject of baptism—mode, etc.—and also infant baptism. One of these discourses was published and heralded forth by the brethren as the thunder which must unquestionably shake the foundations of the Baptist Church at Bartlett to its very center, demolish Eld. Allen, and leave neither trace nor trail of our little church here. And such thunder! It pealed from cloudless skies, and echoed all round about the plains of Bartlett, to the wonderment of its quiet denizens; and it reverberated fearfully, did this thunder uttered by this "Ajax Telemach" of Presbyterianism of this region round about. There are many interesting items to be found in this same discourse. An emphatic denial that immersion is taught in the Scriptures, and, in the same breath, an admission that it is Scriptural! Much Greek is also found in that learned paper, where Bro. Graves may learn something in finding a new Greek word, manufactured in the prolific brain of the author out of two old Greek words! This word is *pollandota*. How do you like it? But this little article is not designed as a review of said discourse, but a recollection of facts and circumstances growing out of and connected therewith. Upon consultation, it was deemed necessary, as our doctrines had been assailed, that they must be defended, and the pastor, Bro. Allen, was requested so to do. The appointment was for last Sabbath. A very large concourse assembled, when Eld. Allen, for the first time, unheated by "Jerusalem blade," and it would have done you good, sir, tried and successful as you have been in the defense of the principles dear to Baptists, to have heard that defense, and have seen that blade gleaming and flashing in the light of truth, cutting "asunder even to the dividing marrow and joints." It was one of your old fashioned three-hour sermons, and uncomplainingly did that people sit under the heat of a summer's day and listen to the man of God, as he fearlessly, faithfully, yet humbly, cleared the cloud of aspersions, and "contend for the faith once delivered to the saints." Most searchingly was the sophistry of that discourse exposed, and most valiantly and successfully were our cherished principles maintained. I need only say that the work of the preacher was well done, and clearly demonstrated that he is a "workman that needeth not be ashamed." But the cauldron is boiling, you may be sure, round about Bartlett. What will be the end is yet to be seen. As is usual in "such cases made and provided," misrepresentation and personal aspersions are indulged in; but one thing is clear, that the cause of the Baptists here is safe in the hands of the pastor. The subject will be (D. V.) continued at the next meeting, the second Sabbath in September. The church has commenced its new house of worship. It is 36x50, gothic style, and will be ready for the sitting of the Association when convened, the second Sabbath in October. Bartlett, August 18, 1870.

PAPERS AND MISSIONS.

BRO. GRAVES:—I hope all our ministers and deacons' meetings in Tennessee, in all future time, will advocate religious newspapers, and prove their faith by their works by getting subscribers at the meeting for THE BAPTIST, Home and Foreign Journal, and Kind Words; and at the same meeting to take up a public collection for missions.

MISSIONARIES. Should do all they can to preach with their tongue, with tracts, good books, and religious newspapers. Members who do not read will not work. PROTRACTED MEETINGS. We hear of protracted meetings and revivals. These revivals will not benefit the churches much unless the converts take religious newspapers and post themselves. Young members do great injustice to themselves by not reading when their memory is good. Some will not take newspapers because the editors do not agree. This is very unwise. It leads to a great absurdity. They will never take a political paper because the editors do not agree. They will never go to meeting because the preachers do not agree. Such a principle creates infidelity. A man baptized ought not to let his hair dry before he agrees to take a religious paper. E. DONOX.

SPLendid Premium for Ladies.

For FIFTY SUBSCRIBERS TO THE BAPTIST, Volume 4, we will give one WILCOX'S GIBBS Improved Noisless Sewing Machine, with Hemmers and Feeders and Instruction Book. Instructions will be given gratis at Ca'n's Ware Room, 378 Main street, Memphis, Tenn.

Business Department.

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ITS SUPERIORITY OVER ALL OTHER BRACES AND TRUSSSES.—It is cool. 2d. It is light. 3d. Its pads cut. all be shifted up or down, right or left, as often as the spleen or necessity of the case may require. 4th. Its great and universal flexibility. 5th. It lasts more than any other. 6th. Its back pads are four, and press on the weak hips, and particularly on the weak back, balancing and not restraining the body. 7th. Its pads being of horn, stimulate and harden the muscles, while soft and cushioned ones relax and weaken, through heat and perspiration, besides giving them a rancid smell. 8th. It is so constituted as to be fit to attach to it any proper spinal apparatus, and is the most perfect pile and hernial truss. BRACE INSTRUCTIONS. 1. Before you order a Brace, see and follow instructions for measurement. 2. If the Brace does not fit, return unadjusted express paid, and we will send until it does fit. 3. When you return a Brace, always accompany it by your name, P. O. address, and size needed. Address THE BAPTIST, Memphis, Tenn.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, with references to prove his guilt. T. J. T. JORDAN, Va.—Reference—Religious Herald, Virginia; Central Baptist, Missouri. S. J. BOSTRICK, Kansas.—Reference—J. B. Spurgin, G. Daggett, E. F. Rogers, Kansas City Missouri. W. C. CAPPELL.—Last heard from in Arkansas Reference—Eld. T. W. Vining, Emines, Ark. G. T. JAMESON, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—J. R. Alexander, J. D. Battle, Boeton, Texas. I. B. PATE, of Missouri, is published in the Chicago Standard, Jefferson City Tribune, and the Central Baptist, St. Louis, as an impostor. E. M. MONTAG.—All men should beware of crediting him. He is from Georgia. Reference—J. B. Butler, Fulton, Tenn.; Wm. Tinker, Gadsden, Tenn. JOHN P. CROWTHER.—All Baptists should beware of him, and especially those in Texas, where he is supposed to have gone. He is a bad man. Reference—J. C. Farmer, Pineville, Missouri. RICHARD E. HOVET.—A man of this name, playing the role of Baptist preacher, was lately driven from Truxton, Mo., for attempting to marry his ninth wife, the eight former ones being all living. S. L. SCHMAR and W. H. COOPER.—If either of these men attempts to pass himself upon the denomination as a Baptist minister or even a Baptist, he is an impostor. Reference—Wm. Criss, Cassville Springs, Tenn. J. W. BACON.—Who represents himself in Arkansas as a Baptist minister and agent for Clinton College, Miss., is an impostor, and said to be crazy. Reference—J. A. Linder, Sales Baptist church, Carroll county, Miss.

PREMIUM LIST.

Twenty-Five Thousand Dollars Offered! We are willing to give away this spring twenty-five thousand dollars' worth of the most valuable premiums ever offered for new subscribers, and we offer these to Baptists in all the States of this Union: 1000 Englishman's Greek Concordance, \$4.50 each. 1000 Life and Epistles of Paul, \$5.00 each. 1000 Smith's Bible Dictionary, \$5.00 each. 1000 Copies of THE BAPTIST, one year, \$3.00. Any one obtaining five new subscribers shall be entitled to either one of the above books, or THE BAPTIST free for one year. 1000 Southern Farmers, \$2.00 each. 1000 Sealsavales, \$1.50 each (the copy). 1000 Wall's Manual of Agriculture, \$1.50 each (the copy). Any one obtaining three subscribers shall receive either one of the above books. \$500 Southern Psalmists, \$3.00 each. To any one obtaining one new subscriber this month. This is most popular Hymn Book in the South. Here are twenty-five thousand dollars' worth of very valuable premiums, which we will pledge ourselves promptly to give away this spring, sending on receipt of clubs. Will not each Baptist who sees this do something for the paper, for pure love, if not for a premium? The Englishman's Greek Concordance has come, and we have sent out to all parties notified of them who have instructed on how and where to send.

The Baptist.

MEMPHIS, TENN., SEPTEMBER 17, 1870.

ROMISH THEOCRACY.

We closed our article on infallibility last week with the statement that the proclamation of the dogma marked the inauguration of a new era in the history of the Romish Church; in fact, transforming it from a hierarchy into a theocracy.

We think we are justified in declaring that the decision of the present Council, "to all intents and purposes," inaugurates a new church.

Because, 1. It will work so thoroughly a reconstruction of the old Catholic Church organization, that it certainly will be regarded as a new church; for "all things will in it be created new,"—as it regards the governing power—and "former things will not so much as be brought to mind."

2. But in addition to this, the doctrine of the Romish Church is also radically changed, and so changed as to thoroughly revolutionize the old church and give an entire new character to it.

Heretofore the General Council was a supreme court of appeals for the decision of all questions of doctrine. It determined the faith of the church. It decided what was inspired Scripture, professed to interpret it infallibly, at least beyond the right of questioning by the faithful.

Heretofore there will be no need of Councils to decide questions of doctrine, for the Pope becomes the sole mouth-piece of the Divine oracles; no need of reference to the Scriptures, or traditions, or the authority of the fathers, for his decisions are to be received as infallibly correct, as much so as speaking by the Holy Ghost or Christ himself!

While the great mass of Baptists and Protestants look upon the action of this Council as a sure indication of the effete-ness and decay of the Romish system—that it had "waxed old and ready to vanish away,"—the fact is it marks its resurrection to a new and powerful life. It has buried the dead Past with all its musty decretals and canons, patristic traditions, and Council Boards, and it now looks to its present Pope, clothed in his new, august and Deific character, as the second advent of Jesus Christ to earth!

The new Catholic Church is now prepared to work a thousand times more effectively, and accomplish a thousand times more for its spread and universal dominion than ever before.

We will see by this action Old Giant Papacy rejuvenated, putting on new youth, and coming forth from his cave and becoming a more formidable giant, and doing ten times the mischief he ever did before, and very soon—alas for the poor pilgrims in the King's highway!

Our readers will allow us to submit here the opinions of a devout Catholic and a practical statesman in place of our own. He wrote before the dogma was

"In a future number we shall show that this Council of Fathers begot the 'Man of Sin,'—the future personal Antichrist.

"There are thousands of our readers who have never yet read that of all human books the most inimitable and profitable, Bunyan's Pilgrim's Progress. We advise all to buy and read it at once, and those who have read it to read it again. We will copy here the paragraph alluded to above:

"New I saw in my dream, that at the end of this valley lay blood, bones, and mangled bodies of men, even of pilgrims that had gazed this way formerly. And while I was musing what should be the reason, I spied a little before me a cave, where two giants, Pope and Pagan, dwelt in sad time, by whose power and tyranny the men whose bones, blood, and souls, lay there, were cruelly put to death. But by this place Christian went without much danger, without let or hindrance, but I have learnt since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many days' travel that he met with in his younger days, grown so crazy, and stiff in his joints, that he can now do little more than sit in his cave's mouth, gnawing at pilgrims as they go by, and biting his nails, because he cannot come at them."

proclaimed at Rome, and these, his conclusions, are copied with commendation into the columns of the Christian Union, whence we copy them. We exhort our readers to read once and again and study the extract well, and show it to your neighbors:

"Look the new dogma in the face, and ask it what perils to civil society it contains.

"What is it? A sharp scrutiny leaves no room for doubt.

"It is the inauguration of THEOCRACY.

"People suppose that theocratic doctrines are left behind among the relics of the Middle Ages; but they never were livelier than they are to-day at the Vatican.

"Theories that long had slept were waked up again after the catastrophe of the Great Republic and the First Empire.

Pius IX. has developed them, and for twenty years has not ceased to apply them. Everything has favored his undertaking; the anarchy of the Bishops has now nothing more than a nominal existence for nine-tenths of the Catholic world, and a part of the inferior clergy are devoted to a system which promises them the influence, the consideration, the prosperity which they have lost in modern society in consequence of revolutions. Finally, strangely enough, political improvement, the progress of liberty, have contributed more to it than all beside. Events in Italy have precipitated the conclusion. Since the dismembering of his States, the Holy See has not the means of subsistence, even with the aid of the Pope's penance. The Papacy is dying of an infection within the limits of the Roman Campagna.

"Infallibility once proclaimed, the Pope becomes the impersonation of the church—the sole mouth-piece of the divine oracles. Back of him, as the ultramontane hope, more than a thousand bishops, a half-million of priests, and a hundred and eighty millions of Catholics. With such a kingdom as this, the Papacy will take a new lease of life; with this army, it will be in a condition to attack Liberalism—sole cause of all the woes of Church and State.

"This wild project may look like a crazy dream. Unhappily it is only too real.

"Certain it is, that the day that infallibility is proclaimed in the shape which they wish at Rome, the priest will be the enforced apostle of theocracy. Giving the marriage benediction, baptizing the infant, at the bedside of the dying, in the instruction of youth, in the guidance of the perplexed or troubled, at the confessional, in the pulpit, everywhere, he will be rigorously bound to preach theocracy, and to make absolute submission to its law, the essential condition of participation in the sacraments, and of everlasting salvation. Monk and nun in the community, wife and child in the family, will be his auxiliaries. Those Catholics who would hold fast to their fidelity will have to choose between three courses—either they must enter boldly into the war against the institutions of their country, or they must bury themselves in retirement, saying over to themselves those words of Pascal: 'O, senseless Reason, hold thy peace!' or they must take part in affairs, and fulfill public offices, with the reserved intention of taking advantage of them to paralyze and change the laws that do not conform to the rights of the church. The first course there will be few to follow; liberty has had her martyrs many a time—despotism never. The second which will commend itself to honorable minds gives over one of the best sources of the strength of society to sterility and death. The third will be facilitated by that accommodating Probabilism, the resources of the ultramontane casuists since the date of Pascal's 'Provincial Letters.'

"The result may be easily foreseen—trouble, disorder, war, and, worst of all wars, religious war."

In our next we shall notice the attitude of the new church toward the Masonic fraternity, and infallibility as touching the elections in this country.

THE SEVEN DISPENSATIONS.

NO. III. In the World's Great Week of 7000 Years Each Dispensation a Day—The First Dispensation the Paradise Age—The Earth a Scene of Beauty—Man Sinless and Happy—A Heavenly Place—Eden, Where: 1.—A Change—Sunset—Night, not Starless.

MONDAY, ANNO MUNDI, 1.

THE sun rose in cloudless beauty and looked down upon the virgin earth and its new created habitants, as proudly as the bridegroom gazes on the face of his beautiful bride. What pen or human conception can do justice to the beauty and loveliness of the young earth? It was a heavenly place. The Creator contemplated it and its inhabitants with satisfaction, and pronounced it very good. Those bright beings called the "morning stars," witnessed the love of our first parents and their wedded bliss, and "sang together, and all the sons of God shouted for very joy."

But, of all the beautiful localities of this new world, God selected Eden, and eastward in Eden he prepared a garden or Paradise of transcendent beauty, for the first home of the parents of the human race. Here he held familiar intercourse with man, as he walked in the garden in the cool of the day. Is not this a heaven that would gratify even the most spiritual of the objectors to a material heaven, or an heavenly abode upon this renovated earth?

THE LAND OF EDEY.

As we shall refer to the final Paradise in the conclusion of this series, we may here inquire, Where was the probable

location of "Eden," and the "Garden" of Paradise which God planted in it?

When Moses wrote the account of the creation, he was probably in Arabia, keeping the flocks of Jethro, or in the Wilderness of Sin, leading the hosts of Israel, redeemed from bondage, through that country to the promised land. He informs us that the land known as Eden in his day lay eastward of Arabia. From the description of the principal rivers which watered the country of Eden, we learn that it embraced the countries now known as Syria and Assyria, a part, at least, of Persia, and Khuzistan, on the east, and extended to the river of Egypt, and the "Great Sea," or Mediterranean, on the west. The plains of Jordan, the mountains of Lebanon, and the once royal city of Tyre, were situated within its boundaries. Ezekiel, predicting the downfall of Tyre, said: "Son of man, take up a lamentation upon the king of Tyre, and say unto him; Thus saeyeth the Lord God; thou, sittest upon the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of the tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." This, or, at least, a portion of it, was the identical land which God deeded to Abraham and his natural believing seed for an everlasting possession. That covenantal land was bounded on the east by the river Euphrates, and extended westward unto the river of Egypt—the Nile—and embraced the land occupied by the Canaanites and all the tribes that inhabited Palestine. Gen. xv. 18-21: "In that same day the Lord made a covenant with Abram, saying: Unto thy seed have I given this land from the river of Egypt, unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Eden, though the land of promise and of covenant, has been pre-eminently a field of blood until this day; and far bloodier scenes are reserved for it until the Advent of the "Promised Seed."

PARADISE,

or the "Garden" which the Lord planted, was "eastward in Eden," and from Moses' description, we should locate it upon the Euphrates, near the junction of the Tigris, with that river. He says, "a river went out of Eden to water the garden, and from thence," after leaving the garden, "it was parted and became into four heads." This looked toward the sources of the one river that passed through the garden to the sea. By reference to the map of Asia, the reader will see that the Euphrates will fully answer to this description. Here, then, on the banks of that magnificent river, was located the primal Paradise of our first parents—a place of transcendent beauty and loveliness, and possessed of everything that could contribute to his enjoyment and ecstasy—all that sinless man could desire or a loving God bestow.

Ruined and desolated as it was by the effects of sin, and emptied of its inhabitants, must we not believe that in "the restitution of all things, when the curse is repealed and the 'Heir' of the vineyard shall return and 'marry the land,'" that its pristine beauty will be restored, and the beauty of the latter Eden and the glory of the latter Paradise will exceed that glory of the former one? Abraham and the fathers, and the Jewish saints of all the ages past, were promised an everlasting inheritance in this very Eden, which was a promise to them of a resurrection to immortality, and a perpetual dwelling in this Eden, redeemed from the curse.

When Christ returns he will marry this promised land, for by the mouth of his prophets he declared it:

"Thy land, O Zion, shall no more be termed desolate; but thou shalt be called Hephzibah, (i. e., my beloved is in her), and thy land Benah, (i. e., married); for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride; so shall thy God rejoice over thee.

"When the marriage, or union, takes place between the sons of Zion, and their king, with the Land of Promise in Eden, it will again become the garden of the Lord, or Paradise, which his own right hand hath planted. For 'the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.' 'Instead of the thorn shall come the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' At that time, 'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the

dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree; I will set in the desert the fir tree, and the pine, and the box together: that they (Israel) may see and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

"These testimonies reveal a future state in regard to Eden, of which its primitive garden is a beautiful and appropriate representation. Once the seat of a paradise on a small scale, it is destined to be transformed from its present desolation into 'the Paradise of God.' The country of the four rivers, even to the west from sea to sea, is predetermined to shine forth as 'the glory of all lands.'"

The tree of life in the first Paradise was a type of Christ, who is the true Tree of Life, and his place will be in the midst of the Paradise restored, and to all his faithful followers he promises himself. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." His saints will all partake of his immortality at the first resurrection, and thus be literal partakers of his nature and spirit, and inherit as joint heirs with him, the kingdom and the glory.

But, to return from this digression, how long this primal Paradise was enjoyed, we have no means of knowing, but far longer than many suppose. It may have been a century, it may have been less. We must remember the newly created pair were children in experiences, though matured in stature. Their immaturity certainly was not at once exposed to the seductive wiles of Satan, the most powerful enemy of God and angels. We cannot believe that this powerful serpent was turned loose upon the very infancy of our parents in their cradle—the very day, as some think, of their creation. Years of experience was given them, with instruction and observation, before they were exposed to the mighty Tempter.

We think a serious consideration of the sacred history will justify our opinion. When Adam was 130 years of age he begot Seth. We may give 100 years abode in Paradise and thirty years from the birth of Cain until the birth of Seth.

But the day of trial came at length. Designed for moral government, it was but meant that he should be tried. Satan chose the once beautiful, erect, or flying serpent for his medium. He assailed them each through their weakest points; the man, through the woman, and the woman through her curiosity and the impulse of rivalry—now latent in her bosom. He beguiled her; she ate and gave to her husband and he, though not deceived, yet through love to his wife, took, ate and fell from innocence and rectitude—fell under the curse of an infinitely holy law, lost the moral likeness to his God, in which he was created, and entailed depravity, ruin and woe upon all his posterity.

The triumph of Satan was complete. The sky darkened; the sun of this first "day" went down in a dark, fearful night—the universal apostasy of the race! But it was not starless. God inflicted his curse upon the guilty parties. Upon the serpent, that before this might have been a beautiful flying serpent, resembling a seraph, God decreed from henceforth to go prone upon its breast, and to lick the dust with its food. The woman was no longer to be the equal of man, to rule him, or to exercise a joint rule with him, in the government of the family and over the future race, but, having forfeited this position by leading him into sin, and entailing untold evils and everlasting ruin upon the race, henceforth her desire was to be subject to her husband, and he was commanded to rule over her. Her conceptions were to be multiplied, and her birth-nights marked by sorrow. For man's sake the very ground was cursed, and man doomed to eat of its fruit in sorrow. Henceforth it was to be fruitful only in thorns and thistles to worry and vex him. No longer of the delicacies of the garden, but, like the dumb beasts, he was to eat of the herb of the field, and "in the sweat of his face eat his bread all the days of his life, until he returned to the dust whence he was taken." But this dark gloom was lighted by a single star of promise. It was the promise of a seed which should ultimately "bruise the serpent's head," exterminate the last vestige of his power and influence on the earth, and destroy all his works, and wipe the last trace of his slimy trail from off the bosom of creation. It embraced a promise of the final redemption of the earth, and its being re-peopled with a redeemed and sinless race; and to this end all the dispensations contribute, and the Word and work of Christ point.

And "Yaveh," who was no one else but the Word—the Coming One—made garments of skins, and clothed the naked pair, and drove them from the garden—the Paradise of God—never to return, but through the redemptive work of the promised Deliverer, and the cherubim, with fiery sword, defended the entrance to Paradise and the approach to the tree of life.

MONDAY NIGHT, ANNO MUNDI, 1-100.

EDITORIAL BREVETTES.

A GROWING PAPER.—This paper has added over 2334 per year to its list since its commencement. That is what should be considered a healthy growth, for the hard times through which we have passed. Shall we not add 2000, at least, to the list this year? That's the question, and we depend on our friends to answer it. Will it not be easier for 7000 to add 2000 than for the first 1000 to add double the number? With what a will the "Old Guard" worked that year! There has been a great deal of irregularity in the mails, and we have had a conference with the heads of departments, and we are satisfied it will be rectified. We will cheerfully send any lost numbers. We affectionately ask our friends not to fail to renew on account of the irregularity in the mails, for it shall be corrected, and will be now in a little time.

BROTHER JAMES FLOYD reports twenty-eight additions to the Wilson's Creek Church, Texas—one of them a Methodist and one a Campbellite. Some are astonished that so many of other creeds are joining the Baptists. It does not surprise us at all. If Baptists will only be true to themselves—we mean the principles they represent—and see that the whole gospel is faithfully preached from their pulpits, and issued from their press, and scattered in the shape of books, papers and tracts all over the land, they will see ten leaving the same human societies where they now see one. It is this very thing we are trying to get our brethren to do. Think of the result in the Mississippi and Louisiana Bottoms this summer! Catholics, Protestants and Campbellites brought in!

We see the last Concord Association thus notices S. L. Summar:

WHEREAS, it is important to the success of the cause of truth that it be saved from reproach, and that our brethren be protected from imposition and imposture, and

WHEREAS, S. L. Summar, who is weekly published in THE BAPTIST, in Memphis, as an impostor, and an excluded member of the Hopewell Baptist Church, has been traveling round the country, imposing himself upon our brethren as a regular Baptist minister, and has solicited and procured from them funds for his own support—and not from Baptists only, but from Christians of other denominations—therefore,

Resolved, That we, the Concord Association, warn all Baptists and members of other denominations that S. L. Summar has been excluded from the Hopewell Church, and that we do not recognize him as a Baptist, much less a gospel minister.

OWEN, McNUTT & Co.—This is an old, reliable firm, that has done a successful cotton business in this city for the past fifteen years, and has given unusual satisfaction. During the pressure of past years to which so many good firms succumbed, they promptly met their balances, and have secured the unquestioning confidence of this community and of their customers in their business efficiency and integrity. We have repeatedly commended them to the generous patronage of our readers and the public, and we take pleasure in doing it again. See their card on eighth page.

COTTON FACTORAGE.—We direct attention to the card of Mr. C. H. Dorion, cotton factor and commission merchant, No. 334 Front street. Mr. Dorion has had long experience in the handling of cotton. His house had the honor of receiving the first bales of new cotton from Shelby and Hardeman counties. Your business will not be neglected in the hands of Charles H. Dorion.

ONE THOUSAND EXTRA COPIES OF No. 1, Vol. 4.—We have worked and laid over 1000 extra copies for new and renewed subscribers this fall. All can begin at No. 1, Vol. 4, and not miss a number this year. Will not Mississippi and Arkansas call for all of these? Send on the clubs, or your own name, and ask your brother to send his name.

COME TO HAND.—An essay, from the pen of Dr. Wm. L. Slack, of Mississippi, sent some time since. Better late than never. Our brother will be gratified to know that one of his old pupils, taught some twenty-five years ago—Mr. Wm. S. Brooks—is setting it up while we write this.

INSURANCE.—We take pleasure in calling attention to the yearly statement of the St. Louis Mutual, on the last page. Policy holders always want to insure in a strong company, and one that is making the largest gains. Each one can see what the St. Louis Mutual did last year. Its managers in this city, Messrs. Lonsdale, Wilkerson & Mellard, we know to be thorough, reliable business men, who will deal fairly by every man. The books of this Company show that it has paid \$375,000 since the war to widows and orphans in West Tennessee, North Mississippi and Arkansas. This is a large amount to be distributed in a section of country trading with this city. Their books also show that Arkansas is healthier than West Tennessee! It is a sound, reliable Company, and we think it fortunate in securing the services of such

trustworthy men for its local agents. They have so managed the business this year that they will be able to do largely more next. All policies in this Company are non-forfeiting after first payment, and all dividends are paid at the end of first year. All policies exempt by law from attachment or execution for debt, under the express provision of its own charter. These are important recommendations of the Company. Office, No. 43 Madison street.

WOMAN'S RIGHTS PROPAGANDA.—In the Woman's Journal, Rev. Jesse H. Jones, of Natic, Mass., says: "In fact, it is no more than the truth to say that Jesus Christ lived on the earth, and died on the cross to give woman the ballot. So, giving to woman the ballot, by constitutional amendment, in this country, will complete the formal organization of the kingdom of heaven. That day on which it is officially announced that the ballot has been given to women in this country by constitutional amendment, will be the first day of the millennium. Yes, more: the giving of the ballot to women by constitutional amendment in this country is an essential step, and the greatest single human effort which can be made to bring down the New Jerusalem on earth." To affirm, in the face of the teachings of the Bible, that woman has the right to vote—which means an equal right to rule man, as to be ruled by him—is, to our mind, infidelity. If it is her right and duty to vote in the church, and so rule men, then she has, most unquestionably, the right to vote in the civil government. If the great God has not restricted her primitive right in this respect, and subjected her to the rule of man, then he has no right to usurp authority over her. The fanatics of the North wish to enfranchise women so that they can put two million ballots into the thumb and fingers of the negro women of the South, and the millions of Radical white women of the North, in order to perpetuate the subjugation of the cotton States. The Bible is our only bulwark against this aggression. It no more countenances this new phase of infidelity than it does the old one of abolitionism. We warn our brethren to examine this question well before they take sides with the infidels of the North in this soon-to-be question of the hour. If woman has the right to vote in the church, and it is her duty, she has the right, and it is her duty, to vote at the polls. If God has not subjected her to the rule of man, undoubtedly man has no right to deprive her of her indefeasible and inalienable right to go to the polls, and to Congress.

GOOD NEWS FROM LOUISIANA.—Our heart was cheered last week in recounting the results of Bro. Sparkman's campaign in the Mississippi Bottom—one hundred and sixty-one added in sixty days' work, and among them thirty-five Methodists and Catholics; and this week we chronicle Bro. George B. Eager's campaign of forty days, and one hundred and forty-five accessions, in the Louisiana Bottom. Bro. Eager is the son of Dr. Eager, a young minister, studying at Clinton, Mississippi—which is an excellent school for our young prophets. We thank God for this good work, and for such faithful laborers. The Baptist Convention of Mississippi can occupy the whole Mississippi River Bottom if they will but send on the right men, and that without a dollar's cost to its Board. The Bottom will contribute the means to evangelize itself. How much of this result is due to the zeal, energy and planning of our devoted brother, Eld. McCraw, of Monroe, La.? We know somewhat of his unrequited sacrifices to evangelize the swamp. Mark another theory: How little was accomplished for Christ, or in building up a church in those places where Baptists had no house of worship, and Methodists predominant! The Baptists of Delhi must build this fall without fail.

MINISTERS' AND DEACONS' MEETINGS have become an institution. They do some queer things, and come to some sage conclusions. For example, in the Tippah Association, in the Mississippi Department, this week: "Is it proper to hold conference meetings on Saturdays?" Answer: "It is not improper; the church may choose its own time for holding conference meetings." Well, who questioned the right of a church to hold a meeting on Saturday. That's not the question, but has the church the right to exclude a member if he refuses to meet on Saturday, or Wednesday, or any other day save the Sabbath? That's the rub. When a Baptist Church says yes, it ought to go over to Rome without a week's delay. See, also, the question on feet-washing—the drawer giving his opinion in the way he puts it! "If of God, why not practice it? If not of God, why in the Bible?" Let any one show where Christ commanded it to any but the twelve apostles, and for a specific purpose—to rebuke their desire for the pre-eminence. That's what is wanted, or where a church practiced it—that's the rub.

OUR PUBLISHER

We direct the attention of every member that is a Baptist denomination to the communication Secretary of the South Company. He has and service, to the benefit of this immense est to us as a people. The questions to be

1. Shall the Baptist Southwest possess a Baptist Publication devoted exclusively to the Truth, as they be? 2. Shall all the steps be held alone by their sole control and large part of it be Baptists, and the whole any time, to pass into hands? This is the first question.

SOUTHWESTERN

In the brief application several weeks ago the work of circulation nominal literature made to the amount of \$100,000. It is low that communication showing that its cost is absorbed in machinery apparatus, and that then on its shelves credit, necessarily cash, limiting its influence. It is forced by that circulation publications to be speedily, than was ordinary conditions as well as to reject the hundreds well qualified to engage in the work.

It was also proposed to put the capital stock of an ample stock of at least such an one as it might manufacture give employment anxious to give the spread of Baptist literature. The letter of Bro. from Lookout Mountain, published to bring more fully to the question of eliciting an expression desire to make of pany in that connection. The suggestion therein presented Southern Baptist utterance of opinion vited.

Some further testimony of the Publisher, the design of which is privately made here.

It is now fourties determined \$45,000 to begin nish Southern Baptist for a Publishing believed them, as nation South, preferring. One-third it failed, from to one of the Company's debts—not of which had progressed they could only design was to foot would meet the tists. Its project adverse surround the Company in tion under a ch the requisite cap machinery need publishing non additional capitu ture freely, and books and tract employment to their circulation. The desire is make a Publishing nation. That way, and still I speak of that the denom take hold of it influence, if it is. It is first neple it—equip

OUR PUBLISHING INTEREST.

We direct the attention of our readers, and most especially of every minister and every member that has the welfare of the Baptist denomination warmly at heart, to the communication of Bro. P. S. Jones, Secretary of the Southwestern Publishing Company. He has given himself, soul and service, to the building up and prosperity of this immensely important interest to us as a people.

The questions to be settled now are:

- 1. Shall the Baptists of the South and Southwest possess and control a large Baptist Publication House or Society, devoted exclusively to the dissemination of the Truth, as they believe it is in Jesus?
2. Shall all the stock of such a Society be held alone by them, and subject to their sole control and direction, or shall a large part of it be owned by those not Baptists, and the whole stock be liable, at any time, to pass into other than Baptist hands?
3. Is it not desirable that the entire capital be devoted to the multiplication of Baptist books and tracts, and Sunday-school literature, and should it, as now, be compelled, in self-support, to be largely engaged in secular job work?
4. Should not such a Society be provided with the requisite working capital, to meet the growing demands of a rapidly increasing denomination?

Will not our leading brethren all over the South talk about this, and communicate their views to this paper? Now is the time, for the change can now be effected, and may not be next year.

SOUTHWESTERN PUBLISHING COMPANY.

In the brief appeal to the denomination several weeks since, to engage in the work of circulating religious and denominational literature, allusion was made to the amount of capital the Company had invested in machinery for book manufacture. It was my purpose to follow that communication with another, showing that its capital was wholly absorbed in machinery and manufacturing apparatus, and that the stock of books then on its shelves was supplied by its credit, necessarily restricting its sales to cash, limiting its operations, and circumscribing its influence for good, as it was forced by that circumstance to make its publications represent money more speedily, than was consistent with the ordinary conditions surrounding trade, as well as to reject the proffered services of hundreds well qualified and anxious to engage in the work of colportage.

It was also purposed to appeal to the denomination so to increase the Company's capital stock as to enable it to carry an ample stock of books and tracts—at least such an one as it then held—so that it might manufacture more freely, and give employment to many who are anxious to give their time and talents to the spread of Baptist and religious literature.

The letter of Bro. Graves, written me from Lookout Mountain, was, at my request, published last week, in order to bring more fully before the denomination the question of publications; and to elicit an expression of the use it might desire to make of the Publishing Company in that connection.

The suggestions and considerations therein presented are commended to Southern Baptists, and a free and full utterance of opinion concerning them invited.

Some further reference to the past history of the Publishing Company, and to the design of its organization, is appropriately made here.

It is now four years since three parties determined to supply a capital of \$45,000 to begin the enterprise, and furnish Southern Baptists with a nucleus for a Publishing Company. It was believed then, as now, that the denomination South, preferred doing its own publishing. One-third of the pledged capital failed, from misfortunes in business to one of the contracting parties, and the Company commenced business \$15,000 in debt—not of choice, but because things had progressed to a point from which they could only move forward. The design was to found an institution which would meet the desire of Southern Baptists. Its projectors struggled on, amid adverse surroundings, finally converting the Company into a joint stock association under a charter, securing thereby the requisite capital stock to supply the machinery necessary for a well appointed publishing house, wanting only the additional capital required to manufacture freely, and carry such a stock of books and tracts as will enable it to give employment to all desiring to engage in their circulation.

The desire in the beginning was to make a Publishing House for the denomination. That purpose has existed all the way, and still exists.

I speak authoritatively when I say that the denomination will be allowed to take hold of it, and wield and direct its influence, if it so desires.

It is first necessary, however, to complete it—equip it—by supplying the ad-

ditional capital requisite for its easy and successful working—for, circumstanced as it is, it must necessarily devote a large share of its attention to secular work in order to sustain itself. That it should be entirely devoted to the issuance of religious and denominational books, and that it might be constantly and profitably so employed, is unquestionable, if our churches can but be aroused to see and feel the influence for good which may be exerted through its instrumentality.

The present stockholders are willing to place it under the control of the denomination—willing so to change its charter as to provide that its capital stock shall remain forever in the hands of Baptists, and so to disseminate it, by parceling it out to the largest number attainable, as to make it represent as fully as may be, the denomination's will. To these proposed changes I add my approval, pledging, if desired, whatever of ability or energy I possess to make its work successful.

Books will be made, and circulated among our churches from some source; existing demands will be supplied, existing interest increased, and interest will be awakened where none now exists. Somebody will supply our communities, our churches, our families with books; a literature, healthful and beneficial, useless or pernicious in its influence, will be thrust upon us from somewhere, whether we will it or not. Is it not better, then, that Southern Baptists take hold of publication enterprises, and control and direct them, as they do their mission enterprises?

Books will be circulated in our congregations, and in our families, which will ultimately exert a controlling influence over us socially and religiously, according as they subserve or subvert the cause of truth.

In this relation we owe a duty to ourselves, our children, the age in which we live, to our social system and the cause of truth. Why should we turn away from—shirk the responsibility, and thrust it on others, who feel less keenly its import, and perpetrate a criminal neglect of duty in all of the above mentioned particulars.

I repeat, the Publishing Company can go as fully into the hands of the denomination, and be as fully controlled by it, as it desires.

A sum raised equal to its capital stock, present and prospective, will place it as fully under its control, with the proposed changes in its charter, as it, or any other similar enterprise can be placed; and thereupon, its operations may be restricted to religious and denominational publications, if desirable.

In the meantime, and if need be, as a part of this enterprise of conversion, let its stock be carried up to the desired sum of \$100,000. Let all who are able and disposed, take stock, say one, five, ten or twenty shares (\$50 is a share), by forwarding to the Secretary the money, for which certificates will be returned, the dividends on which will be payable in cash or books, at the option of the holder, semi-annually.

We have already the offer of Bro. Lowrey, to present the claims of the institution for stock in Mississippi, and agents will soon be appointed in all the States for that purpose.

The proposition now presented to raise its capital stock up to \$100,000, carries with it the pledge of the present stockholders, to permit the denomination to proceed, and convert it into a publication society at will, by providing the additional amount required to absorb its present capital. It does not convert, but makes it convertible, into a publication society, only, upon condition that the denomination desires it. There is no desire on the part of any one now connected with the institution, to thrust a publication society on the denomination. The facilities will only be placed at its command, by these means, to organize the society, in this regard, will be necessary to the conversion. P. S. JONES, Sec'y.

BAPTIST PAPERS.—No. 7.

J. M. W.

MISSIONARY OPERATIONS CONTINUED. In my last the subject of missionary organizations, through which missionary operations were carried on, was introduced. As the subject itself is so important, and as the interests involved are so vast, the public, I suppose, will not be impatient at a re-discussion in these papers.

My positions have been taken and my views presented long ago through the columns of the Baptist Banner. The misconstructions placed upon my views, by men so much wedded to their own opinions as to fail to do justice to others, and by some who (it seemed to me) wickedly distorted them, placed me and those who thought with me in a false position. From beginning to ending I have been opposed to ignoring the church of Jesus Christ in the organic laws of missionary organizations, and opposed to money representation as fundamental in such organizations, and not to Associations and their Executive Committees, per se, nor to Conventions

and their Boards, per se. Whoever may choose to assert to the contrary, will find himself against the record. I have bound volumes of the Banner on hand.

I propose to re-state certain propositions:

- 1. Christ established his church upon earth.
2. This church, under him, is the ground and pillar of the truth.
3. This truth commits to this body (the church) the sacred ordinances and doctrines of Jesus.
4. To this church is committed the work of missions.
5. In this work of missions are included the promulgation of the gospel, baptizing of converts, and the organization of churches. "And Jesus came and spake unto them saying, 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo I am with you always even unto the end of the world. Amen.'" Here is the church's authority to spread the gospel, and here the measure of their responsibility. It is the great compendium of law to the church on the subject.

Now our missionary organizations, de facto, contemplate the preaching of the gospel, the conversion of sinners, the baptizing of converts, and the organization of churches. It appears to me, therefore, that it is the mind of Jesus that his churches are fundamentally involved in the great work of missions, and that those organizations are fundamentally wrong which organically ignore them. If the ecclesiastical work, which is done by such organizations, is Scriptural and regular, it is simply so in spite of organic defect, for we fall back upon churches to furnish ministers as missionaries and money to support them. We insult the churches organically, but practically we are dependent upon them for men, money, and prayer, and for our individual existence as Baptists. No logic, no Scripture, justifies this organic difficulty.

In last paper I presented a palpable case, which occurred at the Southern Baptist Convention in Macon, to show the great wrong done to the churches of my Master. I hope Elder Boyle, and all others of his way of thinking, will reconsider and remember their own dependence upon churches for existence, for means, for pupils, for missionaries, and for everything which distinguishes us as a people. I now propose to give a case which occurred in the Georgia Baptist Convention at a session held with the Second Baptist Church (several years ago) in Atlanta.

Brethren S— and D—, from Gwinnett county, present a letter from the church at L—, certifying their appointment, and inclosing \$500 for the objects of the Convention. An old friend, Bro. S— L., arose and said: "Brother Moderator, did I understand that these brethren were appointed by a church?" The Moderator promptly replied "that a church could form itself into a missionary society and send their money and delegates." This was accepted by Bro L—, and the money and delegates were received. Because I had been in the discussion regarding the objectionable feature of the Constitution, I went to one of the delegates and asked if his church had ignored itself and formed a body by a new name, to secure admittance. He replied, "No, the church in conference appointed us."

Bro. L— of course knew that the Constitution would not admit a church of Jesus Christ, as such, and did not wish to act unconstitutionally. Yet it is called the Georgia Baptist State Convention. It is Baptist in spite of its Constitution, just as the churches support it in spite of organic insult, and just as I support it protesting against the objectionable features of its organic law, but approving its objects and loving its work-worn members. A similar case occurred at Newnan in April last. Brother Gwaltney came from the Rome Baptist Church as a delegate, bearing funds for the Convention. The same Constitutional difficulty was raised, when Bro. Hillier "stated that when he was pastor of the church in Rome, (long years ago) they formed a missionary society in the church, and had connection with the Convention." Whereupon Bro. Gwaltney and his money were received, albeit he had never before heard of said society. This shows that societies are at a premium, while churches are unworthy of a name, organically. Practically, in both cases the churches were received, while Constitutionally, they were insulted and spurned. I have no language to express my disapproval and sorrow at this fundamental wrong in our organization. As surely as the world stands and as the truth will prevail, so surely will this error be corrected. It is only a question of time.

That there is no good in the things of which I complain, and that they can be corrected so that all Missionary Baptists may heartily unite, I propose to show in my next article.

Louisiana Department.

Resolved, That we at present accept the Baptist as our State organ on the following conditions, viz:

- 1. A reasonable portion of the paper shall be allowed to represent our local interests.
2. That the Ministers and other Baptists of the State be invited to write for said paper.
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus elected.
Resolved, furthermore, that the ability with which the Baptist has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

ASSOCIATIONAL MEETINGS.

Louisiana Association meets Thursday before the first Sabbath in October.

Concord Association meets Saturday before the third Sabbath in September.

Eastern Louisiana Association meets Saturday before the third Sabbath in October.

Mississippi River Association meets Friday before the first Sabbath in October.

Onachita Association meets Friday before the third Sabbath in October.

Sabine Association meets Saturday before the third Sabbath in October.

Red River Association meets Saturday before the fourth Sabbath in September.

Grand Cane Association meets Saturday before the first Sabbath in October.

Central Association meets Saturday before the first Sabbath in October.

North Louisiana Association meets Saturday before the first Sabbath in October.

Calcasieu Association meets Friday before the fourth Sabbath in September.

Resolved, also, that the Southwestern Publishing House at Memphis, be recommended to all Baptists as a depot of good Baptist literature.—Louisiana Convention.

The House is now ready to fill all orders for Baptist books, promptly for cash, with a liberal discount to the purchaser. Let every Association purchase a lot of books for its missionaries. Let each missionary be a colporteur by all means, and so increase his influence. If his Association does not supply him, let him raise \$50 or \$100 and send on his own account. He will soon be able to make this amount by the discount he receives, and so save this amount of capital to use in this way so long as he is missionary. Will not Associations in all the Southern States that are now members, take action and establish an active colportage in connection with their missionary work.

MINUTES OF STATE CONVENTION.

We are in receipt of a copy of them, for which Bro. Paxton, the Secretary, will accept our thanks. They are well arranged and filled with truly valuable matter. They ought to have been better printed—the State of Louisiana owes it to herself. The Secretary's report on "The State of Religion" is a valuable paper, and places the true state of religion as it exists in the various departments, before his readers. He has compiled the statistics of the denominations in the State. It sums up thirteen Associations and 245 churches—gross increase last year 764—net increase over deaths—exclusive of removals—513, less than four per cent. of whole membership, which is put down at 14,705. This is a handsome net gain, but we trust less than half of what it will be for the year 1870-1. Let all clerks of Associations send to Bro. W. E. Paxton, Minden, Louisiana, a copy of minutes for 1870.

STATE NEWS.

We hope every minister and brother now in Louisiana, will furnish local items and revival news, and short, interesting articles for their department. Make it equal, if you can, or superior to the Arkansas or Mississippi departments. Let us all see what an interesting paper we can make this year, and all see how much we can extend its circulation, so that what is written may be read by the greatest possible number—by 10,000 Baptists in Louisiana.

GOOD NEWS FROM LOUISIANA BOTTOM.

[This should be worth to every Louisiana Baptist the price of his paper one year. Who will make up a club at each of those places for this paper?]

DEAR BRO. GRAVES:—I feel constrained to write you a few lines for the perusal of all your readers, who may be interested in the upbuilding of the Saviour's kingdom, and in the prosperity of the Baptist cause in the northeastern portion of Louisiana.

After I saw you in Vicksburg, in July, I went immediately to Delhi, Louisiana, and attended the Council which met there for the reorganization of the old Bayou Macon Baptist Association. The proceedings of this Council, I learn, have been laid before your readers. Having been employed here for missionary labor, within the limits of this Association, during my vacation I entered on the work forthwith, feeling my own weakness, but believing that Christ's "grace was sufficient for me."

We held a meeting at Delhi, in which were engaged Elders McCraw, Lansdell and E. C. Eager. God's Spirit seemed to be with us. After eight days our exercises closed (July 22d), resulting in the

restoration of three, the nominal conversion of three, and the reviving of God's work in the hearts of his children.

On the 24th we began a series of meetings at the Bayou Macon Church, about twenty miles north of Delhi. Here Eld. J. S. Sheppard, a faithful old minister, who has labored in this region many years, and my father, were present. The congregations were large, the interest great, and after eleven days, by the blessing of God, our labors resulted in twenty-nine accessions, seventeen by baptism, six by restoration and six by letter.

Giving God the glory, Eld. Sheppard and I proceeded up the Bayou Macon hills to a village called Oak Grove. Here we began a series of meetings on the 6th of August. Formerly there was a Baptist church at this place, but it was completely disorganized during the war, and the house of worship destroyed. After preaching eight days in the open air under an arbor, during which we had large congregations, our meeting closed, having resulted in the reorganization of the old church, six new accessions—five by letter and one by experience, and a great awakening among the unconverted. Many of these followed us to our next meeting, where, by the grace of God, they were made to rejoice in the love of a newly found Savior.

At this place there is a Methodist membership of 125, of whom, one of their ministers told me, only about ten professed to be regenerated! Awful thought! Some of them rejoicingly professed conversion during our next meeting, and were baptized by Bro. Sheppard.

From here we went to Macedonia Baptist Church, some twelve miles above, near the Arkansas line, where we began a meeting on the 14th of August. Here we found a large membership, who seemed to be "not slothful in business, fervent in spirit, serving the Lord." They had anticipated the meeting with prayer and supplication for the outpouring of God's Spirit. Nor were their prayers in vain; for really, Bro. Graves, as a pious old sister remarked, near the close of the meeting, in interest and result, "it reminded me more of the day of Pentecost than any thing I ever saw!" For ten days the interest was more intense, and the congregations were more uniformly large, than I had ever witnessed before, and the testimony of all present was the same. At the expiration of that time, it closed with the happiest results. There were seventy-eight accessions to the church, sixty-nine by experience, four by restoration and five by letter.

On the banks of Beouff river, during the morning of the 23d of August, was witnessed by some 500 persons, one of the most beautiful and impressive scenes ever before beheld in this country. In the presence of the gazing multitude (for many of them had never before witnessed an immersion), Bro. Sheppard buried sixty-five rejoicing converts beneath the liquid wave with such ease and grace as called forth the wonder and the admiration of all present. Among the sixty-five were several silver-headed men and women, eight married couples, one or two whole households, and but few who were not grown. Some two or three confirmed Catholics were baptized as rejoicing converts to the Baptist faith. We could but praise our God for such a glorious manifestation of his powers as was here exhibited.

It is worthy of statement that the membership consists of substantial material, embracing considerable wealth and intelligence; and, furthermore, that they feel able and anxious to support a good pastor, who will devote his whole time to laboring among them for Jesus. Will you not call the attention of some good servant of God, who desires a permanent situation in a good community, and in an able, active church, to this people? If there can be found such a one, who desires further information, let him write to Bro. Frank Broadus Grand Lake, Ark.

I may here add that this whole region is almost entirely destitute of Baptist ministerial labor. Bro. Sheppard has been preaching to four different churches since the war. Besides him, there is but one other Baptist minister in all that part of the State lying east of the Beouff river, and north of the North Louisiana and Texas railroad. This one, Eld. Dove, is quite an aged man, and has been there but a short time. I learned that he is not connected with any church in the State, nor is he preaching regularly.

It really makes me feel burdened in soul to see the spiritual destitution of this field. The Methodists seem to have a controlling influence here. Hundreds swell the lists on their class-books who have never professed to have experienced a change of heart. Would to God I could see all this region supplied with good, faithful ministers of Christ. It is abundantly able to support them. I doubt not but that it is destined to be, ere long, one of the most prosperous agricultural regions in the State. I never saw finer crops. The health of the country seems to be fully as good this season

as it is in the highlands of Mississippi.

After this meeting, we turned our course southward, preaching as we went. We spent some days in labors at Rayville, on the railroad, without any marked success. The congregations were good, and considerable interest was displayed, yet we had but six accessions.

In conclusion, I can but add that God has blessed our labors with results much beyond our brightest anticipations. To him be all the glory! and may the good work continue to spread throughout the length and breadth of this benighted land is the earnest prayer of

Your brother in Christ, GEORGE B. EAGER, Delhi, La., September 2, 1870.

CATHOLIC ITEMS.

A MODERN TITZEL.—It seems strange, but yet it is a fact, that indulgences for sins can now be secured in New York. Father Hecker, who has been lecturing for several years in this country on Luther and the Reformation, and who is a very plausible lecturer to those who are unacquainted with the history of the Reformation, has just returned from Rome, bringing with him a special indulgence granted by the Pope to the Society of Christian Doctrine in St. Paul's church, New York. This is a society to distribute tracts, convert Protestants, and educate children. During its first three years of existence it has distributed 500 books, 700,000 tracts, and taught the catechism to 1,500 children. The indulgence granted to those who join the society shall have a plenary indulgence of all their sins, and 300 days' indulgence for every work of Christian charity, which indulgences may be transferred to souls in purgatory.—Lutheran Observer.

We advise all to read De Aubigne's History of the Reformation; if they never have, buy or borrow and read it, and Dowling's History of Romanism. Understand, this church every true Christian will be called to struggle with.

A ritualistic wedding in St. John's Church, East Hartford, Conn., makes some small stir. The Eucharist was administered; the wedding-ring blessed, and the sign of the cross made over it and over the elements when administered; a procession was headed by a crucifer with a cross; lighted candles were employed, and white satin crosses and embroidery decked the ushers and rectors.



WRITERS TAKE NOTICE.

All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, P. S. Jones, and not to the Editor. We have no connection with the Southern Baptist Convention, and do not desire to be regarded as its organ. All business relating to the Southern Baptist Convention, books, papers, etc., should be addressed to P. S. Jones, Secretary. But all business relating to THE BAPTIST, or "The Tract Society," should be addressed to J. E. GRAY, 261 Main Street.

W. F. Richardson, Kentucky.—We find every entry on our books correct. A single wrapper is not so certain as a bundle. Get up a club of five, and we will insure, or return the money. We are under obligations for past favors, and hope to be each month in our coming years. Truth will spread if it can only be presented. Witness for it. Can you get up a convention of ministers of your Association for three days' meeting? We will be present, and address the principles fully.

Peter Crawford, Louisiana.—We would, if we could, insert the column without establishing a bad precedent. Those schools that advertise in the paper alone have a claim to space in our reading columns to report. If no school is allowed, twenty others will claim the privilege.

J. W. Moser, P. M., Rockport, Texas.—For say you sent money for J. S. Burton to Graves, Jones & Co. for books and papers. When did you send it? How did you send it—by post-office order, or register? Inform us, and we will trace it up.—Where is Mr. Burton's post-office?

J. B. Barry.—We send thousands of months gratis to various parties. We have no receipt of your money. Send us the receipt the postmaster gave you, and we will credit you. Did the postmaster get a receipt from this office for his letter? He must show it.

Mary Cobb, Texas.—The clerk has no account of your money. Send us your register receipt, and we will credit you, and we will send the names of your friends, and we will send Miss D.

Eld. D. Perkins, Missouri.—Your old letter, put on file by the clerk, just turned up. Have you received your Webster, and want it rather than an English-Greek Concordance, or Life of Paul.

G. W. White, Georgia.—Tell Bro. Narcissoon if the brace is too small or large, we will exchange for it one that will fit. We will send right measure. We always do this.

W. M. Howell.—Your notice of Fletcher's Life of Christ is very fine, but we have no space to advertise it for publishers who are so well able to pay for it.

Wm. M. Russell, Virginia.—Your resignation pleases us. Send the club, and we will send each one a Mammoth extra, and give you \$50 premium also.

W. M. Smith, Hillsboro, Ark.—We have written you to tell us where and how our work books you sent \$14.25. We have no account of it.

Wm. M. Mercer, Texas.—The clerk says that he has your credits all right. Send those names, and the paper is regularly sent.

Jas. W. Ralnes, Texas.—We did not get the \$100. Will see Bro. B. He is not now in the Company. Your time was out on the 4th.

Mrs. P. Hart, Illinois.—Yes, yes; send a dozen clubs. We wish to circulate five hundred copies of our paper in Illinois. Send your names, and we will send you a little club of five in Selma.

The Home Circle.

THE BEST THAT I CAN. I cannot do much, but a little star, To make the dark world bright...

A PLEA FOR BOYS. I do believe that the very spirit of mischief is in that boy! From morning to night it is out of one thing into another...

FALSE HAIR AMONG THE ANCIENTS. The Greek, Egyptian, Carthaginian and Roman ladies, more than twenty-five centuries ago, made use of the most extravagant quantities of borrowed hair...

TEA AND COFFEE. Hall's Journal of Health advocates the moderate use of tea and coffee at meals, and denounces cold water and alcoholic beverages...

A fine organization and high health all the lad overflowing with animal spirits, and the parents are trying to cork it up, and in spite of them, nature drives out the cork...

COULDN'T HELP BEING HAPPY. A dear little girl was skipping around the room, singing in her own wild, sweet way. "It seems to me you are very happy today, my darling," said her mother...

Explain their mistakes gently. Be patient! Wait for them! Children must have time to grow. Somebody had to wait for you. Never let fear make a gulf between the child and you...

Never scold children, but soberly and quietly reprove. Do not employ shame except in extreme cases. The suffering is acute; it hurts self-respect in the child, to reprove a child before the family...

THE BAPTIST Tract Society. The terms of membership in this Society are as follows: Any one pledging his or her name to give away 25 worth of Baplist and religious tracts...

Our New Volunteers for Third Quarter. (No Tracts sent without the money.) LIFE DIRECTORS. W. McClellan, Gilmer, Texas, paid \$10.00...

Table with columns: Name, Amount, Total. Lists names of donors and their contributions to the Baptist Tract Society.

Table with columns: Name of Association, Baptized, Disciples, Total. Lists various associations and their membership statistics.

Table with columns: Name of Association, Baptized, Disciples, Total. Lists Tennessee associations and their membership statistics.

Table with columns: Name of Association, Baptized, Disciples, Total. Lists Mississippi associations and their membership statistics.

Table with columns: Name of Association, Baptized, Disciples, Total. Lists Louisiana associations and their membership statistics.

Table with columns: Name of Association, Baptized, Disciples, Total. Lists St. Louis Branch House and other associations.

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HOWARD COLLEGE. MARION, ALABAMA. Sabbath School. FACULTY: Samuel R. Freeman, D. D., President and Professor of Theology and Moral and Mental Philosophy...

POLYTECHNIC COLLEGE. OF THE STATE OF PENNSYLVANIA. Market Street, West of 17th, Philadelphia. Begun September 20, 1870.

WAKE FOREST COLLEGE. FALL TERM begins September 15, and continues twenty weeks. Board per week (table fare) \$9.75 to \$20.00.

University of Mississippi. OXFORD, MISS. The exercises of this institution will be resumed on the 15th day of October next under the following course of study...

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ROBINSON & WESTERN FOUNDRY. For the Public. Beld by all. Superior and first-class work.

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NEW CROP SEED RYE, AT CRAIG'S SEED STORE, 377 & 379 Main Street, Memphis. BUCKEYE CIDER MILLS AT CRAIG'S Agricultural Implement Depot MEMPHIS, TENNESSEE.

LUMBER.

CUBBIN, GUNN & COOVER, LUMBER DEALERS, AND MANUFACTURERS OF DOORS, SASH, BLINDS, Mouldings, Balusters, Neeel Posts, Flooring, Ceiling, Siding, Palings, Brackets, Etc.

MEDICAL.

CHILDREN TEETHING. MRS. WINSLOW'S SOOTHING SYRUP, FOR CHILDREN TEETHING, FOR CHILDREN TEETHING, FOR CHILDREN TEETHING.

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Secular.

THE EUROPEAN WAR.

LONDON, Sept. 14.—It has been ascertained that the following are the terms of peace which M. Thiers is authorized to offer to King William on behalf of the Republic...

REMOVAL. SEED STORE. Ward, Smith & Co., Successors to R. D. WARD & CO., Dealers in SEEDS, FERTILIZERS, Agricultural Implements, &c.

NEW ADVERTISEMENTS. 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...

NEW ADVERTISEMENTS. STATEMENT OF THE St. Louis Mutual Life Insurance Comp'y. first day of July, 1870, made to the Controller of the State of Tennessee...

WATCHES AND JEWELRY. Established in 1841. WILLIAM C. BYRD, SUCCESSOR TO MERRIMAN, BYRD & CO., 275 Main Street, Memphis.

SPECIAL ADVERTISEMENTS. Dolbear's Commercial College. 20 Main Street. Classes day and evening. New pupils can begin any day...

Bangh's Raw Bone Snperphosphate. (THE GREAT STANDARD WARRANTED MANURE) and we offer superior inducements to all Agents.

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.

J. G. LONSDALE, J. W. WILKERSON, J. P. MELLARD. State Agents for West Tennessee, Mississippi, Arkansas and North Alabama.

NEW AND RICH GOODS, FINE GOLD WATCHES, JEWELRY, Chain and Silver Ware. CALL AND EXAMINE.

Improved Ohio Chester Whites. I have three pair of extra nice pigs, not skin-pare bloated—which I will sell for twenty-five cents of corn per pair...

Celebrated Champion WROUGHT IRON OVEN. We offer to the public with great confidence the justly celebrated Champion Cook Stove...

BOTTOMS. Planters wanting the BEST and CHEAPEST POWER For driving Gins and Mills.

COTTON AND COMMISSION. RALPH WORMELEY & CO., Cotton Factors and Commission Merchants, No. 9 Union Street, Memphis, Tenn.

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

Alabama Claims.—We are informed that the most persistent and unyielding of the private citizens who have claims vs. the British Government are Dr. J. C. Ayer & Co., of Lowell, Mass.

DICKINSON, WILLIAMS & CO., COTTON FACTORS, GENERAL Commission and Produce Merchants, No. 310 Front Street, MEMPHIS, TENNESSEE.

HORSE POWER. Planters wanting the BEST and CHEAPEST POWER For driving Gins and Mills.

GOODLETT & CO., Cotton Factors, No. 282 FRONT STREET, Memphis, Tenn.

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

What does Reason say? The little songster when bitten by a deadly serpent points to a certain plant, and it is the escape from the effect of the poison.

J. L. VERSER, COTTON FACTOR, AND COMMISSION MERCHANT, Lately Removed to 300 FRONT STREET, MEMPHIS, TENNESSEE.

MERCHANTS' NATIONAL BANK, CORNER MAIN AND MADISON STREETS. Authorized Capital, \$1,000,000 Paid in Capital, \$300,000

ISAAC B. SLOAN, Carpenter and Builder, No. 182 Madison Street. ALL KINDS OF JOB WORK PROMPTLY EXECUTED.

NEW STOCK! NEW GOODS JUST RECEIVED BY JOHN SCHUMM, DEALER IN Picture and Mirror Frames.

What does Reason say? The little songster when bitten by a deadly serpent points to a certain plant, and it is the escape from the effect of the poison.

WINNER'S NEW SCHOOL FOR THE Piano-Forte, Cabinet Organ, Melodeon, Violin, Guitar and Accordion.

UN-WRITTEN WORD MARCH. Shows an untold riches and beauties in the Great Bible, the most wonderful and interesting book ever written.

W. F. SOUTHERN, DENTIST, 354 MAIN STREET, MEMPHIS, TENN.

HANSON & WALKER, PREMIUM RISK AND WOOLLEN STEAM DYERS, 246 Second Street, MEMPHIS, TENN.

THE VENOM OF A NOXIOUS REPTILE IS SO CALLEDLY NEARLY AS SUBTLE AND DANGEROUS AS THAT WHICH LURKS IN FOUL AIR AND IMPURE WATER.

PETHEL COLLEGE, Russellville. This is the only college in the State which has a full course of instruction in the various branches of the liberal arts.

Y. DAY'S PHOTOGRAPH PARLORS, 251 Main Street, MEMPHIS, TENNESSEE.

H. LEMON, SLATER, MASON AND PLASTERER, 41 Madison St., Memphis, Tenn.

McDOWELL & MARTIN, ATTORNEYS AT LAW, 233 Main Street, MEMPHIS, TENNESSEE.