MISCELLANEOUS.

...ATEST IMPROVED
...EYE CULTIVATOR.
OR
...LKY PLOW.

...greatest Labor-Saving Machines of the Age.
...Complete Success!
INDORSEMENTS.
...PHILIPS, Editor Southern Farmer.
...GIFT, Editor Practical Farmer.
...RAVES, Editor Baptist, and many others.
...Price, $65—Send for Circular.
...Ward & Co., Agents,
SEEDSMEN.
...ND ST., MEMPHIS, TENN.
iv-3-v-2.

...EW CROP
...rnip Seeds.
JUST RECEIVED.
...Fresh and Genuine
...AND OBTAINED FROM
...ssrs. Landreth's
...OP OF 1871.
$1.00 Per Pound.

...t Dutch (Strap Leaved)—A highly ap...
...(Strap Leaved)—A very attractive va... of quick growth, and having narrow, ...suit of close culture.
...e Globe—An improved variety of the ... produces large, white, clean skinned ... both for table use in winter and for ...riety fills every want of a white turnip, ...e robust than the "Early Flat Dutch"— ...itone, etc.
...rdeen, or Scotch Yellow,
...Top Yellow Ruta Baga,
...ARGE NORFOLK,
...Crown Seven-Top.

...ing season is soon upon us, and to be ...antage of the first suitable weather, we ...rly supply of Fall and Winter Turnip ...seeds are likely to fail at this time of ...of the heat, drought and insects; there...g is necessary to secure full stands. ...y we carefully test and sprout all kinds ...ring; them to our customers.
...e dispatch, should be accompanied by ...factory references, and in addition to ...a charge will be made to pay for ...rels and drayage on shipments. Seeds ...of four pounds or less.

...CRAIG & CO.,
...Main St., Memphis, Tenn.
iv-46-46

...TS WANTED
LADIES.
...Ladies' Gem is the great invention ...
...DIVINES.
ABSOLUTELY REQUIRES ONE
...BOOK AGENTS.
...I Read This!
...Y AGENTS A SALARY of ... new and wonderful inventions. ...& CO., Marshall, Mich. iv-25-49

THE BAPTIST,
J. R. GRAVES, Editor and Prop'r.
Editorial Corps:
ELD. M. P. LOWREY, Ripley, Mississippi.
ELD. W. A. MONTGOMERY, Leadvale, East Tennessee.
ELD. G. W. GRIFFIN, Gallatin, Tennessee.
PROF. J. J. P[illegible], Memphis.

We shall continue to use our best efforts to secure contributions from our best Southern writers, in addition to the editors and writers for the State Departments.
Prizes will be offered upon the best Essay written upon ten given subjects during this volume. See "Prospectus."
GOODWIN & Co., Printers.

THE BAPTIST.

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

Vol. IV. MEMPHIS, TENN., SATURDAY, AUGUST 5, 1871. No. 47.

Rates of Advertising.

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

One time, per line	25 cents
Four times, per line, each insertion	20 cents
Eight times, per line, each insertion	16 cents
Twelve times, per line, each insertion	14 cents
Twenty-five times, per line, each insertion	10 cents
Fifty times, per line, each insertion	8 cents
One Column, by the year	$500 00
Half Column, by the year	275 00

Quarterly in advance in all cases.
Specials, transient, 30 cts. per line; by the year, 10 cts.
All changes oftener than quarterly will be charged at office rates.

THE TWO WORLDS.

Two worlds there are. To one, our eyes we strain,
Whose magic joys we shall not see again;
Bright haze of morning vails its glimmering shore.
Ah! truly breathed we there
Intoxicating air—
Glad were our hearts in that sweet realm of Nevermore.

The lover there drank her delicious breath,
Whose love has yielded since to change or death;
The mother kissed her child whose days are o'er.
Alas! too soon have fled
The irreclaimable dead;
We see them—visions strange—amid the Nevermore.

The merry song some maiden used to sing—
The brown, brown hair that once was wont to cling
To temples long clay-cold; to the very core
They strike our weary hearts,
As some vexed memory starts
From that long-faded land—the realm of Nevermore.

It is perpetual summer there. But here,
Sadly we may remember rivers clear,
And hare-bells quivering on the meadow-floor;
For brighter bells and bluer,
For tender hearts and truer,
People that happy land—the realm of Nevermore.

Upon the frontier of the shadowy land
We, pilgrims of eternal sorrow, stand;
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful? 'Tis the land of Evermore.

Very far off its marble cities seem;
Very far off—beyond our sensual dream—
Its woods, unruffled by the wild wind's roar;
Yet does the turbulent surge
Howl on its very verge.
One moment—and we breathe within the Evermore.

They whom we loved and lost so long ago,
Dwell in those cities far from mortal woe—
Haunt those fresh woodland, whence sweet caroling soar.
Eternal peace have they:
God wipes their tears away;
They drink that river of life which flows for Evermore.

Thither we hasten through these regions dim,
But lo! the wide wings of the seraphim
Shine in the sunset! On that joyous shore
Our lightened hearts shall know
The life of long ago;
The sorrow-burdened past shall fade for Evermore.

—*Dublin University Magazine.*

LETTERS TO YOUNG MINISTERS—RESPONSIBILITY.

W. M. DAVIS.

DEAR BRETHREN:—In attempting to address you on this subject, the writer feels that every sentence will be one of condemnation to himself. He is in the condition of the servant in the parable, ten thousand talents in debt, and nothing to pay with. In addressing you, therefore, he would be understood as making an auditor of himself, entertaining the earnest wish that he, if no one else, may be advantaged by this communication.

What is to become of that man, who assumes to proclaim the gospel, when *he* has never known the way of life himself? It is fearful to contemplate. One may imagine the angel of doom to be hailing him in the light of day, and in dreams, with the question, "Who hath required this at thy hands?" And is it not such a one who shall hear, at the last day, "I never knew you?"

Let us, if we can, obtain a proper conception of the preacher's call to the highest of all work, and of the charge which the Lord God gives him. In attempting this, the design to be presumptuous is utterly disclaimed, and yet, so solemn is the work proposed, that fear and trembling may well be indulged. Then, in our minds, let us conceive of the only God, "glorious in holiness," as sitting on the throne of his glory. Around him are all the holy and mighty angels of his presence; beneath him is the earth, filled with lost and miserable sinners. Before the throne stands one of the sons of Adam—a brother to the lost millions of earth—whom God is about to send on a mission of mercy to his perishing brethren. The man, like Moses of old, exceedingly fears and quakes, but he must not flee away, but listen to the voice of his Creator. Overpowered by the presence and majesty of the Holy Supreme, he cannot look up, but falls prostrate before the throne. Then the voice Divine is heard addressing him: "Son of Man, I have saved thee from thy sins, and written thy name in heaven. I have loved thee as mine own son; continue thou in my love. Thou hast been called into my presence to receive a charge for the good of thy kindred in the earth. Thou shalt go to them, to proclaim life through the redemption that is in mine only Son. My will concerning thee and thy work, is fully written in my word, which mortals have in their hands. *That Word thou shalt fully preach.* It shall be thine only guide, under my Spirit, in all that thou shalt do and say. Happy art thou, if thou dost faithfully all that I have in that Word commanded thee. If thou lovest me, thou wilt keep my sayings." The scene closes, and the preacher comes back from the presence of the Lord, and enters on his work. In such a case, how would the man feel the solemnity of his calling, and of his mission! How cautious would he be in teaching from the Bible! How strict would be his observance of all things, great and small, obviously important, or seemingly unimportant, contained in his great Guide-Book! In addition to this he would, he must, constantly feel the danger of even the least departure from the line of duty marked before him.

Dear brethren, *our duties* are as binding, as solemn, as weighty, as if they had been imposed in the manner above alluded to. As religious teachers, if we are what we profess to be, the prophets of old, and the inspired followers of our adorable Jesus, were only our examples in the Divine service. As they were called, so are we; as they were told precisely what to say, and do, and teach, so are we. God spoke to the prophets in visions. He speaks to us in his Word, and through the Holy Spirit, who speaks in our hearts. Jesus commissioned his apostles; his own precious lips, in words which they most fully comprehended, gave them the commission. To us, the same Jesus speaks: "Go *ye* into all the word, and preach the gospel to every creature." "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." Here it is most plain, that the Christian minister is under the obligation to preach everything, great or small, that his Master has commanded, and to do it at whatever sacrifice. As Moses was commanded again and again to make all things according to the pattern shown him in the mount, so is the gospel minister bound, by all that is sacred, to preach and practice that, and that only, which his Master has ordered. The martyr's death should be greeted with joy by him, rather than that a departure from the plain Word of God should be made by the religious teacher. Indeed, willful neglect to obey God, according to his teachings, in however trifling a matter, is *no better than willfully altering the Bible.* Had preachers never departed from the simple teachings of the Divine Word, then little of error, comparatively, would ever have found a place among Christians. "Their teachers make my people to err," has been true from the ancient times. But can we think of this, and look on ourselves as guilty of it, and not shudder?

It is worthy of notice, as we pass, that departures from the Word of God are seldom confined to those religious leaders who make them. The road of duty prescribed by the Master is so narrow, and so little consonant with the taste of human nature, that by-paths are largely sought for, and crowded when found. One man of distinction turns out of the way, and a multitude follows him. His departure from the way of truth may be slight, but his followers will improve upon his work until, it may be, the Bible is entirely set aside. May we not say, that every false religion claiming the Christian name, began in the admission, into some man's system, of some error that seemed to be of very trifling importance? The natural tendency of error to spread, and to increase in magnitude with age, carries the disciple of man ever beyond his Master in religious errorism, until God has been lost sight of. There is but one means of avoiding religious error, and that is to have none but the genuine Christian to teach the Bible, and to have him do his work under the conviction that he *must* act and preach just as God's Word directs him to do. We shall not live to see this means adopted. But, in view of the fearful consequences of error, with the commission of Jesus before our eyes, aware of the tendency of error to increase, with the words of our Lord, "If ye love me, ye will keep my sayings," ringing in our ears, and, last of all, with the certainty of standing before the throne of Judgment with those we have led to heaven or to hell, shall we not DETERMINE, in the strength of God, to preach *only* what the Word contains, and to practice *only* such ordinances as it commands, and in the precise way that it commands?

If we maintain that *one* precept, or *one* ordinance, of the Bible may be changed to the least extent, the presumption that maintains the propriety of such a change, as has been previously intimated, is of a piece with that which flatly denies that God ever spoke to mortals.

Hard as is the task, human reason must bow to *all* the Word of God, or else, to be consistent, it must deny that Word *in toto.* To say that certain things pertaining to religion are useless, is not to obey, but to dictate to the Author of the Holy Book.

What will our young ministers do? Will they *dare, in the face of* ALL *opposition, human, or diabolical, to* DO *and* TEACH *God's Word in its purity?* If it costs property, friends, even life, to do this, will they follow Jesus implicitly, and at all hazards?

Nebuchadnezzar set up his image on the plains of Dura, and commanded all the people to worship it. In our day, human *reason* has been set up by the god of this world, as the rival of the only Lord God Omnipotent. Our ministers have been summoned from the four quarters of the earth, to bow down to this rival God. The sad tale must be told that great numbers have obeyed the call, and are now on their knees before the divinity. They are before us of all grades, from the man who but yesterday began to doubt the truth of God, to the one who has lost all concern about the Christian religion. And yet strange to say, these men are called Christians!

Again would we appeal to the rising men of our ministry, in whose hands, humanly speaking, the cause of Jesus must soon be felt. O, brethren, brethren! can you afford to be faithful to our common Master? Aye, *can you afford it,* when the world, the flesh, the devil, human reason, family influence, and almost universal example are opposed to you? *Will you join in preaching and practicing* ONLY *what* JESUS *has commanded?* Thus doing, you will be indeed the light of the world and salt of the earth. The gates of hell shall not prevail against you, but you shall prevail against them. And when the Judge shall call his friends and his enemies before him, on the last day, then shall you appear with joy unspeakable in the ranks of the approved and saved, and with you shall appear, as showers of the great salvation, those whom you have led to the knowledge of Jesus.

Difficulties in the Way of Uunderstanding.—John iii. 5.

MARK BENNETT.

One of these results from the use of the term, *water,* in connection with the word, *born.* Another difficulty lies in harmonizing the images in *baptism,* with those attendant on a *birth.* But I presume that the most formidable obstacle in the way of accurate interpretation, is found in reconciling the meaning of the Spirit with the construction of authors, and with the usage of the majority of Christendom. And a very serious difficulty grows up in finding a rendering, which will save the philology, the grammar, the logic, and the gospel of the passage from suffering.

But there is no difficulty in understanding that the word, *again,* denotes a repetition. Hence, if a sinner had not been born *once,* then it is impossible that he could be born *again.* But confusion arises from supposing the same birth; that is, the same *kind* of birth is repeated. So that the word, again, is affirmed, not of birth, *in kind,* but of birth in number, or repetition. I might propose, that "I will go to town again" does not mean that "I will ge to town twice." True, this is not saying, "I will go to town twice more;" but to say, "I will go to town again," is false, provided I have not been to town before. And so of this text. To be born of the Spirit, is not to be *born* again, if the subject had not been born before. So that, if "born again" does not, in this sense, imply the natural birth, it is then simply without meaning.

This mistake has led the Papist to read the passage—"Born again of water and of the Spirit;" so that he, in this manner, affirms three births.

Now, it is admitted that the words, "born of water and of Spirit" (no mistake in wanting capital S), "are intended as an explanation of the third verse;" then there is no possible conclusion, except that they signify, born of flesh and of Spirit.

I might deny that the 6th verse tells why the 5th means born of nature and of grace. But my thoughts are forced into the affirmative, because our Lord uses very different language in the 5th from that used in the 3d. And it it natural to ask, why such different language declares the very same facts? The answer is, that the language of the 5th verse cannot contradict a universal law. That law is simply stated in the 6th verse, and shows very clearly the result of both births comprehended in the 3d verse. This is, necessarily, a *reason,* and shows *why* the offspring cannot be a different creature from that which gave it birth. This 6th verse proves that the word, water, cannot be taken in its natural signification, in this text; for Christ's reasoning would make the offspring to be water; otherwise his reasoning is false.

One might be requested to show why the heavenly kingdom is here meant, rather than the earthly, briefly, because regeneration is not necessary to qualify us for entering into the latter.

The view here taken of the passage, is perfectly free from the charge that Christ makes maternal birth a necessary qualification for entering into his kingdom. It inculcates no thought beyond that every person has been born of flesh, but that this places him no nearer heaven; that he must experience another birth, a spiritual one, or never get to heaven.

DECLINE OF THE PAPACY.

The Rev. F. S. De Hass, D. D., in a letter from Rome to the Pittsburg *Christian Advocate,* says:

"You will see from this letter that I am in Rome. Classic, historic Rome! long mistress of the world, and for more than a thousand years the head of the greatest system of error that ever cursed our race; now, however, the capital of Redeemed United Italy, and likely to be the theatre of more stirring events than any in her past history. I was very fortunate in being here the day Victor Emanuel made his formal entry, and took possession of the Quirinal Palace, notwithstanding the protest and threats of the Pope. The reception was very enthusiastic. The principal streets were dressed with a profusion of flowers, evergreens and flags, and the people generally received him as their deliverer, with every demonstration of joy.

"This is wonderful, when we remember that the Popes for centuries have been the recognized kings of Rome and the Papal States, but the people are sick of this spiritual despotism, and long for a change; that change has now taken place and the rule of the Popes ceased, I trust, forever. The assertion may sound strange, but it is nevertheless true, that the Catholic Church commands less respect in Rome than in Pittsburg, and less in Italy than in America. In this city, you will hear the Pope publicly denounced on the streets every day, and in many places see the grossest caricatures of his Holiness—some representing him in perdition; others, as long-eared gentleman such as Balaam rode. Pius IX., in all probability, is the last Pope that shall ever fill the chair of St. Peter. He is now a prisoner in the Vatican, and afraid to venture without its walls. It is said he has not been over the Tiber since 1849, and the opinion obtains generally that his life would be in danger if he appeared in public. During last Christmas, he suspended all the festivals and ceremonies, common on that day, in the churches, fearing, as was alleged, a riot, if the usual demonstrations were allowed.

"Several things lately have tended to weaken the faith of the people in his *Infallibility.* First, he told them that the Virgin would not permit the Italians to take the Holy City, but they did take, it and entered the holy places in defiance of the Pope, and, what is remarkable, the very first shot from their artillery when before the gate, knocked the head from the statue of St. Peter, placed there to guard the sacred portal. The superstitious, regarding this as a bad omen, threw down their arms and gave up the contest. Again, when they were arranging for a special high mass in one of the chapels of St. Peter's, a thunderbolt struck the building, and so injured the chapel as to necessitate a suspension of the service. And, at the time the Pope was to announce publicly the dogma of Infallibility, he had so arranged the time and the throne on which he was to sit, that the sun at that particular moment would shine through a concealed window, throwing its rays on his head, thus leading the people to believe that heaven approved the doctrine, but lo! when the vast congregation assembled, and the hour had arrived for the annunciation, dark clouds obscured the sun, loud thunders rolled above the Vatican, the rain fell in torrents, and a vivid flash of lightning struck and shattered to pieces the very window through which the divine light was expected to stream. All which was interpreted by the multitude as forboding evil."

DYING WORDS OF EMINENT PERSONS.

"We shall this day kindle a flame in Old England that shall never go out."—*Latimer.*

"Lord, withhold thy Spirit—it is more than thy servant can bear."—*A French Divine.*

"Remorse! remorse! Write it! write it large!"—*John Randolph.*

"O, Galilean! thou hast conquered." *Julian, the Apostate.*

"All my possessions for a moment of time."—*Queen Elizabeth.*

"What! is there no bribing death?" *Cardinal Beaufort.*

"If I had served my God as diligently as I have the king, he would not have given me over in my gray hairs. It is my just reward."—*Cardinal Woolsey.*

"Thank God! I have done my duty." *Lord Nelson.*

"Glory to thee, O God!"—*Gordon Hall.*

"It is done; I am going. Brother Ranney, will you bury me? bury me? quick! quick!"—*Adonirum Judson.*

"My life is fast waning. As far as I am concerned, it will be far better to depart and be with Christ. I have no fears of death. O, in a few hours, what indescribable brightness and glory shall I behold, never, never, to leave it more! Give me one more draught of that cold water, before I taste the cool and pearly water proceeding out of the throne of God, and the Lamb, and the New Jerusalem. O, in a few moments, I shall be in the society of Christ, and God, and angels, and thousands of happy spirits! Come, Lord Jesus, come quickly." *Dr. Bagby.*

"My work is done. O, to be in heaven, to praise and glorify God, with his holy angels."—*Brainard.*

"O, my dear sir, I cannot tell you the comforts of my soul; they are past experience. I enjoy, already, heaven in my soul. No mortal can live after the glories which God has manifested to me." *Toplady.*

"The celestial city is full in my view. Its glories beam upon me; its sonnets strike upon my ear."—*Payson.*

"The Lord has very graciously and tenderly led me all the days of my life. and he is with me still. In him I enjoy perfect peace."—*Dr. A. Alexander.*

"O, my Heavenly Father! Eternal and Merciful God! thou hast revealed to me thy Son, our Lord Jesus Christ. I have preached him; I love him and worship him as my Savior. Into thy hands I commend my spirit. God of truth! God of truth! thou hast redeemed me."—*Martin Luther.*

"I have trusted Christ for thirty years, and I can trust him still."—*Dr. Burns.*

"Bright angels are from glory come,
They are around my bed;
They are in my room;
They wait to waft my spirit home."
—*Bishop McKendree.*

"Welcome joy."—*John Elliott.*

"Happy! happy!"—*Dr. Combe.*

"Let me die to the sound of delicious music."—*Mirabeau.*

"You speak of refreshment, my Emilie; take my last notes, set down to my piano, and sing them with the hymn of your sainted mother. Let me hear once more those notes which have so long been my solace and delight."—*Mozart.*

"O, Allah, be it so!—among the glorious associates of Paradise."—*Mohamet.*

"I must sleep now."—*Byron.*

"Come, my son, and see how a Christian die."—*Henry Havelock.*

"Don't let that awkward squad fire over my grave."—*Robert Burns.*

"Do not weep for me, nor waste your time in fruitless prayers for my recovery, but pray rather for the salvation of my soul."—*Isabella of Aragon.*

"A dying man can do nothing easy." *Franklin.*

"FOR I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." *St. Paul.*

BEAUTIFUL ACCOUNT OF A BAPTISM.

Directly after the ordination of the Karen preacher, Too-aw, in the village of Lepangong, a most interesting scene followed, which we give in Mr. Smith's own words. He writes under date of Feb. 16, 1871:

"I was deeply affected by what occurred in the chapel just after the ordination. An old woman, *very* old, who had felt too feeble to come up to meeting during the day, was brought in to be examined with reference to baptism. What principally affected me was her earnestness to be accepted for baptism. She had been worshipping for about a year. Before that time she had been a bitter opposer, and from that time, she has been herself bitterly opposed by her relatives. And even at the time of her examination, she showed a great deal of ignorance of the way, the *rationale,* of salvation. Even about Christ she showed deplorable ignorance, but at the same time, strong faith. She knew that Jesus was able to save and willing to save. How he was going to do it, she did not know, though she had been attending chapel for several months past. A lifetime spent in heathenish ignorance had so benumbed her soul, that she apprehended truth with the greatest difficulty.

"'She knew—and only knew—the Bible true,
A thing the witty Frenchman never knew.'

"She said she had only a little longer to live on earth; soon she must die, and though she had lived wrong, she wanted to die right; she wanted to die in the Lord. She knew that according to his appointment, baptism was to follow belief; and therefore she *must be* baptized. She seemed so anxious and troubled her very countenance betrayed it. Some of her answers were so original and *naive* that those about her laughed out. But there was no smile on her face, until the question of her being counted worthy of baptism or not, was decided.

"I can see her face now. I probably shall never see her again on earth, but it seems as if I should know her again in the next world.

"She went down tremblingly into the water—the decrepitude of age made her timid—but she came up with a sweet look of contentment and satisfaction on her withered face. She was received, on coming out of the water, by her aged sister—a few years her junior—who came out of heathenism a year ago."

WELL SAID.

Rev. R. Cade late pastor of the St. Catharine street church, Montreal, has sought admission to the Primitive Methodist Conference. The conference received him on his signing a written recantation of Baptist principles.—*Ex.*

Of course they did not receive him as a Baptist—not without a recantation of all Baptist principles. Then why invite all Baptists to a participation of a church ordinance without any recantation at all? Why se ready to receive Baptists on their experience and baptism? And why this hue and cry about close communion, if Baptists are unfit for membership in a Methodist congregation till he has recanted all his Baptist principles? Now, we have no objection that Methodists shall demand that the Baptist leaven be purged out of those who seek a home in their society. But we do protest that there is a want of consistency between this clamor for inter-communion with Baptists, and the demand to have Baptist purged of doctrinal impurities. Certainly the qualifications which fit a man for the ordinances of a church entitle him to membership therein. What say Methodists to this?—*Western Recorder.*

WORTH OF THE CHILD'S SOUL.—I have more faith in the conversion of a child at ten years of age than I have in the conversion of a man at forty. The child turns out better. He is worth more. Away with the idea that one soul is worth as much as another. It is not so. I tell you that a soul that comes early to Christ is worth more to itself and to the world, than a soul that comes late to Christ, and not so much, perhaps, because it wants to serve God, as because it is afraid it will go to hell. He makes a better soldier who comes into the ranks young and spry, than he who comes in rheumatic and stiff in the joints and puts himself under the drill of the sergeant.—*Talmage.*

HE that loses his conscience has nothing left that is worth keeping.

HE that lacks time to mourn, lack time to mend.

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.

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consistently baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite these teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistant than to admit these preachers into our pulpits who hold and teach doctrines on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an Association, Convention, Council, or Presbytery—and no Association or Convention can impose a moral obligation upon the constituent parts composing them.

6. That since each Church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and Associations of churches, and Conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

8. That no Association, or Convention, or Council, is a "Court of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge its performance of duty in subservience to the great Christian voluntary principle.

9. When any church departs from the faith, or violates the order, of the gospel, in the judgment of the Association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been, the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.

5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.

6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies not incompatible with the Word of God.

4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church though the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send for and sustain missionaries of the cross.

To the steadfast and uncompromising advocacy of these principles and this policy this paper is devoted.

Mississippi Department.

ELDER M. P. LOWREY, EDITOR.

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

☞ NOTICE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive. M. P. LOWREY.

BREVITIES.

ASSOCIATIONAL MEETINGS.—Notice will be given in due time of the times and places of all associational meetings in this State, so far as minutes of last year have been furnished us.

RENEWALS.—The time of many of our subscribers in Mississippi will run out with Vol. 4, No. 50. Notice the number of your paper, and then see the figures next your name. You cannot afford to do without the paper. A brother minister writes as follows:

"Please do not let my paper (THE BAPTIST) stop, as my time will be out in August, for I cannot well do without it: and it has come so regular, not a week missed this year, (August 1870 to July 1871). It makes Baptists, and Baptists better Baptists; and as a brother said to me the other day, its many interesting discussions makes it commendable and worthy of our patronage. Inclosed you will find three dollars for the continuance of the above request."

NOT POSTED.—In conversing with many of our brethren we find that they know nothing about our College, Orphans' Home, Sunday-school work, the doings of our State Convention, or anything of the kind. In a word, they know nothing of the Baptists in their own State. We know at once that they do not take THE BAPTIST.

MINISTERIAL SUPPORT AGAIN.

R. G. HEWLETT.

I know of no subject that, in my estimation, has a greater claim upon the attention of Baptist churches at present, than the one which heads this article. The labors of a well regulated pastorate, are the *foundation* of all the active operations connected with the promulgation of the religion of Jesus. And it is perfectly impossible, for any man, to discharge fully and faithfully the duties of this position, while he is entangled with a secular calling; seeking thus to provide things necessary and honest in the sight of all men. The *importance* of this subject is the only excuse I have to offer, for its continued discussion.

The man who hollows a time or two and gives up, is not the successful man, but he who continues to hollow until he *makes* some body hear, succeeds. I wish to *make somebody* hear before I stop.

I propose offering *another* reason, in addition to what I have previously written, why ministers should be supported; that is, that the Church of Christ may have

A MORE SPIRITUALLY MINDED MINISTRY.

1. This is the great need, to-day, of the church and the world. A ministry with a heart *filled full* of the love of Jesus and of sinners; with a mind impressed with the worth of immortal souls; with a heart that burns with a living interest in the cause of salvation, and that is fully alive to every spiritual interest of the church and the world.

Ministers are intended, by Jesus, to operate in the midst of the church and the world, as moral or spiritual elevators, to draw the minds and affections of their flocks from earthly things, and direct them to heavenly things. It is a law in the physical world, that "a stream cannot rise above its source," and this principle holds true in the spiritual world. If a man wishes to elevate a people, he must first attain to the higher position himself, and then *draw* them up to the level he occupies. He cannot accomplish the work by *pushing* them along a path which he has not traveled. It will not avail to say "go," the preacher must be able to say to his bearers "come." Therefore, if we want a *spiritually* minded church membership, we must have a spiritually minded pastor. It is true that there is, generally, a mutual reflex influence exerted between a pastor and his membership, but it is true, that in all spiritual advances, the proper position of the pastor is in the lead.

2. In order that a pastor attain unto that high state of spiritual mindedness which the successful discharge of his duties demand, and retain that elevated position when attained, it is necessary that he be freed from that influence of the world, which is inevitably the result, to a greater or less extent, of having to follow some secular business for a support. *Secular pursuits, on the part of the ministry, are incompatible with the highest attainments of the ministerial calling.* Some may doubt this, but it can be easily demonstrated to be true. Therefore, those whom God has called to preach the Word, *should be entirely freed from all consideration*, of the often very perplexing question, "what shall we eat?" or "what shall we drink?" or "wherewithal shall we be clothed?"

Surely the man, who has to look after the *spiritual* interests of *both* the bodies and souls of the members of his congregation, as one who will be held to a strict account by the great Shepherd, should be relieved from *all* cases of secular interests. His mind should be entirely free from these, to be *exclusively* devoted to the interests of his calling. This is his burden.

Every principle of feeling and humanity, says that it is *unmerciful* and *unjust*; that it is the embodiment of *injustice* and *cruelty* to place the pound upon the camel, that it will break his back, simply because we have it in our power to do so, and avarice would prompt to it. Yet it has been done in hundreds of instances, by those claiming to be followers of Jesus, and members of his church.

A writes in THE BAPTIST, of June 17, says: "It is a fact, (I never could understand it, but it is true,) that churches of Jesus Christ cannot be trusted. This is a hard saying, and many will not receive it." This is said in reference to churches failing to pay pastors their *promised* salaries. This is indeed a hard saying. It is an astounding charge, that "*churches of Jesus Christ cannot be trusted.*" Oh! "tell *it* not in Gath; publish it not in the streets of Ashelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph!" If the *churches of Jesus Christ* cannot be trusted, who may be regarded as trustworthy?

With *this* charge before me, I have sorrow in my heart, sorrow, because I *cannot* say "it is false," for

"I LOVE THY CHURCH, O GOD,"

In Bro. Ball's article of June 3, headed "MINISTRY SUPPORTED, CAN IT BE DONE?" he says, "I wish to ask the brethren to answer the question in the caption." Bro. B. has answered the question for us. He says, "'the Lord has ordained.' I think our Lord was too wise and too just to ordain to be done what we could not do, he being too wise to err, and too good to be unkind."

This, then, settles the point as far as ability is concerned. "God has ordained." He knew our ability beforehand. He does not require impossibilities. "It is required according to that which a man has, and not according to that which he has not." "My yoke is easy and my burden is light," says the Master.

Well may Bro. B. then ask,

"WHAT THEN IS THE CAUSE OF FAILURE?"

1. It is not *ignorance*. Baptists know their duty in this matter; they acknowleged it to be a duty to support the ministry.

2. It is not poverty. We did much more for our soldiers during the war—and that when we were much less able than at present—than would be required to support Baptist pastors, and yet we did not starve. We willingly gave "*one tenth*" of our scanty crops, to feed "the boys in gray." And why? Because:

1. We believed the cause to be just.

2. We knew the army of the country needed it.

2. *Our hearts* were in the cause, and with the soldiers.

And in this third reason lay the great secret of our giving so *freely, willingly.* And herein lies the secret of every successful undertaking. Whenever a man's *heart* is in a work, he bestows his means with a liberal hand.

Baptist churches readily admit:

1. The justice of the war waged by Jesus, through his soldiers, upon the powers of darkness.

2. The necessity of Christ's soldiers being supported, while engaged in this war. But,

3. The *hearts* of the majority of the Baptist membership are not in the work, and therefore it is not accomplished. The world, with its spirit, has gotten into the church. The net has gathered in a great many of the *bad* fishes.

THE CAUSE OF FAILURE,

is the want of a converted church membership. I hold it as a maxim, that if a man's *heart* is converted, his *purse* will be converted also. And if the latter is not converted, I have not much confidence in the *professed* conversion of the former. "*If ye love me ye will keep my sayings*," says Jesus. *It is the love of the world, by the church*, that starves the ministry, or drives them to secular pursuits, and "*if any man love the world, the love of the Father is not in him.*" (John ii. 15.)

You have my answer Bro. B. It is the only solution of the question I am able to give.

THE BEST LIFE INSURANCE.

R. W. L. BUTT.

Some of our Baptist writers seem to be considerably exercised, of late, on the subject of life insurance. Although Bro. Graves has threatened to abbreviate the controversy in a summary manner, I ask leave to present some thoughts on the subject, through the "Mississippi Department" of THE BAPTIST. I trust that Bro. A. H., and others of his views, will not condemn me in advance, when I state that I am an agent for a life company—*the best company in the world!* Of course, you expect every agent to say that, or its equivalent, of the company he represents. "Strike if you will, but hear." The company of which I profess to be an humble representative, is known as

THE ETERNAL LIFE INSURANCE COMPANY.

1. *Observe its origin.* It has God, the Father, Son, and Holy Spirit, for its author and founder, its President, Secretary and Treasurer. The *home office* is located in the Father's house of many mansions. The laws of the institution are transcribed in a book called the "New Covenant," and are written upon the hearts and consciences of its policy holders.

2. *It is the oldest company in existence.* The exact *time* of its origin cannot be specified, though it is stated that "from the beginning," and "from before the foundation of the world," God chose his people to eternal life. The institution has been in active operation since the fall of Adam.

3. *The most distinguished persons have held office, and owned policies in this company.* Agents of *modern* companies boast of the ex-Presidents, Generals, Judges, and other notables connected with their respective firms. Abraham, Moses, Joshua, Samuel, David, and the prophets held office and owned policies in the "Eternal Life," when that company was operating under the *old* charter; while the *new* dispensation can point to such names as John and James, and Peter, and Paul, and the blood washed throng of martyrs, "of whom the world was not worthy."

4. *It represents the largest amount of capital.* Human companies point exultingly to their assets of millions; but human skill is not sufficient to compute the boundless treasures of this Divine Company—"for eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him."

5. *Its premiums are so reasonable as to be within the reach of every one.* The poorest beggar on earth may secure a maximum policy. In fact all the policies are maximum, being none less than the "gift of God, which is eternal life." The premium required of each is "repentance toward God, and faith in the Lord Jesus Christ"—or, as otherwise expressed, self-denial, cross-bearing, and following Christ. This premium is to be paid *daily*; but as a compensation, dividends are also declared daily. Daily bread, for both physical and spiritual life, and daily growth in grace, and in the knowledge of the Lord Jesus are promised.

6. *This company has insured a greater number of lives than any other.* The beloved disciple on the isle of Patmos, wrapt in holy vision, saw a multitude no man could number, clad in white, bearing palms of victory, and singing the song of Moses and the Lamb. All the saints, including patriarchs and prophets of the old dispensation, all true Christians of the new, together with all who have died without actual transgression, belong to the company of those redeemed by the blood of the Lamb.

7. *It actually insures the lives of those who invest.* Modern companies merely take the *risk* of life for a compensation. They do not claim the ability to lengthen life, or ward off death. Moreover, it is not usually the policy-holders themselves, but others that enjoy the benefits of their insuring. In God's company, however, each member has his life actually insured for all eternity, and becomes himself the beneficiary of the policy secured.

8. *Its policies are all non-forfeiting.* "He that believeth and is baptized shall be saved." "He that believeth on the Son hath everlasting life." "My sheep hear my voice, and I know them, and they follow me; and they shall never perish, neither shall any one pluck them out of my hand." Those who accept policies in this company, are adopted into the family of God, and become heirs of God, and joint-heirs with Jesus. Their inheritance is absolutely secure. Banks may break, the most stable insurance companies may fail through mismanagement or financial disaster, and thus wreck the hopes of their policy-holders; but these who insure in the "Eternal Life" lay up their treasures where neither moth nor rust corrupt, nor thieves break through and steal.

I have thus enumerated some of the advantages of the Eternal Life Company over all others. Many other points of superiority might be mentioned. Every minister of the gospel is an official agent, and all other Christians are voluntary agents for this great company. Each agent will be amply remunerated for all his labors. And now let me seriously, and solemnly ask the question—have you insured? If not, let me beseech you to delay no longer. Life is short and uncertain—opportunities are passing—death is coming—the books will soon be closed and agents cease to solicit as far as you are concerned.

Then secure immediately for yourself, a policy, signed by the Holy Spirit, sealed with the blood of Christ, to be reserved in Heaven for you, and you shall be kept by the power of God through faith unto salvation.

AN IMPORTANT NOTICE.

All licentiates to the Baptist Ministry, who anticipate or desire coming under the patronage of the Ministerial Educational Board of Mississippi, B. S. C., during the coming session of 1871–2, commencing the last Monday in September, will do well to communicate with me immediately. Please give your county, postoffice, and name of the church of which you are a member. Also your nearest accessible point by public conveyance.

To the Baptist ministers of Mississippi, I would say, we *must have* your hearty co-operation, to enable us to receive all suitable applicants from Mississippi. Will not pastors make an earnest effort to provide for the licentiates of their churches? Every one thus provided for will enable us to educate *one more* young minister than we could otherwise do; for individually, we will be unable to raise means for the support of more than one half or two-thirds of the professedly called and well recommended young men of our State.

My earnest prayer is, that God's Holy Spirit would impress this truth upon the minds of our ministering brethren and enable us next session to invite, to the halls of our beloved Mississippi College, every worthy applicant.

I am, fraternally, JAS. NELSON,
Cor. Sec. Miss. E. B. M. B. S. C.
Clinton, Miss., July 18, 1871.

"OF SUCH IS THE KINGDOM OF HEAVEN."

"The Master has come over Jordan,"
Said Hannah, the mother one day;
"He is healing the people who throng him,
With a touch of his finger, they say."

"And now I shall carry the children—
Little Rachel and Samuel and John,—
I shall carry the baby, Esther,
For the Lord to look upon!"

The father looked at her kindly,
But he shook his head and smiled,
Now who but a doating mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever—'twere well,
Or had they the taint of a leper,
Like many in Israel."

"Nay do not hinder me, Nathan,
I feel such a burden of care,
If I *carry* it to the Master,
Perhaps I may *leave* it there.

"If he lay his hand on the children,
My heart will be lighter, I know,
For a blessing forever and ever,
Will follow them all as they go."

So over the hills of Judah,
Along by the vine rows green,
With Esther asleep on her bosom,
And Rachel her brothers between.

'Mong the people who on his teaching,
Or waited his touch or his word,
Through the rows of proud Pharisees listening
She passed to the feet of her Lord.

"Now why should'st thou hinder the Master,"
Said Peter, "with children like these?"
"Seest not how from morning till evening,
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children,
"Permit them to come unto me;"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid His hands on the brothers,
And bless them with tenderest love.

As he said of the babe in his bosom
"Of such is the kingdom of Heaven"—
And strength for all duty and trial
That hour to her spirit was given.

Clarion.

MEETING OF THE SUNFLOWER ASSOCIATION.

This body met on Friday, 14th inst., with the church called Moon Lake. The introductory was preached by the writer, from the text "Ye are Christ's."

The Association was organized by electing the writer, Moderator, and Bro. G. R. Alcorn, Clerk. We were favored with the presence of Eld. W. D. Mayfield, from Arkansas, and Eld. A. A. Lomax, from Yazoo, agent of Clinton College, whose coming among us was like the coming of "Titus." They added very greatly to the interest of the meeting. They are men of known ability, and knowing the emergency of the occasion, made themselves equal to it. Elds. T. J. Sparkman, A. D. Brooks, —. Beezley, Barbee, the writer and two licentiates—H. O. Herndon and B. F. Halcombe—were present—all members of the Association.

Eld. T. P. Montgomery, one of our "Bottom" preachers, was not with us, much to our regret. Bro. Brooks reported two new churches, one at Greenville, the other at "Deer Creek," both of Washington county, which were received by the body, making seven in all. Small as this would seem in the "hills," it was quite a wonder here; and afforded an occasion of rejoicing with many who had lived long here and enjoyed better privileges elsewhere. After the organization was effected, and the new churches received, Bro. Mayfield could not refrain from giving a succinct history of God's providence since his coming to Helena. He was followed by Bro. Sparkman, who made some very affecting remarks. The brethren spoke in tears, in which (weeping) we all joined. In the midst of this joyous gratitude, it was moved that we bow before God and offer a sacrifice of praise and thanksgiving, lead by Bro. Barbee, who is the oldest minister in the "Bottom," and now unable to preach. It was one of those occasions never to be forgotten. The brethren all feel that permanency has been given to the cause in the "Bottom." We can truly say, "we thank God and take courage." We had an appointment to preach a missionary sermon, but four of the churches preached it in their letters by sending pledges averaging $150 each. The other churches were missionary ground. We had reports on most of the usual subjects, which were ably discussed.

Bro. Lomax addressed the Association in the interest of Clinton College, and obtained, cash and subscription, to the amount of $135.25. Bro. J. Nelson, presented a report, through Bro. Lomax, providing a committee on Ministerial Education, whose duty it shall be to look up men who feel it to be their duty to preach, and provide for their support. The brethren who were with us thought they had never seen the spirit of liberality equaled. They seemed to think we were commencing the work right. The brethren preached us several good sermons, which seemed to be appreciated.

We are in the midst of a very vast field and need much help, and do hope our State Board and Marion Board will help us all they can. If they do, or do not help, we are determined to keep the little leaven at work until the whole is leavened. We are much encouraged, believing the hand of God is directing us. We want men of the right stamp (no others can succeed) and some money. It is said "the Baptists or Catholics will take the valley." And the Catholics are wide-awake to their interest. Six of the churches have houses to build, which will prevent their doing as much for missions as they otherwise would. For various purposes, their obligations are out for about $800, besides giving a more liberal support to their pastors than is common. Will the brethren, everywhere, pray for us, and help us *a little?* L. BALL.

P. S.—Our next meeting will be with the church at Friar's Point, commencing Friday before the first Sunday in October, 1872.

After the adjournment of the meeting, we organized a District meeting. First meeting to be held Friday before the fifth Sunday in October next.

I omitted to state that Bro. Mayfield simply stated the Baptist house of worship was blown down, by the terrible storm that passed last spring, and the brethren gave and subscribed $93. All told a little over $800.

The meeting adjourned on Monday.
L. B.

Friar's Point, July 19, 1871.

CORRESPONDENCE.

M. P. LOWREY, D. D.: *Dear Brother*—I have the honor and pleasure of informing you that the Trustees of Mississippi College, at their meeting on the 28th of June, voted to confer upon you the title of Doctor of Divinity. Permit me to express it, as my opinion, that this token of respect is justly due, and in it, all your brethren, throughout the State, will concur. Very truly and fraternally,

WALTER HILLMAN,
Pres. Miss. College.

Clinton, Miss., July 17, 1871.

Eld. Walter Hillman, President Mississippi College, Clinton, Miss.:

DEAR BROTHER:—Yours, of the 17th inst., informing me that the Board of Trustees of Mississippi College, at their recent meeting, voted to confer upon me the title of Doctor of Divinity, has been received. I love Mississippi College and her Board of Trustees, who have labored so long, so earnestly and so efficiently in the interest of education. I cannot fail to appreciate any expression of confidence and esteem from them: and for this token of their respect, I am thankful, though the preferment was neither anticipated nor desired. Such a preferment is not desirable with me for two reasons:

1. I question the propriety of such distinctions among the servants of HIM who said, "one is your Master, even Christ and all ye are brethren."

2. As this title should be conferred, if at all, on such only as are voted for their profound knowledge of Divinity, and efficient ministerial labor, I feel unworthy of it.

Thanking the Board of Trustees for their respectful consideration, I am, affectionately, your brother and fellow-laborer in the cause of our dear Redeemer,

M. P. LOWREY.

Ripley, Miss., July 22, 1871.

RESOLUTIONS.

WHEREAS, Our pastor, Eld. W. H. Davis, has tendered his resignation, as pastor of Mayhew Prairie Church, Oklibbeha county, Mississippi, which position he has held nearly three years with great acceptance. Therefore be it

Resolved, 1. That we accept his resignation, and tender to our beloved brother our warmest sympathies and most devoted prayers through life, desiring to share with him that "rest to which he has so faithfully pointed us;

2. That as a Christian, we entertain for him the highest regard, and take pleasure in expressing our confidence in his ability and Christian fidelity, and commend him to the Christian regards of all, among whom in the providence of God his lot may be cast.

3. That the Clerk present our brother with a copy of these resolutions, send a copy to THE BAPTIST for publication, and that a copy be spread upon the minutes.

Done by order of the church in conference fourth, Sabbath in July, 1871.

J. G. MONTGOMERY,
WM. F. EMERY,
E. G. RICHEY,
} *Com.*

CONSTITUTION OF BAPTIST CHURCHES.

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

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

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

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

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ. —Acts ii: 47: 1 Cor. iii: 12.-17.

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

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

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

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

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

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be *given with ready will*, and that *every church member*, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let *every one of you* lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2.

This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says "If there be first a *willing mind*, it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii: 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be *separate and distinct from the world and errorists*. "Ye are not of the world."—John xv: 19. The reception of those only who have been baptised 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 Christ with those who are still members of the world. But the apostle says, "What *communion* hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," etc.—2 Cor. vi: 5, 14-18.

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

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES.

"There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness" (i. e., Judaism).—Rt. Rev. J. T. TRAVERS, Bp. of Strasburg.

To Messrs. Armitage, Fulton, and others, Doctors and Reverend Masters in Divinity, lately attending the Chicago Convention.

GENTLEMEN:—Will you permit an humble teacher of the religion of Christ to address you in the language of remonstrance? Perhaps, it is not too late to indulge the hope that the voice of reason, pleading in behalf of suffering humanity, may reach your ears, and persuade you—the professed ministers of the gospel of peace—to change your course, and adopt henceforth the counsels of peace. There is something peculiarly revolting in the thought, that you.—Baptist preachers of the Prince of Peace,—should exert the influence of your position to kindle an unseemly and unprofitable strife—interminable in its duration, and without the possibility of any legitimately good result. Would it not be better that you should imitate—so far as your fallen nature may—the shining example of the great Author of our faith? Why not imitate, in this, our day and country, in purity and propriety of conduct, the apostolic witnesses, and the primal preachers of the truth of Christianity, whose innocent lives have thrown around Judea a bright halo of glory, undiminished by the friction of nearly two thousand years? It is strange—unaccountably strange—that, with admirable patterns before you, you should descend from the elevated position of His embassadors, in order to degrade yourselves into the mere hacks of party, the vilest roisters of the political arena. "How art thou fallen from heaven, O Lucifer, thou son of the morning!" It is in profound sorrow, that I request you to extend the quotation and resist—if you can—its appropriate application to the speakers of the Home Mission Society, lately in session in Chicago. What a fall was there!!! Had a great interest of humanity been questioned or imperiled—had any outrageous, rampant injury, to the well-being of the African race, been perpetrated, or even threatened—then there would be some excuse for the transformation you are attempting on yourselves—the transformation of Doctors of Divinity into Doctors of Demonism, for such fanaticism is simply Demonism.

Doctors of Demonism! you may think this intemperate language—if not violent invocation, unless you fully understand, or do maturely consider all the circumstances or the situation of the people, whom you seek to sacrifice on the altars of your own exuberant piety. But if ever the hour shall arrive, when the light of truth shall be reflected from your now darkened orbs—if a political Amaurosis has not forever paralyzed the nerves of your mental vision—then—so far from regarding this language as that of distemperate anger—you will receive it as the kind diagnosis of the benevolent physician, who describes accurately the disease he wishes to cure; and you will congratulate yourselves as the happy beings rescued from greater guilt than that of Druidism, when it was reeking with the blood of maidens, who were slain to appease an irate God.

I write as the friend of the African race. Grateful for the offices of kindness, I have received from them, I have long been studious to return these benefits, by promoting their mutual education and moral elevation. During the existance of slavery, and since its abolition, I have stood, by night and by day, by the bedside of the suffering African, and administered to his wants, when the brow was burning and the heart was throbbing, without any expectation of fee or reward on earth. As soon as the municipal law allowed the act, these hands were laid in ordination on ministers of the African people. This pen dictated the first enunciation in Arkansas, that, when the denseness of the population admitted of the measure, our African brethren could form churches at their pleasure, while all, that desired it, should be retained in the churches of their original membership. At this present writing, by the appointment of the Association, I am acting as missionary to the colored people, without the expectation of remuneration from any quarter of the globe. You will forgive this brief egotistical history, since it informs you, that I am in the heat of the battle, struggling for the amelioration [as I wrote this word, Ellen Anderson (c.) brought in her sick child for gratuitous examination, prescriptions and medicine] of the condition of the sons of Ham—earnestly working for the fruits of peace—while you—standing on the outside—afar off—are loudly clamoring for a grievous addition to the evils that already beset them—and aliens and enemies that you are—under the mask of pretended friendship—urging to the utmost of your power, those evils to the bitter end—starvation and death—in the midst of the abundance they would have shared, but for your intervention.

Let us examine the situation. The slaves or their descendants, that were kidnapped by the ships of the North—the contrabands of the civil war—the freedmen of the years following the surrender at Appomattox—are now the citizens of the American Republic. They may serve as soldiers, if not officers, in the army—they are not only eligible, but some of them, as members of the Legislature, have cast their yeas and nays as audibly, on questions of finance and morals, as if they had understood them. They are lawful witnesses, jurors, or sheriffs, or judges, in all cases that can be litigated in the courts. They can become, at their option, parties, plaintiff or defendant to any suit, involving questions of law or matters of fact. The fields of the South are open to their industry; the roads of the South are ready for their travel. Every cabin is guarded with the same sanctity, as the proudest castle. There are no privileges denied to the African, that can be claimed or exercised by the most illustrious citizen. Moreover, without sharing the burden of taxation, free schools and teachers are provided for their education, without the contribution of one cent in the millions that constitute their salaries. In short, it is difficult to imagine a single incident, that could add to the happiness of their situation, that they do not already enjoy. They have the benefits of government, without taxation—the honors of office, without qualification, and the advantages of education, without the expense of tuition. Descendants of the patriots, who know how to appreciate the Hancocks and Adams of the Revolution! what think ye of it? Would your fathers have rebelled against the British George, had they enjoyed the tithe of the present advantages of negro equality?" Did the men of Bunker's Hill ever dream, that the day would come, when it was a patent of superiority to have a dark skin—but a curse to be the white descendant of the comrades of Putnam and Warren?

In the administration of His providence, it was reserved for a follower of the Savior to betray him with a kiss unto the crucifixion and for a Baptist of Boston, in the guise of friendship, to erect a cross of suffering, under incentives less justifiable than those that excited the Jews against the Innocent, in the tragedy of Calvary. The infamy of ages has immortalized the tyrant, who invented the iron bed, to whose dimensions all men must conform; while the long were lopped off in their limbs, and the short were stretched by torture, till they reached the required measure, still there were some, whom nature had made of equal length, with the invention of the tyrant who would escape without his doom. At all events, this was a physical bed, and to its fact and its inches, the oppressed could appeal for a comparison with their own attitude, and thus go unshorn of tyranny. But to you, Mr. WILLIAMS, of Boston, belongs the honor, or the infamy, of a greater refinement in cruelty, than the bed of Procrustes. While the ancient tyrant warred against the stature of men, except when it coincided with his own ideas of fitness, you, without any exception, wage universal war on your race, to the injury or destruction, so far as your influence goes, of every man in the broad South. An imaginary crime, "Prejudice," is the object of your resentment, and in wanting this question to be "agitated," till it is thoroughly eradicated, you exhibit yourself, at once, the irresponsible judge and the remorseless legislator. What lawgiver, except yourself, ever ventured to make *thought*—a mere mental process—a sufficient cause for vindictive prosecution? Will you inform us, as to the character of the evidence you require, or will it be more convenient to dispense with evidence altogether? Can it have come to this, that the fables of antiquity have become the realities of modern enactment? You shall judge.

Two children were walking on the banks of an Eastern river, when one of them fell into the water, and was swallowed by a crocodile. The sorrowing sister, beseeching the monster to restore the victim of his voracity, received this answer: "If you will tell me the truth, in regard to spewing up your sister, whether I really intend to do so, or not to do so, then I will so do, or not so do, according to the truth of your reply." The point which the crocodile proposed to make was this: if the maiden should reply that he intended to retain her sister, then he should not falsify his word by returning her—but if the little girl should answer, that he intended giving her up, still he would keep his prey by the terms of the compact.

Ah! Mr. Williams, of Boston fit is to be hoped, that your name is not Roger Williams, expelled for Baptits principles, some years ago], you may perceive, on your own premises, by reference to the nearest mirror, that all the crocodiles in the world are not confined to the banks or channel of the Nile.

Lest you should charge me with injustice, I quote your language, as printed in THE BAPTIST: "The *prejudice* against the negro, on account of race and color, is a greater crime than slavery was, and he wanted this agitated until it was thoroughly eradicated." It is true that this "Prejudice" might be a greater crime than slavery was, and yet justly rank among those slight offences, not entitled to a place in the criminal code, and commonly known as peccadilloes. The days of slavery are gone, and that question has become one of the abstractions of the past, without any reference to an obsolete system, which, subject to abuses, like the institutions of marriage, of filial or ecclesiastical relations [at this word, Cæsar Fifer (c.) applied for and received gratuitous examination, prescription and medicine, having had fever for four days], and therefore the object of unjustifiable odium. Yet, under its provision, an improvident class of laborers enjoyed more abundance of the substantial necessaries of life and of happiness than they will ever possess again; and, under the vigilant watch care of the system, multiplied from thousands into millions, by a larger ratio of increase than is recorded in the history of the world—two material gauges to measure the sum total of human prosperity or misery, worth ten thousand speculations of mock philanthropists. Without proposing to become the advocate of this abandoned system, let me say to you, that when you gave utterance to that sentiment above quoted, you evidently intended to convey the idea, that a great crime, to wit: Prejudice is now enacted, to the injury of the negro, as you style him—of the colored man, as I speak of him—in the South. In your effort to make this erroneous impression, will you permit me to express the opinion, that you cannot be the representative of any respectable number of Baptists in the classic city of Boston. Whatever political charlatans may do in the short-lived interests of party, it becomes the Baptists of that noble city and of the world, to walk in the ways of peace, with good will to all men, in view of the judgment as to their deeds, whether they be good, or whether they be evil. Sincerely entertaining the opinion to which expression has been given, you are prepared for the declaration, that there is grave reason to apprehend, that you have mistaken your vocation, in appearing as a preacher of Christ's gospel. In France, such men as yourself, so eager for agitation, would have aspired to manage the guillotine, so that, by blunting its knife, they might augment the agonies of death. I can imagine the gloating of your eyes as the heads of women and children dropped into the basket. To such agitators, the office of hangman, for the State of Massachusetts, would be too nearly akin to a sinecure, to be the aim of your ambition; wholesale starvation of an impoverished and harmless race, by exciting them against the best and most sympathizing friends—continued agitation and an indefinite tyranny would be delectable enjoyments to a man, whom instinct and education had qualified for a common executioner. You surely cannot be Roger Williams.

As for you, Drs. Fuller, Armitage, Ide, Cheney, Bosworth, Fish and Stevens—Button and Townley worshiped Doctors and Reverend Masters in Demonism, your policy of sanctioning the principle, while you rescind the resolutions which oppress it, is too sneaking in its style to command unmixed admiration. Our admiration is alloyed by a huge vein of contempt, which occupies its whole center, and outcrops on every side. The day is past for playing a duplicate game of deception. An enlightened North will recognize the truth, that the most violent secessionists have submitted to the decision of the war, as the final settlement of all litigated questions between the two sections of the great Union. The magnanimity of Northern character, when the trickery of political partisans shall no longer misrepresent truth, will condemn your rabid efforts to include the larger number of our citizens, in the guilt of the secession, they could not successfully oppose, for the want of political organization—in the same doom of life-long agitation and suffering—a sentence worse than annihilation.

Can you tell me, Reverend Doctors and Masters, how far will your diabolism progress? If you had adopted some ultimatum, tangible to the sense, and susceptible to definite boundaries—for instance, if you had declared, that the contest will continue, till all the Southern opposers and abettors of secession shall be compelled to acknowledge and confess that the African skin is as white as Alpine snow—or that it exceeds genuine Otto of Roses, there would be some hope of its termination, short of total extinction. The concurrence of a few more such gentlemen as yourselves, might, by a bare possibility, convince the world that the importation of Northern ice was unnecessary, because the South already enjoyed the cooling influence of 3,000,000 of white animated snow-lumps, in the persons of her African citizens. All this might be believed, and belief would be accepted as the last act of the drama. But when this mental operation—"Prejudice"—a thing altogether different from any physical fact—a thing, that can be recognized or dealt with only by Deity—when the imaginary creator is to be combatted till it is "overcome and eradicated," your scheme is satanic in its proportions as well as its policy.

Let me suggest some practical good, as an offset and compensation for the evils you have already done by your unchristian declarations at Chicago. It will be accepted as the evidence of your sincere repentance. Say to our Northern brethren, that the statements of one Horace Greeley, as to the sentiments, wishes, and real status of the Southern people, will, in a just balance, outweigh the dicta of a thousand political priests of the same pattern with the speakers of the Home Mission Society at Chicago. Say further, that all good Northern men and virtuous women, with their inventive intellects—their stout arms, honest hearts, and very winsome children, are cordially invited to homesteads and settlement in the South. If we are slow to open our arms, be patient and forgive us, for we have been often deceived. When we expected a citizen, to aid in our resurrection to political life, that might, at last, develop our wants, and our desires—he proved to be a carpet-bagger, with whom, to buy land in our country is to forfeit their confidence; when we embraced on honest man, the hardy son of toil, as we believed, he was in fact, a robber or a thief—and when we would unite with our true Northern brethren in extending the Redeemer's kingdom—occasionally we meet with graceless incendiaries, like those at Chicago—angelic in profession, demoniacal in principle. Let us not be discouraged—there are true men in the North and South. Let us unite.

I write over a signature, that circumstances have made familiar—but should you, for the purpose of inquiring into my statements or antecedents, wish to know my name, it will not be withheld by the editor of THE BAPTIST.

CANOE M. L.

PLATFORM OF METHODISM.

J. R. GRACEY.

In my last, I promised to examine the running machinery of Methodism, and this, I propose to do by examining what they regard their main engine, viz.: Class Meetings. In proof of the fact that Methodists regard Class Meetings as the *pillar* of their strength, I submit the following: "We can truly say that, through the grace of God, our Classes form the *pillars* of our work, and are, in a considerable degree, our *universities* for the ministry." "Surrender Class Meetings, and itinerancy can no longer be sustained. * * * Surrender itinerancy, and Methodism is extinct." (Prof. M. pp. 100 to 160.) "At the beginning of Methodism, the leader called weekly on each of his Class." When the machinery of Methodism was new, and every part of the running apparatus was put in motion by this *weekly engine*, all things moved on well; all were invited to come aboard, whether their fare was paid or not; all were required to work their passage; indeed, none were required to be converted in order to be Methodists; but all who were willing to say they desired to flee from the wrath to come were admitted to enjoy the immunities and privileges of those "United Societies" (afterwards called churches), without giving any evidences of Christianity. This mixed multitude of passengers were all propelled upon the new and elegant vessel, Methodism, towards the blessed haven, by this wonderful engine, Class Meetings. Soon, however, the resistance was too great to be overcome, on account of the great weight to be carried; and whereas the revolutions of this drive wheel of Methodism had been weekly, they soon became very irregular, often performing a few rapid revolutions, after the use of an immense amount of steam in a camp meeting; but the meeting over, the motion became more and more feeble, and at last stopped still. The pilots of the ship of Methodism seeing that their main engine had ceased to work, and that many planks in their platform had proven to be rotten, in their General Conference, concluded not to use this engine as before, viz.: that attendance on Class Meetings is not now, as formerly, indispensable to membership in the Methodist Church, so-called. In a word, their policy is merely to let their vessel float on the waves of popular favor. Already, the old pirate vessel, Roman Catholicism, has its eye fixed on this frail and leaking *bark*, ready to gather its spoils when the wreck goes down.

Now, kind reader, since we have seen that Methodism came into existence by chance, about 1739; that the object of its founder, Mr. Wesley, "was not the formation of a church" (P. of M. p. 29); that its doctrines, ordinances and government are not only unscriptural, but anti-scriptural; that it proposes to unite Christ and Belial, by receiving unregenerated members, and thus permits its members to drink the cup of God and of devils; that, according to Dr. Henkle's own confession, Class Meetings having been surrendered, will not Methodism soon be extinct? Now, dear reader, if you are a Christian, and have been betrayed by the cunning craftiness of man, to believe that the Church of Christ is divided into different sections among the current denominations of the day, remember that Paul says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. viii. 5.) Christ established his church *seventeen hundred years* before Mr. Wesley invented Methodism, and said, "the gates of hell shall not prevail against it." Mr. Wesley's society, *which he never intended to be a church*, is composed of traditions of men, and the rudiments of the world. Will you follow Wesley or Christ?

THOUGHTS FOR THINKERS.

M. GREEN.

Bro. Espy, of Little Rock, wishes to know if the gospel of the kingdom and the gospel of Christ is the same gospel. Yes, we say, the same. There is but one gospel of Christ; also, but one kingdom of Christ; and this one gospel is the gospel of this one kingdom. Suppose we pause and look at the unities. There is one and only true and living God, whose attributes are infinite. If we imagine another being with the same infinite attributes, such a being would be identical with this one God; therefore, is essentially the same one God. There cannot be two persons, or things, unless there is some difference between them of some sort. This God exercises the office of Prince and Savior, a mediator, and, as such, mysteriously connects himself with human flesh, so as to be fitly called the Son of God; yet, it is the same God, one and indivisible. This one God has one kingdom, essentially, one and indivisible. This one kingdom has the one God for king. Every created intelligence, whether angel or man, was created by this king, in this, his kingdom, and, as such, a legitimate subject. Rebellion is conceded a just cause for banishment. There being no plan of meroy in existence for angels, they were hurled down to hell, reserved in chains of darkness, etc. Angels being heavenly beings, their bodies were not of the earth—earthy. The Savior that could redeem man, was a Savior provided for beings whose bodies were to return to dust. Angels died in the day they sinned; Adam died in the day he sinned. The sin, both of angels and man, was the sin of rebellion; the death of both was the same; it affected not their bodies. Man's body was of dust, and to dust it must return, sin or no sin. All bodies that come from earth, must return to earth. Now, we argue that the death, burial and resurrection of Christ secures to all men the redemption of their bodies. If disobedience, through unbelief, was to man, death, so also must obedience, through faith in the Lord Jesus Christ, be life from the dead. Hence, we say the act of depriving man of citizenship, in this one kingdom of this one God, is death, which Adam died the day he ate the forbidden fruit. The act of restoring man to citizenship again, is the new birth. Man, at first, was made in the kingdom; he passed out, through unbelief; he comes in again, through faith. Thus, faith in God restores the soul of man, but the body is restored regardless of faith, since the unbeliever will reap the blessings of the resurrection of the body, equally with the believer. Hence, we said, that the chief, if not the only, blessing of the gospel was the resurrection of the body. We take back that part of it—(if not the only blessing.) Will that do, Bro. Espy?

TIME OF HOLDING ASSOCIATIONS IN ARKANSAS, 1871.

COLUMBIA, Macedonia Church, Saturday before second Sunday in October.

JUDSON, Gravel Hill, Bradley county, three miles south of crossing on the Moro, Saturday before fourth Sunday in September,

RED RIVER, Zion Church, Hempstead county, Saturday before third Sunday in October.

CAROLINE, Butlerville, Prairie county, twenty miles from Des Arc, on the road to Austin, Saturday before second Sunday in October.

INFANT BAPTISM is authorised when it is practised according to the method of Rev. Dr. Williams, of Baltimore. He said at Chicago, that he had carried into the baptistery, children so young that their feet could not touch the baptistery floor. Out of his own Sunday-school, he had baptized two hundred and twenty-eight. Of these, the church had found occasion to discipline only seventeen. Out of one Bible-class there, he had baptized fifty-one.—*Cen. Baptist.*

The Baptist.

"The Truth in Love."

Terms, for Twelve Months, - - - - - $3 00
Terms, for Six Months, - - - - - - - $1 50

MEMPHIS, TENNESSEE, AUGUST 5, 1871.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts, and testifies itself in the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them as he has ability and opportunity.

J. R. GRAVES.

CO-OPERATION MADE IMPRACTICABLE.

"It has been supposed by some that Northern and Southern Baptists might co-operate in the work among the freedmen, the former furnishing the money and the latter furnishing and directing the men. This may be possible in the future, but it is out of the question now. If there are reasons, over and above those of general expediency—as our Southern brethren so generally agree—why we should work apart in other evangelistic enterprises, there are still more conclusive ones why we should work apart in this. They have too many ideas which are at utter variance with our own to allow of successful co-operation; not abstractions, to be tolerated in charity until dissipated by further light, but practical convictions which must shape all their efforts in behalf of the colored people. Dr. Fulton, in his "square talk" at Chicago, asserted that a large portion of the South did not regard the blacks as human beings. It was too heavy a charge and the gun burst in his hands. When they denied the accusation point-blank, they seemed to deny everything of the kind. But what is their real position? They believe that the colored people were in their right place when in slavery; that, not through centuries of depression, but by original constitution and in accordance with God's will, they are, and always must be, inferior members of the human family; that only through a dominant direction of their wills in a state of servitude have they ever attained any sort of respectability; that efforts contemplating their future equality with the whites are wrong in theory and pernicious in practice; that the denial by the North of the doctrine of the subordination of races is a sufficient reason for expurgating all literature which goes South, and for guarding all the avennes of influence leading in the same direction.

"Now we are not going to berate our brethren for holding views which are only a part of the sad heritage of the past. They may be honest in them. They may believe them most intensely and devoutly. So much the worse in some respects; for it is the conscientiously wrong-headed that work the greatest harm. They must defend their convictions; they must push them; they must put them into act in all their intercourse with the colored people and all their efforts in their behalf; they must, with what to others may seem like stubborn pride, but to themselves only stern fidelity to principle, steadily labor to keep their black brother down, repressing his aspirations and thwarting his endeavors for the highest Christian manhood. "We believe," said the apostle, "and therefore speak." They believe, and must speak and act, too.

"But, while we are more than willing to leave our Southern brethren to our common Master in this matter, *we repeat that full co-operation between us in this work is out of the question.* Our ideas are at utter variance with theirs; and we believe them just as intensely and just as devoutly. If they must work theirs out, so must we. *Co-operation in this thing could come only of compromise—compromise on our part, and compromise of principles; such a compromise as would involve our striking hands with them in keeping our common brother permanently beneath us. Success in this might, on their part, be consistent with a measure of innocence; on our part, it would be consistent only with immeasurable guilt.* But there could be no permanent success; for he who brought our brethren out of the house of bondage will see to it that they have their proper place in the house of freedom. His Spirit in their hearts and his instincts in their nature would cause them to turn from us both and work out, as they best might, their own destiny."

We here omit the letter of the colored delegates, praying for seats in the Convention and the committee's reply.

"Thus the highest ecclesiastical body of white Virginia Baptists, after the fullest consideration of the subject, decline to hold Christian intercourse with their colored Baptist brethren, and shut the door in the face of the President of the corresponding colored organization—which represents twenty-two thousand Baptists—and the pastor of one of the Baptist churches in Richmond!

"Should we express ourselves as our feelings prompt, we should denounce this as an outrage in the kingdom of Christ. But we do not. We know the force of prejudice, and we know how it palliates a wrong act. We simply affirm that there can be no co-operation between us and our Southern brethren in the work among the freedmen. We must labor alone."

This article, which we clip from the *Watchman and Reflector*, was elicited by the recent action of the Virginia Baptist State Convention, for refusing to admit to seats, in that body, delegates from the Colored Baptist State Convention. It means something. Its words are not the utterances of passion or of haste. They are evidently well considered and seem to be spoken in "sorrow rather than in anger."

The point of the article is, that in the work of evangelizing the negroes of the South, "*co-operation is impracticable*" between Northern and Southern Baptists. The reason given for this deserves the attention of every Southern man.

It is not that we are opposed to their education; not that we would teach them any great heresy, but because we believe "the doctrine of the subordination of races;" because "we would steadily labor to keep our black brother down;" because it is our design "to keep our black brother permanently beneath us," that is we do not admit the equality of the races and act upon it in educating the negro. Negro equality is the platform of the *Watchman and Reflector*, and unless we accept it there can be no co-operation.

Nor is this all. What the advocates of negro equality cannot do without "immeasurable guilt" they cannot suffer others to do without "immeasurable guilt." The consciences of Northern men which could not rest under the sin of slavery are now growing restless under the sin of negro inferiority. And the war they inaugurated against the one will be perpetuated against the other.

Brethren of the South, do not suffer yourselves to be deluded by the cries of "peace, peace, when there is no peace." The issue of negro equality is upon us. We cannot avoid it. It is declared to be "the logic of the war"—"a fundamental principle of our government and religion."

A denial of this doctrine, we are told, "is a part of the sad heritage of the past," an opinion "conscientiously wrong headed, which works the greatest harm"—"an outrage in the kingdom of Jesus Christ."

What of the future, brethren, when these views prevail?

WAY-MARKS IN LOUISIANA.

MT. LEBANON.—Our visit to Mt. Lebanon was indeed a pleasant one. The generous, cordial hospitality extended toward and pressed upon us, and the lively interest felt in our mission, made us feel that we were among brethren and true, warm-hearted Baptists. We spent the day in the company of Bro. Courtney, Bro. Pittman and the Drs. Egan, senior and junior, more than pleasantly, and rested under the roof of Bro. Thurmond, son-in-law of Bro. Pittman.

Mt. Lebanon does not possess the same air of life and business as when we visited it twelve years ago. Then the male and female colleges were in operation, and the Louisiana Baptist issued from this, their "Head Center" of Louisiana, Baptists. There are now no schools, and fewer stores and less business, but the same number of inhabitants, and the same rural beauty and quietness that so captivated us then. We have yet seen no town in Louisiana that equals this Mount, and we suppose there is no town and vicinity so healthy or characterized by a more moral, intelligent or refined society. The magistrates' books show no arraignment for crime or disorder for a series of years. Was Mt. Lebanon but accessible by public stages and railroad, it certainly is, of all places in the State, the best location for schools. It possesses beauty of location, health, refined society, and a strong Baptist population in and around to support and direct educational interests. The question of the right of the Baptist State Convention to the college property, to dispose of it as it might see best, was very thoroughly canvassed, and the rights of the Convention, as admitted and recognized by the trustees, read from the records of the same and reports to the Convention. We were convinced of two things: First, that the property purchased and paid for by the citizens of the town and vicinity, was *unconditionally* contributed, and there was no provision made that it reverted to the contributors, should the Baptists of Louisana see fit to remove it to another locality. It was contributed as funds are usually, and *ever should be*, for church building purposes, *unconditionally*, subject to the disposal of the church, though held in trust for it by trustees appointed and empowered by it. Second, that this property, though mainly or entirely contributed by the resident citizens of the place, it being, by them, given to the Convention, cannot now, by them, be sold or given away, although the Convention has seen fit to remove its patronage elsewhere. The Convention must surrender its claims upon that property, and sign the deed of conveyance. If the State should select Mt. Lebanon as the site of its State University, or of its Agricultural College, and any reasonable guarantee can be given that it will not be made a mixed school, we think the Convention should freely surrender its claims for the sake of the citizens of the town, whose real estate is injured so seriously by the removal of the college.

We formed the acquaintance of the senior Dr. Egan, former President of the college, and we think his venerable age, his high attainments, and his past services deserve a mention here. He belongs to that school of old Virginia gentlemen—though, we believe, born and educated in England—that is fast passing away. There is that dignified, yet easy, graceful and courtly bearing that is never attained by any born in the last quarter of this century. These are the gentlemen, who, fifty years ago, wore long silk stockings and knee buckles, and cued their powdered hair, and constituted the aristocracy of the land. American democracy has done its leveling work for this class, and it has passed away; but, alas! that the polished, graceful manners should have so generally passed with it. Dr. Egan is, without doubt, the best classical scholar in Louisiana, and was regarded by Thomas Jefferson as the most finished scholar of his day in Virginia. He is enjoying a green old age, and illustrates the truth of the eulogy which Cicero paid to liberal culture, when he pleaded the claims of the poet Archias to Roman citizenship: "* * *hæc studia adolescentiam alunt, senectutem oblectant*, secundas res ornant, adversis perfugiam ac solatium prebent, *delectant domi*, non impediunt foris pernoctant nobiscum, peregrinantur, rusticanter; and of him we think it can be truly said, as of Archias, "*quæ hujus adolescentiæ prima fuerit, eadem esset familiarissima senectuti.*" While in his company, and listening to his chaste and finished sentences and classical allusions, the image of Archias, as painted by Cicero, that made so profound an impression upon our youth, rose before us, and these sentences ran through our mind, that fired our boyhood's natural love for letters. Dr. Egan, we are pleased to learn, is one of the Supervisors of the State University, and while he lives, his vote will be cast against a mixed school.

Dr. Egan, Jr., informed us, that when a Senator he obtained the passage of a bill, leaving the control of the State University in the Supervisors. Until the majority of the present Board die off or resign, the State University, including the Agricultural Department, will be safely guarded from Conway's machinations.

The crowd on the Sabbath, owing to the threatening sky in the morning, was not so large as anticipated, but the house was well filled. Fifteen shares were taken, fourteen by the church and by members of the church, and no church has yet done so well within itself—subscribed seven hundred dollars. Mt. Lebanon is still alive and a power in the State, and under one of the best pastors; would that he and Bro. Protho possessed a million each—they would use it rightly.

HOMER.—We were indebted to the kindness of Bro. C. Thurmond for a conveyance to Homer, and thence to Minden. Owing to the distance and roughness of the roads, we were compelled to start soon after dinner, and we found the roads—if, indeed, they are entitled to the name—"beyond measure" rough, so that we only reached Bro. Simmons', fourteen miles distant, at dark, and in the rain. Here we found warm Baptists, and of course friends and comfort. At ten, we reached Homer, and saw the crowds coming in on every road; but we rested an hour with Bro. Maxey, late of New Orleans, who has now settled permanently here, and will be of great strength to the little church, for we read him as a strong, *energetic* Baptist

The crowd looked to us like the one we preached to twelve years ago—full a thousand within and all around the doors and windows. It was an attentive hearing. We found that we would not have shares enough to "go round" the State and allow a few in each Association, and so we limited to ten; but seventeen were taken, and many more would have been!

We only had time for a short interview with the brethren, and enjoy, as we did hugely, Sister Maxey's dinner, when we rode forward to meet the morrow's appointment. Twilight brought us to Sister ——'s, and to bed, about as tired as a Baptist preacher ever gets to be, to be awakened at daylight for the drive to Minden, twenty—and, considering the road, forty—miles distant, on time for the preaching at eleven o'clock.

MINDEN has not changed in appearance since the Convention, though it has been made the parish site for the new county of Webster. The Baptist church is small and financially weak, though of the very best material, and the prospect for building up a strong church, under Bro. Paxton's ministry, is flattering. We were pleased to hear that the Domestic Board at Marion has afforded some aid the past year, without which Bro. Paxton would have been compelled to resign and leave the church to perish. We would say to Bro. Sumner, if the Board will appropriate enough so that Bro. P. can give his whole time, preach each Sabbath, that the Baptists of Louisiana will appreciate it, and return four-fold to the Board, if he will visit the Convention next year.

The Pedobaptist influence here is overshadowing, and it has been fostered and supported by the public female school. The Presbyterians have here for years, as they craftily do elsewhere, secured a *minister* in the President, and have occupied the Methodist house until they have quite Presbyterianized the society.

The appointment was at the Music Hall, the largest audience room in the place, and long before the hour it was crowded. As we ascended the platform, and looked over the sea of faces, we were reminded of a former occasion, and it seemed that time had rolled backward in his flight twelve years. At Bro. Paxton's request, we preached on the Priesthood of Christ, that he had seen so highly indorsed and commended by the Old School Presbyterian minister of St. Louis. Twelve years ago we remembered that we preached "Christ the Rent Vail;" one year ago, from that place, "Jesus Only;" and now, "Jesus Christ, the Great High Priest." And why should Mindenite Pedobaptists charge us with always preaching on Baptism—a subject we remember not to have preached a sermon on during the past fifteen years, or more? The lately dismissed President of the Female School, Mr. Bright, was pointed out to us, seated in the isle, and near the stand. We noticed that he paid strict attention, and occasionally "took a note." Our subject required us to say that the death, resurrection and intercession, the sacrifice and priesthood of Christ were necessary for the salvation of every one born of Adam, and therefore that each one, like David, was conceived in sin and brought forth in iniquity, and, like Paul, though born of believing parents, a child of wrath, even as others, and therefore the dogma of the federal holiness of Calvin, as well as the infant holiness of Armenius, was *false* and destructive of Christianity. We pronounced it a pernicious, fatal falsehood, for it denied that Christ was the Savior of all that will be saved, for millions of the infants will be found in heaven. Unless "blood-washed," they cannot sing the song of the redeemed out of the nations.

When speaking of Christ as the ever-living Priest, and that each and every one who has or may come to God by him, will and must necessarily live so long as the Great High Priest lives, we very conclusively drew the conclusion that—

> "His power is engaged to save
> The meanest of his sheep;
> All whom the Heavenly Father gave
> His hands *securely* keep;"

and therefore the doctrine of falling from grace was necessarily false and destructive of Christianity; for, if Satan could, by seductive wiles, or by power, tempt or force one sheep from the hands of the Omnipotent Shepherd, he could all, and if he did not rob him of all his sheep, it would be because he does not want them, and those saved would be compelled to thank Satan and not Christ. And then, if the blood of Christ did not *forever* perfect those sanctified by it, it was no better than the blood of bulls and goats, which, by the way, is good old fashioned Presbyterian doctrine.

We also showed that Christ did not make an atonement on the cross for any one; that he finished nothing on the cross, but the offering he had to make for sin, the satisfaction of violated law, and the fulfillment of all the types; that on the cross he was a sacrifice only, offered upon the altar of the cross, and so was made a curse for us; that there the blood of atonement was *shed*, but not *offered*; that blood and sacrifice would have been useless without a High Priest; that not until three days after, when Christ rose from the dead, did he assume the priestly robes and enter into heaven, to appear before God for us; that then his atoning work began in reality, and there, through this age, and through the age to come, would he continue to atone for all who come to God by him.

The sermon was well received by the congregation, for the attention was earnest, undivided and tearful. Sinners were impressed. This was too much for Dr. Bright. The influence of this sermon must be destroyed, and any kind feeling awakened toward Baptists embittered by stirring up the fires of sectional and partisan prejudice and an assailment of the statements of the preacher; so, to the astonishment of all, and to the mortification of his own brethren, the late President of the Female School, now that he had no more Baptist patronage to lose, arose and announced that sometime in August, if his friends would make an appointment for him, he would return from Tennessee and answer several points in the sermon, specifying—1. He would defend the doctrine of federal holiness from the charge of false doctrine. 2. That he would reply to the charge we had made against the doctrine of falling from grace, that concerned the faith of his dear Methodist brethren; and, finally, would notice our positions touching the atonement! We could but consider this act as discourteous and impertinent, *per se*. It was evidently done with the intent to destroy the influence of the sermon upon saint and sinner, and disparage us in the eyes of that vast assembly as a safe teacher of God's Word. That he has a right to preach, without molestation, his sentiments to his own congregation, we do not deny; but that he has any right to visit Baptist congregations, and rise and utter his protests against our teachings, to lessen or destroy their influence, we do deny. We deny that such a man has any claim to be regarded as a Christian gentleman. This Bright specimen of Presbyterian ministerial courtesy is, we are informed, now removed from the Minden School for inefficiency and *effeteness*, and is removing his seat of operations to Jackson, Tenn., expecting to be elected to the Presidency of a school in Humboldt, when the building is finished; therefore we spare a few paragraphs for this "Chapman" of Old School Presbyterianism.

Suppose, in the exercise of his assumed prerogative as an Old School Presbyterian minister, he should attend Bro. May's preaching, and when he hears doctrines opposed to the Westminster Creed advanced, as he certainly would in every discourse, he should rise, and protest, and appoint a day to answer them, would the public sentiment at Jackson tolerate the Jesuitry? Not for a moment; and if the public sentiment would, we know a private sentiment that would lead him to the door, and give him a reasonable hint to observe good manners.

But let it be distinctly understood, that Mr. Bright openly avows the doctrine of Federal Holiness; that is, that the child of one or both believing parents is born holy, fit for heaven, without "blood washing." We hope, for Bro. Paxton's sake, that Mr. Bright will preach it out openly; then will the world see one of the deformities of Old School Presbyterianism! But, stranger far, to all, he offers to champion the doctrine of Falling from Grace, for his dear Methodist brethren, just as though they had no one in Minden or Louisiana to defend their faith, and must call in the services of this Bright! We understand that they have a Christian gentleman as pastor, a man of far more ability and scholarship than the lately dismissed President, the "Old Man of the Sea," that has rode on the back of the Minden Female College for eight or nine years past.

But does Mr. Bright believe the doctrine of Apostacy, as held and taught by Methodists, that he can defend it? Do not Presbyterians ever pronounce and repudiate it as false and destructive of Christianity? Did not Dr. Graves, an Old School Presbyterian minister of West Tennessee, in a published sermon against McFarland, declare that Arminianism—the dogma of falling from grace—originated in hell? and was not Dr. Graves sustained by the Presbyterians of Tennessee? But this Bright offers to champion the dogma, if *only invited to do so!!* We hope Methodists will waive their self-respect, and invite him. There is scarce anything in religion impossible to this wonderful man. In Minden, he has been in *deed* all things to all men, that he might gain a scholar. Opposed as Old School Presbyterians are to Episcopal unison, he has married according to its Romish ritual. Opposed to Catholicism, he has acted the priest, and buried a Catholic, using the burial service of the Catholic church, and that over a person baptized in *articulo mortis* by a female, and of course recognized him as Christianized and duly saved, by virtue of the sacrament! And now, a professed believer in eternal, unconditional, personal election, he offers himself as the champion of "falling from grace," if the Methodists will accept his proffered services! If the Methodists can waive their self-respect—we mean what is implied by his offer; that is, that they have no minister of their own able to defend their own doctrine—we trust they will do it, for the sake of the Baptists in Tennessee, at least.

We have spoken of him as *dismissed* from the school as being incompetent. We are credibly informed that he tendered his resignation, to take effect at the close of another year, and the Board passed a resolution *accepting it at once!* If this is not tantamount to a dismissal, we do not understand what is implied in *acts*. His proficiency in the mysteries of the Latin can be seen until this day in sundry sentences intended for Latin, and pasted upon the walls of the examination room, to excite the wonder of his admiring patrons. We preached in that hall, with such a sentence as this gleaming down upon us:

"*Nosce te ipsum!!*"

What a Bright scholar he must have been who constructed that sentence! It must have belonged to one of the lost tribes of the Latin race, for it is manifestly not the dialect of any known one. What a Bright light in the classics is Humboldt, of Tennessee, about to have for a President of a college!

We have said this much to introduce this Presbyterian to our readers, that they may enjoy the review of his August sermon, if he is invited to preach—and that Baptists of Jackson and Humboldt may understand him—and if exceedingly bland and friendly, they may know he wants to teach their children Latin!

We limited the Minden meeting to ten shares, which were taken in a few minutes. We shook the hands of a host of old friends, who came from afar to hear us, and we believe loved us. We can never forget the meeting, nor do we believe that the great enemy can altogether efface its impressions for good. In our old quarters, at Bro. Ardis, we found everything that a tired, travel-worn preacher could ask, nor could we reprove for the lack that marred the hospitality of Simon. Thanks and love are all we can return.

BELLVILLE.—Was our next objective point, eighteen miles distant, and a rough road, which necessitated a very early start. It is a small place and no church yet organized, and but a few Baptists. It is one of Bro.'s Paxton's mission stand, and he will, if supported to continue his labors, build up a church, as he has the love of the people generally.

Four shares were subscribed here.

SHREVEPORT.—Some thirty miles distant and eight or ten of which was through the swamp, and a terrible road, made it necessary to leave early; Bro. Rasberry kindly volunteered to undertake the trip. We crossed the ferry at Red Chute, just at sun down, when we entered the swamp, and before we were half way through darkness made the driving very difficult, and soon we locked upon a stump in a bog. The horses were unhitched and the buggy lifted over and dragged out by hand through the mud—no pleasant or cleanly task. After another mile, we reached the cabin of a freedman, and by giving him two dollars he reluctantly consented to guide us by a light through the intricacies of the forest, around bogs and the heads of bayous, to open plantations that skirt the Red River opposite Shreveport. We reached the quarters of Bro. Dillard's plantation about midnight, and was kindly received at this late hour by Bro. Walker, the agent in the place, and tired enough from the labors of the day and forty-six miles' travel we sought a bed to save a supper, though our host offered to wake a cook to prepare one.

Bro. Robt. Martin followed us all the way from Belleville, and twenty miles beyond, to attend upon our appointment at Shreveport, and rolled at the wheel in the bog; and we could but think he was "paying dear for his whistle."

We reached Bro. Howell's, in the city, where we found a Baptist welcome, and after getting rid of swamp mud and enjoying a cup of coffee, we, in company with Bishop Clemmons, who came down from Marshall to be with us, sought the church, where we met a good congregation for the city on a business day. At night, the house was crowded and as many as could stand around the doors and under the windows. By request we examined the dogma of "Papal Infallibility," and the designs of American Catholics, and we flatter ourselves that no Protestant or Baptist, who heard us, will henceforth patronize a Catholic school.

We offered ten shares, which were readily taken, and two more by Bro. Raney and lady, from Marshall, Texas, who came down to the meeting.

Bro. Riggs came up from Kingston with his carriage, and conveyed us to his house the next day, twenty-eight miles towards Mansfield, where we rested, and to-day Bro. Williams brought us to the house of the Bishop of Mansfield, in whose study we pen these "marks," while the town is being filled with the crowd, that is gathering for to-morrow's service and the opening services of the new church house.

THE REST OF FAITH.

Periodically the Christian world is agitated on the subject of more advanced attainments in the divine life. That the ordinary type of Christianity is not of the highest possible character, should lead to yearnings in the great Christian heart for something nobler—something more "worthy of the high vocation wherewhith we are called," and which is instinctively felt to be attainable, is not wonderful. These yearnings are universal in Christian experience; and, hence, are prophetic of possibilities in this direction; and are voiced in those theories of the "Higher Life," "Entire Sanctification," "The Rest of Faith," etc., which are from time to time brought prominently forward. Whether these theories are calculated to reach the desired end, may admit of doubt. They usually rest their hope of attainment on the cultivation of the subjective aspects of Christianity, by fasting, prayer and other spiritual exercises; while the religion of Jesus is pre-eminently objective. The renewed man is "created in Christ Jesus, unto good works, which God has before ordained that he should walk in them;" and is consequently to "work out" his salvation—that is, develop his religion in outward forms of beneficent action—God, in the meanwhile, working in him "both to will and to do of his good pleasure." May not the law of development of Christian life be to reach subjective condition by means of objective

ive activity? Are not Christian graces to be strengthened rather by *use* in the active duties of religion than by a system of tonic treatment? Is not a sharp *outlook* for the necessities of Christian effort more favorable to healthy spiritual growth, than continually looking within and striving to analyze the divine processes in the soul?

Is it not possible that self-divinely labor in the interests of humanity may be the most acceptable "fasting and prayer" in the eyes of the Master; and that the *highest spiritual condition* is to be attained through the *highest activities* of Christian life? These are questions that are pre-eminently worthy of our consideration. Sensational religion has been one of the chief drawbacks to the progress of Christianity. The belief that the highest type of religion was to be found among those who exhibited the most ecstatic feeling—instead of the most useful lives—has paralyzed the right arm of Christian strength, and after more than eighteen centuries, leaves more than two-thirds of the human race without the knowledge of the true God, or of Jesus, the Savior of sinners. God grant that we may all attain to a "higher life!" But in pity to the nations, may it be one of burning zeal, rather than ecstatic enjoyment, of untiring labor, of unsatisfied effort, till the knowledge of the glory of the Lord shall cover the earth, as the waters fill the sea;" and the Christian laborer find his "rest of faith," in the world's millennial glory. M.

The Removal of Greenville Theological Seminary.

The recent meeting at Louisville, in the interest of the movement to locate Greenville Theological Seminary in the State seems to have proven a failure. Three hundred thousand dollars were pledged on condition that $200,000 should be raised by other Southern States. The *condition* itself puts an end to any hope for the success of the movement.—*The Baptist.*

From what does THE BAPTIST argue that the recent meeting "seems to have proven a failure?" Why should the "condition" put an "end to any hope for the success of the movement?" Cannot the Baptists of the United States, outside of Kentucky, raise $200,000? Was the *wish* father to the "*seems?*" Would it not be better for the editor of THE BAPTIST to use his influence to raise the courage of the Baptists of the South to the point of meeting their responsibility in this matter, rather than penning this cold, faithless "seems?"—*J. M. W. in Western Recorder.*

The paragraph which is here made a text to berate this paper was taken from our "news column." In making a note of the proceedings we were impressed with the belief that the money could not be raised in the South, and that, if the removal depended upon such a contingency, it was a failure. We are still of this opinion. We know something of the impoverished condition of our Southern people, and to talk of raising such fabulous sums at the present time is simply Utopian.

For the present, all agitation in regard to the removal can effect nothing, unless to prepare the minds of our people for action by the next meeting of the Southern Baptist Convention, as we understand the removal and location is vested in this body.

We must say, however, that as it is a Southern enterprise we want to see it kept in the South. To remove it to Kentucky would result in the severance of the affections of our people in the extreme South from the institution.

If it has to be moved, Atlanta or Chattanooga are decidedly preferable to Louisville.

REV. DR. TEASDALE requests us to say that he expects to attend the Big Hatchie Association, at LaGrange, this week, and Holston, at Jonesboro, East Temessee, next week.

News from the States.

KENTUCKY.

An interesting revival has just closed at Mt. Sterling, in which there were several baptisms, and one of them a prominent female member of the Methodist Church. Elds. Salin and Powers conducted the meeting.

The Home Mission Board of the State employed five evangelists last year. One of these preached four hundred and fifty-six sermons, and witnessed three hundred and twelve baptisms. One says that he cannot comply with one-half the calls for labor. His health has been much impaired by over-work. Others again say that they cannot meet one in ten of the calls made for services. The cost of supporting these evangelists was less than one thousand dollars in excess of their collections. Eld. Thompson, the Recording Secretary, reports that, during the past five years, there have been eight thousand six hundred souls baptized!

MISSOURI.

Eld. Butch, formerly of Georgia, is building up a strong church at Woodville. He has very much endeared himself to his people, since locating at that place.

The *Central Baptist* is proving too hard for the secular press of St. Louis, in its defense of the Sabbath.

GEORGIA.

Rev. W. D. Atkinson, of Greensburg, baptised four interesting candidates recently.

Dr. Dixon, of Augusta, has recently baptized two of the prominent merchants of that city, and also a gentleman of seventy-eight years of age.

All efforts to induce Dr. Brantly to remain in Atlanta have failed, and he goes to Baltimore. Atlanta's loss is Baltimore's gain.

Rev. Wm. Richards died at the residence of his son, in Atlanta, on the 14th ult. His last moments were peaceful. The Comforter was with him. The *Index* promises a sketch of his life and labors in its next issue.

MISSISSIPPI.

Rev. J. B. Gambrell has resigned the pastoral charge of the church at West Point. In his resignation, the interesting and rising Baptist Female Institute at that place is deprived of its Principal. We understand that it is the design of the church to call a minister who can fill the pastorate and the principalship of the Institute. There is not a more inviting field in the State than this.

LOUISIANA.

The Baptists of this State are beginning their Sunday-school work in good earnest. They are determined to do all in their power to antidote Romanism, that seems to defy opposition. A good, live Sunday-school worker is wanted to canvass the State, organize Sunday-schools, and awaken a more general interest in the work.

TENNESSEE.

A new association is to be formed of the churches located between the Cumberland river, in Tennessee, and the Kentucky State line, and a few contiguous churches. A preliminary meeting, to this end, was held in the First Baptist Church of Nashville, on the 12th inst. To consummate the work, another meeting was appointed for the 13th of September. The pastor and deacons of the First Church are authorized to invite the churches within the proposed boundary of the new association, to send delegates to meet with such as shall be appomted by their church, at the time indicated. The meeting will be held in Dr. Jones' church at Nashville.

Rev. Dr. Montgomery, in an article to the *Christian Herald*, says that there can be no change of time in the meeting of the General Association of East Tennessee; that the time fixed by the Constitution cannot be changed, except by "two successive sittings of the body." Dr. Breaker suggests that the Tennessee Association assemble one day earlier, dispatch its business, and adjourn on Friday night; that, by this course, all delegates can attend the General Association.

Bro. Inman, pastor of the Central Baptist Church, writes encouragingly as to his field. The religious interest awakened some weeks since, has continued to increase. Scores have been gathered into the fold of the Shepherd, and a new feeling has been awakened in the cause of religion outside of the church. Bro. Inman is progressive in his labors, not for self-exaltation, but the glory of God.

Eld. J. M. Phillips has resigned his position as teacher of the Preparatory department of Union University and has accepted the pastorship of the church at Shelbyville.

The Baptist Church at Shelbyville was dedicated last Sabbath. Bro. Nelson, the pastor, by special request of the members, preached the dedicatory sermon. The attendance on the services was very large. Bro. Nelson commenced his labors at this place with a membership of only thirty. It now numbers sixty. When he went to Shelbyville, twenty months since, he had to rent an up-stair room for worship. Now they have a church edifice worth $5000, and all paid for with the exception of about $100! He has also built up one of the best Sunday-school in the State. This indicates what earnest labor and consecration to the work of the ministry can effect.

SOUTH CAROLINA.

Rev. W. D. Thomas has resigned the pastorate of Greenville Church. He has accepted a call to Free Mason Church, at Norfolk, Va.

The *Working Christian* says, that Dr. Curry, in a brief address during the late Educational Convention, in Richmond, remarked, that the Baptists of the South have done more for the cause of higher education than any other denomination in the South, and made good his statement by enumerating the various institutions under Baptist control in the Southern States.

ARKANSAS.

Bro. Coleman writes from Des Arc, that our cause is encouraging in that place. The church, under his pastoral care has been much revived. He attributes this to a firm reliance on the promises of God. While his church has sustained some losses by removals and expulsions, it has been strengthened by large additions. He also has a good Sunday-school with an efficient Superintendent.

Bro. W. M. Lea writes, that, in a tour through the southwestern portion of the State, he called at Benton, and found the church in a very prosperous condition. Eld. F. C. Moore is the worthy pastor. For sometime his land-markism was deemed too extreme, but now he is indorsed by his people. The visit of Bro. Graves, of Memphis, to Benton, last fall, had contributed much to the indorsement of Bro. Moore's views.

The church at Arkadelphia, Eld. Jno. Aaron, pastor, is in a healthy condition. Since the late discussion between him and the Campbellite minister of that section, there has been but little opposition to the progress of the Baptist cause

VIRGINIA.

Rev. Dr. E. G. Taylor, pastor Coliseum Place Baptist Church, New Orleans, writes to the *Religious Herald* as follows: "We have received over seventy into the church since November last; twenty-four of whom by baptism—not one baptized by any Campbellite, though our policy is just the policy of the Virginia churches on that question. We have to fight the devil in every form, but God is with us."

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 selected.

Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—*Louisiana State Convention.*

OUR CAUSE IN MANSFIELD.

Yesterday was a great day for Baptists in this place. Seven years ago, our house was destroyed by fire, while soldiers were using it for a hospital. We have just succeeded in completing a new house, which is the neatest and, except one, the costliest house of worship in our Association.

Two months ago, Bro. J. R. Graves was invited to preach for us the *dedication sermon*. From the first intimation that he would come, the people have expressed great anxiety to see him.

Yesterday he was here. Early in the day, and even the day before, the crowd commenced to come. At 9 o'clock, the ushers commenced to seat the audience—filling the seats and packing the vacant space with chairs, until as many as could with comfort be seated.

Before the hour for service, an appeal was made for assistance to complete the payment for the building, resulting in raising over three hundred dollars, in cash and pledges.

Bro. Graves arose at the hour of 11 o'clock, and announced as his text, 1 Tim. iii. 15.

He divided his sermon into two divisions:

1. The House.
2. The Pillar.

For two hours and thirty minutes he presented to the audience, in a clear and pointed manner, his views in reference to the Church of Christ, its membership, its ordinances, its officers, etc.

Even an outline of the sermon would occupy too much space for the present article.

He vindicated most clearly the custom of Baptists, in communing only with the baptized.

In the afternoon, he presented the claims of the Southern Baptist Publication Society, and obtained fourteen shares in a few minutes. Double the number would have been procured, I think, if the opportunity had been given at the close of the morning service.

He preached again at night to a large audience.

His sermons for the day, including the speech in the afternoon, occupied five hours. As he lodged under my roof during his stay, it was the privilege of myself and family to enjoy more of his presence than at any previous time.

May the Lord grant good results from his visit to this place.

So much has been said of the ability of Bro. Graves that it is needless for me to speak of it. His talents and oratory are admired by the people, and it can be truthfully said of him, "the common people hear him gladly." May the unerring Spirit direct him ever.

G. W. HARTSFIELD.

Mansfield, La., July 17, 1871.

The Educational Board of the Louisiana Baptist State Convention.

Our State Convention at its late session, at Oak Ridge, so amended its Constitution as to dispense with an Executive Board, to which has heretofore been committed all the interests of the Convention during recess; and instead thereof, created three Boards: a Domestic Missionary Board, which it located at Minden; a Sunday-School Board, in New Orleans; and an Educational Board, domiciled at Mt. Lebanon. The members of the two former will give the readers of THE BAPTIST all the information necessary in regard to those Boards. Of the Board of Education, which the Convention did me the honor to make me President of, I will say a few things.

It may be supposed by some of our brethren that the sole object for which this Board was created, and its only legitimate business is to promote the great object of ministerial education in our midst, and forward the interests of Mississippi College, at Clinton. To set this matter forever at rest, it is only necessary to state the fact that the amendment to the Constitution, providing for the organization of this Board, was presented on the first day of the session and before it was even known that we should have in attendance a representative of the claims of Mississippi College. After the adoption of the amendment there was a committee of conference appointed, and by the adoption of their report, one part of the business of this Board was made to be the adoption of such measures as would best promote the cause of ministerial education in the State, and Mississippi College was made the Louisiana Baptist institution for the accomplishment of this end. We have thus, in connection with Mississippi and Arkansas, in proportion to the number of white Baptists in each State, become joint proprietors of Mississippi College, and jointly interested in promoting its welfare.

The Board promptly organized with all the officers chosen by the Convention, except the Corresponding Secretary, who declined, and Eld. W. C. Moreland was elected to fill the vacancy thus created.

The Board elected Eld. R. S. Jackson, as their agent, who will enter at once upon his labors. His business will be to co-operate with the churches in hunting up young men, *called of God* to the work of the ministry, and raise the means in cash, and pledges to meet the expense of their attendance upon the exercises of Mississippi College. The Board most earnestly commend their agent to the kindly sympathy and co-operation of the denomination throughout the State.

The Greenville Theological Seminary received the hearty sanction of the Convention and will be cordially encouraged by the Board of Education.

The duties of the Board are by no means restricted to theological education. It will be their business to obtain all the information possible in regard to the cause of general education among the white Baptists of Louisiana. We would like to know how many children, male and female, of Baptist parentage, there are in the State, of proper age to attend school? How many are actually attending school? What is the character of the institutions they are attending? How many are in Catholic schools?

To such questions as the above, the Board will expect rather imperfect and unsatisfactory answers, yet they are determined to prosecute their investigations on these subjects as far as is reasonable and right.

They may confidently hope, however, to get full information on other branches of the same general subject. They earnestly desire a correspondence with the Principals of all Baptist schools, male and female, in the State. They wish to know when and by whom organized? Who have been and are now the professors and teachers? The past and present number of pupils? Whether any endowment and to what amount? Any facts connected with these institutions, regarded as interesting will be acceptable to the Board.

Having obtained all the facts, it will be the object of the Board to aid, by all honorable means, in promoting the welfare of these institutions, and will make a summary of these facts in the report of their Corresponding Secretary to the next Convention. The Board earnestly solicit all Baptists in the State, interested in the subject of education, to open at once a correspondence with our Board, through its Corresponding Secretary, Eld. W. C. Moreland, whose address is Mt. Lebanon, Louisiana.

At the next meeting of the Board, the subject of a State Educational Convention will be presented, which will be preparatory to a like Convention of the three States, which have now united in a common educational enterprise.

The Convention overlooked the appointment of delegates to the next Southern Baptist Convention. I would suggest that each of the Boards indicate one delegate and all then unite in their choice.

F. COURTNEY.

Mt. Lebanon, La., July 21, 1871.

THE following are the officers for the State Sunday-school Board, as furnished by the Corresponding Secretary:

Rev. J. M. Lewis, President; B. W. Blackwood, Vice-President; Rev. Thos. Nicholson, Corresponding Secretary; J. E. Randolph, Secretary; and W. C. Wood, Treasurer. Rev. George Tucker, S. B. W. Rudder and F. T. Gregory, were appointed managers of the Board.

SUNDAY-SCHOOL WORK IN LOUISIANA.

BRO. GRAVES:—The first meeting of the Sunday-school Board of the Louisiana Baptist State Convention, which, you will remember, was created at its last session, met at the residence of the President, Rev. J. M. Lewis, on the 15th instant.

The Board decided to use every effort and avail itself of all proper instrumentalities to promote the Sunday-school work.

We want an intelligent and good work ing missionary for the field. Who can we get to travel through the fertile State of Louisiana, to preach "Jesus" to the children, organize Sunday-schools and distribute books and tracts?

Baptists of Louisiana, gathering in the lamb to feed and protect them, is a large and heart cheering enterprise! Can we fold our arms and sleep while the destroying wolves are prowling about the innocent and unsuspicious flock? Let every Baptist church in the State give us a hearty welcome in our work for the moral and spiritual elevation of the children.

The following was read and adopted as the policy of the Sunday-school Board for the State of Louisiana, at its last meeting:

WHEREAS, It is important and necessary that the *policy* of this Board should be in harmony with the action of the Louisiana Baptist State Convention, the body creating it; and,

WHEREAS, That Convention at its recent session adopted, as *its policy*, non-affiliation and non-co-operation with the Northern Boards and Societies, therefore,

Resolved, That we claim the State of Louisiana as our own proper and legitimate field of missionary operations; and while using every effort in our power to advance the great cause of Sunday-school work in our bounds, we are determined to circulate such literature only as we believe to be best adapted to teach the "truth as it is in Jesus"—free from *all* sectional, political, or politico-religious tendencies; and believing sincerely that such literature can be had only at the South, which is entirely free from the necessity of *expurgation*, (a task we are unwilling to undertake, as well from principle as from its herculian proportions) we will circulate only such as may be published and put forth by Southern Baptists and Southern Boards.

Resolved, That we hereby enter our solemn protest against any and all attempts that may be made to occupy our field by the agents, district secretaries, or other employes of the Northern Boards, as well as against the circulation of their publications within our bounds.

THOS. NICHOLSON,
Cor. Sec., S. S. B., L. B. S. C.

OUR CAUSE IN MEMPHIS.

Our cause in this city was never more hopeful than at present. The attendance on the regular stated service, during the excessive heat of the summer, and the readiness with which the members have met their obligations in order to maintain these services, are indications of an interest in the cause that speaks ominously for the future of our churches in this great and growing city. We have here more than six hundred Baptists, embracing much of the wealth and intelligence of Memphis. These, with the truth in their hands, sustained by the grace of God, should do a great work, and we rejoice in the fact that they have the heart and the will to work and make sacrifice for the premotion of the Redeemer's kingdom.

Central Church, since the resignation of Dr. Ford, has had regular service, Rev. Dr. Branham, of Brownsville, and Prof. Johnson, of Jackson, supplying the pulpit, until the arrival of Rev. Dr. Landrum, of Georgia. Steps have been taken to secure a pastor, with promise of success.

The members of this church have exhibited a spirit, in the maintenance of stated worship, in the absence of a pastor, that is worthy of emulation. The minister who may be so fortunate as to be called to this pastorate will at once have the active co-operation of a large and energetic membership.

The First Church has been favored during the summer, with the regular pulpit ministrations of its worthy and gifted pastor, Rev. Dr. Tichenor. His labors have proven most acceptable and have promise of the most gratifying results in the spiritual good of his charge and community. A deep religious feeling pervades his church, the result of earnest, practical, spiritual sermons, and faithful pastoral labor. The mantle of the lamented Burns has fallen upon one worthy of such grave responsibility.

This church is fortunate in having secured the services of one so eminently calculated to build up and maintain its cause.

Bro. Tichenor is greatly beloved by his own charge, and admired by all who know him in our city. A promising future awaits his labors.

Chelsea Church, since Prof. Mitchell left the city, has not been favored with regular service. Efforts will be made at the next meeting of Big Hatchie Association to secure the services of some one to labor as a missionary in this portion of Memphis. The membership is small, but active and earnest.

A "LITTLE BUSINESS."

I read the "Pen Sketches" of "Visitor," in the *Religious Herald* with a great deal of interest until No. 4 made its appearance. But I must confess a portion of that "sketch" is so much at variance with facts—uncharitable and unchristian—that I am unwilling to let it pass unnoticed. "Visitor's" sketches were very good until he came to Brethren Teasdale and Graves, both of whom were adroitly left out until the last!

We regret that the *Herald* had so little respect for its brethren as to give publicity to such traducing articles as those in question.

"Visitor" says that Bro. Teasdale, like all parents, has no idea "that any child is superior to his child, and the paper he makes for the children." This may or may not be the opinion of Bro. T., but we know that is that of thousands of Southern Baptists. For his paper is read and re-read; the same paper often being read by a half dozen families.

The allusions to Bro. Graves were alike disreputable. Instead of endeavoring to traduce his character for his anti-latitudinarianism, and for his rasping of his brethren for departures from the "old paths," he should be commended. It does seem that God, in his providence, has designed Bro. Graves as the theological surgeon, to amputate the horns of liberalism protruding prominently in the North and in many places South. This is evidently a part of his work, and there are thousand of Baptists who expect him to do it.

According to "Visitor's" views Bro. Graves must be classed among infidels, because of his fearless defense of Baptist principles, and because he is not always spouting "liberal views."

Baptists, as a denomination, owe Bro. Graves a debt they can never fully pay in love or honors. He has been the bold and fearless standard bearer of Baptist principles for a quarter of a century, ever "earnestly contending for the faith once delivered to the saints." He will outlive the aspersions of "Visitor."

A BAPTIST.

Leadvale, Tenn.

Items.

ALL IS LOST.—The following is the late address of the Pope (as reported from Paris) to the Bishops in Hungary, Portugal, St. Jago in the Cape de Verdes, and the Patriarch of Lisbon, and Bishop of Meso and Kleus:

"We are, my dear brothers, in the hands of Divine Providence. We have nothing to expect from human aid, for man has abandoned us. Why should we dissemble? It is better that I should tell you that kings and governments, forgetting their promises, leave us to our fate. They have addressed us, sent us the warmest congratulations on the day of our jubilee, but they are far from taking any step in the support of their messages. We can hope for no help from any quarter. King Victor Emanuel will be here in a few days, and will be attended by the Ministers of the Catholic States. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France, but France can do nothing. She is going through a frightful crisis, which may be exceeded by others yet more dreadful. I repeat it, all is lost, and only a miracle can save us. Turn, then to the Almighty and seek this interpoeition from him."

NOT A FAILURE.—Another comparison has been made between the results of the labors of Baptist ministers in this country and their missionaries in heathen lands, from which it appears that taking no account of the preliminary difficulties in missionary work, the overcoming of prejudice and opposition, the acquiring of languages, the translation of the Bible and preparation of books, the fruits abroad are even greater than at home. The number of baptisms in 1870 in this country averaged 8 to each of the 8,787 ministers, while there was an average of 30 to each of the 50 male missionaries of the Baptist Missionary Union, or including their ordained native ministers, of 11 to each of their missionary laborers.

THE *Banner of Light*, a Spiritist paper of Boston, publishes a poem which it announces as from the spirit of Alice Cary. We quote a few lines:

"The voice of dear ones, soft and low,
Said, come again, when from us you go,
And bring us news from over the river,
That shall still our hearts for ever and ever.

* * * * * * * * *

I have come again, for I find it here
That there's communion 'twixt me and you—
'Twixt the life below and heaven above," etc.

Now, if Alice Cary were on the footstool, she wouldn't own such poetry. Strange that, if in the better world, she should drop back to a sillier style and awkwarder rhetoric than any girl in school days! The very attempt to make a point on Alice Cary's absence in favor of the delusion. Such stuff as the *Banner of Light* calls poetry from the skies is nothing but smoke and gas from another place.—*Ex.*

THE FIRST BAPTISTS IN BOSTON.—The Baptists were among the first to feel the effect of the law against conventicles, enacted it 1656. One William Wickendam, so far as the records show, was the first person who exercised the office of a Baptist preacher. He was an itinerant minister, had no regular support in his vocation, but working at his trade of shoemaker, he found on Long Island both ready listeners and good customers. "Having dared to hold conventicles at the house of William Hallett, sheriff, at Flushing, in the year 1656, and there to explain and comment on God's Holy Word, to administer sacraments, though not called thereto by any civil or clerical authority, and to dip people in the river," he was fined one hundred pounds, and banished from the province. In consideration of his poverty, and of his being burdened with a wife and family, the fine was remitted, but the remainder of the sentence was put in force.

THE liquor traffic annually sends to prison 100,000 persons, reduces 200,000 children to a state worse than orphanage, sends 60,000 annually to drunkard's graves, and makes 600,000 drunkards.

IN the times of the persecution of the Baptists in Germany, a Senator of Hamburg said to Mr. Oncken, that he would oppose him as long as he could move his little finger. Mr. Oncken replied that it would be labor lost. The Senator answered, "Well, it shall not be my fault." Thirty years afterward, the same man said to Mr. Oncken: "The Baptists are the most faithful subjects the government can rely on; and if all the people were Baptists, government would be a lighter task."

ROMAN CATHOLICISM VS. A REPUBLIC. "While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church—that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal consequence." *Catholic World.*

This is a flat contradiction of the American doctrine, that governments derive their just powers from the consent of the governed. It is a virtual affirmation that the civil power is subordinate to the church, and directly subject to its authority. The doctrine is alike anti-republican and anti-American, and, carried to its legitimate result, would make the Pope the master of the world.—*N. Y. Tribune.*

STRONG DRINK IS RAGING.—A leading physician of Paris attributes the brutality and violence manifested by the Communists to the rapid and alarming increase of the use of intoxicating drinks by the working men, particularly of absinthe and brandy. The consumption of absinthe, which maddens and demonizes its victims, has become frightfully prevalent in France.

THE scientific idea of culture is well expressed by Mr. Huxley in some of his Lay Sermons (page 34): "That man, I think, has had a liberal education, who has been so trained in youth, that his body is the ready servant of his will, and does, with ease and pleasure, all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heed a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself."

CATHOLIC INFLUENCE.—"Straws show which way the wind blows." When, some weeks ago, the Catholic cemetery near Paris, Ky., was consecrated, the Kentucky Central Railroad furnished for the occasion a special train. The same facilities were offered two weeks ago, when the corner stone of the Catholic Church at Cynthiana was laid. And yet—poor Baptists—when they asked of the same railroad to allow the train to stop about midway between Cynthiana and Garnett's Station, where the Sunday-school of the Union Church was enjoying a Sunday-school festival, their request was peremptorily refused. And so it was that neither the Cynthiana Sunday-school, nor the Colemanaville Sunday school could participate in the juvenile festivities.—*G. Y., in Western Recorder.*

EVERY department of the city government of New York is headed by or under the control of an Irish Catholic, with the exception of the Mayor's office.

THE Pope has the blues, politically and religiously, and declares to his cardinals that nothing short of a miracle can save him and them from the direct calamities. Why will not the infallible Pius work that very desirable little miracle? he never will have a better opportunity.

Home Circle and Sunday School.

Forgiveness.

When on the fragrant sandal tree
The woodman's axe descends,
And she who bloomed so beauteously
Beneath the keen stroke bends,
E'en on the edge that works her death
Dying she breathes her sweetest breath,
As if to token in her fall,
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile and bless the hand that spurns;
To see the blow, to feel the pain,
But render only love again!
This spirit not to earth is given,—
One had it, but he came from heaven.
Reviled, rejected and betrayed,
No curse he breathed, no plaint he made,
But when in death's deep pang he sighed,
Prayed for his murderers and died.

The Fruit of Disobedience.

"Papa," said Archie, "mayn't I go swimming to day? the water is so warm and I want to go so much."

The tone was very imploring, and it was very hard for Archie's father to refuse his dear boy anything that he asked. But in this case the father knew it was not best: so after thinking for a moment, he said.

"No, my son: it is too early in the season for you to go swimming yet; and, besides, I do not think it safe for you to go alone."

Archie knew that any pouting or grumbling would do no good after his father had once said "no" in that way. It was not with a very pleasant smile on his face, though, that he turned to kiss his mother good-by before he took his satchel and was off for school.

Now, Archie was generally a very good boy, for he had a good kind mother who took great care to train him in the right way. Archie was very fond of his mother, and always kissed her good-by before he left for school, no matter how late he might be. But to-day the kiss was not a very sweet one, for Archie did want very much to have a good swim.

When he got home that day, he found that his father had left on a journey, and the ever ready tempter whispered that now he might go and his father would never know of it. So when he kissed his mother again, he wound his arms around her neck and begged her to let him go in the water.

"No, Archie, dear," said his mother firmly, "father said no yesterday, and that must do."

Archie went sullenly off, and all day long Satan was whispering to him that the water was nice and warm, and that no one would ever know anything about it. But Archie had been well brought up and he well nigh succeeded in conquering his desire. But, at recess, a wicked boy said to him, with a foolish desire to tease,

"Run, Archie! the boys are all gone down to the pond, and your cousin is drowning."

Down went the stick Archie was whittling and off he flew, only to find the boys playing safely on the bank of the stream. But now did naughty Archie begin once more to parley with temptation. First, he put his hand in the water, and felt it so warm and nice, he thought he must put his feet in. He stayed so long that all the boys had gone back to school, except his one little cousin, so Archie thought, "What can be the harm in just taking one swim?" In a minute he was in the water; but, to his great surprise, his feet did not touch bottom. He did not know that the workmen had been working there all the day before, and had deepened the pond far above his head, in order to get water for the railroad near by. In vain were his cries. No one was near, and again and again he sank. His little cousin, paralyzed with fear, fainted away and no help came until too late. In vain were all their efforts to restore the drowned boy, and Archie was carried home to his father's house a corpse.

Think of the dreadful anguish which filled those parents' hearts, knowing that their boy had died while disobeying them.

Boys, be careful that you never bring to your homes such sorrow. Refuse to listen to the first temptation to do wrong and you will always keep on the right side. But you must look daily to Jesus for help, or temptation will come, and will overpower you without divine help.
—*Sunday-school Visitor.*

Wishing.

We can, of course, dispense with wishing. There must be aspiration to call out energy. Desire leads to no effort. Desire *alone* is most unprofitable. Even as it is written, "The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat."

To avail anything, *wishing* must be wedded to *purpose*, and inspired to *action*.

When a young man says, "I wish I could get an education—and I will," something will come of it; "I wish I could excel in my calling, and I will," there will be fruit there. When Bayard Taylor, only a poor printer boy, said, "I wish I could travel through the kingdoms of Europe, and I will, if I go on foot," that meant something and effected something.

We have a great many good wishes in religious life that are wholly unproductive, and that put us into a false habit of mind. You endeavor to persuade a friend to consider the matter of his personal salvation, and to take action. "Yes," he says, "I've often wished I were a Christian, I should like to be one; I certainly wish I were at peace with God and an heir in heaven." Now, he might wish in that way till he should be as old as Methusaleh, and nothing would come of it. Not till he says, "I will act, I will seek now to enter into covenant with Christ," will his wishing help him.

I am afraid, brethren, we content ourselves too much with empty wishes, "I wish I were a better man," I wish I were more weaned from the world," "I wish I knew the secret of prevailing prayer," "I wish I were in a revived state," "I wish my impenitent friends were converted, and the church quickened and enlarged." This is all very good as far as it goes. These wishes are sincere, for results of great value, for objects attainable, and very earnestly cherished; but if they go no farther, empty and delusive. They must be joined to purpose, and stimulate action, if they are to bear fruit.—*The Pacific.*

The Fishermdn's Son.

A gentleman walking on the beach came across a little boy sitting on the road all by himself, looking out on the great ocean. "You like the sea, my boy; do you not?"

"Yes, sir; and I hope to follow it when I get bigger."

"It is a hard life, besides being dangerous," said the gentleman.

"Yes, sir; but Jesus Christ went to sea, and he knows the dangers; and sometimes he preached out of a ship. I am sure he loves sailors," said the boy.

"But that will not hinder you from meeting with storms, and perhaps getting ship-wrecked."

"Jesus Christ rules the winds and the waves. He stopped a storm once."

"He does not now," said the gentleman.

"No, sir; but he will help us to trust in him; and if we hold on to him, nothing can much harm us," said the boy.

"You might be drowned."

"Yes, sir." The boy stopped. "But, you know, my soul would then fly up to God; and it is all fair weather up there."

"Why, my little man, you are quite a preacher!" said the gentleman.

"Father and I often talk these things over," said the boy; "and when he is gone out fishing, and leaves me all alone at home, they are company for me."

The sweet, quiet, happy face of the little fellow pleased me, said the gentleman; and I felt that he had the best of company.

WHEN SHOULD TEACHING BEGIN?—"At what age should I begin to teach my child?" said an anxious mother to a man of great wisdom.

"How old is he now?" asked the sage.

"Two years old," she replied.

"Well," said he, "you have already lost about two years."

WORK, IF YOU WOULD RISE.—Richard Burke being found in a reverie, shortly after an extraordinary display of powers in the House of Commons by his brother Edmund, and questioned by Mr. Malone as to the cause, "I have been wondering how Ned has contrived to monopolize all the talents of the family, but then, again, I remember, when we were at *play* he was always at *work*." The force of the anecdote is increased by the fact that Richard Burke was not considered inferior in natural talents to his more distinguished brother. Yet the one rose to greatness, while the other died comparatively obscure. Don't trust to your genius, young man, if you would rise, but work! *work!!* WORK!!!

WONDERS OF SMALL LIFE.—Lewenhoeck tells us of an insect seen with a microscope, of which twenty-seven millions would only equal a mite. Insects of various kinds may be seen in the cavities of a grain of sand. Mould is a forest of beautiful trees with the branches, leaves, flowers, and fruits. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores. Through these narrow openings the sweat forces its way out like water through a sieve. The mites make five hundred steps a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it, like oxen in a meadow.—*Exchange.*

Methods of Exciting Interest.

The general subject, "How shall we excite and maintain the interest of our classes," is one of great importance. Several suggestions are presented:

1. Procure a large slate, or small blackboard for your class; write on it a carefully prepared analysis of the lesson, and require each one to keep a blank book, in which to copy the synopsis and any remarks the teacher may make. Examine on these frequently.

2. Appoint a pupil now and then to be your assistant in asking questions, giving him a week's preparation.

3. Get the class to have a question box, and to bring questions weekly on the lesson, or any part of the Bible.

4. Question your class, so to speak, analytically. A few Sabbaths ago, I asked my class, "Can each of you mention one way by which we may show our gratitude to Jesus?" (The average age is about twelve.) The answers I received were these:

1st. "By Faith."
2d. "By Love."
3d. "By Prayer."
4th. "By study of God's Word."
5th. "By obeying him."
6th. "By leading others to him."

5. Avoid, as you would a bed of snow, all *routine*. Do not allow any method of working for Jesus in any direction to become fixed and stereotyped. Study as much variety as possible.

A distinguished divine was asked to prescribe a plan for the preparation of sermons by a young minister, his reply was the best on record: "Be a slave to no plan."

6. Visit your class and have it visit you. You must know their temperaments and surroundings, if you would secure the highest success.

"I believe somebody has told Mr. Jones about me, because what he said fits me exactly." But Mr. Jones had only thrown himself in the way of that person, and prayerfully, silently, taken a spiritual diagnosis of the case. You must come in contact with the people when they are themselves, if you would influence them most effectually.—*Baptist Teacher.*

A Boy's Logic.

A little boy in Leicester was induced to sign the Band of Hope pledge. His father was a collector, and one day a publican called upon him for the purpose of paying his rates. In the course of conversation, it came out that the little boy was a teetotaler.

"What!" said the publican, with a sneer; "a mere boy like that a teetotaler?"

"Yes sir," said the boy, "I am one."

"And you mean to say you have signed the pledge?"

"Yes, sir, I have, and mean to keep it too."

"Nonsense!" said the publican. "The idea! Why, you are too young to sign the pledge."

The little fellow came up to him, took hold of him quietly by the arm, and repeated his words: "You say, sir, I am too young to be a teetotaler?"

"Yes, I do."

"Well, now, sir, please listen," said he. "I will just ask you a question; you are a publican, are you not, and sell beer?"

"Yes, I am a publican, and sell beer."

"Well, then, suppose I come to your house for a pint of beer, would you send me about my business because I am so young?"

"Oh! no," said Boniface; "that is quite a different thing."

"Very well, then," said the noble little fellow, with triumph in his face; "if I am not too young to fetch the beer, I am not too young to give up the beer."

The publican was defeated; he didn't want to argue with that boy again.

"What is That to Thee? Follow Thou Me."

Tell me, says one, of the origin of evil. Why was sin permitted to mar the beauty of creation, occasioning the fall of so many angels, human apostasy, barbarism, war ignorance, malignity, wretchedness, and suffering?

Explain, says another, how God can exist from eternity without beginning of days. How can he be everywhere at the same moment?

Show me, says a third, the connecting link in the chain uniting the Divine purpose with man's free-agency. How is it that God chooses beforehand, and man also chooses?

Pertinent the reply: "What is that to thee?" These particulars are not for us to comprehend in this world. Our inquiries must be limited by the Bible. The things that are revealed belong to us. Here is found all that we need know. "Follow thou Me."

Meriting the same reproof is that prying curiosity prompting one to inquire, not after his duty, but after events in the distant future. When shall the eyes of men be opened to the deformity and danger of error? When shall the scourge of intemperance cease? When shall popery disappear? Tell me when shall the world be evangelized?

"What is that to thee?" "Follow thou me." Duty is ours. Let that engage thought, stimulate inquiry, quicken effort control conduct. The thick shades of error *will be* dissipated. Intemperance shall have few, if any, victims. Popery so long an element of disturbance, intrigue, and crime, shall pass away. All over the earth the truth will prevail, releasing the nations from the bondage of Satan. But *when*. Omniscience only can tell. "Follow thou Me."

Applicable is this reproof and direction to those refusing to join the church because some of the members fail in properly exemplifying their profession. Talk with some as to the matter of obeying Christ's command, "Do this in remembrance of me," and they answer, as though it was conclusive, "There are those in the church not consistent in their daily life."

But "what is that to thee?" Is it good reasoning to say: Others neglect their duty; therefore, I will neglect my duty?

Duty to Christ is a personal thing, irrespective of the course others pursue. One's obligation to unite with the church does not depend on the point whether some fail to honor their profession. "Follow thou Me." Each person has his own particular duty to perform. Christ should be followed *immediately*, without any delay; *freely*, without reluctance, *fully*, without one reserve; *constantly*, without variableness. Thus following him, one will be led into green pastures and besides the still waters.—*American Messenger.*

Teacher's Resolutions.

I do solemnly resolve, that, by the help of God, I will carry into practice the following:

I. I will thoroughly prepare myself for my duties by earnest prayer and study. 2 Tim. ii. 15.

II. I will be punctual in my attendance, and if unavoidable absent, will provide a substitute, or give the superintendent timely notice. 1 Cor. iv. 2.

III. I will visit my scholars at least once a month, and always in case of sickness or absence. Acts xv. 26.

IV. I will endeavor to impress upon the parents or guardians of my scholars the necessity of their conversion, and the duty of prayer and attendance upon public worship. Isa. iii. 7.

V. I will, on every proper occasion, speak and pray with each member of my class, on the subject of *personal* religion, and my great aim and expectation shall be the immediate conversion of my whole class, and their subsequent Christian training. John iii. 3; 2 Cor vi. 2.

GIVE ME THE BALLADS, AND I CARE NOT FOR THE LAWS.—The Sunday-school is training up a generation in the important and delightful practice of sacred song. It has well been regarded as a wise utterance of him who said, "Give me the making of the ballads of a nation, and I care not who makes its laws."

If we are not to understand by that, singing has more influence in shaping the destinies of a nation than its laws, then who can estimate the power that lies concealed in a Sunday-school hymn-book! No generation of children in the world's whole history was ever so fully under the influence of music as the present. In the school and out, every day, morning, noon, and night, you can hear them warble their delightful Sabbath-school hymns.—*S. S. Worker.*

"I PRESS TOWARD THE MARK."—There is a story, I remember, told of a modern sculptor, who was found standing in front of his masterpiece, sunk in sad reverie; and when they asked him why he was so sad, "Because," he answered, "I am satisfied with it." "I have embodied," he would say, "all that I can think or feel. There it is. And because there is no discord between what I dream and what I can do, I feel that the limit of my growth is reached." Unless we saw an ideal far above us, the actual would never approximate toward it. The very characteristic of the idea of growth in grace is the indefinite approximation to an infinite perfection. The type for us is the express image of God, the complete man, Jesus Christ. To that supreme beauty our nature is capable of unlimited approach.—*Rev. A McLaren.*

THE TEACHER FOR LARGE BOYS.—Not a long winded man, who will weary them with tedious preaching; not a dismal man, who will drive them away with his doleful exhortations; not an austere man, who will shake his head and make grim faces at them; but a good, warm-hearted Christian, a man of tact and enterprise. One who remembers that he was once a young man, passing through this critical state, will be better than one of the stately sort who never was young.

TALMAGE, of Brooklyn, says the only thing he remembers about a former Sunday-school teacher of his, is that that teacher struck him over the head with a Testament.

Southern Baptist Publication Society.

CHARTER.

FIRST CHANCERY COURT OF SHELBY COUNTY.

State of Tennessee, County of Shelby, ss.

Pleas before the Hon. R. J. Morgan, Chancellor of the First Chancery Court of Shelby county, held in the city of Memphis and in the State and County aforesaid, at its April term, 1871.

Be it Remembered, That heretofore, to-wit: On the 18th day of April, A. D., 1871, in the Court aforesaid, a decree was rendered granting Letter of Incorporation to the "Southern Baptist Publication Society" in the words and figures following, to-wit:

J. R. Graves, *ex parte* Petition E. for 232 Incorporation.

WHEREAS, On the 18th day of February, A. D., 1871, J. R. Graves, A. B. Haynes, Ben. May, S. C. Rogers, M. W. Philips, J. L. Verser, A. Hatchett, S. R. Ford, R. G. Craig, J. B. Canada, E. P. Luccado, G. W. Young, N. H. McFadden, J. H. Borum, F. Hester and G. W. Johnson, all of whom but five are citizens of Shelby county, Tennessee, and the largest number thereof being residents of said county and State, filed their petition in this Court, praying for a Charter of Incorporation, under the name and style of "The Southern Baptist Publication Society," setting out the objects and purposes of such incorporation, and gave bond for the costs of the proceedings, as required by law.

Whereas, Publication was thereupon made for thirty days in THE BAPTIST, a newspaper published in the city of Memphis, stating the names of the petitioners and the nature of the corporate rights prayed for, and notifying all persons to appear on or before the first Monday in April, A.D., 1871, and show cause, if any they have, why Letters of Incorporation should not issue as prayed for, and proof of publication has been duly made; and,

Whereas, No person has appeared to show cause, nor has any cause been shown against the issuance of such Letters of Incorporation, and the Court has proceeded to a hearing of the matters set out in said petition; and

Whereas, It appears satisfactorily to the Court that the objects of the Corporation prayed for are not in conflict with the law of the land, nor detrimental to public interests or morals, and that the business proposed to be carried on is a legitimate one and not hurtful to the public good. Now, therefore,

SECTION 1. Be it adjudged and decreed by the First Chancery Court of Shelby County, that J. R. Graves, A. B. Haynes, Ben. May, S. C. Rogers, M. W. Philips, J. L. Verser, A. Hatchett, S. R. Ford, R. G. Craig, J. B. Canada, E. P. Luccado, G. W. Young, A. H. McFadden, J. H. Borum, F. Hester and G. W. Johnson, and their successors, associates and assigns be, and they are hereby constituted a body corporate under the name and style of

THE SOUTHERN BAPTIST PUBLICATION SOCIETY,

and shall be competent to sue and to be sued in any Court of Law or Equity, and shall have succession ninety-nine years; to have and to use a common seal; to establish and change any Constitution and By-Laws of said Society not inconsistent with the Constitution of the State of Tennessee, for the purpose of carrying on a religious book manufacturing and publishing establishment in the said city of Memphis, and in and throughout the State of Tennessee, to publish religious and moral periodicals, with a general Publishing and Job Office; to purchase, hold and dispose of such real estate, by deed or lease, as may be deemed necessary for the successful carrying on of such establishment, and issue such number of shares of the stock of said Company; to purchase and hold all stock, type, material, engines, machinery, fixtures and personal property of whatever kind, which may be necessary to their business, and generally to have and exercise all rights and privileges incident to corporations, except to issue any Notes or Bills of credit, or engage in any banking of any kind whatever.

Section 2. Be it further by said Court adjudged and decreed, that the Capital Stock of said Society shall not exceed ($500,000) five hundred thousand dollars, but when the sum of ($10,000) ten thousand dollars have been subscribed, the said Society shall be authorized to complete its organization and commence the issue of Certificates of Stock, which shall be in shares of Fifty Dollars each, and proceed to carry out the objects of the Society by calling a general meeting of the stockholders upon notice by the corporators, who shall, prior thereto, have and exercise all authority of a Board of Managers, in relation to the business of the Society; that at the first meeting of the Stockholders they shall elect a Board consisting of a President and thirteen Vice-Presidents, and twenty-five Managers, who shall appoint a Secretary and Treasurer, who shall give bond in such sums as may be fixed by the Board. They shall also have power to employ a business manager to take charge of the Publishing and Printing Departments—editors and other employes, and determine their compensations.

Section 3. Be it further adjudged and decreed, that this Charter of Incorporation shall be in force and take effect from and after the entry of this decree. And that the Clerk and Master of this Court shall issue duly certified copies hereof to the above named corporators for record in the Register's office of Shelby County, when required by them. And that the costs hereof be paid by the above named corporators.

All of which is duly ordered, adjudged and decreed.

State of Tennessee, County of Shelby, ss.

I, Edmund A. Cole, Clerk and Master of First Chancery Court of Shelby County, do hereby certify, that the foregoing comprises a full, true and perfect transcript of the decree granting Letters of Incorporation, rendered in a certain cause, to wit: J. R. Graves *ex parte* petition for Incorporation, No. 232, R. D., as the same appears of record in my office, in M. B. No. 2, pages 469, 470 and 471.

L. S.

In testimony whereof I hereunto set my hand and affix the seal of said Court, at Office in the city of Memphis, Tenn., this 17th day of April, A. D., 1871.

EDMUND A. COLE, C. & M.

By B. J. BLACK, D. C. & M.

CONSTITUTION.

NAME.

ART. 1. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY."

OBJECT.

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

MEMBERSHIP.

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

OFFICERS.

ART. 4. The Officers of this Society shall be a President, 13 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers.

BOARD OF MANAGERS.

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

TREASURER.

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

MEETINGS.

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

ELIGIBILITY TO MEMBERSHIP AND OFFICE.

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

ALTERATIONS OF THE CONSTITUTION.

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

OFFICERS.

J. R. GRAVES, *President.*

Vice-Presidents:

J. F. B. Mays, Tenn.	R. Mills, N. C.
W. M. Lea, Ark.	W. W. Keep, Fla
B. W. Blakewood, La.	J. M. Wood, Ga.
J. B. [illegible] Texas.	J. W. Rust, Ky.
J. M. W. Williams, Md.	J. F. Cook, Mo.
J. Wm. Jones, Va.	M. P. Lowrey, Miss.

J. L. Reynolds, S. C.
P. S. Jones, *Corresponding Secretary.*
R. D. Goodwin, *Treasurer.*
J. R. Graves, *General Agent.*

MANAGERS FOR 1870–71.

R. D. Goodwyn,	A. B. Haynes,
Ben May,	J. L. Verser
S. C. Rogers,	Dr. M. W. Philips,
F. W. Warren,	S. H. Ford,
R. G. Craig,	E. P. Lucado,
J. B. Canada,	N. H. McFadden,
Joseph H. Borum,	F. Hester,
C. R. Young,	G. W. Johnston,
G. W. Young,	

AGENTS.

Bld M P Lowrey, Mississippi.
Elder N. T. Byars, Mississippi.

SUBSCRIBERS TO THE SO. BAP. PUB. SOCIETY.

TENNESSEE.			
R D Goodwyn	$2000	R R Simonton	$50
E P Lucado	1000	C C Echols	50
J B Canada	1000	H B Folk	50
J L Verser	1000	F M Freeman*	50
Dr Black	500	J R Brannan*	50
J R Graves	400	G W Young*	50
H B Williford	300	F Hester*	50
J H Thomas	150	Z Anderson*	50
N H McFadden	100	J C Vaughn*	50
G W Johnston	100	W P Bond	50
T J Hunt	100	T P Walker	50
G J Bibb	50	W M Whitelaw	50
J F B Mays*	50	Robt S Thomas	50
Jos H Borum	50	W W Bond	50
ARKANSAS.			
Eld J T Craig	$250	H Edwards	50
A C Jones	250	H T Howell	50
S T W Meek	150	Eld A T Thompson	50
Eld Sol Gardner	150	Eld J Lewis	50
Eld A J Cansler	150	W E Dunn	50
W B Smith	150	Geo S Dunn	50
L E Morgan	150	Mrs S H Bowers	50
Eld A Yates	150	J A Bowers	50
B Cellins	130	Eld M T Moran	50
Eld Hyatt	100	C Y Edwards	50
H Allen	100	J V Bussey	50
C C Gannaway	100	Z J Wood	50
N T Thompson	100	Z T Wood	50
T A Heard	100	A W Files	50
Eld J B Searcy	100	E W Files	50
Malinda Barry	100	W H Barry	50
L K Bramlett	100	W L Barry	50
J T Brown	100	L B Barry	50
G Norsworthy	50	Jas M Barry	50
Eld H H Beavers	50	Eld J T Marshall	50
Eld W C Kimbro	50	W W Chaney	50
Eld T P Everett	50	Jas A Gibson	50
Eld M Green	50	J B Herring	50
Eld J D Rasberry	50	B K Gamble	50
M Boreman	50	I L Brooks	50
Eld H H Coleman	50		
MISSISSIPPI.			
Robt Kells, M D	$500	D J Burgess	$100
Eld C B Young	400		
ALABAMA.			
Miss L Anderson	$400	B C Bennett	$100
MISSOURI.			
E M Campbell			$2000
LOUISIANA.			
J B Lancaster	$100	Eld A G Loften	$800
GEORGIA.			
W H Pruden			$50

SUBSCRIBED STOCK.

Capts in P C Ewan, Ark, land, acres	640
W H Halliburton, Ark, acres land,	500
M F Locke, Ark, acres land,	80
T C Meredith, Ark, acres land,	320

LOAN FUND.

Eld J V McCulloch, Ark, acres land	1000
W M Lea, Ark, acres land	460

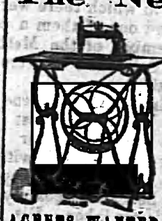
All sums of $100 payable on the 25th of June; $100 and over, half on the 25th of June, and half in six months thereafter.

We guarantee 10 per cent. on all amounts from first quarter after payment until the Society goes into active operation, and after that the full dividends made by its operation. Interest paid annually and promptly on the 1st of January of each year. Address

J. R. GRAVES,
President and General Agent.

*This star denotes that the subscriber takes one share with the privilege of a larger amount before the issuance of his stock certificate.

The New Wilson



UNDERFEED SHUTTLE
Sewing Machines!
$18 Cheaper than Any Other!
For Simplicity, Durability, and Beauty they stand Unrivaled! For Stitching, Hemming, Tucking, Felling, Quilting, Corded, Braiding, Braiding, Gathering and Seaming on Gathers, they are unexcelled!
For particulars address
BEACH & SUTHERLAND,
353 Main Street,
Memphis, Tenn.
AGENTS WANTED.
iv-11-v 10

AMES, BEATTIE & CO.,
Offer, Wholesale and Retail,
FURNITURE,
CARPETS, &C.
286 Main St., Memphis.
iv-11-tf

W. F. SOUTHERN,
(Late of Columbia, Tenn.,)
DENTIST,
338 MAIN STREET, MEMPHIS, TENN.
14-tf

R. C. McDOWELL. HUGH B. MARTIN.
McDOWELL & MARTIN,
ATTORNEYS AT LAW
No. 15 Madison Street,
14-tf MEMPHIS, TENNESSEE.

...always, They conform to this Constitu... ...sign the duties of the Corresponding... ...superintend all publications of the... ...establish Depositories; and in general... ...over the interests and transact the... ...of the Society. Seven members shall... ...a quorum, who shall receive a liberal... ...tion for the time given to the Society's...

TREASURER.

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

MEETINGS.

...The Society shall meet annually, at... ...and place as the Board of Managers... ...Special meetings of the Society... ...called by the President or Corres... ...tary, upon application of the Board of...

...ITY TO MEMBERSHIP AND OFFICE.

...No Officer, Manager, Agent or Col... ...the Society shall be eligible to office, ...te in the election of the Board of... ...except he be a member in good... ...some regular Baptist Church, unless... ...vilege be specially granted, and an... ...a vote of two-thirds of the Board of...

...ATIONS OF THE CONSTITUTION.

...Alterations of this Constitution... ...previous Annual Meeting, or recom... ...two-thirds of the Board of Managers... ...made at the Annual Meeting by a vote... ...of the members present.

OFFICERS.

...aves, *President.*

Vice-Presidents:

...Mays, Tenn.	R. Mills, N. C.
...Ark.	W. W. Keep, Fla
...lakewood, La.	J. M. Wood, Ga.
...nk, Texas.	J. W. Rust, Ky.
...Williams, Md.	J. F. Cook, Mo.
...Jones, Va.	M. P. Lowrey. Miss.
...ynolds, S. C.	

...nes, *Corresponding Secretary.*
...owin, *Treasurer.*
...aves, *General Agent.*

MANAGERS FOR 1870–71.

...oodwyn,	A. B. Haynes.
	J. L. Verser.
	Dr. M. W. Philips,
...arren,	S. H. Ford.
	E. P. Lucado,
	N. H. McFadden,
...Borum,	F. Hester,
	G. W. Johnston,

AGENTS.

...Lowrey, Mississippi.
...T. Byars, Mississippi.

...S TO THE SO. BAP. PUB. SOCIETY.

TENNESSEE.		
...$1000	R B Simonton	$50
...1000	C C Echols	50
...1000	H B Folk	50
...1000	F M Freeman*	50
...500	J B Branham*	50
...400	G W Young*	50
...300	F Hester*	50
...150	Z Anderson*	50
...100	J C Vaughn*	50
...100	W P Bond	50
...100	T P Walker	50
...50	W M Whitelaw	50
...50	Robt S Thomas	50
...50	W W Bond	50
ARKANSAS.		
...$250	H Edwards	50
...250	H T Howell	50
...150	Eld A T Thompson	50
...150	Eld J Lewis	50
...150	W E Dunn	50
...150	Geo S Dunn	50
...150	Mrs S H Bowers	50
...150	J A Bowers	50
...100	Eld M Y Moran	50
...100	C Y Edwards	50
...100	J V Bussey	50
...100	Z J Wood	50
...100	Z T Wood	50
...100	A W Files	50
...100	E W Files	50
...100	W H Barry	50
...100	W L Barry	50
...100	L B Barry	50
...50	Jas M Barry	50
...50	Eld J T Marshall	50
...50	W W Chaney	50
...50	Jas A Gibson	50
...50	J B Herring	50
...50	B K Gamble	50
...50	I L Brooks	50
...50		
MISSISSIPPI.		
...M D. $500	D J Burgess	$100
...400		
ALABAMA.		
...$400	B C Bennett	$100
MISSOURI.		
...		$2000
LOUISIANA.		
...$100	Eld A G Loften	$300
GEORGIA.		
...		$50

SUBSCRIBED STOCK.

...wan, Ark, land, acres	640
...ton Ark, acres land,	500
...rk, acres land,	80
...Ark, acres land,	320

LOAN FUND.

...Culloch, Ark, acres land	1000
...rk, acres land	460

...$50 payable on the 25th of June; ...half on the 25th of June, and ...nually thereafter. ...ten 10 per cent. on all amounts ...after payment until the Soci... ...active operation, and after that the ...made by its operation. Interest ...y and promptly on the 1st of Jan... ...ear. Address

J. R. GRAVES,
President and General Agent.

...meanter that the subscriber takes ...the privilege of a larger amount ...ance of his stock certificate.

New Wilson
IMPROVED SHUTTLE
Sewing Machines!

$15 Cheaper than Any Other!
For Simplicity, Durability, and Beauty they stand Unri... ...For Stitching, Hemming, Tucking, Felling, Quilting, Cording, Binding, Braiding, Gathering, Gath... ...ering and Sewing on Gathers, they are unexcelled!
For particulars address
BEACH & SUTHERLAND,
357 Main Street,
Memphis, Tenn.
...NTED. 1v-11-v-10

BEATTIE & CO.,
Wholesale and Retail,
...NITURE,
...ARPETS, &C.
...in St., Memphis.
1v-20-tf

SOUTHERN,
...of Columbia, Tenn.,)
...ENTIST,
...REET, MEMPHIS, TENN.
46-tf

HUGH B. MARTIN.
...WELL & MARTIN,
...NEYS AT LAW
...15 Madison Street,
MEMPHIS, TENNESSEE.

Scientific.

A New Glory in the Sun.

It has been known for many years, that heat is a form of force; and the means of converting into any other form of force are perfectly at command, provided the heat can be obtained in a sufficiently concentrated state; but that heat which is the direct result of the radiation of the sun, while it comes to us every day, in quantities which are enormous, does not come in sufficiently concentrated form to be available as a force to be managed by man, except to a limited extent.

To find some mode of rendering it available has long been considered among scientific men as something eminently desirable, and the distinguished mechanician, Ericsson is now seriously attempting to accomplish it; and it appears from some communications which he has recently made to the world through scientific journals in Europe that he is quite sanguine of success. He states that he has constructed a machine already, which is put in motion by solar heat, so as to make 240 revolutions per minute. This statement, however, it must be borne in mind, indicates only the speed of the movement attained, but does not show at all what power is attainable. And it is the power which can be developed which is the essential thing.

There is one great, and apparently insurmountable obstacle in the way of realizing any permanent and continuous force from the radiation of the sun in those regions of the earth now made fertile by rains, namely, the fact that it can be employed only when the sky is not shaded by clouds, just as the force of the wind can be used by windmills only at special times. But there are immense regions of the earth's surface in which the radiation from the sun is almost entirely uninterrupted, and which are consequently nearly uninhabitable for want of rain. The Desert of Sahara is one of the largest and most celebrated of these regions. Ericsson estimates that the rainless regions of this kind existing on the globe cover an area of nine thousand miles in length, and with an average width of one thousand—an extent of territory of which it is entirely impossible for most minds to form any adequate conception.

Now, it seems, that dry and barren as these lands are upon the surface, there is, in the case of many of them, and possibly in all, plenty of water at a certain depth below. The percolation through porous strata, often at considerable depths below the surface, furnishes a supply, which, in many cases, lies quiescent till reached by man through artificial means, yet in others reaches the surface in valleys, where it produces an oasis larger or smaller, which becomes at once the home of vegetable and animal life, and the place of temporary sojourn, if not the permanent abode of man.

Thus, under many, if not all of these regions, there lie below the surface, supplies of water, which, if brought up, would transform them into boundless fields of fertility and beauty, and above, in the fierce radiance of the sun, is a source of power sufficient to bring them up, if only the mode of developing and applying this power can be devised and put in operation.

Some will say that this is all visionary. And so it doubtless is. It is at present only a vision in the minds of men. A hundred years ago, the steam-engine was such a vision, and fifty years ago, the telegraph. Those visions have been realized. Many other splendid visions which seemed to those who cherished them equally fair, have come to naught. To which class this new idea belongs it is impossible to say. There is, however, but little doubt, respecting many of the great deserts, that the water is there. Nor can there be any doubt that in the fierce radiance of the sun, which shines upon them, the power is there to raise it.

Ericsson, after a careful calculation, has ascertained, as he thinks, that the amount of power contained in the heat of the sun, as it shines over these countries, is sufficient to keep at work over twenty millions of engines of one hundred horse power each through all those hours of the day during which this heat can be made available.

This immense force is not lost even now. It is employed in heating the air over the deserts, and is conveyed in the currents thus created to watered lands in the interior of the continents, where it vaporizes the water and distributes it to other regions in rain. It is only a portion of the power that can possibly be deflected and turned to other purposes as now proposed. But the fact that such a power exists, and that there is even a possibility that it may in future ages be brought into action for promoting the welfare of man, and enlarging the habitable portion of the earth, affords us a new manifestation of the infinite wisdom and power presented to our minds in the works of creation.—*Illustrated Christian Weekly.*

NEW AND RICH GOODS,
FINE GOLD WATCHES,
JEWELRY.
Chain and Silver Ware
CALL AND EXAMINE.
F. B. BARNUM & CO.,
265 Main Street, Corner of Court,
iii-16-tf MEMPHIS, TENN.

EDWARD A. WARREN. ... WARREN, Jr.
WARREN & WARREN,
Lawyers and General Land Agents
LITTLE ROCK, ARK.
We will collect claims anywhere in the State, and attend to all kinds of land business, pay taxes, etc. Correspondence solicited. iv-32-tf

PIANOS AND ORGANS.

H. G. HOLLENBERG,
AGENT FOR
Chickering Pianos and Estey's Church and Parlor Organs.

The Chickering Piano, acknowledged to be the best in the world by the great Exposition in Paris, in 1867.

Orders for tuning and repairing Pianos in the country promptly attended ...No. 274 Second St.,
iv-32-1-31 Ayres Building, Memphis, Tenn.

PRICES OF THE
MASON & HAMLIN
CABINET ORGANS.

Having vastly increased their facilities for manufacture, the
MASON & HAMLIN ORGAN COMPANY
are now enabled to offer their well known Organs, which are the
ACKNOWLEDGED STANDARD OF EXCELLENCE
among Instruments of the class, at prices of inferior work. They print their lowest prices, which are, therefore, alike to all, invariable. The following are illustrations:

Four-Octave Organ	$50
The Same, Double Reed	65
Five-Octave Organs, with Tremulant, Carved and Ornamented	100
The same, Double Reed, with Five Stops	125
Forty other Styles, up to	1,000

All in solid Black Walnut. All the Organs made by this Company are thoroughly first-class in every respect. They will not make the so-called cheap Organs at any price. The comparative superiority of their instruments is now greater than ever before, as every competent judge who will carefully examine and compare must p...

ILLUSTRATED CATALOGUES,
with Wood Cuts from Photographs of the different styles, full information and lowest prices; also, Testimonial Circular will be sent free to any address.
MASON & HAMLIN ORGAN CO.,
Warerooms, 596 Broadway,
iv-26-49 NEW YORK.

WATERS'
NEW SCALE PIANOS
With Iron Frame, Overstrung Bass and Agraffe Bridge.
Melodeons and Cabinet Organs,
The best manufactured.
Warranted for Six Years.
A GREAT OFFER!!
Horace Waters, 481 Broadway, N. Y.,
will dispose of One Hundred Pianos, Melodeons and Organs of six first-class makers, at extremely low prices, for cash, during this month, or will take from $5 to $25 monthly until paid. Chickering pianos are included in the above offer. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.
HORACE WATERS.

Testimonials.

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

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

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

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

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

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

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

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

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

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

IMPORTANT NOTICE
TO
CONSUMERS OF DRY GOODS.
All Retail Orders amounting to $20 and Over Delivered in any Part of the Country
FREE OF EXPRESS CHARGES.
HAMILTON EASTER & SONS,
OF BALTIMORE, MD.,
In order the better to meet the wants of their Retail Customers at a distance, have established a
SAMPLE BUREAU,
and will, upon application, promptly send by mail full lines of Samples of the Newest and most Fashionable Goods, of FRENCH, ENGLISH and DOMESTIC MANUFACTURE, guaranteeing at all times to sell as low, if not at less prices, than any house in the country.

Buying our goods from the largest and most celebrated manufacturers in the different parts of Europe, and importing the same by Steamers direct to Baltimore, our stock is at all times promptly supplied with the novelties of the London and Paris markets.

As we buy and sell only for cash, and make no bad debts, we are able and willing to sell our goods at FROM TEN TO FIFTEEN PER CENT. LESS PROFIT than if we gave credit.

In sending for samples specify the kind of goods desired. We keep the best grades of every class of goods, from the lowest to the most costly.

Orders unaccompanied by the cash will be sent C. O. D. PROMPT-PAYING WHOLESALE BUYERS are invited to inspect the Stock in our Jobbing and Package Department. Address HAMILTON EASTER & SONS,
197, 199, 201 and 203 West Baltimore Street.
iv-25-v-31 Baltimore, Md.

DR. H. W. PETERS, Memphis, Tenn. | A. L. HATCH, *Late of Central Nursery, Miss.*
Evergreen Nurseries,
PETERS & HATCH,
NURSERY AND GREENHOUSE, POPLAR STREET one mile from city limits. PLANT AND SEED DEPOT, 303 MAIN ST., under Peabody Hotel, Memphis, Tennessee.
CULTIVATORS OF

FRUIT TREES,	ROSES,
ORNAMENTAL TREES,	GREENHOUSE PLANTS
VINES,	BULBS,
SHRUBS,	FLOWERS,
EVERGREENS,	SEED, &C.

In associating myself with Dr. H. W. Peters, of Evergreen Nurseries, Memphis, Tenn., I have transferred my entire stock from Jackson, Miss., to that place, which enables us to offer a very complete stock of everything in our line. A. L. HATCH.
Memphis Tenn., Nov. 22, 1870. iv-14-49

J. W. S. BROWNE. J. W. K. BROWNE.
BROWNE & BROWNE,
PLUMBERS,
GAS AND STEAM PIPE FITTERS,
No. 318 Second Street, between Adams and Jefferson,
Memphis, Tennessee,
KEEP CONSTANTLY ON HAND AND FOR SALE
Pumps of Almost Every Description,
—FOR—
CISTERNS, WELLS AND DEEP WELLS,
...
FOR HAND OR STEAM POWER.
An assortment of Pipe, Plain and Galvanized, on hand for either Gas-fitting, Steam-fitting, Cisterns, and Wells of any depth. iv-6-tf

$375 A MONTH—Horse and outfit furnished. Address NOVELTY CO., Saco, Maine. [iv-32-v-31

PUBLICATIONS.

FORD'S
Christian Repository
A LARGE
Handsome Monthly,
EIGHTY-FIVE PAGES
All Original Matter.

The old CHRISTIAN REPOSITORY, after ten years of prosperous and useful existence, sunk from sight amid the clouds and disasters of the war.

Ten years have passed with all their lessons. The same work in its old form and spirit, and with the added results of those years of thought and experience,

Will Reappear July, 1871,

And with Heaven's blessing soon attain and retain its former position and wide sphere of influence.

It will contain during the volume, with other matter,

TWELVE ARTICLES
ON THE
Manifestation of Jesus
Opening with the
VISION OF ADAM
AND REVELATION OF
Christ in the Flaming Sword,
THE
Vision of Enoch, Melchisedek, Jacob, Isaiah, and down to the Visions of Stephen and John.

Each number will contain the life of a Deceased Minister, with the lessons taught by their labors.

Twelve Articles on
THE OBJECT OF BAPTISM,

The result of years of study, presenting new views of the experimental and practical teachings of the ordinance.

MRS. SALLIE ROCHESTER FORD,
WHO WILL CONTROL
The Family Department,
will commence in the July number a new, striking and instructive fact-story:
EVANGEL,
The Trials and Triumphs
OF A
Christian Woman!!

It will surpass anything which has come from her pen, with original articles from our best writers.

A Review, a Historic Memorial, a Family Magazine, and a Mother's Companion and a Child's Book.

Eighty-five Pages Monthly,

Over 1000 pages in a Volume at the low price of
TWO DOLLARS AND FIFTY CENTS.

Send eight three cents stamps and get a specimen number.

TEN SUBSCRIBERS, - - - - $20.

Address S. H. FORD, Christian Repository, 209 North Sixth Street St. Louis, Mo. iv-41-v-8.

PUBLICATIONS.

ESSENTIALS OF
Good Health
AND
MENTAL BLISS
EDITED BY
THOS. NICHOLSON, M. D., PH. D.
Published Monthly at Three Dollars a Year.
Office, 490 Magazine St., New Orleans, La.

The Journal is loaded, almost crammed with health tracts of thrilling practical interest, full of plain English prescriptions for promoting the natural vigor and healthy action of mind and body. Its bright health-like face ought to greet every household in the land, because it is a friend that "sticketh closer than a brother"—a friend in the real time of need, inestimable to father and mother, to the young man and the young woman. Country people will value it as gold and silver. It will contain wholesome advice and prescriptions as to the care of the skin, face, hair, eyes, ears, nose, throat, lungs, heart, stomach, and bowels, receipts for colognes, tooth powders, hair washes, hair oils, hair dyes, tonics, bitters, cordials, wines, liquors, tinctures, infusions, sirups mixtures, powders, pills, ointments, liniments, solid and fluid extracts—numerous other things of great personal value and domestic interest, and whatever else pertains to the preservation and promotion of naturalness and personal beauty.

The editor has been raised in the SOUTH, and knows the habits and wants of Southern people. No physician is more successful in benefiting and curing diseases of the throat and lungs, surgical and Medical treatment of the eyes, and ears, and chronic affections of women. The Journal will contain a large amount of matter pertaining to these subjects. There is no other Journal of its kind anywhere else. Send 25 cents for a specimen copy. iv-41-tf

SUBSCRIBE TO
THE WEEKLY BANNER!
PUBLISHED,
AT THE CAPITAL OF TENNESSEE.
The Price is only Two Dollars a Year!

The Weekly Banner is a first-class Literary, Commercial, Agricultural, Political, News Paper. It is the oldest established paper in the State—over half a century old. It is now one of the finest weeklies in the whole Southwest. The design of the Weekly Banner is to give correct information and rational amusement to the masses in a cheap and convenient form. Many weeklies are merely accumulated—dished up. The Weekly Banner is *edited.* It shows the work of its editors. It employs a special Agricultural Editor, and also a Commercial Editor, who devotes his whole time to it.

THE WEEKLY
contains the freshest and most reliable reports of the Home and Foreign Markets. Besides, it is a thoroughly live Family Newspaper, and an ever welcome visitor to the home fireside, field and workshop, containing short stories, humorous sketches, and news from the telegraph and mails, Religious, Political, Social, Foreign and Domestic. In short, it is a complete compendium of the News of the week, embracing the leading editorials from the Daily, Special and Regular Telegraphic Dispatches; the Latest Market Reports, Agricultural Information and Miscellaneous Reading Matter, making it, in all respects, a first-class Family Newspaper.

We are now on the eve of the most momentous political revolution this country has ever experienced, and the Weekly Banner thoroughly Democratic in tone and sentiment, though never unduly and unscrupulously partisan, will play its part in the coming political contest and keep its readers promptly advised about the political situation, while standing up for them, and with them, manfully and boldly for the interests of the South.

Send for specimen copies, and our word for it, you will be pleased with the Weekly Banner.

The Weekly is mailed to subscribers at the reduced rate of $2 a year; $1 for six months, which places it within the reach of all. An extra copy will be sent with every club of ten names.

Remit through the mails by Money Order, or by Express. Specimen copies of our Mammoth Weekly sent to any address upon application. Address, ROBERTS & PURVIS, Nashville, Tennessee. 1v-41-tf

NOW'S THE TIME TO SUBSCRIBE
FOR THE
Nashville Union & American

It is emphatically the people's paper, being the largest and livest paper in the Southwest. Issued Daily, Semi-Weekly and Weekly. Subscribe now for

The Mammoth Weekly,
Containing 12 pages, making 72 columns. At $2 a year; $1 six months; 50 cents three months. The Pioneer in cheapness.

Clubbing Rates.
To clubs of five or more subscribers, we will send our Mammoth Weekly for one year, each $1 90. Any one getting up a club of twelve, $1 90 each, shall have one copy gratis. To clubs of twenty or more subscribers, we will send our Mammoth Weekly, for one year, each $1.10, and one copy gratis to the getter-up of the club

THE SEMI-WEEKLY,
is made up from three Dailies, and is full of choice matter, mailed Wednesdays and Saturdays. One year, only $4; six months, $2; three months, $1.

THE DAILY
is the largest, latest, and the most reliable and cheapest in the State, the subscription being, for one year, only $8; six months, $4; three months, $2.

The Nashville Union and American
makes the agricultural interests of our people a leading feature. We have a special editor, who devotes his entire time to the procuring and publication of information and news intended for the success of our farmers. With proper encouragement from that large and reliable class of our population, we shall still further increase our efforts and facilities to please and profit them.

It is the Best Advertising Medium in the State.
As it has the largest circulation of any paper in the Southwest. We invite correspondence from every county. The Union and American has the largest, most extensive and complete

Book and Job Printing Establishment
in Tennessee. Blanks of every description kept constantly on hand. We invite examination and defy competition. Satisfaction guaranteed. For subscription, blanks or job work, address
J. O. GRIFFITH & CO.,
iv-46-v-1 Nashville, Tenn.

THE REST OF FAITH,
A NEW BOOK BY
Rev. A. B. Earle.

This book takes up the longings of Christians for something more complete and satisfying in their experience. Step by step it unfolds the privilege offered them, and shows how the soul may abide in constant rest amidst all the cares and temptations of life. One beautiful volume, cloth, gilt, 60 cents; full gilt, beveled, 75 cents. Mailed, post-paid, on receipt of price.
JAMES H. EARLE, PUBLISHER,
... Washington Street, Boston, Mass.

TROY BELLS.
OLD ESTABLISHED TROY BELL FOUNDRY.
TROY, N. Y., (established 1852) a large assortment of Church, Academy, Fire Alarm, and other Bells constantly on hand, and made to order. Made of genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable ever used. ALL BELLS WARRANTED SATISFACTORY.
Large Illustrated Catalogue sent free upon application to JONES & CO., Troy, N. Y.,
iv-41-v-40 or, 108 Dearborn Street, Chicago, Ill.

The Meneely Bell Foundry,
TROY, N. Y.,
ESTABLISHED IN 1826,
Manufacture a superior quality of Church, Academy, Fire-Alarm, Factory, Chime, Tower-Clock, Steamboat, Court-House, Farm and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogue sent free. Address
iv-26-v-26. E. A. & G. R. MENEELY.

$1,000 REWARD.
For any case of Blind, Bleeding, Itching, or Ulcerated Piles that De Bing's Pile Remedy fails to cure. It is prepared expressly to cure the Piles and nothing else, and has cured cases of over 20 years' standing. Sold by all Druggists. Price $1. GOODYEAR & HILLS, Agents, 281 Main street, Memphis.

Small Fruits a Specialty.
All those wishing fine plants will find it to their advantage to ... Price List of Small Fruits, such as Strawberry, Raspberry, Grape, Gooseberry, ... etc. None but strictly First-Class Plants sent out. Address for Price List, L. W. HAMILTON,
iv-2 ... Bartlett, Shelby county, Tenn.

Wool! Wool! Wool!
Wanted, at the ...th Woolen Factory on Wolf River, 8 miles from Memphis, Wool for Cash or to Manufacture. For full particulars send for Circular to W. H. LANE & CO., Raleigh, Tenn. iv-20-v-1

INSURANCE.

CRAFTSMEN'S
LIFE ASSURANCE CO.
Of New York.
PURELY MUTUAL.
Most Liberal Policy Issued.
AGENTS WANTED,
Apply to Southern Office,
No. 5 Madison St., Memphis, Tenn.
RODDEY, CASKIN & AINSLIE,
ASSOCIATE MANAGERS.
13-tf

SOUTHERN LIFE INSURANCE CO.
289 Main Street, Memphis, Tenn.
Assets over $600,000

T. A. Nelson	President.
Amos Woodruff, F. M. White,	Vice Presidents.
Ben. May	Secretary.
Chas. T. Paterson,	Assistant Sec'y.
F. S. Davis	Treasurer.

DIRECTORS:

T. A. Nelson,	J. W. McCown,
Jacob Waller,	A. Woodruff,
H. A. Partee,	Hugh Torrance,
H. O. Brinkley,	C. ... Spencer,
Gen. John B. Gordon,	F. M. White,
C. W. Fraser,	F. S. Davis,
W. H. Cherry,	Chas. Kortrecht,

MEDICAL BOARD:

E. Miles Willett, M. D., J. H. Erskine, M. D.

ATLANTA, GA., BRANCH:

John B. Gordon	President.
W. C. Morris	Secretary.

Insures Lives and promptly adjusts and pays losses. Its principal business is with Southern ..., and to them it appeals for patronage. It has ample means to fully protect policy-holders and pay all losses.

RELIABLE AGENTS WANTED.

THOMPSON & CO., - - - General Agents.
5-6-tf

CAROLINA LIFE INSURANCE CO.
OF MEMPHIS, TENN.,
Principal Office No. 42 Madison St.,
CAROLINA BUILDING.
Insures against Loss of Life Only.

Assets, June 1st, 1870,	$856,464 88
Annual Income, (aver)	600,000 00
Annual Dividend, June 1, 1870,	40 per cent

Officers.
HON. JEFFERSON DAVIS, President,
M. J. WICKS, First Vice President.
J. F. PETTIT, Second Vice President.
W. F. BOYLE, Secretary.
J. H. EDMONDSON, General Agent.

Consulting Physicians.
B. W. AVENT. F. A. RAMSEY.

Attorneys.
LOGWOOD & PEYTON.

Directors.

Jefferson Davis,	M. J. Wicks,
J. T. Pettit,	W. B. Greenlaw,
W. L. Vance,	F. Titus,
W. R. Hunt,	Napoleon Hill,
Wm. Joyner,	F. W. Smith,
B. K. Pullen,	J. C. Fizer,
N. S. Bruce,	C. B. Church,
E. W. Munford.	

A Dividend of forty per cent. was declared on the first of June, 1870, payable in cash to those who paid their premiums in cash, and credited on the note of those who paid their premiums by part note.

The Company is now prepared to issue policies in all the various forms of Life Insurance, and respectfully solicits public patronage. sep7 tf

GEORGETOWN COLLEGE
AND FEMALE SEMINARY.
These institutions are enjoying a very prosperous year, with full Faculties and a large increase of students in each. For catalogue address Dr. N. M. CRAWFORD or Prof. J. J. RUCKER, Georgetown, Ky. iv-14-tf

NO BETTER ACADEMY to prepare for College or the activities of life, if you have a good common school education, than "The Madison University Grammar School," at Hamilton, N. Y. Special advantages to young men preparing for the ministry. Summer Term, May 4th to Commencement day, August 3. Fall Term begins September 23. Consult Prof. J. M. TAYLOR, A. M., Principal. iv-30-47

JAS. M. BARRY,
REAL ESTATE AGENT,
FORT SMITH, ARK.
Will buy and sell all Real Estate intrusted to him, and attend to all business connected with Real Estate. He will also give all needful information to persons wishing to immigrate to our beautiful valleys of the Arkansas and Poteau rivers. iv-30-tf

WANTED—AGENTS, ($20 per day) to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the under-feed, makes the "lock stitch" (alike on both sides,) and is fully licensed. The best and cheapest family Sewing Machine in the market. Address JOHNSON, CLARK & CO., Boston, Mass.; Pittsburg, Pa.; Chicago, Ill.; or St. Louis, Mo. iv-5-v-4

$150 a Month! Employment! Extra Inducements!
A premium HORSE and WAGON for Agents. We desire to employ agents for a term of seven years, to sell the Buckeye $20 Shuttle Sewing Machines. It makes a stitch alike on both sides, and is the best low priced, licensed machine in the world. W. A. HENDERSON & CO., Cleveland, Ohio, or St. Louis, Mo. iv-20-v-19

MEDICAL.

DR. W. R. ROGERS,
OPERATIVE SURGEON,
GIVES SPECIAL ATTENTION TO
Surgery and Diseases Peculiar to Females.

GENERAL SURGERY.—Stone in the Bladder, Stricture of the Urethra, Disease of the Prostate, Piles, Fistula in Ano, Fissure, Aneurism, Club Foot, Hare-lip, Cleft Palate, Rupture, and indeed every class of disease embraced in Surgical Practice.

DISEASES PECULIAR TO FEMALES.—He operates for Vesico Vaginal Fistula, Laceration of the Perineum, Ovarian Tumors, Ulceration, Stricture, Prolapsus of the Womb, and all complaints to which Females are subject.

With the advantage of twenty years' experience in General Surgery and Diseases of Females, and all the latest and most approved Instruments and appliances at his command, he offers his services to the public.

Pleasant accommodations for patients from abroad who do not wish to stop at hotels, at $10 per week including nursing.
iv 32-tf Office, 279½ Main st, Memphis, Tenn.

The Greatest Discovery of the Age.
DR. C. WILLIAMS PULMONIC BALSAM OF WILD CHERRY has stood the test of more than a quarter of a century, and stands unrivaled above all other remedies of the day for the immediate cure of all diseases of the Chest and Lungs. It is warranted far superior to all other remedies. Sold by all druggists. Laboratory, 450 Main street, Memphis, Tenn. WILLIAMS & ROSS, Sole Proprietors. iv-7-tf

Diseases of the Eye and Ear.

DR. S. W. CALDWELL,
TRENTON, TENN.,
Continues to give Special Attention to
Diseases of the Eye and Ear,
And to
23-tf Diseases Peculiar to Females.

DR. J. O. JANUARY,
FORMERLY OF MURFREESBORO, TENN.,
Has located permanently in TRENTON, TENN., for the treatment of
CANCERS, FISTULA,
PILES, MALIGNANT SORES,
AND CHRONIC DISEASES

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

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

ALL LADIES suffering from disease peculiar to their sex are invited to a free correspondence, ... be taken in the incipiency of the disease and prevented from becoming cancerous, or, if already so, the sooner they are treated the less time required to cure them. For, while I entertain for all the other physicians the highest respect, I am confident, from long observation, that in my medicines is found the surest remedy for all chronic diseases of the Womb.

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

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

The Rev. J. R. Graves, Editor of THE BAPTIST, has been familiar with my father's practice for many years, and he kindly permits me to refer to him. Address
iv-12-v-11 J. O. JANUARY, M. D., Trenton. Tenn.

THE
NEW DISCOVERY
In Chemical and Medical Science.
DR. E. F. GARVIN'S
SOLUTION AND COMPOUND ELIXIR OF
TAR.

FIRST AND ONLY SOLUTION ever made in one mixture of ALL THE TWELVE valuable active principals of the well known curative agent,
PINE TREE TAR,
UNEQUALED in Coughs, Colds, Catarrh, Asthma, Bronchitis, and Consumption.
CURES WITHOUT FAIL
A recent cold in three to six hours; and also by its VITALISING, PURIFYING and STIMULATING effects upon the general System, is remarkably efficacious
IN ALL DISEASES OF THE BLOOD,
Including Scrofula and Eruptions of the skin, Dyspepsia, Diseases of the Liver and Kidneys, Heart Disease, and General Debility.
ONE TRIAL CONVINCES!
ALSO, A
VOLATILE SOLUTION OF TAR
For INHALATION without application of HEAT. A remarkably VALUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the most effectual and positively curative use in ALL DISEASES OF THE NOSE, THROAT AND LUNGS.
THE COMPOUND
TAR AND MANDRAKE PILL,
For use in connection with the ELIXIR OF TAR, is a combination of the TWO most valuable ALTERATIVE Medicines known in the Profession, and renders this Pill without exception the very best ever offered.
Send for Circular of Positive Cures to your Druggist, or to
L. F. HYDE & CO.,
SOLE PROPRIETORS,
iv-32-49 110 E. 22d Street, NEW YORK.

To Consumptives.
The advertiser, having been permanently cured of that dread disease, Consumption, by a simple remedy, is anxious to make known to his fellow sufferers the means of cure. To all who desire it, he will send a copy of the prescription used, free of charge, with the directions for preparing and using the same, which they will find a SURE CURE for CONSUMPTION, ASTHMA, BRONCHITIS, etc. Parties wishing the prescription will please address
EDWARD A. WILSON,
iv-44-v-3 164 South Third St., Williamsburgh, N. Y.

DR. S. S. FITCH'S Family Physician, 90 pages, sent by mail, free. Teaches how to cure all diseases of the person, skin, hair, eyes, complexion. Write to 714 Broadway New York. iv-23-v-21

PEABODY HOTEL.
Corner of Main and Monroe Sts.,
MEMPHIS, TENNESSEE.
This Hotel has been thoroughly cleansed, repaired and refitted, and is now open to the traveling public. It has passed into the hands of the undersigned for a term of years, and he will spare no attention or expense to make it A FIRST-CLASS HOTEL in every respect, and hopes to merit a liberal patronage.
iv-15-tf WM. C. MILLER. Proprietor.

AGENTS WANTED FOR THE
History of
THE WAR
in Europe.
It contains over 100 fine engravings of Battle Scenes and Incidents of the War, and is the only AUTHENTIC and OFFICIAL history of that great conflict.
Published in both English and German.
CAUTION. Inferior histories are being circulated. See that the book you buy contains 100 fine engravings and maps. Send for circulars and see our terms, and a full description of the work. Address NATIONAL PUBLISHING CO., Memphis, Tennessee. iv-35-48

WANTED. 100,000 MEN
To Labor at their Homes, or Travel part or all of the time. Will send a Sample Free to commence work with. iv-44-47-E M. M. TILTON, Pittsburg, Pa.

General Intelligence.

Foreign.

ROME, Aug. 1.—There is great excitement over the vote of the French Assembly on the position of the Pope. The journals regard war with France as probable and accuse the ministry of betraying the country. The *Gazette* says the government should not have gone to Rome, but having gone, must stay, though dark clouds should envelop the political horizon.

PARIS, July 31.—The municipal election to fill the vacancies not filled by the election were held yesterday. Owing to the indifference of the population as to the result, the Radical party carried the day.

PARIS, July 26.—The appointment of Jules Favre, as French Minister to Washington has been annulled.

Ex-President Andrew Johnson is expected to arrive shortly in this city.

BOURGES, July 27.—The Archiepiscopal palace, in this city, the residence of the Archbishop, was destroyed by fire yesterday. The conflagration was also communicated to the public library. Both buildings were reduced to ashes and were magnificent specimens of the highest style of ancient architecture, and were unsurpassed in France. The interiors was decorated in the costliest manner. In the library, there were upwards of twenty-five thousand volumes, including numerons rare and valuable works, which were destroyed.

Advices from Persia received in this city convey information of the rapid and alarming spread of the plague in that country. The utmost efforts of the government to enforce the sanitary measures have proved unavailing, and the plague is extending with rapid strides in both Eastern and Western Persia. The inhabitants are reduced to the last extremity by the protracted famine, and fall easy victims. The scenes presented in some of the more populous cities are reported to be fearful. The country has lost fifty per cent. of its population. Thousands have dragged themselves across the frontier into Turkey, Arabia and Cabaal. The famine is the result of the terrible drouth of last year and the subsequent failure of the crops. Grain in some parts has risen to nine times the usual price. People, in order to keep alive, eat grass and roots. Children have been sold into slavery to keep them from starving. Many had killed and devoured their children in Ispanahan; men have been caught disinterring bodies for food, and all domestic animals, even horses, have been killed and devoured.

A dispatch from Hong Kong of the 25th states that serious disturbances have broken out in Canton. The Chinese authorities are either unable or unwilling to interfere for the preservation of peace. The foreigners in Canton are said to be in imminent danger, and it is not improbable that the bloody scenes which accompanied the last disturbance may be repeated, if intervention in the interest of order dees not speedily take place. A gunboat has been dispatched up the Canton river to the city, and will give its protection to foreigners who reside in the city.

The Russian Postal Department refuses to accept packages containg valuables for transmission to China, as it considers a revolution impending.

ST. PETERSBURG, July 27.—The American Evangelical Commission have had several interviews with Prince Gortschakoff, who has treated them with marked courtesy and distinction. Although offered sumptuous quarters at Peterhoft by command of the Emperor, the members of the delegation continue to occupy their apartments at their hotel, where they are constantly visited by distinguished Greek and Protestant Christians. They speak very encouragingly of the prospects for the accomplishment of their mission, and allude to Prince Gortschakoff's cordial reception as a token of success.

Russia has given in her adhesion to the International Telegraph Convention of Vienna. This brings the Russian lines to the Amocr and the Dead Sea under the operation of the terms of that Convention.

BERLIN, July 27.—There is an increasing clerical agitation throughout Prussia over difficulties arising out of the question now at issue in relation to the Papal See.

The efforts of the Roman Catholic Bishops to enforce the dogmas of the Ecumenical Council are exciting the displeasure of the Imperial Government. The official papers are taking the matter up.

Great depression in trade exists in Germany on account of the frequent occurrence of labor strikes. Fresh strikes are reported daily, and in some districts business is almost at a stand.

MUNICH, July 29.—Dr. Doilinger has been elected Rector of the University of Munich. Fifty-four professors voted in his favor and six against him.

VIENNA, July 27.—The Italian government has requested Count Beust, the Chancellor of the Austrian Empire, to act as intermediary in the difficulties with the Pope, and to propose a conciliation with the Vatican. The Italian government promises to respect the spiritual independence of the Pope, and to pledge itself by an international treaty to the fulfilment of the Papal guarantees by placing it beyond the power of parliament to rescind the conditions already secured to the Pontiff.

A special from Rome says that an important speech was made by the Pope recently, in the Academy, to a deputation. He said the church invites all her children to defend her against ignorance and malice. In infallibility does not repose the power to remove sovereigns. The Popes, in former times, deposed and dispossessed sovereigns, not because the infallibility of the Popes, which only touched matters of doctrine, but because by the authority then recognized in the Popes, the deposition and dispossession was accepted as public law. Christian nations also accepted the Pope, in those days, as the supreme judge. Confounding the present with the past is done in bad faith, or with a desire to influence States against the church. Comments on the decision of the Council he regarded as superflous, the text of those decisions being sufficiently clear.

A Paris special says that the French government has given its qualified assent to the scheme for the emigration of Communist prisoners into three classes; first, violent prisoners and those guilty of crime, who are sentenced to hard labor for life; second, dangerous persons who are to be sent to the penal colony, and to the third a general amnesty is granted on condition of their voluntary emigration. The last are permitted to go to Arizona, the government giving them transportation, agricultural and mining tools, tents, arms, and subsistence for six months.

There are 913,162 more women than men in Great Britain.

It is estimated that the Strasbourg library will contain nearly 200,000 volumes by the 1st of October next.

The London *Standard*, of the 25th ult., publishes details of a series of terrible earthquake shokes, which recently occurred in one of the Phillipine Island. More than two hundred persons were swallowed up by the earth and every one of them was almost instantly killed. Six of the dead bodies have been recovered. The rest of the inhabitants fled from the island, which has thus been utterly depopulated.

A Cuban expedition is reported to be organized in Montreal, Canada. Two hundred recruits are said to have been already enrolled.

The Asiatic cholera has made its appearance in several places in Poland. We may expect soon to hear of its ravages in other parts of Europe. There is no reason, however, owing to the lateness of the season, to apprehend its appearance here.

Gladstone, in a speech at the Lord Mayor's banquet, in London, on last Saturday, said that England's relations were friendly with all nations.

Mail advices from Cuba report that Gen. Cavada was shot on the 7th instead of the 1st of July, and after orders had been received from Madrid that he should be pardoned and sent to the United States.

Another revolution is threatened in Mexico in consequence of the re-election of Juarez. It is thought the Congress will declare Diaz, President.

Advices from Buenos Ayres to June 25, represent that yellow fever has entirely disappeared from the city.

The Greek Church has made arrangements with our Government concerning its missionaries in Alaska and the adjacent islands.

Home.

Hon. John Slidell is dead.

Persons who send to New York for counterfeit money, in answer to advertisements, may be interested in knowing that full lists of their names and residences are being made by the police for publication.

The suit of the United States vs. the Nashville and Chattanooga Railroad Company, which has been pending since November, 1869, in the Circuit Court of the United States, has been compromised. The Railroad Company pays to the United States one million dollars in bonds of the Company, bearing four per cent. interest and running twenty and thirty years.

The President has pardoned G. R. Ridden and F. E. Brown, of Tennessee, who were convicted of illicit distilling.

Last week the coasts of Newfoundland and Labrador were visited by disastrous storms. Three hundred and twenty-five fishing smacks, twenty three dwelling houses, over forty stores, and $1,500,000 worth of property were destroyed, and ninety-three lives lost.

A telegram to Lloyds from Hong Kong, dated July 17th, announces that a terrific typhoon has visited Hiogo, Japan. Seven steamers were driven ashore or sunk, and nearly or quite destroyed. The place was inundated, and suffered considerable injury.

A Mr. Farley was struck by lightning in his house, near Richmond, Va., during a recent storm at night. His wife led him out of doors, and the rain brought him to his senses, when his first words were, "In torment at last!"

Reports from several different States report slight earthquake shocks last week, and several ship captains speak of shocks at sea.

During the year ending June 30, 1871, 107,114 passengers arrived at the port of New York from foreign countries, of which number 101,015 were actual emigrants.

Within seven miles of Atlanta, on the Chattahoochee river, there is a company of enterprising capitalists manufacturing ice by the ton.

A mass meeting is to be held in Jackson, Tenn., on the first Monday in August, to take into consideration the immediate building of a narrow gauge railroad from that place to Memphis.

NEW YORK, July 28.—The *Times* of this morning, states that it has reason to believe that a large number of the most influential citizens in the community have agreed to call a public meeting, and to resist the payment of any further taxation until the present rulers of the city have been forced to render an account of their stewardship. Over a thousand names, including those of many eminent merchants and bankers, have already been subscribed.

At about 1 o'clock on the morning of the 20th ult., an earthquake shock was felt in Boston, Portland, Saco, Brunswick, Portsmouth and Concord. Dispatches say that in Portsmouth, "windows and crockery rattled, beds shook, the old plastering in the jail fell, and the night workmen in one of the breweries ran out very much frightened." In Concord, the shock was accompanied by a deep, heavy, rumbling noise. It passed from north to south. Buildings were violently rocked, and a church bell rung. The agitation was also experienced in other places beside those named above.

The newest wonder, it is said, at the West, is a soda lake near Rawlings, on the Union Pacific railroad, several miles in circumference, and capable of supplying sixty-five thousand tons of soda a year. This genial body of water is fed from countless springs bubbling from a species of granite rocks, which includes in its composition a soda feldspar.

The Board of Supervising Inspectors of Steamboats have made a very important report, approved by the Secretary of the Treasury, providing rules and regulations for the better protection of life and property on steamboats, and the Secretary has determined on their rigid enforcement.

The total circulation of the National Banks is stated at $318,686,999.

Prof. Peters, of the Litchfield Observatory, Hamilton College, Utica, New York, has discovered a new planet, the 114th in the group Asterio.

The death, by suicide, of Col. Barnes, founder of the Detroit *Tribune*, has created a profound sensation in Detroit. Financial embarrassment was the cause.

The explosion of the ferryboat Westfield, at New York, on the 30th ult., is still unaccounted for. Nearly seventy persons were killed and over two hundred seriously wounded. The scene following the explosion is beyond description. Men were struck dumb with their loss of wives and little ones, and women were distracted at having lost their husbands and children, while little children were crying for their parents who were lost.

Some three or four years ago, a man by the name of Peter Buffinbarger, an old and respected citizen of London, Ohio, died under circumstances that led many of his friends to believe that he had been slowly poisoned by his wife Angelina, to whom he had been but shortly married. Buffinbarger was very wealthy, and it is supposed that her object was to obtain possession of his property and share it with a man named Colburn, with whom she was on terms of improper intimacy. The matter was allowed to rest until recently, when the body was exhumed, and the stomach, which was found to be in a good state of preservation, was submitted to chemical analysis, and the presence of arsenic discovered. On Saturday last, a warrant was issued for the arrest of Angelina, who in the meantime had married Colburn. Colburn is now engaged in the banking business in New York, the capital, it is supposed, having been furnished from Buffinbarger's estate.

Little Rock, the capital of Arkansas, has a population somewhat exceeding seventeen thousand.

Special Advertisements.

Debility and Emaciation.—Both result from the lack of ability to convert the food into nutriment. How necessary, then, for those suffering from these alarming symptoms to immediately resort to a remedy that will strengthen the stomach and digestive organs. For, as soon as this desirable object has been accomplished, the health improves, and the patient resumes his usual personal appearance. Hostetter's Stomach Bitters have attained a world-wide popularity in such cases, and have been proven the best and safest means of removing constipation, toning the stomach, giving energy to the liver and relieving every symptom of nervousness and depression of spirits. Its cheering and beneficial effects are highly spoken of by thousands, who owe to it their restoration to health. No restorative in the annals of medicine has attained the same popularity in the short space of time it has been before the public, or has won the high endorsements accorded to this excellent tonic. Many other preparations, purporting to be correctives and restoratives, have been introduced, and have perished one by one, while the popularity of Hostetter's Stomach Bitters continues to increase, and is now recognized as a standard household medicine. The success which attends the use of the Bitters evinces at once its virtues in all cases of debility and disease of the stomach. Certificates, almost without number, have been published, attesting its truly miraculous power in removing those painful and fearful diseases. And at this time it seems idle to do more than call attention to the great remedy of the age, in order to awaken public attention to its excellence. It is the only preparation of that kind that is reliable in all cases, and it is therefore worthy of the consideration of the afflicted. aug

Kind Words Free.—Packages of back numbers of this excellent semi-monthly Sunday school paper sent on application, as specimens, without charge, to schools and others wishing them. Send two-cent postage stamp for every ten copies wanted. Address "Kind Words," 361 Main St., Memphis, Tenn iv-19-tf

Improved Ohio Chester Whites. I have three pair of extra nice pigs, not akin—pure blooded—which I will sell for twenty-five bushels of corn per pair, corn delivered at my place, near Gadsden depot, Tenn. Price $35 per pair in Ohio. [iv-2-tf] J. R. ROSAMON.

Kind Words in Melody, the new Sunday-school song book, published by the Sunday-School Board, is just what our schools need. We observe that a reduction in the price of the book has been made. It cost per single copy thirty cents; per dozen copies three dollars; a discount on large orders to Sunday-school or dealers. We should like to see the book in all our schools. Send orders to Eld. T. C. Teasdale, 361, Main street, Memphis, Tenn. iv-37-tf

NEW ADVERTISEMENTS.

A MAN OF A THOUSAND.

A Consumptive Cured.

Where death was hourly expected from Consumption and Asthma, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child. He now gives this recipe free on receipt of two stamps to pay expenses. Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of paper. [iv-47-v-8

Try It! Prove It For Yourself! Canabis Indica positively cures Consumption, Bronchitis, Asthma, and Nervous Debility. We will not weary the reader with a string of wonderful cures it has made, but simply add, try only one bottle. It will do more for himself than were we to devote a whole column to its publication. Price $2.50, or three bottles for ... Address CRADDOCK & CO., 1032 Race street, Philadelphia, Pa., giving name of paper. iv-47-v-8

NEW ADVERTISEMENTS.

SOMETHING NEW

For Everybody.

A Useful, Easy, and Lucrative Employment for All, Old and Young, Male and Female.

This employment will not interfere with your other business, let that be what it may. No capital is required to engage in this business. It requires no traveling or peddling, but gives the comforts of a home with a chance to make from $50 to $150 per month. This is no receipt of any kind, or agency, but is something entirely new, and is highly recommended to *all persons* who desire a *permanent, money-making*, and genteel employment. No person will ever regret sending for this information, let their business be what it may. *We guarantee satisfaction in every case.* The information we offer, when once in the possession of a person, will be a source of constant income, and will be invaluable during life, without extra expense. To any person who, after sending for the information, shall feel dissatisfied, or that we have misrepresented, we will send TWO DOLLARS for their trouble. There is positively *no humbug or deception* in these statements. We would not make false statements to the public; there is nothing gained to the end by deceit. During our connection with this business, we are not aware of a single case in which any one has found reason to accuse us of any other course of conduct than the one we have invariably pursued—that of fair, upright, and honorable dealing. We will, upon receipt of ONE DOLLAR by mail, send by return mail full instructions in regard to the business. *All money forwarded by mail in carefully sealed letters at our risk.* Address

E. F. GARDINER & CO., Portland, Me.
iv-47-50 P. O. Box 2181.

University of Virginia.

The session of this Institution commences on October 1st, and continues, without intermission, till the Thursday preceding July 4th.

It embraces thorough instruction in Literature and Science, and in the Professions of Law, Medicine and Engineering.

The expenses of the student, exclusive of *Text Books, Clothing* and *Pocket Money*, amount to from $365 to $395 per session of Nine Months, of which sum from $120 to $250 is payable on *admission*.

For Catalogue, address
CHARLES A. VENABLE, Chairman of Faculty,
iv-47-49 P. O. University of Virginia.

WANTED.

A Music Teacher of some experience, who understands French, to take charge of a class pretty well advanced. All unmarried ladies, who are competent to fill the position are invited to address P. T. HENDERSON, President of Analytic Seminary, Florence Station, Rutherford County, Tenn. Be prompt. iv-47-50

"Only a Little Brook."

Canvassers meet a hearty welcome everywhere, and ten thousand homes only wait an opportunity to purchase this Charming Picture. Inclose stamp for Circulars and full particulars. ESTILL & CO., Publishers, Mansfield, Ohio. iv-47-49-r

TARRANT'S SELTZER APERIENT.

Sects and Creeds differ, but there are no dissenters from the general principle that a great medicine is a great blessing. We have many of these blessings, but among them all, in the province to which it belongs, no greater than

Tarrant's Effervescent Seltzer Aperient.

A column would not suffice to enumerate the ailments for which it is prescribed by physicians of the highest standing. It does not belong to the class derisively termed patent medicines, but it is an article based on scientific analysis, and will stand the test of the sharpest and most rigid medical criticism as a cathartic, a stomachic, an anti-febrile preparation, and an admirable remedy for all bilious complaints. **Let there be no mistake. Secure the genuine article only.**
iv-46-49 SOLD BY ALL DRUGGISTS.

TARRANT'S SELTZER APERIENT.

EPILEPSY OR FITS.

A SURE CURE for this distressing complaint is now made known in a Treatise (of 48 octavo pages) on Foreign and Native Herbal Preparations, published by Dr. O. PHELPS BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having failed in a single case. The ingredients may be obtained from any druggist. Persons desiring a copy may address Dr. O. PHELPS BROWN, No. 21 Grand Street, Jersey City, N. J. iv-46-iv47-1t

RIFLES, SHOT-GUNS, REVOLVERS, Gun Material. Write for Price List, to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns, Revolvers, etc., bought or traded for. *Agents wanted.* iv-46-v-25

Largest School in the South.

NASHVILLE, TENNESSEE.

W. E. WARD'S SEMINARY.

Parents wishing very superior advantages for their daughters, in the most successful school of the South, at reasonable rates, will send for catalogue to W. E. WARD, Nashville, Tenn. Refer to the editor of THE BAPTIST. iv-45-47

THE PLANET DRILL.

For Garden Seed or Guano the Best.

The most simple, compact, largest, easiest regulated, lightest and lightest running, cheapest! No gearing, no ...: Sows always evenly, and in open sight all ordinary seeds: also, Salsify, Broom-corn, Osage Orange, Nursery Seeds, etc. Also, spreads Fertilizers in the row, without loss from wind. No. 2 ... pounds seed, $12; No. 2, 12 quarts seed, or 25 pounds. Guano, $20. Manufactured by S. L. ALLEN & CO., Forrest Building, Philadelphia, Pa. 26-11

AGENTS WANTED!

FOR OUR ILLUSTRATED

HISTORY OF THE BIBLE,

By J. E. Stebbins,

An octavo volume, over 650 pages, with 48 beautiful steel engravings. Send for circulars, and see our terms and extra inducements to agents. Address
F. A. HUCHINSON & CO.
iv-2-v-1 508 N. Sixth st., St. Louis, Mo.

A GREAT CHANCE FOR AGENTS.

Do you want an agency, *local or traveling*, with a chance to make $5 to $20 per day selling our new 7 strand *White Wire Clothes Lines? They last forever; sample free*, so there is no risk. Address at once *Hudson River Wire Works*, 130 Maiden Lane, cor. Water St. N. Y., or 16 Dearborn St. Chicago, Ill. iv-41-v-15

$5 TO $10 PER DAY.

MEN, WOMEN, BOYS and GIRLS who engage in our new business make from $5 to $10 per day in their own localities. Full particulars and instructions sent free by mail. Those in need of permanent, profitable work, should address at once. GEORGE STINSON & Co., Portland, Maine. iv-19

AGENTS WANTED

FOR YOUTH'S ILLUSTRATED

Bible History.

Embracing Distinguished Characters, Remarkable Events, Institutions, Manners, Customs, Natural History, Arts, Sciences, etc., etc., of Bible Lands and Times. By D. W. Thomson, A. M., and Dr. John Blair, LL. D. Elegantly Embellished with nearly 300 engravings, and making one of the most instructive, entertaining and elevating of all books for young people, as well as those of mature years. Send for circulars with terms, testimonials, and a full description of the work. Address National Publishing Company, Memphis, Tenn. iv-6-v-5

NEW ADVERTISEMENTS.

UNSECTIONAL, UNPARTISAN, UNPOLITICAL SCHOOL-BOOKS.

The freshest series of Text-Books published—containing the latest results of discovery and scientific research.

Officially adopted by the Virginia and Georgia State Boards of Education, AND NOW LARGELY IN USE IN EVERY SOUTHERN STATE, And in many Northern States.

The University Publishing Co.,

An Association composed of many of the most eminent citizens of the several Southern States, feeling the necessity for a series of School-Books which should be entirely *unsectional, unpartisan*, and *unpolitical*, which should present only the *facts* of history and science—are now issuing a complete series of School and College Text-books by the eminent scholars and educators named below which are the

Cheapest, Best, and Most Beautiful School-Books
Now published. The "University Series" embraces

MAURY'S GEOGRAPHICAL SERIES,

By Commodore M. F. MAURY, of the Virginia Military Institute. A series of books which mark an era in the study of this science, and which, in the words of a well known and accomplished Southern teacher, "are characterized by a felicity of arrangement and simple freshness of style which must ever render them attractive to the young, and which will be used by all who wish to teach Geography as a *science*, as something to make pupils *think*, and not merely as an enumeration of dry facts."

Holmes' Readers and Spellers.

By GEORGE F. HOLMES, LL.D., Professor of History and General Literature in the University of Virginia. A series of Readers unequalled in cheapness, excellence, and typographical beauty. They are steadily progressive in character, bright and fresh in their selections of prose and verse, and illustrative of Southern scenes, incidents, and history.

Venable's Arithmetical Series,

By CHARLES S. VENABLE, LL.D., Professor of Mathematics in the University of Virginia. These books are received everywhere by intelligent teachers with the highest satisfaction, as being most admirably adapted for mental drill, as well as for business education. Their methods, rules, and reasonings are clear, distinct, logical, and comprehensive, and the series is carefully graded throughout.

Holmes' History of the United States,

By GEORGE F. HOLMES, LL.D., of the University of Virginia. It is enough to say of this admirable work, interesting, impartial, and truthful, as well as pure and graceful in style, that it is the *only* History of the United States which is *strictly unpartisan*. It comes down to the present date. Also,

De Vere's French Grammar, Readers, etc.,
Gildersleeve's Latin Series,
Carter's Elements of General History,
Holmes' English Grammars,
LeConte's Scientific Series,
Johnston's English Classics,
Duntonian Writing-Books, etc., etc.

Send for our new ILLUSTRATED DESCRIPTIVE CATALOGUE, which will be mailed free to any teacher or school officer. It tells what teachers think of the books, and contains specimen pages of each.

Address UNIVERSITY PUBLISHING COMPANY,
155 and 157 Crosby Street, New York.
iv-45-47-49-v-1

Robertson's Commercial College,

NO. 267 MAIN STREET,
MEMPHIS, TENN.,

The Best and Cheapest in the United States. Send for Circular to S. M. ROBERTSON,
iv-36-v-10 Principal.

Howard College

MARION, ALABAMA.

THIRTY-FIRST SESSION.

FACULTY:

SAM'L R. FREEMAN, D. D., President, and Professor of Theology, and Mental and Moral Philosophy.
E. Q. THORNTON, A. M., Professor of Chemistry, Natural History and Modern Languages.
THOS. J. DILL, A. M., Professor of Greek and Latin Literature.
GEO. D. BANCROFT, A. M., Professor of Mathematics.
FRANCIS H. HAWES, A. M., Professor of English Literature.
I. B. VAIDEN, A. M., Principal of Preparatory Department.

COLLEGE DUES—(Per term of 4½ months.)
IN COLLEGE—Tuition, Incidentals, Room rent and Fuel $30 00
IN PREPARATORY DEPARTMENT—Tuition and Incidentals 21 50
Payable October 1 and February 15. Strictly in advance.

Board in Mess Hall, during the past year, did not reach **eight dollars** per month. Board can also be obtained in private families by those who room in the College, at fifteen dollars per month. Board and lodging in private families at eighteen dollars.

The sessions open Oct. 1, and close the last Thursday in June. For Catalogue, or special information address
iv-45-v-6 THOS. J. DILL, Sec. of Faculty.

Western and Atlantic Railroad.

CHANGE OF SCHEDULE.

WESTERN AND ATLANTIC RAILROAD,
ATLANTA GA., June 28, 1871.

NIGHT PASSENGER TRAIN—OUTWARD.
Leaves Atlanta .... 10 30 P. M.
Arrives at Chattanooga .... 6:15 A. M.

DAY PASSENGER TRAIN—OUTWARD.
Leaves Atlanta .... 8:15 A. M.
Arrives at Chattanooga .... 4:25 P. M.

FAST LINE TO NEW YORK—OUTWARD.
Leaves Atlanta .... 2:45 P. M.
Arrives at Dalton .... 7:53 P. M.

NIGHT PASSENGER TRAIN—INWARD.
Leaves Chattanooga .... 5:20 P. M.
Arrives at Atlanta .... 1:14 A. M.

DAY PASSENGER TRAIN—INWARD.
Leaves Chattanooga .... 5:20 A. M.
Arrives at Atlanta .... 2:30 P. M.

ACCOMMODATION TRAIN—INWARD.
Leaves Dalton .... 2:25 A. M.
Arrives at Atlanta .... 9 10 A. M.

The above Schedule goes into effect July 2, 1871.
iv-24-tf E. B. WALKER, M. T.

AGENTS WANTED

LADIES.

The Victoria or Ladies' Gem is the great invention long and earnestly wished for by your *sex*. We desire smart and energetic lady agents to introduce our popular and justly celebrated article in every *Village, Town and City in the World*. It is highly approved of, indorsed and adopted by all Ladies of taste and refinement, it is now A GREAT FAVORITE WITH THEM, it is what every Lady has wished for, gives perfect

FREEDOM OF ACTION,
AND PREVENTS CATCHING COLD AT A CRITICAL PERIOD.

Indorsed and recommended by all eminent
PHYSICIANS AND
DIVINES.
Every Lady ABSOLUTELY REQUIRES ONE
and will purchase at sight, its merits are apparent at a
GLANCE.

Druggists, milliners, dressmakers, and those who keep fancy stores, will find our excellent invention gives perfect *satisfaction*, and a ready seller, and netting enormous *profits* to agents and dealers. Town and country rights given *free* to all who desire engaging in an *honorable, respectable* and *profitable business*, and at the same time doing good to their *suffering companions* in life. Samples $2, sent free by mail on receipt of price. Send for wholesale circulars. Address,
VICTORIA MANUFACTURING CO.,
iv-24-48 17 Park Place, New York.

FREE TO BOOK AGENTS.

We will send a handsome prospectus of our New Illustrated Family Bible, containing over 200 fine Scripture Illustrations, to any Book Agent, free of charge. Address National Publishing Co., Memphis Tenn.
iv-40-v-8

Wanted—Agents

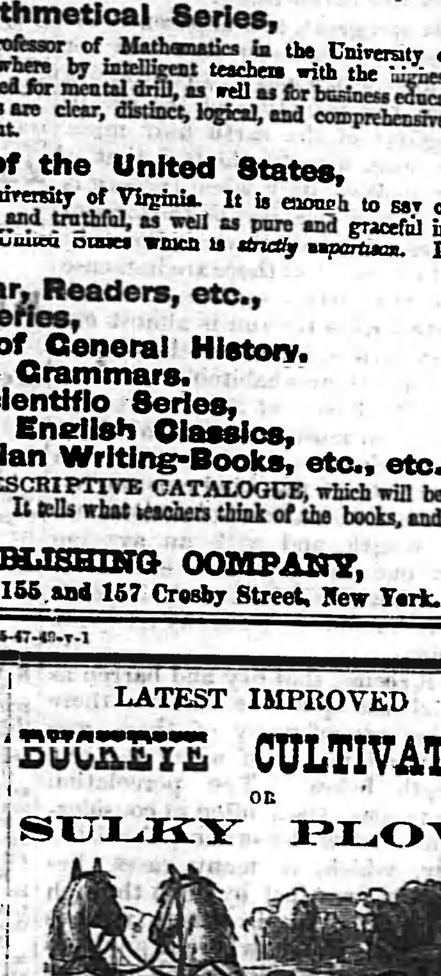
$75 to $250 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $15. Fully licensed and warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from $75 to $250 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., Boston, Mass.; Pittsburgh, Pa.; St. Louis, Mo., or Chicago, Ill.
iv-37-45

LATEST IMPROVED

BUCKEYE CULTIVATOR

OR

SULKY PLOW.



One of the greatest Labor-Saving Machines of the Age.

A Complete Success!

INDORSEMENTS.

DR. M. W. PHILIPS, Editor Southern Farmer.
CAPT. GEO. W. GIFT, Editor Practical Farmer
Rev. J. R. GRAVES, Editor Baptist, and many others.

PRICE, $55—Send for Circular.

A. J. Ward & Co., Agents,
SEEDSMEN.
225 SECOND ST., MEMPHIS, TENN.
iv-3-v-2.

A GREAT SUCCESS!

THE BAPTIST HYMN BOOK,

RECENTLY ISSUED BY

The Bible and Publication Society

has met with an approval so

Cordial and Universal,

that the Society are encouraged to put to press two new editions of the work. The first will be an 18mo., in small but very clear and beautiful type, to be sold for

Fifty Cents.

IT WILL BE READY 25TH OF AUGUST.

A book containing one thousand of the choicest hymns in the language for fifty cents, may well be styled

A CHEAP EDITION.

The other will be the ordinary

POCKET EDITION,—24mo.,

READY, OCT. 25TH

THE HYMN AND TUNE BOOK

WILL BE READY SEPT. 1ST.

The NUMBERS of the hymns will be uniform in all editions of both the Hymn Book, and the Hymn and Tune Book.

THE PEW EDITION IS NOW READY

PRICE, $1.25

For INTRODUCTION, a first supply will be furnished at the following rates:

Per Dozen, $13.50.

In lots of fifty, $1.00 each.

In lots of one hundred or more, 95 cents each.

One sample copy to Pastors, wishing it for examination, with a view to its introduction, 75 cents.

Send for circular, and see what people in all sections of the country say of this superior Hymn-Book.

Rev. B. GRIFFITH, Secretary,
iv-45-48 530 Arch Street, Philadelphia.

Agents! Read This!

WE WILL PAY AGENTS A SALARY of $30 per week and expenses, or allow a large commission, to sell our new and wonderful inventions. Address M. WAGNER & CO., Marshall, Mich. iv-...

THE
J. R. GRAVES,
Edit
ELD. H. P. LOWRAY,
ELD. W. A. MONTGOM
ELD. G. W. GRIFFIN,
PAST. J. J. PEXES,

We shall continue to
tributions from our best
the editors and writers
Prizes will be offered
ten given subjects during
Gossary

The Un

The mists of death
The unse
Beyond the darkness
Forever
The golden city flash
But mortal eye sees
Unnumbered prows
shore;
But never
Returning voyager,
Or canvas
Hath brought us tidi
Whose silver light is
But there are voices
Which we
Of loved ones standin
With smile
That kindled here our
glow,
And breathed on us th
And those footsteps
That long
Made sacred rythm,
Or sad and
Along the paths we
But strangely ceased,
And there are souls
, below,
Who look o
For whom the stars in
Where sera
Delighted, bask around
In ceaseless wonder at
We knew them here,
smiled;
Our life was
We met and parted,
Their work
And they are resing in
And we are toiling yet
We group them oft in
A joyous ba
As on the peaceful hills
In that fair
Or wander on the shore
To watch the comers fr
Speed on, my bark, life
The mists wi
And every pain, and
In strange
Shall vanish, when the
Thine eye, and thou sha

"What Were the Ke Were the Keys G Purpose?"

PROF. C. W.

It is the object that the "keys" are ity and duty, and Church of Christ for rying out the divinel tions, in respect to nances and disciplin their duties, which istence and perpetuit

The analysis of t sages of Scripture, w explain these facts.

Matt. xvi. 18, 19: thee, that thou art Pe rock I will build my ch of hell shall not preva I will give unto the kingdom of heaven thou shalt bind on ear in heaven; and what loose on earth shall be

Matt. xviii. 17, 18: neglect to hear them church; but if he ne church, let him be unt man and a publican. you, whatsoever ye shall be bound in hea ever ye shall loose on in heaven."

1. *Kleis*, "keys;" *luo*, "loose."

The lexicographe classical writers, and Scriptures, thus defin "Strictly that which ting and closing key, a latch;" used "the key of the house key of knowledge;" and of death;" "the k pit;" "the key to the kleis, (keys) is a sy thority."

2. "*Deo*, to bind, to put in bonds, to impris *a thing*;" as "bind "bind them in bundles him" (John); "they figuratively, as "*art th wife?*"

3. "*Luo*, to loosen, fasten, to release a capti break up, to undo, to d to annul."

There is an obvious viz.: "to tie," "to "to loose;" "to bind repeal;" as "bound hi sand years."

"Satan shall be lo prison." "They "they loosed the colt."