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THE BAPTIST,
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We shall continue to 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 essays written upon
any given subject during this volume. See "Prospectus."
Gowder & Co., Printers.

Heavier the Cross:
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and din,
Oh! happy he, with all his bliss,
Whom God hath set beneath the cross.
Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wanting
Unwet by showers from weeping eyes?
The gold by fire is purified,
The Christian is by trouble tried.
Heavier the cross, less precious metal;
The loaded palm strikes deeper root,
The vine-juice sweeter leaveth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.
Heavier the cross, the heartier prayer;
The bruised herbs more fragrant are.
If sky and wind were always fair,
The sailor would not watch the stars;
And David's psalms had never been sung
If grief his heart had never wrong.
Heavier the cross, the more aspiring;
From vales we climb to mountain heights;
The pilgrim of the desert tiring,
Longs for the Canaan of his rest.
The dove has been no rest in sight,
And to the ark she wings her flight.
Heavier the cross, the easier dying,
Death is a sedition from life;
To life's decay one bids adieu,
From life's distress one then is free.
The cross sublimely lifts our faith,
To him who triumphed over death.
Then Crucified! the cross I carry,
The longer, might it dearest be;
And lest I faint while here I tarry,
Lapland bears such a heart in me,
That faith, hope, love may flourish there,
Till for the cross my crown I wear.
—From the German.

THE GREAT SPEECH IN THE
VATICAN.
TRANSLATED BY REV. LEONARD BALON, BALTI-
MORE.

The boldest and most powerful con-
demned argument extant against the pre-
fensions of Popery, is a speech pro-
nounced by a Roman Catholic Bishop in
the Roman Council. One copy in my
possession is one published in the Italian
language by the Association, which is-
sues in Florence, the journal entitled,
"Popol Romano United to the People."
It ought to be printed for general dis-
tribution here, and would be, if we had
an effective society for Protestant work.
The great speech is published without
name, but the copy, which has just
reached me from Rome, bears on the
title-page in the handwriting of one of
the most eminent Catholics in this city,
the note, "This speech is by Mr.
Bressanone, Bishop of Boemia in Cro-
atia."
It is difficult to bridge what is already
a marvel of condensed popery; but I will
do my best.
After a few calm, weighty words of
introduction, the Bishop says that under
a grave sense of his responsibility to
God, he has studiously applied himself
to the examination of the Holy Scrip-
tures on the question whether the holy
pontiff who presides in the Council is
really the successor of St. Peter, the
vicar of Jesus Christ, and the infallible
teacher of the Church. The effect of
this inquiry has been startling:
I open this, three hundred pages...
But what shall I dare to talk? I find
in them nothing to justify, however re-
motely, the ultramontane view. Nay
more! in my utter astonishment, I find
nothing save a new, a fresh successor of
St. Peter, a successor of Jesus-Christ, any
more than a successor of Solomon.
Yes, Archbishop Manning, you will
say that I blaspheme; and you, Bishop
Pie, that I am out of my senses. No,
no, my lord-bishops! I am not blas-
pheming; I am not beside myself! But
having just risen from the reading of the
New Testament from beginning to end,
I declare to you before God, lifting my
hand toward your great crucifix, that
I find in its pages no traces of the pa-
pey as it now exists.
Do not refuse to listen to me, vener-
able brethren! Do not by your murmurs
and interruptions, justify those who de-
clare, with Father Hieronime, that this
Council is not free, but that our votes
are imposed upon us in advance. If
this were so, this august assembly, to-
ward which the eyes of the whole world
are turned, would fall into the most
shameful contempt. If we would be
great, we must be free.
I thank his grace, Bishop Dupanloup,
for that nod of approval! It gives me
courage to go on.

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 26, 1871. No. 50.

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Fifteen times, per line	3.75
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single chapter, a single verse, in which
Jesus Christ commits to St. Peter, lord-
ship over the apostles, his fellow-labor-
ers.
If Simon, son of Jonas, had been ap-
pointed to be what we understand his
holiness, Plus IX., to be in our time, it
is not astonishing that he should not say to
the apostles: When I am ascended up to
my Father, ye shall obey Simon Peter
as ye have obeyed me. I appoint
him my vicar upon earth.
Not only in Christ silent on this point,
but he has no utterance of giving the
Church a chief, that when he is promis-
ing thence to his apostles, to judge the
twelve tribes of Israel (Matt. xix, 28),
he promises twelve of them, one episco-
pate without saying that one is to be higher
than the rest, and is to belong to Peter.
Surely if he had wished this to be so, he
would have said so. What must we in-
fer from his silence? Logic tells us:
Christ did not intend to make Peter chief
of the apostolic college.
When Christ sent forth the apostles to
the conquest of the world, he gave to
all alike, the power of binding and loos-
ing; to all, the promise of the Holy
Ghost. Let me repeat it; if he had
meant to make Peter his vicar, he would
have appointed him commander-in-chief
of his spiritual army.
Christ, says the Scripture, forbade
Peter and his colleagues to have lord-
ship and power over believers
like the princes of the Gentiles. (Luka
xii, 25.) If Peter had been made
Pope, Jesus would not have spoken thus,
for, according to our traditions, the Pa-
pals holds in his hands two swords, the
symbol of spiritual and temporal power.
One fact has profoundly impressed me.
When I observed it, I said to myself: If
Peter had been Pope, would his col-
leagues have suffered themselves to send
him with St. John to Samaria to preach
the Gospel of the Son of God? (Acts
viii, 14.)
What would you think, venerable
brethren, if, at this moment, we were to
permit ourselves to depose his holiness,
Plus IX., and his amine, Monsignor
Planter, to betake themselves to the
Patriarch of Constantinople, and adju-
re him to put an end to the Eastern schism?
But here is another fact of greater
importance still. An Ecumenical Coun-
cil was assembled at Jerusalem to decide
on questions on which believers were
divided. Who would have convoked
this council, if St. Peter had been Pope?
St. Peter? Who would have presided
over it? St. Peter or his legate? Who
would have formulated and promulgated
the canons of it? St. Peter? Well, now,
nothing of the kind took place. The
apostle was present at the council, like
all his colleagues. But it was not he
who framed its conclusions, but St.
James; and when the apostles of it were
promulgated, this was done in the name
of "the apostles, the elders and the
brethren." (Acts xv.) In this way we
manage things in our churches.

I proceed: The Apostle Paul in not
one of his letters addressed to the vari-
ous Churches, makes any mention of the
primacy of Peter. If this primacy had
existed, if, in short, the Church had had
an supreme head, infallible in teaching,
would the great teacher of the Gentiles
have omitted all mentions of it? Nay!
He would have written a long epistle on
this important, this vital subject. When,
therefore, he is rearing the edifice of
Christian doctrine, is it possible that he
leaves out the foundation and the key-
stone? Now, unless the Apostolic Church
is to be reckoned heretical which we
neither wish nor dare to say, we are con-
strained to acknowledge that the Church
has never been more fair, more pure,
nor more holy, than in the days when it
had no Pope. *Voices: It is false! It is false!*
Monsieur de Laval cannot contradict
this: for if any of you, venerable broth-
ers, should dare to think that the
Church which at this day has a Pope for
its head is stronger in the faith, or purer
in morals, than the Apostolic Church, he
must say it openly in the face of the
world; for this room is the centre from
which our words fly from pole to pole.
I proceed: not in the writings of St.
Paul, nor in those of St. John or St.
James, have I found any trace or germ
of the Papal power. St. Luke, the histo-
rian of the missionary labors of the
apostles, is silent on this vital point.
The silence of these holy men, whose
writings are a part of the canons of the
inspired Scriptures, is as inexplicable
if Peter had been Pope, as that of
Thiers would have been, if he had
omitted the title of Emperor in the
history of Napoleon Bonaparte.
I see before me a member of this body
who says, pointing at me with his finger,
"He is a schismatic bishop who has got
among us under false pretences."
No, my venerable brethren, I did
not come into this august assembly like
a thief by the window. I came by the
door just as regularly as yourselves. It
is my right as a Bishop, as it is my duty
as a Christian, to speak and declare what
I know to be true.
But the thing which astounds me be-
yond all expression is the silence of
Peter himself. If he had been what we
say—the vicar of Christ upon earth—he
must have known it. If he knew it, how
does it happen that he never once—not
one solitary time—acted as Pope? He
might have done it on the day of Pente-
cost, when he pronounced his first dis-
course; but he did not. He might have
done it at the Council of Jerusalem; but
he did not. He might have done it at
Antioch; but he did not. He might
have done it in his two epistles to the
Churches; but he did not. Imagine
such a Pope as this, O my venerable
brethren!

LETTERS TO YOUNG MEN
ON THE SLOVENESS.
Dear Brethren—If this letter contains
some ugly things, need not be sur-
prised: On all roads there are some ugly
places, and in a series of letters like this,
how could there be a subject "comes out for
ventilation" that has no "thriving" odor
about it? This is the case with our pre-
sent subject.
"Of all the living creatures that we find
out on exhibition in this country," writes
but one whose want of cleanliness we do
not object to. "All the noble animals and
birds we prefer to see in their best im-
portance." The preacher is a noble animal,
if nothing more, and we like to see him
in good condition when he appears on ex-
hibition. It is not signified that a
preacher should be a tailor's clothes rack,
dressed till he is not able to bend his
spine, and bedecked with gold till his
person would sparkle by fire-light. Such
a man as that has no business preaching,
unless the starch of pride could be worked
out of him. These men, who dress as
finely as gamblers, are not the ones we
have to do with on this page. It is the
race of sloveness that we now propose to
introduce. Our objection can best be ac-
complished, perhaps, by introducing to
the reader "the Rev. Mr. Sloven." As
he is not before us in person, we shall
have to attempt a description of him.
Mr. S., when a boy, had a way of always
being the dirtiest of the family, and, un-
fortunately, he could never be made to
look nice like his brothers. When he
became a man, the young people had him
for a standing subject of amusement. It
took him a long time to find a woman
with sufficient courage to become his
wife. In fact, he would have been likely
to stay single, had he not improved him-
self, in personal appearance, about the
time he was trying to secure the services
of a Mrs. S. His marriage, however, and
even before his wedding, she was worn
out, he fell back into his old habit of
carelessness. His first appearance in the
pulpit, at "Sleepy Hollow," made the
young people stare at him as if he were
a new species of animal. His wife tries
to keep him in a present-
able condition, but he perpetually opposes
her wishes. When he goes away from
home to attend a meeting, then he
does as he pleases, his wife being out of
his way. Perhaps the reader would like
to see, Mr. Sloven in the pulpit. The
writer could wish to be a good artist, so
that correct picture might be given of
the man. But a rough draught will do
better than none.
We will begin at the feet and ascend.
The shoes are old, ready for "pitching
and rolling." The strings are out of tune and
a knot of hair is stuck in the throat.
His nose is "broken," the "theatrical" of
his eyes is "broken," and his hair is
"broken." He is "broken" in every
part of his body. He is "broken" in
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BAPTIST COLLARIES.

- 1. There is no church but a body of immersed believers who have been baptized 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...

AXIOMS.

- 1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of men the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry; hence all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

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.

Mississippi Department.

ELDER M. P. LOWREY, EDITOR.

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

ASSOCIATIONAL MEETINGS.

ABERDEEN Association meets with the church at Okolona, Friday before the second Lord's day in October.
BETHLEHEM, at Enterprise, Saturday before the fourth Lord's day in September.
BIG BEAR CREEK, with Bethel Church, Tishomingo county, Thursday before the second Lord's day in October.

SUMMARY.

ELD. C. S. McCLOUND, formerly of this State, now of Jefferson, Texas, desires to return to Mississippi. He desires a location where there are good schools, so that he can conveniently educate his children. He is well known in Mississippi as an able and eloquent minister, sound in the faith, and having a good report of them that are without.

PUBLICATIONS.

FORD'S REPOSITORY.

We have received the first number of this excellent Christian magazine, and although our engagements were such that we had to let it remain on file several weeks before we could examine it, we have now perused its pages with a great deal of pleasure.

THE SOUTHERN FARMER.

We do not know much about farming—wish we knew more. But we are persuaded that no one is so wise as not to need an agricultural paper, if he even cultivates a "truck patch" and garden. Our venerable friend, Dr. Phillips, gives us an excellent agricultural paper—so farmers say who read it.

KIND WORDS.

This little book of "hymns and tunes for Sunday-schools and the social circle," is well worthy of patronage. It is published by our Sunday-School Board in Memphis, and sold at thirty cents per single copy, or for three dollars and a half per dozen.

EXERGESIS.

Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.

them that believe," does not necessarily mean every one that believed. Signs did follow many of those, not apostles, who were engaged in the great work of proclaiming the gospel.

Referring to the apostles at Pentecost, (Acts ii. 4) "They were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

Acts xviii. 3: While Paul was at Melita, an island in the Mediterranean, after his shipwreck, "There came a viper out of the heat, and fastened on his hand."

WHY PASTORS SOMETIMES FAIL.

If you will follow in the wake of some of these unfortunates you will find the following to be the facts. Some of their people never go themselves, or make any effort to have their children go to Sunday-school.

ACADEMY SUNDAY-SCHOOL.

By invitation, I was present at the Sunday-school examination, on Saturday last, at Academy Church. It was good to be there. Early in the day, the friends, the citizens and candidates (not a few) began together to witness the exercises.

TRIBUTES OF RESPECT.

The Mount Zion Baptist Church of Christ, Franklin county, Miss.: WHEREAS, It has been the will of God in his Providence to take from us by death, our beloved and aged pastor Eld. L. Reeves, who has been laboring and preaching for the last twenty-one years; we feel it our duty to make an expression of our feelings and grief; therefore, we...

NEWS FROM THE FIELD.

J. A. ANDREWS.

Many years ago, when your valuable paper was known as the TENNESSEE BAPTIST, I then gave news about the churches of which I was pastor, also at which time all who desired to write did so, I will do so now. Since the close of our civil war, passing through the neighborhood of the town of Tupelo, Miss., I found a Baptist meeting-house, which had been almost destroyed by the Confederate army by using it as a hospital; all the windows, door shutters, seats and flooring were gone, and all the members had left except about nine.

When I heard the news, I was induced to appoint a meeting at this particular place one month from that time. According to this promise I went, and on arrival, found a goodly congregation assembled. I commenced preaching to these people in my feeble way, but soon there was great interest manifested and an anxiety expressed to protract the meeting, which was done, and lasted ten days, during which time eighteen persons were added to this little vine, by experience and baptism; and this church has continued to increase in number and zeal, for the Master's cause, until now, I hope I will be pardoned for relating a very remarkable circumstance that occurred in the history of the rise and progress of this church.

WHAT A WORLD OF GOSSIP WOULD BE PREVENTED IF IT WAS ONLY REMEMBERED THAT A PERSON WHO TELLS YOU OF THE FAULTS OF OTHERS INTENDS TO TELL OTHERS OF YOUR FAULTS.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults. While ten men watch for chances, one may make chances, while ten men wait for something to turn up, one succeeds and is called a man of luck; the favorite of fortune. There is no luck like pluck.

and would have done credit to theologians of the first rank.

The next was a heavy display of boiled ham, baked, stewed and fried chickens, together with sweet meats, tarts, pies, and just such good things, for which our lady friends, in that vicinity are so notorious. After this feast of fruits and social gossip the crowd was called together and addressed by Dr. Rolley White. It was a good talk, and showed that God had done much, both for his head and heart.

Eld. J. B. Gambrell then counseled the young men and maidens, to mark high, push ahead, start now, look up, throw off the track everything that get in the way and go right on, for it just took nobody to do nothing.

How precious is the book divine, By inspiration given; Bright as a lamp its doctrines shine To guide our souls to heaven.

OBITUARIES.

Departed this life, May 15, 1871, Isabella L., wife of Bro. A. L. Trevillion, and mother of Rev. H. B. Trevillion in the 41st year of her age. She was born in Jefferson county, in this State; made a profession of religion in 1845, and was baptized in November, the same year, by the Rev. William Mullens, and received into Bethesda Church, from which time she was a warm Christian and true Baptist, until her heavenly Master called her from this vale of sorrows to join the everlasting throng around his throne; and thus passed away a devoted Christian, a faithful mother, leaving six children and husband to mourn her loss, beloved by all who knew her. Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them.

Bro. EDWORTH—With grief and sorrow I have to record to you the death of the pastor of the Mount Zion Church, of Franklin county, Miss., Eld. L. Reeves. He was attacked with violent fever on Thursday evening previous to his death, on Sunday, 23d of July, at Bro. Harry Flemings, at which place he had come to celebrate the rites of matrimony, and remained there till his death. He retained his mind until the last moment, and preached almost incessantly till within a few moments before his soul took its flight. I do not think any man ever died more in the triumphs of faith than he did. You can better imagine the gloom that his death has spread over this entire community than I can describe it to you. He has been serving the Mount Zion Church twenty-one years, lacking a few months; he took charge of the church when it numbered some twelve or fifteen, and now she numbers about two hundred and twenty-five.

You will find inclosed with this a preamble and resolutions, passed at a regular conference, that was held by the Mount Zion Church on the following Sunday after his death.

We have no preaching since our pastor's death, but our prayer-meeting and Sunday-school are moving on regularly. We have abiding faith that God will bear our prayers and bless us with a pastor soon. Pray for us.

With great esteem, I remain your friend and brother in Christ. D. B. CAIRN, Franklin county, Miss., Aug. 8, 1871.

TRIBUTES OF RESPECT.

The Mount Zion Baptist Church of Christ, Franklin county, Miss.: WHEREAS, It has been the will of God in his Providence to take from us by death, our beloved and aged pastor Eld. L. Reeves, who has been laboring and preaching for the last twenty-one years; we feel it our duty to make an expression of our feelings and grief; therefore, we...

Resolved, That in the loss of our beloved and aged pastor, Eld. L. Reeves, by death, we have incurred a great and irreparable loss; and that we do not murmur or complain, but that we do submit and bow with humbleness to his will, and praying that he will enable us to obtain another pastor as acceptable and zealous as the one removed from us. Resolved, That this preamble and resolutions be spread on the church record, by the clerk, and that a copy of the same be forwarded to the editor of THE BAPTIST, printed at Memphis, Tenn., with request to publish the same. Done in conference and signed by order of the church, this 31st day of July, 1871. CHRISTOPHER YOUNG, Mod. D. B. CAIRN, Clerk.

CONSTITUTION OF BAPTIST CHURCHES.

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

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.

I. The Baptist churches regard it as Christ's will, that all churches should be organized on the same plan. When God commanded the disciples to baptize, He did not intend to receive him, because they believed that he was a disciple. It was not till they ascertained this, that they believed that he was a disciple.

But in Pedobaptist churches, many persons are members who are not received as converts. In the Episcopal and Presbyterian establishments and some of the bodies formed by the people who have succeeded from their parents, 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 merely require that the members be baptized, and that they be members of inferior degrees. The Westminster Confession of Faith, which speaks the views of Presbyterianism, and of many Congregationalists on this subject, says that the children of members are to be baptized, and that they be members of inferior degrees.

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; who do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16, 17.

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

But in doing so they differ from all other churches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communions, whether Baptist or Pedobaptist, who admit to membership those who are baptized, at all, instead of requiring that the baptismand first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no express power to set aside His laws; no *aggravation* power; to make new ones; but has enjoined on them to observe *all His commandments*. 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 churches should be voluntary churches; that none should be without members, either agents or hearers, 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, truth and obedience.—1 Cor. xiii. 1; Rom. xiv. 23; Rom. vi. 17. They must "yield themselves unto God, as those who are alive from the dead."—Rom. vi. 13. In every church, 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 constitution used by many churches, which require, as to the same improvement, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of unconverted infants; by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires *every* body to *every* member. Church members are not to be divided into "degrees," 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 unwary warned, the feeble-minded comforted, the weak supported, (1 Thessalonians v. 14); and the strong rejoicing with those who are weak.—James i. 27. To the ungodly the gospel is to be made known, (1 Thessalonians ii. 8); and good done to all men.—Galatians vi. 10. In some part of these labor all the members of Baptist churches can engage. But of the world, worldly establishments cannot nor can the *independent* churches, that are called "independent" churches. They can have as part of their constitution.

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

This 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. ix. 1-16. But he that cannot (thus give), and pay tribute to his neighbor, as in State Churches, are not a gift.—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. They are not of the world.—John xv. 19. The recipients of these only who have been baptized at their own desire, as a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blurs the distinction, and the unconverted, converts the members of Christ's church, into members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath light with darkness?—We therefore, come out from among them, but we do not cease to love them; and we will receive them," etc.—2 Cor. vi. 14-18.

It is clear that every system which extends the sign of Christianity and of initiation into the church, to those who are not new-born, does, to that extent, obliterate the distinction between the church and the world. The sign of Baptism, as such, is the seal of the church; but the apostle, "Ye, as holy ones, are built up upon the foundation, which is the word of truth; and ye are built up together, growing together in the length of the days."—Eph. ii. 22.

Arkansas Department.

The Christian should make everything bend to his religion, and allow nothing to stand in the way of it.—J. L. JAMES. "There is no middle ground between Catholicism and Baptism. All the sects presiding in that middle ground are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fruit." (C. C. Jackson).—Dr. Rev. J. T. TAYLOR, Ep. of Strasburg.

KINGDOM OF HEAVEN.

BY GEO. M. PALMER.

"Thy Kingdom come."—Matt.

Much has been said and written upon this subject and its cognates—"Kingdom of God, and Kingdom of Christ"—which terms doubtless refer to the same idea, presenting various aspects, and viewed from different stand-points. This is clear from the fact that, 1. Each is to be located on earth; 2. Each are to be established at the judgment; 3. Each are to endure forever.

The Scriptures indicate that they shall occupy the same territory, take their date from the same epoch, and are eternal, in their nature; hence, the identity of those kingdoms, or ideas, cannot be evaded, being covered by the axiom: "things equal to the same thing, are equal to each other," which, though especially applied in mathematics, applies, with equal force, in this case, as to the location. "Given to the saints under the whole heaven" (Dan.); hence, it is to be established upon the earth. Its duration is indicated by the promise that it shall be "their everlasting heritage." It is called "the Kingdom of Christ," because he is to be their immortal King; called "the Kingdom of God," because it will be set up for his glory. It is called "the Kingdom of Heaven, because of its nature, when and where God's will "will be done on earth as in heaven." Also its heavenly and moral characteristics will be entire righteousness, peace and joy in the Holy Ghost.

2. The phrase Kingdom of God and its cognate terms, doubtless refer, directly or indirectly, to the future or coming kingdom; but, who will claim that those terms invariably refer to a perfectly organized condition?

There are, and must be, three essential elements, at least, to constitute a kingdom: first, a king; second, subjects, and third, territory.

Now we hold that in Scripture, reference is made to one of these elements in certain relations, and that the future Kingdom is referred to through the medium of one of these relations, or elements, taken separately, or in combination with some one of the other elements of the Kingdom, or of all. As for example: one element of the Kingdom is referred to as the entire Kingdom. "Thou, O King, art the head of gold," said Daniel; "after thee shall rise another Kingdom." Thus one element, the head or ruler is referred to as "the Kingdom."

Again God says, "at what instant I speak concerning a Kingdom, to destroy it." He evidently refers to the people or subjects, not to the territory. And we read of God's gift, of all the Kingdoms of Canaan to Israel. In this, reference is made to the territory only as the "Kingdom."

The context, in every case, will define the sense of the words used; and if we will artlessly take heed to the rules of interpretation, there will be no confusion as to the use of the term "Kingdom of God," and its cognate expressions; but mystical rules of interpretation, a rapid spiritualizing system, has introduced much corruption and false doctrine in regard to plain, common sense views of Scripture. And the true sense, as the context clearly shows, "he, that in these things serveth Christ in righteousness," etc., having no regard to meats and drinks and carnal ordinances, is accepted of him," therefore fitted for "the Kingdom;" "the unrighteous shall not inherit the Kingdom." (Cor. vi. 9.)

Commentators and theologians have generally warped very much the sense of Scripture in regard to the status of the subjects of the Kingdom of Heaven. They will not admit that there will be a material Kingdom. They affirm that the Kingdom will be entirely spiritual, and hence teach that the wicked world, the Kingdom of Satan, will be gradually merged into a kingdom of "righteousness and peace," and will exist strictly and only of spirit forms, void of "flesh and bones." If theologians insist that the Kingdom will consist of these abstract qualities, apart from their proper personalities, then let such take the logical consequences of such reasoning, and they will have a kingdom of abstract qualities, only, recognized by spirit essences, which is contrary to Scripture teaching. If they choose the other horn, and say, of course we mean those qualities united to proper personalities, which constitute the true subjects of the "Kingdom," they yield the argument, for material things can, and persons can and do possess those qualities necessary to constitute the Kingdom. Again, the little horn is described as making war with the saints and prevailing against them "until judgment was given to the saints of the Most High;" and the time came, that the saints possessed the "Kingdom."

But a mystic theology would place the "time of the saints, possessing the Kingdom, at the introduction of the Gospel." This cannot be, for the event of giving the Kingdom to the saints is everywhere represented as being done at the judgment, when the saints receive their state of immortality and incorruptibility. "Flesh and blood (human weakness, frailty and sin—a Hebraism) can not inherit the Kingdom of God." (1 Cor. xv. 50.) By a figure of rhetoric-metonymy, "flesh and blood" is put for "mortal man." Paul says, "immediately I conferred not with flesh and blood." [Mortal man.] (Gal. 1. 16.) "He wrestled not with flesh and blood" [mortal man.] (Eph. vi. 12.) Our Savior said to Peter, "flesh and blood [mortal man], hath not revealed it unto you, but my Father, which is in heaven." (Matt. xvi. 17.) And this same figure is used in Heb. ii. 14 to signify a mortal nature—an organization subject to death.

"My kingdom is not of this world," said Christ to Pilate—"not from hence." How is it that some people say that Christ's kingdom is of this world, "when the King has declared that his kingdom is 'not of this world'?" Some of the elements of the coming Kingdom are found in this deranged world of evil elements. This is the territory which shall be given to the saints, and a few of the subjects are being gathered from "all nations, kindreds and tongues;" and Peter says "he hath visited the Gentiles, to take out from among them a people for his name" (Acts). But the territory of the kingdom is yet in the hands of rebels and usurpers, who refuse to accept the King's proffered mercy, and he has gone "into a far country, to receive a kingdom," and sends words of amnesty to his enemies—thus: "Be wise now, ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way (be not converted), when his wrath is kindled but a little." All their possessions are promised to the Son, the future King, by the Father. "Ask of me, and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession." He tarries now for a while in "a far country," but when he cometh to receive his kingdom, "he shall break them with a rod of iron, and dash them in pieces like a potter's vessel." In perfect harmony with the above, we cite the prophet's vision of the future installment of Christ in his kingdom. (See Dan. ii. 44.) "I saw in the night visions, and behold, one like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) Words cannot be stronger to express eternal duration, and Daniel asserts that it shall be upon this earth. "And the kingdom, and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." (Verse 27.) If the kingdom is to be under the whole heaven, it cannot be in it. Micah, in the fourth chapter and 8th verse, says: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." In this quotation, we have Jesus as the "tower of the flock," the rock of refuge and defense. "Daughters of Jerusalem" include those only whose names are written in "the book of life;" for in "the New Earth" only the righteous shall dwell. (2 Peter iii. 13.) The first dominion is that given to Adam as ruler of the earth. (Gen. i. 26.) The second Adam has purchased the kingdom, and will, in due time, take possession of it. Meanwhile his subjects—those who are alive and remain—are comforted with the earnest of the inheritance in him, waiting with patience his return to take full possession of his kingdom. (Eph. i. 13, 14; Romans viii. 11-23.)

This is the proper view of "the kingdom"—the coming kingdom—that which we are commanded to pray for—"thy kingdom come," in which the saints shall have their inheritance, not in a state of mortality, "flesh and blood," as mortal men, which Christ says "cannot inherit the kingdom" of life; but the blessed Spirit shall come and "quicken our mortal bodies" at "his coming and kingdom." So now "we with patience wait," "through faith," in "the coming" which awaiteth us, at the establishing of his kingdom's glory.

This view of the kingdom we like; but that of the old immaterial theology of the Whittyan school, is overturned by Christ's exposition of the parable of the wheat and the tares—thus: "He that soweth the good seeds is the Son of man; the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world (age or dispensation); and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. xiii. 37-43.)

This explanation needs no comment. There are some salient points, however, which we propose to notice—those in relation to "the kingdom," now under discussion. The point is settled when the kingdom shall be established—at the end of the world. In this parable, which ranks this age, or dispensation, as "the world," the sower of the tares is Satan, but the sower of the good seeds forbids the tares to be rooted out and destroyed until the end of the age or world (*aiōn*). Mark this! The tares are left to grow with the wheat! Where, then, is the chance for the world's conversion, according to the pre-millennial theory? The theory of this world's conversion is, by the explanation of this parable, excluded; for there is no period previous to the harvest (the judgment), when the field (the world) does not contain tares, growing with the wheat—the righteous and the wicked living together. Nor is there any time declared before the coming of the sower, but that coming when it may, that he will convert the tares into wheat. But, there is abundant testimony that he will destroy, utterly destroy, them; that "he will gather out of his kingdom all things that offend, and them which do iniquity," and that he will burn them in a furnace of unquenchable fire—when "the elements shall melt with fervent heat" (Peter), when "the wicked shall be destroyed, and all the nations that forget God." When? "At the harvest," the end of the age—dispensation (*aiōn*). When? "At the judgment of the great day;" "when the wheat shall be separated from the tares; when Christ shall first sit upon the throne of his kingdom—the throne of David. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then shall be the inauguration of the "kingdom of God," and of Christ. And Christ shall sit upon the throne of his kingdom, and the saints, who are now but heirs of the kingdom, shall come into full possession of the promise of their inheritance, with their elder brother—the Son of God—"the Son of man." And "the day cometh that shall burn as an oven," and the wicked, and all they that do iniquity, shall be burned up, and there shall not be left of "them neither root nor branch." (Malachi.) This is the kingdom, the consummation of which Christ taught his disciples to pray for—"thy kingdom come." No other kingdom will then exist, for "Christ came to destroy the works (or kingdom) of the devil." Satan, his works and kingdom, will then be cast into the lake of fire and brimstone, "which is the second death."

The gospel age cannot be the age of the kingdom of God, for the gospel is simply "good news," "glad tidings," of the approaching kingdom, and the news or tidings of the thing cannot, by any torture of language, be made to mean the thing itself. A warped theology assumes that a state of grace in the heart, while man is in the state of "flesh and blood," is the true state of Christ's kingdom; that the gospel dispensation is the "kingdom of Christ," "of God," "of heaven;" that a spiritual reign of Christ on this earth, with all its leprosy of sin and corrupt flesh, is "the kingdom;" that a heavenly world above is the location of the saints; that as soon as death overcomes, the celestial gates do fly open and admit the heir to immediate possession and participation of kingly glory, ignoring the great day of accounts and the resurrection of the body, and the loud emphasis of Christ's words, "My kingdom is not of this world"—"not from hence"—not from this, onward—but from the judgment.

The poor tares are only "heirs of the kingdom," "rich in faith"—that faith "looketh for a kingdom wherein dwelleth righteousness." We have said that the phrase "kingdom of God," and its cognate terms, where reference is made to them generally in the Scriptures, as the perfected and organized state, is not alluded to; but some phrase or element of the future kingdom, as "the kingdom of God has come nigh you," or come unto you. Reference in such cases is plainly made to the effects of the kingdom, or an heirship in it, by its being preached.

So, also, "the kingdom of God is not in word, but in power." (1 Cor. iv. 20.) This phraseology is explained in the context, as Paul says of his work: "My

preaching (of the gospel of the kingdom) was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." (1 Cor. ii. 4.) It was a demonstration of the power of the future coming kingdom, when he, and all that "shall love his appearing," shall receive their crowns of glory. Some one may say: "But did not Paul say, and hath translated unto us, the kingdom of his dear Son?" We answer, Yes; and the prophet once said, "Unto you a child is born;" but we know that hundreds of years elapsed after the promise (in the present tense), was accomplished in the future. This is frequently the style of expression in prophecy—using the present tense, while the facts are considered prospectively; and this is a very common figure in Scripture, called *Prolepsis*. In the third chapter, 24th verse, he calls his disciples, "they shall receive the reward of inheritance," of which they had been made "meet to become," not already in it; and in the fifth chapter, 4th verse: "When Christ, who is our life, shall appear (in his glory), then shall we also appear with him in glory," which is the same thing and time—"the kingdom."—"Then shall we shine forth in the kingdom." (Matt. xiii. 44.)

But we read of some taking the kingdom of heaven with violence—"the violent take it by force." If we will look at the connection, we shall see clearly that reference is here had to the murder of John the Baptist, Christ and his disciples, and reference is here made when subjects only of the kingdom are referred to. But how could John and Christ preach "the kingdom at hand," when clearly eighteen hundred years and more have elapsed, and still the kingdom is not yet come? As Christ has declared it shall come, and Daniel prophesied that it should come, near four thousand years ago, "it shall break all other kingdoms and fill the whole earth." The Lord Jesus gave certain signs when it should appear—when it should be "nigh, even at the doors." The Sabbath is at hand on Friday—at Saturday evening it is nigh. There was a dream expounded by Daniel, the prophet, of a great image, composed of parts referring to kingdoms that should arise and fall, and a great stone that represented a fifth kingdom. All the parts of that image, or the kingdoms it represented—four in number—have now passed into history, except the feet and toes "of iron and miry clay," which, in another vision, are represented by the "ten-horned beast," or certain governments of Europe, and the "little horn," which came up in the midst of the "ten horns," and this little horn "wore out the saints," but is now upon the eve of passing away. And we think the time of "the kingdom is nigh," truly "even at the doors"—that the "stone, cut out of the mountain without hands, is on the eve of falling upon the kingdoms of earth" (feet and toes of the image), and that itself (the stone) will become a kingdom "that shall cover the whole earth."

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Now, we have abundant testimony that this "kingdom" does not come in its perfect state until after the resurrection. Shall the common exegesis of this passage lay across all others, on this point, and declare that the kingdom of God, of Christ, and of heaven, has already come? Let us rather suppose that, for purposes of wisdom, Christ did prepare a miniature kingdom, for the view of three of his favorite disciples in the mount of transfiguration. Let us examine this vision of the kingdom in miniature. There was the "King in his beauty," there were the saints in glory (represented by Elias), who "shall be alive and remain" at the judgment; and there was Moses, who represented those who died and are "asleep in Jesus." Peter descends with great confidence on that "coming and kingdom." He was an eye-witness of the scene. It was a "coming of the great God," in power, to give his saints a foretaste of the majesty and glory of his consummate kingdom. Peter says, on another occasion: "We have not followed cunningly devised fables, when we made known unto you the coming and glory of our Lord and Savior, Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Peter i. 16-18.)

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THOUGHTS FOR THINKERS.

To the Baptists of Arkansas:—Your prayerful attention is called to the consideration of the importance of an educated ministry. Sophistries, infidelity and isms without number, are continually presented to the minds of the rising generation. Many of the books and periodicals come to us with authority, or influence of men in high places, endorsing many of the isms, which muddy and otherwise corrupt the pure stream of Christianity. To meet these errors which are clothed in scholarly language, the scholar alone can successfully meet the sophistries and strip them, so that the masses of the people may discern between the truth and what is falsely called the truth. God has called, and is calling young men into the ministry, and God, in his providence, has called and is calling upon the churches to aid in preparing these called young preachers to be defenders of the faith. The entire field of Christian missions, at home and abroad, in his providence, has called and is calling upon the churches to aid in preparing these called young preachers to be defenders of the faith. The entire field of Christian missions, at home and abroad, in his providence, has called and is calling upon the churches to aid in preparing these called young preachers to be defenders of the faith.

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MEMBERS FOR THE YEAR

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MEMBERS FOR THE YEAR

...We might find... the place, or in the... of the Holy Spirit... religious papers... I do not consider... Well, I have truly... I judge the hope... I have, in my imperfect... I suppose that during... I suppose that during... I suppose that during...

...I do not consider... Well, I have truly... I judge the hope... I have, in my imperfect... I suppose that during... I suppose that during... I suppose that during...

PROPOSITIONS TO ALL OLD SUBSCRIBERS... 1. All renewing... 2. For each \$1.00... 3. For each \$1.00... 4. For each \$1.00... 5. For each \$1.00...

Louisiana Department... On Saturday, after a hot and dusty ride of twenty miles... Bro. Graves, of Memphis, Tenn., who had been invited to preach the dedication sermon... Monday morning, we rode to Evergreen Church, fifteen miles from Mansfield...

RED RIVER (LA.) ASSOCIATION... The meeting of the Second District of this body was held with Mr. Greer, Church, including fifth Sunday in July... An essay on the Church was read by Eld. W. G. Jackson... DUTY OF CHURCH MEMBERS IN RESPECT TO DISCIPLINE, E. L. CHAPMAN... WERE THE APOSTLES HONEST...

...The battle of the prominent leaders of the Roman Catholic Church in Europe... The battle of the prominent leaders of the Roman Catholic Church in Europe... The battle of the prominent leaders of the Roman Catholic Church in Europe...

The New Volume 5. NEW VOLUME 5. First Week in September. We offer the following inducements to New Subscribers and to all who will aid in getting up Clubs: FIVE MONTHS FOR ONE DOLLAR. 1. We will send the paper Five Months, to any one sending \$1.00 this month... ONE YEAR FOR TWO DOLLARS AND FIFTY CENTS. 2. Any one renewing this month shall have the paper for one year for \$2.50... ONE YEAR GRATIS FOR FIVE SUBSCRIBERS. 3. We will send the paper one year gratis to any minister or brother in the South who will agree to prepare five new subscribers to the paper before Jan. 1, 1872... BANNING'S LUNG BRACE FOR FIFTEEN DOLLARS. 4. We will send Banning's Lung Brace to any Minister in the South, during the month of August, for \$15.00...

Home Circle and Sunday School.

The Lost Sheep.

There were ninety-and-nine that easily lay In the shelter of the fold; And one was out on the hills away, Far off from the gates of gold; Away on the mountains wild and bare— Away from the tender Shepherd's care.

"Lord, thou hast here the ninety-and-nine— Are they not enough for thee?" But the Shepherd made answer, "This of mine Has wandered away from me; And, although the roads be rough and steep, I go to the desert to find my sheep."

But none of the ransomed ever knew How deep were the waters crested; Nor how dark the night that the Lord passed through Ere he found his sheep that was lost. Out in the desert he heard its cry, Sick, and helpless, and ready to die.

Harsh Words.

As we have strong suspicions that the curiosity of man often leads them to read this department, which is especially devoted to the interests of women, we insert here from the Rural New Yorker some just observations of a farmer's wife in reference to a very common source of domestic trouble.

"If man knew the force with which thoughtless censure toward a wife is picked up by the help, many a true heart would scorn itself, and many a manly cheek blush for shame. Mismanagement, wrangled over in the presence of a girl, in nine cases out of ten, makes her feel superior to her mistress. An instance occurred a few days ago: A wife was accused of mismanagement. The girl saw her opportunity; for several days she hinted extravagance and carelessness to the lady, but was exceedingly polite and clever to the gentleman. Fortunately for the wife, the girl's airs became offensive to the husband, and he freely admitted the wife's claims to a change of servants, and it was only by assuming her proper place that she retained her situation.

"Words, scarcely remembered after spoken, sink into the wife's heart and rattle like an arrow. To feel herself lowered in the eyes of a servant or her own children, by one from whom she expects only kindness, is more humiliating than all the calumny a jealous neighborhood can heap upon her. The wife who can reverence her husband; who can lay her hand upon his arm and proudly say, 'My husband is not the one who once a month, or more, frequently makes his wife to feel so far his inferior as to need correcting like the children, and in language he would not address to a stranger, is happy.'"

Early Marriages of Ministers. We are by no means an advocate of ministerial celibacy. Nor would we establish any iron rule to regulate the marriages of young ministers. When they have the means of supporting a family, they can marry, without hindering their usefulness, and if their inclination is to marry, let them marry. But we have known many promising young preachers ruined by precipitate and indiscreet marriage. Before their talents were developed, their characters were formed, or they were settled as pastors, they rushed into matrimony with girls as immature and inconsiderate as they were themselves; and the result was the necessity of engaging in secular pursuits to obtain a support, and a partial or total abandonment of the ministry. Many students of the ministry, before they have acquired the elements of an education, encumber themselves with a family, and darken their prospects of future success. We would advise churches to be cautious how they call as pastors, young men who have heedlessly entered into marriage, without the means of supporting a family. They furnished evidence of an improvidence and folly which will be quite likely to show themselves in other relation and pursuits of life.

In general, a young man should not think of marrying until his regular studies are closed, he has gained some experience and reputation in his ministry, has fairly entered upon his life work, and has a reasonable prospect of supporting a wife and family in comfort. If he has not the self-control to follow this prudent course, he should seriously consider whether some other vocation will not suit him better than the ministry. He should be careful, too, not to entangle himself with any matrimonial engagement before he is ready to marry. It may end in disappointment and

trouble, and at best will distract his thoughts and cripple his energies. Nor can he be too cautious and judicious in the selection of a wife. His happiness, respectability and usefulness are involved in it. In his choice, he should prefer goodness to beauty, discretion to accomplishments, piety to property, and suitability of age, manners and associations to fashion and display.—Religious Herald.

Influence of a Child. A gentleman lecturing in the neighborhood of London, said: "Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man. At the close he said to the lecturer: "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public house alone, I used to carry this child. As I approached the public house, one night, hearing a great noise inside, she said: 'Don't go, father! Hold your tongue, child!' Please, father, don't go." "Hold your tongue," I said. Presently I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public house since—thank God for it! I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying: 'That's true, sir.' All have influence."

A Mother's Power. A moment's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden. During the first six or eight years of child-life, mothers have chief sway, and this is the time to make the deepest and most enduring impressions on the human mind.

The examples of maternal influence are countless. Solomon himself records the words of wisdom that fell from a mother's lips, and Timothy was taught the Scriptures from a child by his grandmother and his mother. John Randolph, of Roanoke, used to say, "I should have been a French atheist, were it not for the recollection of the time when my departed mother used to take my little hand in hers, and make me say, on my bended knees, Our Father who art in heaven!"

"I have found out what made you the man you are," said a gentleman one morning to President Adams: "I have been reading your mother's letter to her son."

Washington's mother trained her boy to truthfulness and virtue; and when his messenger called to tell her that her son was raised to the highest station in the nation's gift, she could say,—"George always was a good boy." "A mother's tears dropped on the heart of her little boy one evening as he sat in the doorway and listened, while she spoke of Christ and his salvation.

"Those tears made me a missionary," said he, when he had given his manhood's prime to the service of the Lord.

Some one asked Napoleon what was the great need of the French nation. "Mothers!" was the significant answer. Woman, has God given you the privileges and responsibility of motherhood? Be faithful, then, to the little ones; you hold the key of their hearts now. If you once lose it, you would give the world to win it back; use your opportunities before they pass.

And remember, little ones, you never will have more than one mother. Obey and honor her; listen to her words, and God will bless you day by day.—The Christian. MORAL INFLUENCE.—The influence of a good example is far-reaching; for our experience and conflicts with the world lead us at times to indulge in misanthropic sentiments, and charge all men with selfish and impure motives. The play of pride, prejudice, and passion, and the eagerness manifested by the great majority of men to advance their own interests, often at the expense of others, and in violation of the golden rule, cause us to look with suspicion on the best intents of others. Arrogance, hypocrisy, treachery, and violence, every day outrage justice, till we are almost disposed to distrust human nature, and become discouraged. But amid all that is sad and disheartening in this busy, noisy world, now and then there is presented to us a life of such uniform virtue, that we recognize in it a character that brings hope for the perfect development and ultimate regeneration of our race. Such characters are precious, and such examples should be held up to the world for its admiration and imitation; they should be snatched from oblivion and treasured in the hearts and thoughts of all who are in process of forming habits and maturing character. The world is only saved by the breath of the school-children.—Tabernacle.

MISCELLANEOUS.

R. G. CRAIG & CO., AGRICULTURAL AND SEED STORES. 377 AND 379 MAIN STREET, Memphis, Tenn.



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500 BUSHELS PURE PRINCE EDWARD'S ISLAND BLACK OATS. Call and see us when you come to town. We are confident that we can suit you in anything in our line. R. G. CRAIG & CO., 377 and 379 Main Street, Memphis, Tenn.

KIND WORDS

I went from every Family, Sunday-schools and Churches, in the South, a subscription for KIND WORDS, The Sunday-School Paper of THE SOUTHERN BAPTIST CONVENTION, PUBLISHED BY THE Sunday-School Board, at Memphis, Tennessee.

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KIND WORDS, Shall be printed on fine, elegant paper; Shall contain beautiful pictures and stories; Shall be a thoroughgoing Baptist paper; Shall seek to enlighten and benefit children; Shall endeavor to lead them to Jesus.

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MEDICAL.

INDISPUTABLE FACTS! It may be mentioned, without the fear of successful counter-assertion, that the

SIX GREATEST REMEDIES OF THE AGE ARE THE FOLLOWING.

1 EDWARD WILDER'S FAMOUS Stomach Bitters.

2 EDWARD WILDER'S SARSAPARILLA AND POTASH

3 EDWARD WILDER'S COMPOUND EXT. Wild Cherry.

4 EDWARD WILDER'S CHILL TONIC.

5 EDWARD WILDER'S Mothers' Worm Syrup.

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All other remedies are secret. Edward Wilder's are open to the investigation of any graduate of medicine. Use no other. Save health and lengthen life.

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Southern Baptist Publication Society.

C H A R T E R S. FIRST CHANCERY COURT OF SHELBY COUNTY, State of Tennessee, County of Shelby, ss. Pleas before the Hon. B. J. Morgan, Chancellor of the First Chancery Court of Shelby county, held in the city of Memphis and in the 6th 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 Letters of Incorporation to the "Southern Baptist Publication Society," in the words and figures following, to-wit: WHEREAS, On the 18th day of February, A. D. 1871, J. R. Graves, A. B. Haynes, Ben. May, S. C. Rogers, M. W. Phillips, J. L. Verser, A. Hatchett, S. R. Ford, R. G. Craig, J. W. Canada, E. P. Luccado, G. W. Young, R. H. McRadden, 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 the 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. Phillips, J. L. Verser, A. Hatchett, S. R. Ford, R. G. Craig, J. W. Canada, E. P. Luccado, G. W. Young, A. H. McRadden, J. H. Borum, F. Hester and G. W. Johnson, and their successors, associates and assigns be, and they hereby are 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 any person who carries 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 employees, 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 Recorder 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 finally 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 correct transcript of the decree granting Letters of Incorporation, rendered in a certain cause, to-wit: J. R. Graves, et al. vs. et al. 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.

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. EDWARD A. COLE, C. & M. By R. J. BLACK, D. C. & M.

CONSTITUTION. NAME. "THE SOUTHERN BAPTIST PUBLICATION SOCIETY." OBJECT. 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 full 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, 14 Vice-Presidents, Corresponding Secretary, two tracing Secretaries, Corresponding Secretary, 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; select its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colporters; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; and 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 usual compensation for the time given to the Society's business.

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

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, and 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 of a vote of two-thirds of the members present.

OFFICERS. J. R. GRAVES, President. J. F. B. May, Vice-President. W. M. Lea, Ark. W. W. Blakewood, Tenn. J. M. Wood, Fla. J. B. Link, Texas. J. W. Rust, Ky. J. M. Williams, Md. J. F. Cook, Mo. J. Wm. Jones, Va. M. F. Lowrey, Miss. J. P. Jones, Corresponding Secretary. R. D. Goodwin, Treasurer. J. R. Graves, General Agent.

MANAGERS FOR 1870-71. R. D. Goodwin, A. B. Haynes, Ben. May, J. L. Verser, S. C. Rogers, Dr. M. W. Phillips, F. W. Warren, S. H. Ford, R. G. Craig, E. P. Luccado, J. H. Borum, N. H. McFadden, J. F. Hester, C. B. Young, G. W. Johnson, G. W. Young.

AGENTS. Eld M P Lowrey, Mississippi. Elder N. T. Byars, Mississippi. SUBSCRIBERS TO THE SO. BAP. PUB. SOCIETY.

Table listing subscribers to the Southern Baptist Publication Society, including names and amounts.

MISSISSIPPI. Eld J T Craig..... \$2000 E. Edwards..... 50 A C Jones..... 250 H T Howell..... 50 B T W Meek..... 150 Eld A T Thompson..... 50 Eld Sol Gardner..... 150 Eld J Lewis..... 50 Eld A J Casler..... 150 W E Dunn..... 50 W R Smith..... 100 Geo S Dunn..... 50 L B Morgan..... 100 Mrs S H Bowers..... 50 Eld A Yates..... 150 J A W..... 50 B Collins..... 100 Eld M Y 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 Thompson..... 100 T Wood..... 50 T A Heard..... 100 A W..... 50 Eld J B Seary..... 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 Noworthy..... 50 Jas M Barry..... 50 Eld H H Beavers..... 50 W Marshall..... 50 Eld W C Kimbro..... 50 W W Chas..... 50 Eld T P Everett..... 50 Jas A Gibson..... 50 Eld M Green..... 50 J B Herring..... 50 Eld J D Rasberry..... 50 R K Gamble..... 50 M. Boteman..... 50 Eld H H Coleman..... 50

ALABAMA. Miss L Anderson..... \$100 Eld C B Young..... 400 MISSOURI. E M Campbell..... \$2000 LOUISIANA. J B Lancaster..... \$100 Eld A O Lofton..... \$800 OKLAHOMA. W H Pruden..... \$50

SUBSCRIBED STOCK. Captin P C Ewan, Ark, land, acres..... 640 W H Halliburton, Ark, acres land..... 500 M F Lock, Ark, acres land..... 50 T C Meredith, Ark, acres land..... 320 LOAN FUND. Eld J V McCulloch, Ark, acres land..... 1000 W M Lea, Ark, acres land..... 480 All sums of \$50 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 accrues its active operations 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.

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AMES, BEATTIE & CO., FURNITURE, GARDENS, &c. 333 Main Street, Memphis, Tenn. W. F. SOUTHERN, DENTIST, 324 MAIN STREET, MEMPHIS, TENN. McDOWELL & MARTIN, ATTORNEYS AT LAW, No. 15 Madison Street, MEMPHIS, TENN.

ADVICE. The following is of the Professors and one of the ec. Harold, Nashville. Southern parents but we cannot ask as a paid advertiser. A distinguished under the auspices to examine the country, visited to made himself acquainted and the proficient he unhesitatingly to none, not even lege in New York. The graduate of America can an \$1000 is offered. Nasareth, Ky., La., that can cre more of our Col. By G. MARYSHA Commencement. The Mary Shu chester, is not learning credit nomination under guided, but one i may feel a just piency, it has public favor until know it stands, most of all the in the popular es know that it is according to its is no exaggeration on the continent male or female is superior. It all the land of edge which offe that of our mo and in which th may receive a fi the only school vantages of a when completed, thoroughly edu equipped with a sary to fit them of woman's iml The young lad this institution is in every ser dicates, a finish attention is p branches, such literature, etc., upon the solid object is to m educated think scholar. The annual of the institut of last week on 18th, with the the graduating to our engagem permitted to at examination of highly entertain exercises of th the same would other day of the Wednesday nical concert of hour, the large teemed with b accompanied by young ladies of their parts able to theras ing a proficien equaled. As ercises closed of the conferrin part of most appropriate fin week. Of the the graduating we feel that w terms of cot were of a ver would do hor the worst. I feel assured the Alma Mater hands. We three of the, which we prof early day. Th at the conclus a beautiful of Graves and l of the gradu wholly anery most agreabl recipients of responded to ful and tosh appropriate to place placed that had we educate, we Mary Sharpe mas of our out of the c should gradu on bread him to send Mary Sharpe uly; long m St.

ADVERTISEMENT.

The following is from the pen of one of the Professors of Union University, and one of the editors of the Christian Herald, Nashville, Tenn. We wish Southern parents and guardians to see it, but we cannot ask its publication except as a paid advertisement.

A distinguished educator, sent forth under the auspices of the Peabody Fund to examine the public schools in this country, visited the Mary Sharpe and made himself acquainted with its course, and the proficiency of its students, and he unhesitatingly pronounced it inferior to none, not even the great Vassar College in New York.

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MARY SHARPE COLLEGE. Commencement Exercises at Winchester.

The Mary Sharpe College, at Winchester, is not only an institution of learning creditable to the Baptist denomination under whose auspices it is guided, but one in which the whole South may feel a just pride. From its inception, it has steadily grown in the public favor until now we are happy to know it stands, without a rival, the foremost of all the institutions of the South in the popular esteem.

It is no exaggeration to assert that no where on the continent is there an institution male or female which in point of merit is its superior. It is the only institution in all the land of which we have any knowledge which offers a curriculum equal to that of our most thorough male colleges, and in which the daughters of America may receive a finished education.

The annual commencement exercises of the institution, began in the early part of last week and closed on Friday the 18th, with the reading of the essays of the graduating class. We were, owing to our engagements at the University, permitted to attend only one day on the examination of the classes. We were highly entertained and pleased with the exercises of this day, and doubt not that the same would have been true of every other day of the interesting week.

On Wednesday night we attended the musical concert of the college. At an early hour, the large hall of the College chapel teemed with beauty and loveliness, accompanied by gallant escorts. The young ladies acquitted themselves in all of their parts in a manner most creditable to themselves and preceptors, showing a proficiency in the art divine rarely equaled. As before indicated, the exercises closed on Friday with the reading of the essays of the graduating class and the conferring of diplomas, all of which past off most pleasantly, affording an appropriate finale to the exercises of the week.

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