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Than to snap the delicate, minute threads,

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And then blame heaven for the tangled ends,

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THE BAPTIST,
J. B. GRAVES, Editor and Prop'r.
Editorial Office:
No. 100 N. Main St., Memphis, Tenn.

THE GOLDEN SIDE.
There's many a vest in the road of life,
If we would only stop to take it;

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,

LETTERS TO YOUNG MINISTERS.
DEAR BROTHERS.—Fortunately the
writer never learned much of cards; but
he has obtained the impression in some

Not only does the player hide his
strength, but the head of the army does
the same thing in effect. What General

Well, these allusions may not convey,
as illustrations, the precise thing intend-

Let us take the case of the regular
pastor. Is he to preach his best sermon

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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.
MEMPHIS, TENN., SATURDAY, JULY 29, 1871. No. 46.

good talk, not a great sermon, quit be-
fore he was worn out, left his hearers in
a pleasant mood and with good impres-

THE EIGHTH HEAD OF THE
BEAST.
A. A. TAFT, D. D.
"The beast that was, but is not, even
he is the eighth, and is of the seven, and

THE MAN NEGATIVE AND
COVELOUS.
E. D. DODSON.
The negative man is the do-nothing
man. The ten spies belonged to this

COVELOUSNESS.
God abhors it. (Psalms x. 3.) 1st.
The covetous man is not to come to
the Lord's table. (1 Cor. v. 11.) 2d.

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Table with 2 columns: Description of advertising rates and corresponding prices per line.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.
1. One Lord, one Faith, one Baptism, Eph.
iv. 5. That an immersion is the profession

2. The Grace of God, the only foundation
Hope and Faith in Christ, the only medium
Justification.

3. The Word of God the Instrument, and the
Spirit of God the Agent in the regeneration of
adults.

4. Each visible Church of Christ is a company
of scripturally immersed believers only, (not of
believers and their unconverted children as an

5. Christian Baptism is the immersion of
believer in water by a qualified administrator,
in the name of the Trinity, in representation of

6. Christ gave no man, society or church the
authority to engage with the unconverted or

7. All standard historians unanimously affirm
that the government of the apostolic churches was
purely democratic (that is, vested in the people

8. No society, organized upon principles differ-
ing from those of the apostolic churches, having
signatures, in its name, orders in the name of

BAPTIST CONVICTIONS

- 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 baptism is more evident than the fact that we teach more effectively by example than by precept...

Mississippi Department

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

REVIEWS

LOUISIANA CONVENTION.—We are much pleased to learn that the Louisiana Baptist State Convention was an eminent success. The friends of education in Louisiana, Arkansas and Mississippi should all rejoice in the fact that this Convention has readily accepted the proposition which offered them an interest in the Mississippi College.

AN EFFORT TO CHANGE DIVISION.—We regret to learn that an effort is being made to organize a General Association of some of the District Associations in Mississippi and Louisiana. Is there a necessity for this? Our columns are open; let it be shown. Why not all the brethren in each State co-operate with their respective State Conventions?

THE BOARDS OF OUR STATE CONVENTION.—We will be glad if all the Boards of our State Convention will report to us their organization. Let all of them take the Board of Ministerial Education for an example, and not be content to have an existence in name only, but let them be working bodies, whose influence will be felt throughout the State.

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 un baptized and unordained, although immersed ministry, are null and void.

OUR DOMESTIC MISSION BOARD

The Board of Domestic Missions of the Mississippi Baptist State Convention met at Ripley, July 10, 1871. Members present, J. H. Berry, J. E. Rogers, B. T. Kimbrough and M. P. Lowrey. The Board organized by electing the following officers, viz: J. H. Berry, President; M. P. Lowrey, Recording and Corresponding Secretary; and J. E. Rogers, Treasurer.

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.

where their services may be desired. (Condition specified).

4. Resolved, That we will endeavor to prepare, for the next meeting of the Mississippi Baptist State Convention, a condensed report of all the missionary work performed in the State by our denomination, embracing that of District Associations; and that the Secretary be, and he is, hereby instructed to take such steps as he may deem necessary to obtain the required information.

5. Resolved, That we will meet quarterly; and that the President is authorized to call a meeting when he may deem it necessary.

The Board then adjourned to meet again at Ripley, on Thursday before the fifth Lord's day in October next. The President also informed the members present, that he would have a call meeting of the Board during the sitting of the Tiptah Association, which meets at Academy Church, Tiptah county, on Friday before the fourth Lord's day in September. JOEL H. BERRY, Pres't. M. P. LOWREY, Sec'y.

M. P. LOWREY, D. D.

We notice in a late "BAPTIST" that Mississippi College has conferred the degree of D. D. on our good Bro. Lowrey. That is something new under the sun. Though it is sometimes said that there is nothing new, it certainly is a new thing for Eld. M. P. Lowrey—the General—to be a D. D. It is well that all new things are not bad things. I have been thinking and thinking since the above fact came to light. Thinking what? Why, thinking of what an excellent thing it is to have this new improvement. And I have been thinking, too, what an innocent amusement this is. A man like our Bro. Lowrey, with plenty of grace and true dignity, will not be hurt at all by this little addition, whilst those good brethren who feel that they want something can be gratified in this way about as cheaply as any other. It will take the place of a baby rattle—keep them quiet. Much has been said against conferring titles on our preachers, but mostly by those good souls who have not got quite in reach of the grapes, which on this account may be have turned to be very sour. Others who have received the honor have coqueted with public sentiment, school-girl fashion, by saying with great and oppressive modesty, "O don't"—"I wish you wouldn't do so," etc. This was all done in the way of keeping the fact before the public. If some of our D. D.'s had only submitted quietly to the new condition and left the D. D. and LL. D. off of their names in the papers the whole matter would have been forgotten long ago. I hope Dr. Lowrey will submit gracefully, as the question of his not being a D. D. is "a dead issue." It will do no good to kick against the pricks. We have him dead on this point.

Looking over our secular papers, I see that a certain editor thinks the Baptists are a rising people in this State, and I think so too. We were never gaining ground faster. Every meeting of our Convention shows improvement. But we have labored under one difficulty which is now about to be overcome. We were scarce of D. D.'s. Only one in the State, and the general brotherhood of the South must have him for general work. So in effect we had none at all. So great was our destitution in this particular that we were compelled to have a plain elder to preside over our great State Convention, and when we wanted an editor for our corner in THE BAPTIST the same difficulty was before us. No beautiful D.'s grace the head of the editorial column.

The situation was awkward, and yet no one helped us. It is gratifying to know that we have some sensitive brethren who determined not to submit to the humiliation any longer. They have boldly come to the relief of Mississippi Baptists and taken away our reproach from among men.

All honor to the brethren for this timely aid! Another gratifying feature of this affair is that it manifests a true spirit of enterprise. A few years ago we were entirely dependent on other States for these benefits. The North mainly supplied us with our D. D.'s. The times demand that we foster home enterprise. The habit of going beyond the border for everything has well nigh ruined our people. We may congratulate ourselves that we are no longer dependent. We can make our own D. D.'s at home. Mississippi College can turn out a first class article in this line. The sample before us is highly creditable to her maiden efforts. An eminent Bishop of Methodism, as an introduction to a liturgy which he had prepared for his people, says he was moved to the work that his people might not be behind others, etc. Doubtless our good brethren do not intend to be behind others in this important department of Christian labor.

There is still another good thing about this. It is always gratifying to see a good work commenced. There is no telling where it will end. Now, that

ground has been broken, there is hope that the good work will go on; I hope all the available material has not been worked off at a single dash. Are there not other dear patient souls in the State waiting for the great change!

D. D.'s are good things. Let us have more. What is the reason our Legislature can't have one? What is the matter with the man on the river? Where are the brethren to the East at the great railroad connection? What is to become of Northwest Mississippi? Let the managers of the machine at Clinton look around a little. They will find plenty of us willing doubtless. Our new Dr. will let a plain man make a suggestion. Don't do like one of the editors of a certain department of a certain paper: direct all communications to be sent to Dr. —, etc. That is, don't do so unless you want to. We congratulate Dr. Lowrey and hope he may have happiness and success in doctoring around.

PBEACHEES BECOMING SURETY FOR OTHERS.

Solomon gives some very good advice about becoming surety for others. This advice, connected with experience and observation, will be sufficient to make any man of prudence very cautious about going security. We have always thought it wrong for any man to agree to pay any sum of money for which he is not to get any benefit. I do think any man ought to conscientiously refuse to rob his wife and children in this way. We may, all count almost scores of men who have been either entirely ruined or greatly injured by this custom. Ought any man in general to indorse the notes of others, and thereby become responsible for their payment? There is no principle that I know of that will demand it. It entirely oversteps the proper demands of friendship. Reader, make this your rule in life, indorse no one's paper, and trust to that one's ability and honesty. Do this from this time, and you may live to prove the wisdom of the advice, and through me, too. Now, if going surety for others is a bad thing, wrong in principle and unsafe, how far from such a course ought every preacher to be? Pecuniary embarrassments are great hindrances to the ministry. Every one who has had any experience in such things knows the truth of what I say. Because freedom from such trouble is essential to even tolerable success, all who have committed to them a dispensation of the gospel of grace should look well to their financial affairs. This is duty—a duty we owe to the great cause we represent. The King's messengers should be fleet of foot—not lumbered. Wherefore it behooves us to lay aside every weight, rather than as an act of friendship take upon us burdens we cannot well bear. This seems so obviously plain to me, that I will not labor the point. Surely all will agree here, preacher and laymen. But while it is just as I have said, wrong in principle and policy for preachers to become responsible for the payment of the debts of others, they can't help but do so—no, they can't help it—they can't help it. There is a system of things in our midst which coerces ministers into this ruinous policy. Can you guess how that is? Does it seem strange that men are compelled—actually compelled—to indorse for others? It is so strange, as it may seem. Now, in this day, it is hardly in order to discuss whether or not ministers who devote themselves to the gospel ought to be supported. Every one knows they must be, or leave their appointed work. Whoever reads his Bible, and yet cannot see ministerial support taught there, must be like the man who could not see the sun, for he had a dime on each eye. There must be dimes in the way some way or other, when Christians read their Bible to such little purpose. But very few Christians say otherwise than that God's ministers ought to be supported. Somebody ought to support them. We take this acknowledgment, and proceed from this point to show how preachers are made to indorse for others. Let us take the case of a brother who feels that the preacher ought to be paid, and feels that he ought to pay, say twenty dollars, for this purpose. This is five dollars a quarter, and it is to be so paid, according to the terms of subscription. This subscription is the obligation of the members to the pastor for the amounts annexed to their names. You will observe that there is no condition annexed to the paper. Now, take notice that the brother who is to pay five dollars each quarter fails to pay. Ask him why, and he will tell you that some one, Mr. B or C, was to pay him and he has not done so, and what other money he had needed. Now, is this not in effect compelling the pastor to indorse for Mr. B or C? Where is the practical difference? There is none. The amount of business done on this principle by church members to the hurt of pastors is very great. In this way he must indorse for a great part of the bad paying members in the community. But not only so, but he must, in effect, indorse for the financial circles of

society. Let times get hard, as we say, and scores of church members will use all their money for other things, and pay the pastors off in hard times at par value. More still: the pastor must often indorse men's judgments. If they trade badly and lose, they will say I can't pay. This does not end the matter. Preacher must indorse for the tastes and whims of whole families. First, there are hats and dresses, and coats and shoes, and ribbons and laces to buy and pay for, and then, if anything is left after everything that necessity or desire can call for is duly bought and paid for, the preacher gets it, if the tax-collector does not first. Our churches could support their ministers on what they spend for frivolities, tobacco and whisky added. With many of the candidates for heaven, all these things must come in first. This is hardly right, is it? I might stop here, but I will not. Preachers must also indorse for Providence. If the early and later rains come, and crops are fine, the subscription may be paid; otherwise not. How many will recognize the obligation to pay their dues to the pastor, as they do to pay what they owe to others. Never till this is done will there be safety and permanence in the pastoral relation. All hail the day that brings into our churches a sound sentiment on the question of ministerial support. Let the brethren cease this system of coercing their ministers into going security for all the things referred to above.

I say nothing of those who, by misfortune, cannot pay. There are some such, we know, but they are few; and then the church which provides a salary ought not to let the pastor lose these bad subscriptions, thereby making him indorse for all their bad paying members. But this is the custom, as many know entirely too well.

WHAT IS VALID BAPTISM?

This important question was discussed with considerable earnestness on the last day of the late session of the General Assembly of the Presbyterian church in the United States at Huntsville, Alabama. The subject was brought before the General Assembly at Louisville, Kentucky, in 1870 in this form: "The Committee on Bills and Overtures have considered overture No. 14, being the inquiry of the Rev. Mr. Vernor: 'When members in good standing in the Christian Church (commonly called Campbellites), who have been baptized in the name of the Holy Trinity, apply without letters for membership in connection with our church, shall such persons be invariably baptized?' The committee recommend the adoption of the following minute:

The principles set forth in the deliverance of the General Assembly of 1814, concerning the baptism of Unitarians, and in the deliverance of the General Assembly of 1845, concerning Popish baptisms, (see Baird's Digest, book III, §§ 12, 13, p. 102, 103,) necessarily imply the invalidity of baptism as administered by ministers commonly known as Campbellites; and persons so baptized only by ministers of that body, coming into our connection, should invariably be baptized before being admitted to the Lord's table."

On motion of the Rev. A. K. Graves the following resolution was adopted:

Resolved, That a committee be appointed, which shall present to the next Assembly a report of full and clear instruction to the church on the whole subject of valid baptism, and the extent to which baptism administered by other churches should be recognized.—Central Presbyterian, June 28, 1871.

This committee presented their report of full and clear instructions to the church, at Huntsville, Alabama, "on the whole subject of valid baptism." Of the decision which I have here quoted, I have two remarks to make: 1. It settles, so far as Presbyterians are concerned, the doctrine of class communion, as practiced by Baptists, by a logic that no art or sophistry can ever successfully evade. Baptists have been called by hard names for affirming, in theory and practice, that "valid baptism" is a prerequisite to communion at the Lord's table. The Presbyterian church in the United States affirm the same theory. Hear it: "and persons so baptized only by ministers of that body, coming into our connection, should invariably be baptized before being admitted to the Lord's table." Amen. So says every Baptist. But what is "valid baptism?" Let them answer this question candidly, with the New Testament before them, instead of the acts of the General Assembly, and we believe that we can say amen again. There are thousands in the Presbyterian church in the United States who would hail an answer to this question from the New Testament stand-point, with unfeigned delight.

My 2d remark is: That this decision of the Presbyterian church in the United States is vital. It vitiate the claim of every Protestant Pedobaptist church to the high honor of being a church of Jesus Christ. There is no escape from this conclusion. Pedobaptist churches, in com-

mon, derived their baptism directly or indirectly, from the Roman Catholic church. If the Roman Catholic church is a Pedobaptist church, as Pedobaptist doctors affirm, "the Man of Sin," and "Son of Perdition," "Mystery," "Babylon the Great," "the Mother of Harlots and Abominations of the Earth," she had no more authority to administer the rite of baptism to Luther, Calvin or Henry VIII than a Mohammedan. It is well known, too, that, in that corrupt hierarchy, any person is authorized to baptize under certain circumstances, be he or she, cook, scullion, midwife, infidel, layman, or a Turk! Might not, then, the great reformers have received baptism from some of these worthies, a generation or two before they were born?

But, if the Assembly had decided this question of valid baptism, as some of her ablest doctors advised, viz: that the Roman church is a true church of Christ: then the logic of the Assembly is fatal again to the claims of every Pedobaptist church to be a church of Christ. For every one of them was not only excommunicated from the Roman church for heresy, but were anathematized, cursed teeth and toe nails by the Pope. And consequently what these reformers did ceremoniously, they did as heretics, schismatics, and consequently without authority of Scripture.

WHO IS THE BIGOT?

Not long since, on a communion occasion, a Baptist pastor thought proper, in the course of a sermon on gospel fellowship, to state the reasons why Baptists decline to commune with Pedobaptists, the reasons in brief being these: Where as the law of Scripture communion requires faith or conversion, baptism or immersion, and orderly walk as indispensable pre-requisites; therefore, we cannot commune with them, because, 1. Many members of Pedobaptist congregations do not profess to be converted. 2. Many of those who have been converted have not been properly baptized, i. e. immersed. 3. All of those who may have been converted and properly baptized, are now in manifest disorder, by consorting with and encouraging those who are not baptized believers, for which they would be excluded if members of our churches.

Now, it so happened that a well known, intelligent and respectable elder of the Presbyterian congregation was in company with his wife and a Baptist sister, in the audience, and said elder failing to see the propriety of the Baptist reasons, went away in high dudgeon, saying, "presumptuous arrogance! bigotry! Well, but little more was said about the matter until the other day, when a minister, who was visiting and preaching in the neighborhood, was invited, in company with the pastor, to take tea at the house of that Baptist sister, when her brother, that Presbyterian elder, who was also invited, declined to be present, for the reason that he had never liked the Baptist pastor since his remarks on the communion. Query: Which of these was actuated by principle, and which by passion? And at whose door ought the charge of bigotry to be laid?

NEWS FROM THE CHURCHES.

CRAWFORDVILLE.—Brother Webb has just held a series of meetings with the church at this place, assisted by Brother Gambrell. The church was much revived and strengthened, several persons added to the church, and others who had professed faith in Christ, were expected to follow Christ soon in baptism.

OKALOOSA.—Brother Mason has held a series of meetings of considerable interest in this growing town, assisted by Brother Bozeman. Of the entire results we have not been informed.

BOONVILLE.—We are at this time (July 17th) assisting Brother McNeil, pastor of our little church here, in a series of meetings. Booneville is the second depot south of Corinth, on the Mobile and Ohio Railroad, and is the county seat of the new county of Prentiss. The town is in a good section of country, and is improving rapidly. Our church here is very small, but a few earnest brethren are laboring hard to build it up. With very great effort they have succeeded in getting a house of worship ready to occupy, and they hope to be able to complete it at an early day. This is in the midst of the field of our early ministerial labors, and we have had the pleasure of grasping the warm hands of many valued friends, some of whom came a considerable distance to see us, and to hear us. There are several strong Baptist churches in the surrounding country near this place, and we hope they will take a deep interest in building up a large church at their county seat. This church is in the Tishomingo Association, which is becoming a very large and efficient body. It has a strong and efficient ministry, among whom are Brethren J. T. Freeman, F. L. Seward, T. D. Grin, H. S. Archer, W. G. Thompson, L. R. Barrows, McNeal, Harris, Gray, Kay, Skinner and others. The name Savage is in all this country a household word. Much evil as the name imports, there among the most devout ministers in this Association bear it—H. G., G. H., and G. M.; the latter of whom, a son of the first named, has just graduated at Union University, and is thought by many to be one of the most promising young ministers in our denomination. We have known him from his childhood, and feel the deepest interest in his success in the great work to which we trust the Lord has called him. May he be great, not simply in learning and eloquence, but in humility and usefulness, for both of which his father is noted, without the advantages of an early education.

CONSTITUTION

The church of Christ is the only true church, and the only one that has the right to baptize; and it is the duty of every Christian to join himself to such a church, and to remain in it as long as he can. The church of Christ is the only one that has the right to administer the sacraments, and it is the duty of every Christian to receive them from such a church. The church of Christ is the only one that has the right to excommunicate, and it is the duty of every Christian to be excommunicated from such a church. The church of Christ is the only one that has the right to restore, and it is the duty of every Christian to be restored to such a church. The church of Christ is the only one that has the right to discipline, and it is the duty of every Christian to be disciplined by such a church. The church of Christ is the only one that has the right to govern, and it is the duty of every Christian to be governed by such a church. The church of Christ is the only one that has the right to judge, and it is the duty of every Christian to be judged by such a church. The church of Christ is the only one that has the right to punish, and it is the duty of every Christian to be punished by such a church. The church of Christ is the only one that has the right to reward, and it is the duty of every Christian to be rewarded by such a church. The church of Christ is the only one that has the right to save, and it is the duty of every Christian to be saved by such a church. The church of Christ is the only one that has the right to condemn, and it is the duty of every Christian to be condemned by such a church. The church of Christ is the only one that has the right to glorify, and it is the duty of every Christian to be glorified by such a church. The church of Christ is the only one that has the right to sanctify, and it is the duty of every Christian to be sanctified by such a church. 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CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine... in His authority—all wisdom and power in His hands...

The question, therefore, is of the greatest importance: What constitutes the church of Christ? Is it the church of the living and the dead?

The Baptist churches regard it as Christ's will, that the church should be a church of the living only. When Paul "ceased to join himself to the disciples" at Jerusalem...

But in Pedobaptist churches, many persons are members who are not received as converts. In the Episcopalian church, the members of the church are those who have been baptized...

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...

But this sectarian membership is opposed to the commission used by many national establishments, and to the fines, imprisonment, or worse penalties, by which membership has been enforced...

IV. Baptist churches maintain that Christ requires holy members. Christ's members are spoken of in Scripture as "holy men," "forming part of a spiritual house..."

V. Baptist churches believe it to be Christ's will that all His churches should be separate and distinct from the world. "Ye are not of the world..."

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It is clear that every system which extends the sign of Christianity and of initiation into the church, also obliterates the distinction between the church and the world...

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Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing...

To the L. E., Arkansas Department. No. 11. Six:—I know not how to address you at the present moment. I cannot commence this article, otherwise than by remarking, that nothing can exceed my affection, except heaven's goodness...

I am well aware, that skepticism has waved her magic wand, and never has doubted as to the real occurrence of many of the details, written on the historic page. Indeed, reason may well hesitate to accept as truth, many of the prodigies of antiquity...

Why has the age of Haman never been duplicated on earth? At no other period, could that remarkable occurrence be so suitably rehearsed—and then L. would grace a gallows as high as that honored by the suspension of the slanderer of Mordecai. It would have admitted of some palliation if his infidelity had almost any other direction...

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 communists, whether Baptist or Pedobaptist, who admit persons without being baptized at all...

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gotten convention be pnt in contradiction. No! Let Arkansas run her own career, untroubled and ungoverned, and redeem the time, that has ceased to be. Let us have the far-famed general editor, BARTIST, to the unnumbered discharge of his onerous duties as agent for the P. S. and for other tasks, becoming his high ability.

Now farewell—my pen—like the spear of Cathalien in the halls of Morvinn—mayest thou rest in peace—undisturbed by the memory of other days—Farewell forever. Will-Ba-Do.

PLATFORM OF METHODISM.

In a former article on this subject I showed how and when Methodism came into existence, viz.: that it came by chance, and that not till 1739. I also suggested in the close of that article that since the elements of Mr. Whitefield's and Mr. Wesley's work were the same, and since Mr. Whitefield's, according to his own acknowledgement, became "a rope of sand," it was highly probable that Mr. Wesley's would become the same.

I now propose to notice some of the elements of Methodism and see the grounds upon which this prediction is based. Let us here see what a Methodist Society is. "Our Society is no other than a company of men, having the form and seeking the power of godliness, united to pray together, to receive the word of exhortation and to watch over one another in love, that they may help each other to work out their salvation."

The following are the facts disclosed in the foregoing, viz.: 1. Methodism is none other than a mere society. 2. A society of men only. 3. A society of men destitute of "the power of godliness."

4. These men are engaged to help each other "to work out their salvation." 5. The only condition previously required to become a member of this Society is an expressed desire to flee from the wrath to come.

1. The Church of Christ is more than a mere society. The very etymology of the word shows that it was an assembly called out by legal authority to transact legal business. See any lexicon for the meaning of *ekklesia*.

2. The Church of Christ is composed of "both men and women." (Acts xviii. 12.) 3. This church or these men and women are dead in their sins and the uncircumcision of their flesh, and are quickened or made alive together with Christ, God having forgiven them all their trespasses. See Col. ii. 13. So they have the power of godliness.

4. This church or these men and women are not engaged to help each other to work out their salvation, "for by grace are they saved through faith and that not of themselves, it is the gift of God;" and they "are God's workmanship created in Christ Jesus unto good works." See Eph. ii. 8-10.

5. Persons cannot become members of the Church of Christ by merely expressing a desire to flee from the wrath to come. But they must bring forth fruits meet for repentance—give evidence of faith in Jesus Christ, and be immersed upon such profession of faith. (See Matt. iii. 8, xxviii. 19; Mark xvi. 15; Acts ii. 41, 47, viii. 12, 38, 39.) By this contrast it clearly appears that all these elements of Methodism are rotten planks in its platform. We have now seen that all the planks in the hull of Methodism are rotten and cannot stand the force of the breakers. Let all who do not want to be shipwrecked avoid taking passage on this vessel; she was made by accident—made of sappy timber—her builder is dead; and though cobblers have been continually patching and remodeling her every year or every four years since she was first launched, yet she is fast becoming like the "rope of sand," her weight is her destruction.

In my next I propose to notice her running machinery, and give the testimony of the officers now running her, respecting the chances for her to sink before she gets into port. Reader, are you a converted Methodist?—leave the crude bark before she sinks.

THOUGHTS FOR THINKERS.

To the thinkers who read these thoughts and all other thoughts we write. They may be orthodox or not; they may be logical or sophistical. Let no one find fault with my theology or logic. My theology and logic are not always in the "Thoughts for Thinkers." But if any brother or gentleman finds fault with what we write, let him, like a man, point out the objectionable clause or sentence, connected with his proper name, like Brother Espy of Little Rock. But not take the advantage of a man by masking himself under a false name, as Doxy, or Will-Be-Do, or some other false flag, and charge me

with bad logic or bad anything else. We haul up crude thoughts, and thus furnish thinkers with material to manufacture polished shafts to slay the giants of error, or smooth pebbles (where the thought is not large or long enough to make a sword or shaft) to hurl from their slings to kill the Goliaths of Gath. This much we will say, if any one does not believe what we write, let him throw it away with the trash he writes or preaches, and not bring it up before the public for controversy, and so engender strife. But if he wishes to sift the thoughts for the sake of truth, then some out manly, over your true name, and we will help you to hammer and sift, or smelt, so as to have pure gold. Now for a few thoughts.

We may safely deny the existence of that which cannot be proved. Suppose any one claims to be a child of God. Such an one should give us more proof than the mere fact that he is an honest man, and believes himself converted, and therefore a child of God. When John the Baptist was sent as a forerunner of Christ he knew not who he was, but the same which sent him to baptize said unto him, "On whomsoever thou shalt see the Spirit of God descending and remaining, he it is that should baptize with the Holy Ghost." Jesus was not known as the Son of God until he was baptized. God has made baptism the means or occasion of making him known to the world as the Son of God. His baptism did not make him the Son of God, but it furnished the proof or made known to man that he was the Son of God. We assert that the baptism of a penitent believer was appointed to show that he is a lover of God, a loyal subject of Christ's kingdom, and therefore a son of God. Mark the point. The baptism of Jesus did not make him the Son of God; he was the Son of God before he was baptized. So also the baptism appointed by Heaven's King to be observed by his people, does not make any one a child of God, but only shows that he is a child of God. This being the design of baptism to show his loyalty, according to the prescribed formula Jesus has given.

We will seriously ask, how can any one prove himself to the world, or any intelligence on earth or in heaven, that he is converted and a son of God, while he refuses to be baptized? Baptism does not make him a son of God, but enables him to prove he is a son of God. Without this proof, you or I, or any one else, may challenge the fact whether he is a child of God or not. And we warn the professor of religion, that it is fair to infer that God himself may challenge his right to the tree of life, or an inheritance in the spiritual Canaan, unless he proves his loyalty to the King in Zion, by being baptized as required. We assert that every lover of God and his brother may know he has passed from death unto life. But if he love God and also his brother, he also loves Jesus; and Jesus has said, if ye love me ye will keep my words. How can a man prove his love for Jesus while he refuses to be baptized? Therefore, if we fail to fellowship an unbaptized man or woman, we simply say, show us the proof that you are a child of God, and involuntarily we will love you with Christian love, which is fellowship. You have no right to claim our fellowship until you prove to us you are a child of God.

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In my next I propose to notice her running machinery, and give the testimony of the officers now running her, respecting the chances for her to sink before she gets into port. Reader, are you a converted Methodist?—leave the crude bark before she sinks.

1. The Church of Christ is more than a mere society. The very etymology of the word shows that it was an assembly called out by legal authority to transact legal business. See any lexicon for the meaning of *ekklesia*.

2. The Church of Christ is composed of "both men and women." (Acts xviii. 12.) 3. This church or these men and women are dead in their sins and the uncircumcision of their flesh, and are quickened or made alive together with Christ, God having forgiven them all their trespasses. See Col. ii. 13. So they have the power of godliness.

4. This church or these men and women are not engaged to help each other to work out their salvation, "for by grace are they saved through faith and that not of themselves, it is the gift of God;" and they "are God's workmanship created in Christ Jesus unto good works." See Eph. ii. 8-10.

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but for Baptists, who never claimed any authority but God's word, it is so strange that I can hardly realize the fact. And yet it is a fact beyond dispute. Well, I think it is time that all connection between us and them were severed; time that the back of our hand was turned to them in all of their enterprises, and that we refuse throughout the South to receive a single agent in the employ of their Boards of any sort; and further, that we turn our backs upon any man in the South who will aid them, either directly or indirectly, in their work of equality and amalgamation.

1. They were left homeless and penniless. 2. In a state of ignorance, almost heathen in many instances. 3. Most of them were bigots at once, made so by Yankee soldiers, and speculators who flooded our country for gain. 4th. They were prejudiced against Southern people by their so-called "deliverers"—made to believe that the Southern people were their enemies, which they were easy to believe. I saw all this; consequently I sympathized with the negro, and as far as was in my power I tried to help them, but never in favor of degrading the white race to elevate them, and I regard the man that is in favor of such a thing as a rebel against his God.

I was raised in Virginia; my ancestry were slaveholders; I was one on a small scale, and to-day I will say that I know that I am a better friend to them than any man who goes for equality. The first sermon I ever preached was to them, and the last talk was to them last Sunday. I have preached to negroes ever since I have been preaching, and expect to do so while I am able to preach, and I have tried to preach the word of God to them at all times; consequently I never preached equality of races, nor amalgamation, nor do I ever expect to do so, but pledge myself to do all that I can to "elevate" them, &c. consistently.

In conclusion, I will say my opinion is, that if there never had been a Northern man sent among the negroes as missionary, either religious or political, that they would have been much better off to-day than they are; for in four cases out of five their object was gain to themselves, and net gain to the negroes. And most of the negroes who have had to do with these Northern men, of every sort, will testify to the truthfulness of this statement.

Austin, Ark., July, 1871.

A WORD FROM NEW BRUNSWICK, CANADA. DEAR BRO. GRAVES:—I have good news to write you from this country (New Brunswick), and I know that all who love the unadulterated gospel will be pleased to hear it. Surely the prospect that the whole truth and nothing but the truth will be received by all God's people, is brightening. At a recent quarterly meeting held in this (Westmoreland) county, the following resolution was sustained by seventeen out of twenty ministers and delegates, viz.:

"Resolved, That in the opinion of this meeting, immersion is not Christian valid baptism, unless administered by a man who has been qualified by a New Testament church to administer the ordinance."

The discussion and voting elicited several facts, one of which is especially worthy of mentioning. Not a lay member voted against, but with all their might supported the resolution. The three votes cast against the resolution were by pastors; some of whom were, we are told, severely censured for so doing by their churches. Some churches are sounder than their pastors.

Soon after the publication of the resolution, one of John Wesley's preachers made an attack through the local press, that was met by the Secretary of the quarterly meeting with a challenge to discuss the claims of Methodism to being a New Testament church. It is scarcely necessary to say that the preacher of Wesleyism declined the discussion, and went off on side issues.

H. Westmoreland County, May 8, 1871.

If a man gets into any kind of an enterprise and is successful, he will say he was smart, but his neighbors will say he was lucky; but if he does not succeed well he will say he was unfortunate, but his neighbors will say he was a fool.

Without a belief in personal immortality religion is surely like an arch resting on one pillar, like a bridge ending in an abyss.

Use not evasions when called upon to do a good thing, nor excuses when you are reproached for doing a bad one.

SUNDAY-SCHOOL CONVENTION

The proceedings of the Sunday-School Convention of Enon Baptist Association, at Dixon's Creek Church, last April, were of a very important and interesting character—important on account of the cause they represented—interesting on account of the harmony and enthusiasm manifested. The attendance on the first day was not large, but larger on the second; and on Sunday an immense congregation was gathered together, representing almost every shade of belief and condition. Eld. J. J. Wiseman preached the introductory sermon—a sermon intensely practical, and abounding with many remarks worthy of observation, and truths need to be pondered. In a simple and effective manner he spoke of the importance of indicating the precepts of the gospel upon the hearts of the children in early childhood, dwelling with unaffected earnestness upon the dangers of neglecting to "feed the lambs." How sad to think that he, whom we heard with so much earnestness and pleasure when lying on a bed of sickness from which he may never rise! May God bless and comfort him! Bro. Wiseman was then elected Moderator of the Convention. A large number of messengers were in attendance from the various churches. Letters from the different Sunday-schools were read by the Clerk, giving interesting statistics. There were about four hundred and seventy-five pupils in the schools. About forty of these Sunday-school pupils were converted and added to the church during the year. This is very encouraging, and is an indication of what may be accomplished, through the instrumentality of the Sunday-school. We cannot but trust and believe that a far greater work will be accomplished, both in regard to the increase in pupils and conversions, before the next Convention.

Eld. J. R. Graves, editor of THE BAPTIST and General Agent of the Southern Baptist Publication Society, and Eld. Elias Dodson, General Agent Domestic Missionary Board of the General Association of Middle Tennessee, were, in their official capacities, invited to seats and cordially requested to participate in the deliberations of the body. Both brethren responded by expressing their gladness at being present on such an occasion, and thanking the Convention for the honor conferred.

A committee was appointed to draft a Constitution and draw up rules by which the Convention should be governed. Eld. G. W. Griffin, of Gallatin, then made a thrilling and impressive speech on the danger of error, the importance of teaching the children the simple truth unadulterated with error, and the exigencies of the times. His remarks were listened to with rapt attention, and made a deep impression.

A resolution was then adopted for the organization of a permanent Sunday-School Convention. On the second day, Eld. Griffin preached a sermon of great power. His theme, the completeness of salvation, was handled with mastery skill, while his deep earnestness commended his words to the hearts of all who heard.

During the evening, when the subject of Sabbath-school literature was under consideration, Eld. Graves made some very interesting remarks on the impressions made upon him when a child in the Sunday-school. As he proceeded with the subject, and spoke of his mother and her prayers and influence, his emotion was so great that he was compelled to cease. Almost every eye was suffused with tears.

On Friday night, Eld. Dodson preached, we regret, not being present, and that we missed hearing him. On Sunday, Eld. Graves preached to an immense audience. One little incident I cannot omit to mention. After Bro. Graves had commenced preaching, the crowding in at the doors by people trying to hear, compelled him to stop until they could be seated. During the intermission he sang a little song, I do not recollect ever having heard before, the refrain of which commended by "Now we are waiting by the river."

The manner of singing, and the deep feeling of the singer, caused the eyes of many to fill with tears. His sermon will long be remembered. After services, the Convention adjourned to meet with the Friendship Church, on Friday before the first Sunday in April, 1872. Eld. W. O. Bailey to preach the introductory sermon; Eld. G. W. Griffin, alternate. The meeting cannot fail to have a good effect on the churches.

We were encouraged to great efforts during the present year, and trust to see our efforts crowned with success. Some of the fruits of the meeting have already been realized in the warm interest of some who were before cold in the Sunday-school work. A large attendance of visiting brethren is desired at the next meeting. We wish to hear the experience of successful Sunday-school workers.

W. O. BAILEY. Hartsville, Tenn., June 27, 1871.

A COLUMN TO BE READ. AXIOMS.

- 1. All religions are not of God.
2. There can be no obedience where there is no law.
3. No obedience where the law is not known.
4. No obedience that is not personal.
5. There is no obedience that is not voluntary.
6. There is no obedience that is not prompted by love, and accompanied by faith.
7. Every act of obedience is, like baptism, the answer of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not an act in a sense as considered an act of obedience. There is no law for it; and if so, the law would not be known by them; nor can infants exercise faith, love or obedience; nor have they a good conscience to be answered by baptism.

Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

- 1. Is Christian baptism a personal duty—I. e., enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?
If a parental duty, like circumcision, it can never be the duty of the child, though its parents were detestable in their—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

FOR CAMPBELLITES.

- 1. The Baptist Churches are either true churches of Christ, or they are false.
2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.
3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

Now, Campbellites deny that Baptist Churches are the true churches of Christ, visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a "Trilemma" a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price 50 cents. S. W. Pub. Co.]

SIMILAR ORDERS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be anathema. In baptism, not only are our sins remitted, but also the unguiltiness of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which he fore, through sin, was shut."—Cous. of Trent, 1547, c. 1.

EPISCOPAL.—"Every person confirmed is required to answer these questions: Q. 'What is your name?' A. 'M. or M.' Q. 'Who gave you this name?' A. 'My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'"—Prayer Book Catechism.

METHODIST.—"What are the benefits we receive by baptism? 'And the first of these is the washing away the guilt of original sin by the application of Christ's death.' 'By baptism we are admitted into the church, and consequently are made members of Christ, his body.' 'By baptism we, who were by nature the children of wrath are made the children of God.' 'In all ages the outward baptism is a means of the inward.' 'By water, then, as a means, we are regenerated or born again.' 'If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this is washed away by baptism.'"—Westminster Treatise, pp. 246, 247, 248, 249, 250, 251.

CAMPBELLITE.—"The belief of one sect, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to an institution expressive of it, is all that is required of Heaven to admission into the church." "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to an institution, and whose department accords with the morality and virtue of the great Prophet." "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah." "The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts." "The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIPTURAL CHURCHES. Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordinance, then, can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordinance cannot confer Scriptural authority.

In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as "Scriptural"—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or confer at harvest. And the obligation thus rests upon a Scriptural church to bear also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a reprobate church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister. A. M. POLKRETT.

The Baptist.

"The Truth in Love."

Terms, for Twelve Months, \$3 00

Terms, for Six Months, \$1 50

MEMPHIS, TENNESSEE, JULY 29, 1871.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no faith 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 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. E. GRAY.

ONE WEEK'S WORK IN LOUISIANA.

We reached here a few hours since from Arcadia, to rest for the coming Sabbath, having finished, by far, the hardest week's work, and we might add, the most successful of our whole life.

The Sabbath labor, owing to the crowd and the great heat, was most exhausting. Several persons fainted and sickened in the crowd, and were compelled to leave; but despite the untoward circumstances, truth was advanced.

After addressing the Convention on Monday, we left with Judge Basesy for Bastrop, twenty miles, under a burning sun, to fill an appointment at night and at 11 the next day. The country through which we passed was magnificent—a succession of plantation after another for fifteen miles, under a fair state of cultivation—until we reached the pine hills, and then the country reminded one of lower Mississippi.

Bastrop is a pleasant and, we should judge, a healthy town, of twelve or fifteen hundred inhabitants. We saw but one meeting-house in town, and that is owned by the Methodists—a large one, nicely fenced and shaded. The Baptist house was sometime since burned down, and the court-house also, in which they worshipped. The Methodists kindly tendered us their house. The congregations were large and very attentive, and our visit greatly cheered the little band of noble brethren we found here. They have resolved to build this year, when we hope to meet them again, open the house, and spend a few days with them. Six shares were taken here, and Brother Phelps proposed to take four, five, or more, if Louisiana failed to make up her quota.

After sermon on the 4th of July, we left with Brother Christian for Monroe, twenty-eight miles, to meet Brother Woodward, who was to take us on as far as Arcadia. The road was rough and progress slow, and the trip was varied by a turnover, which would have proved serious indeed, had not the horses been very gentle. We escaped unhurt. We reached a level road and a beautiful country on the Bayou De Seair, and thence to Monroe, where we arrived about midnight. The plantations, bathed in moonlight, appeared beautiful. Planters made a great mistake in planting the orange for hedges, and we saw the same in Missouri. It proves a nuisance everywhere. It is a forest tree, and it is expensive work to dwarf it, and when left to grow it shades twenty feet on each side. The Pyracantha is the hedge plant that all should use, and all would do so were they but acquainted with it. Nature designed it for a live fence plant. Tuesday, bright and early, we left with Bro. Woodward, and reached our appointment at Forkville, eighteen miles north, just as the congregation had assembled. It was sufficient to fill the house. We were met by the pastor, Brother Boddie, from Downsville, and Brother Cook and several others. It was thought that nothing could be done here, but in a few minutes after sermon, four shares were taken.

The church at Downsville, twelve miles to the east of our route, felt itself passed, and had appointed a meeting at night, hoping that their pastor would influence us to fill it. Although we knew the labor would be too great, we could not consent to disappoint the congregation. We reached the church at dark, and, without rest from a tedious ride, we went to the pulpit. Some of the congregation we saw had followed us from Forkville, which we took as a compliment. Four shares were taken here. It is a large church, and prospering, under the ministry of Bro. Boddie. Its house will seat eight hundred or a thousand people, and we were told that it is full on the Sabbath. We rested with Brother Boddie, whose roof we reached at midnight. This was a hard day, and only a few hours of rest remained, as it was necessary for us to start very early to reach Vienna, some twenty miles ride, and as usual an execrably rough road, and the day hot. When we drove into the place, we saw that an unusual congregation was gathering, and still they came for a full hour afterwards.

At Kleup, we preached to the largest congregation, by far, that we have addressed since the war. Fully one thou-

sand people were seated in the large house, and never did we receive better attention. At the close of the services thirty-one shares were taken! This was the greatest day's work accomplished in the whole eight months of our agency. It was one of the great days of our life. We shall ever remember it. We never expect to see it equaled in any State.

We rested at night with Bro. Woodward, two miles distant, wearied and worn, but grateful and encouraged in our great work.

ARCADIA, our next appointment, eighteen miles distant, required an early start in the morning. Here, too, we found fully eight hundred people in waiting when we reached the church. It was all along thought that here we would find the largest crowd, but Vienna tops the prize. Ten shares, the number we suggested, were readily taken. Sister Pattison will long be remembered for the nice dinner she had prepared for us, as well as sister Odon, for the cup of coffee before preaching, which so greatly refreshed us. God bless these sisters.

We rested with Brother Thompson, and were greatly refreshed by a full night's sleep and ample "table comforts." He brought us to this place, where, after spending some hours of delightful intercourse with the brethren—and more noble and devoted ones can now be found—and enjoying one of sister Courtney's bountiful dinners, we are now resting with Brother Thurmond, gathering fresh strength for the morrow. It is thought the crowd will be very large, unless the rain, with which the day is closing, prevents; some are already reaching the town from a distance.

Here we close seven days' work, eighteen hours of which we have spent in the pulpit and upon our feet addressing congregations, preaching Christ and pleading for the Publication Society; in these days, have traveled nearly one hundred miles over very rough roads. In these seven days, we have secured seventy-three shares (\$3650) to the stock of the Society! and what is astonishing to all Louisianians, in six of the poorest churches, and situated, save one church, in the poorest portion of the State. And what makes it still more astonishing, at a time when the prospects for a crop are most disheartening, and the hopes of all fearfully oppressed. Who can doubt that God is in this movement—that He is putting it into the hearts of the people to rise up and endow this Society? We do not doubt it. We feel it, and feel strengthened to do this work.

Thus nobly have these weak churches opened the canvass for Louisiana. Will the wealthier churches respond with a corresponding liberality? Will they do as well? Brother Simms, from Texas, on a visit to this State, attended our appointment and opened the book for his State with \$100, and remarked afterward to a brother, that he would not be deprived of the privilege of aiding and assisting to direct this enterprise, and his sons after him, for hundreds of dollars! and this is the right view to take of it. Baptists should account it a privilege.

We clip the following from the Examiner and Chronicle of July 13. It is from a correspondent of that paper, who attended the recent Educational Convention, at Richmond:

"The courtesy of the Southern Advisory Committee in their invitation to Northern brethren to meet with them, and take part in the work of the Convention, merits particular notice, and augurs well for the future. The time has certainly come when, in the spirit of mutual forbearance and love, intelligent Christians, North and South, should strive to know each other better, and reunite the severed ties which once bound them together. This can only be done by intercourse, by learning the feelings and purposes which reign in the hearts of brethren in different sections of the country. And there is, perhaps, no class of Christians more likely to comprehend one another and do justice to one another's aims, than the class which is represented by the members of an Educational Convention. God speed the day, when the love of Christ and the love of truth shall lead to wise co-operation and great results in the cause of Christian Education! when there shall be a far greater number treading the paths of higher learning for the sake of doing better service to the Savior of men, and the souls that he has redeemed! If this day shall be hastened by such Conventions as the one held in Richmond—and we believe it will be—then will the friends of Christ and of enlightened Christianity be rewarded a hundred fold for their labor of love." A. H.—

This extract forms the conclusion of the article, which, from the initials, we take to be from the pen of the Rev. Dr. Hovey, one of our most distinguished and influential Northern brethren.

To the sentiments of this extract, we respond a hearty amen! We believe "A. H." speaks the views of a vast majority of our Northern brethren, when he says, "the time has certainly come, when in the spirit of mutual forbearance and love, intelligent Christians, North and South, should strive to know each other better, and reunite the severed ties,

which once bound them together;" and we cannot believe but that this utterance will find a cordial response in the hearts of a vast majority of our Southern brethren. That there should be organic union for carrying on the great enterprises of the day is, to my mind, as undesirable as it is impracticable. But, that there should be hearty co-operation, when such co-operation will advance the common objects for which we labor; that we should move in matters of benevolent effort in parallel, and not divergent, lines, we think is equally clear. That the great Baptist heart, North and South, has resolved upon this course we believe is certain, and we rejoice at that belief. The time for crimination and recrimination is past. Such a course once looked us in fratricidal strife, and will, if again pursued, bring a similar heritage of war to our children. It is as foreign to the spirit of Christ as it is unwise. We can no more afford to be sectional than we can to be bigoted in matters of religion. With the common enemy at our door, with the hand of a bigoted and intolerant priesthood at our throats, we cannot afford to cultivate the spirit of mutual distrust; with firing already commenced along our picket line, we cannot afford to turn the wings of our army on each other, and join them in intestine strife. Mutual forbearance, actuated by mutual love—agreeing when we can and when we cannot, parting in love as members of the same "household of faith"—agreeing to disagree—this is the spirit which we all need to cultivate. We rejoice at every movement that seems to lead to this desirable end; and most sincerely deplore everything that leads in an opposite direction. We are, by birth and education, by instinct, interest and feeling, from core to anticline, every inch Southern—but in religion, we are "determined to know nothing" save Christ crucified. On this platform, broad enough for all, love to Jesus and faithfulness to his truth compel us to stand. Here we are ready to meet every sincere lover of the Lord Jesus, in a love for Jesus so great as to swallow up all thought of the direction from which he may have come; and only to know and feel that he is there, with a heart beating in unison with our own. Nor do we believe ourself exceptional in this; we believe the day is not far distant when it will be manifest to all, that we have but expressed the feelings, and given voice to the yearnings, of the great Baptist heart of this country, North and South. This is our faith, and we cling to it as we do to our faith in God; for it is founded on our belief in the ultimate triumph of Jesus and his truth over the passions—the prejudices—the frailties and the follies of men. M.

They here announce distinctly their intention to administer and receive the sacrament as heretofore, regardless of excommunication and suspensions. And this, must, of necessity, bring matters to a crisis.

The contents of the document will doubtless be matter of interest in the future history of papacy. This manifesto is divided into five paragraphs, which says the Review, "follow each other by a logical process and in an ascending scale of practical importance."

They begin by asserting (1) that, "true to the inviolable duty of every Catholic Christian, a duty not denied even by the Pope and bishops, to hold fast to the ancient faith, and reject every novelty, though preached by an angel from heaven." They, therefore, reject the Vatican dogmas of the absolute supremacy of the Pope. They say these dogmas have notoriously never been part of the teaching of the church, but were merely scholastic opinions favored by Rome, "owing their origin to fraud, and their dissemination to violence." That, to maintain them is to deprive the body of the faithful of their corporate rights, to invalidate tradition and to deny that great first principle of the Catholic faith: quod semper, quod ubique, quod ab omnibus—what always, what everywhere, what by all, has been held to be true. They further affirm that the assertion of the last German pastoral, that Peter has proclaimed these dogmas by the mouth of the infallible Pope, is a "blasphemy," directly contradicted by the recorded words and acts of the apostle himself. (2) They state that they recognize in the Vatican decrees, which are absolutely incompatible with the laws and institutions of modern States, a grave danger to the State and society. And why will not the American people see the same and prepare to ward off the danger which is now more distinctly presented than ever before? Is it not evident that the former bulls and decisions of Popes subject all temporal and spiritual to the irresponsible sovereignty of the Roman See? A man must be blind indeed, who, with all the lights of the past and the facts of the present before him, does not see a deliberate plan for establishing the universal dominion of the papacy over the whole sphere of civil, social and moral life.

It is affirmed by these remonstrants, that this new dogma subjects all to the Curia and its instrument, whether bishops or Jesuits; and as sole legislator in matter of faith, discipline and morality, supreme judge, irresponsible ruler and executor of his own sentence, the Pope possesses a plenitude of power which the wildest fancy cannot exaggerate. The (3) paragraph is mainly an appeal to the facts of history as testimony to the justice of their cause, accompanied with the statement that the cries of conscience that comes from their flocks are met only with invectives against reason and science.

THE MANIFESTO OF THE GERMAN CATHOLICS.

Though the die is now cast, the issue is clearly made.—Dr. Dollinger has not only spoken for himself in the personal declaration of March last; but in a still more important document, which bears his signature, in common with that of many other distinguished German professors and statesmen, to which we desire to call attention. This is in part the language of the Saturday Review of June 24. The Catholics in Germany who adhere to the ancient faith have put forth their protest, which contains the first explicit announcement of their policy and aims. Apart from its intrinsic importance, its appearance make a fresh epoch in the great contest now raging within the Roman Catholic communion.

The manifesto is an open declaration of war, and from this time the "old Catholics" and the new Catholics of Germany are ranged in opposite camps, and are fully committed to what has very much the appearance of a fatal struggle. The signatories are by no means confined to Bavaria; though we should not forget to mention the fact that several members of the Bavarian Chambers and Cabinet are among them, which pretty clearly indicates what line the King himself is prepared to take in the contest. His absence this year, for the first time, from the Corpus Christi procession is regarded as an indication of his displeasure at the Archbishop's conduct towards Dr. Dollinger. Lord Acton and Sir Rowland Blennerhasset, two English Catholics, were present at the meeting which agreed upon the declaration of those who are styled the old Catholics. According to the tenor of the pastoral, all the signatories, of whom several are priests, have incurred ipso facto ex-communications, and this gives increased emphasis to their rejection of the validity of an unjust sentence and their refusal to be bound by it. They say, such censures can hurt only those who inflict them and that they are as null and invalid as unjust. Their language is very significant: "We venture that such excommunications neither deprive the faithful of their rights to the sacraments of Christ, nor priests of their power to dispense them. And we are resolved not to let our rights be prejudiced by false doctrines pronounced in furtherance of false doctrines."

They here announce distinctly their intention to administer and receive the sacrament as heretofore, regardless of excommunication and suspensions. And this, must, of necessity, bring matters to a crisis.

The contents of the document will doubtless be matter of interest in the future history of papacy. This manifesto is divided into five paragraphs, which says the Review, "follow each other by a logical process and in an ascending scale of practical importance."

They begin by asserting (1) that, "true to the inviolable duty of every Catholic Christian, a duty not denied even by the Pope and bishops, to hold fast to the ancient faith, and reject every novelty, though preached by an angel from heaven." They, therefore, reject the Vatican dogmas of the absolute supremacy of the Pope. They say these dogmas have notoriously never been part of the teaching of the church, but were merely scholastic opinions favored by Rome, "owing their origin to fraud, and their dissemination to violence." That, to maintain them is to deprive the body of the faithful of their corporate rights, to invalidate tradition and to deny that great first principle of the Catholic faith: quod semper, quod ubique, quod ab omnibus—what always, what everywhere, what by all, has been held to be true. They further affirm that the assertion of the last German pastoral, that Peter has proclaimed these dogmas by the mouth of the infallible Pope, is a "blasphemy," directly contradicted by the recorded words and acts of the apostle himself. (2) They state that they recognize in the Vatican decrees, which are absolutely incompatible with the laws and institutions of modern States, a grave danger to the State and society. And why will not the American people see the same and prepare to ward off the danger which is now more distinctly presented than ever before? Is it not evident that the former bulls and decisions of Popes subject all temporal and spiritual to the irresponsible sovereignty of the Roman See? A man must be blind indeed, who, with all the lights of the past and the facts of the present before him, does not see a deliberate plan for establishing the universal dominion of the papacy over the whole sphere of civil, social and moral life.

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It is affirmed by these remonstrants, that this new dogma subjects all to the Curia and its instrument, whether bishops or Jesuits; and as sole legislator in matter of faith, discipline and morality, supreme judge, irresponsible ruler and executor of his own sentence, the Pope possesses a plenitude of power which the wildest fancy cannot exaggerate. The (3) paragraph is mainly an appeal to the facts of history as testimony to the justice of their cause, accompanied with the statement that the cries of conscience that comes from their flocks are met only with invectives against reason and science.

The two remaining paragraphs are occupied with the practical inferences which follow from the principles enunciated, and an explanation of the policy and aims of the party.

Such are some of the facts and conditions evolved from what is called the Catholic movement in Germany. Some affect to treat the matter lightly, others regard it as the insolent outbreak of a few cross-grained and conceited professors, who think themselves wiser than the divinely enlightened Father of the faithful, and will injure nobody and nothing but their own souls, if they persist in their resistance to his will.

I have gathered the above facts from the Saturday Review of June 24, and submit them to the readers of THE BAPTIST, indulging the hope they will receive that attention which they deserve. You know it is the avowed purpose of our paper to keep the dangers and perils of the hour before its readers, that they may not be surprised and destroyed by any of the forms of error that abound in these times. The Remonstrants in Germany, while they are not freed from many of the errors of papacy, they see many of the woeful tendencies, and are bold enough to speak against and resist the usurpations of the Roman hierarchy. We trust in God they will continue to receive more light, until they shall see the truth in Christ Jesus.

We urge our readers to prepare to meet the living question of the hour, and to know only that charity that rejoices in the truth. G.

The extracts which we make from our exchanges touching the late riot in New York, contain warnings that merit the serious attention of every one who feels any interest in the future of his country, religiously or politically. This riot was not so much the Irish Catholic's attack on his old foe, because of political feeling, as an expression of that fenshish hate that rankles in the hearts of Papists toward Protestants; and, we fear, is but the initial step to scenes that promises to make our cities rival, at no distant day, the Commune of Paris.

They here announce distinctly their intention to administer and receive the sacrament as heretofore, regardless of excommunication and suspensions. And this, must, of necessity, bring matters to a crisis.

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EAST TENNESSEE NEWS AND NOTES.

The news from all quarters is cheering—most of it too indefinite for items. ELDER J. FLORA writes that he has just closed a meeting in Greene county, with three baptisms, and one appeared for baptism. This is in a new part of the vast field of destitution, which he is laboring so nobly to supply.

LEADVALE CHURCH.

Since our protracted meeting, of which Brother Norton gave an account, four have been baptized and one received by letter—total, now, 99. The Sunday-school is in a very flourishing condition, with continued and increasing interest. All the members of the church, as far as practicable, are members of the Sunday-school. On the last Sabbath, it was our privilege to be in the school, the "Silver Gray" class composed of old, gray-headed men—numbered some fifteen or twenty. It was cheering to the heart to see these old heads bent reverently over the word of God, and studying diligently the message from heaven. Would to God a similar spectacle could be seen every Sabbath morning in all our churches. Brethren, why not? Have any of us passed beyond the need of the most earnest study of the oracles of God? DANBRIDGE.

We had the unexpected pleasure of having with us at this place, Prof. J. G. Nash, of the "Mary Sharpe," and Dr. N. B. Goforth, President of Mossy Creek College. These Brethren preached acceptably for us during the meeting. Bro. Nash is on his first visit to our mountain country, and this is our first acquaintance with him. We hope he may find his visit as pleasant to him as it has been gratifying to us. We are gratified to state that Dr. Goforth's health continues to improve. Long life to him, and abundant success to Mossy Creek College.

A NEW FEATURE. The efficient superintendent of the Danbridge Sunday-school has a regular Sunday-school prayer meeting on Sabbath afternoons. We attended for the first time on last Sabbath. The object of the meeting is to crave the blessing of God upon the children and teachers of the school. The meetings are well attended, and the one we were in was one of unusual interest. We felt that truly it was good to be there.

GRANT SUCCESS. We attended on the missionary operations of our General Association during the first three quarters of the current year. We have paid, in connection with the Marion Board, \$2450. There have been 1173 conversions in connection with the labors of our missionaries. Truly the Lord is good.

GRANT REGRET. It is felt by us that our brethren do not feel enough interest in this column to send items for it. We most heartily wish it were otherwise. M.

"We have been surprised to see that some of our brethren, in speaking of the discussion, before the Home Mission Society, of the proposition for the equality of the negroes with the whites in the schools of that Society, seem to have concluded that the reconsideration and final tabling of that proposition, indicates that Northern Baptists are opposed to this doctrine; whereas the facts are, that nearly every speaker in that discussion affirmed this doctrine of equality to be his own sentiment, and the sentiment of Northern Baptists; but advised reconsideration as a matter of policy. A true Southern man has contempt for this doctrine, and for any intelligent man who advocates it."—R. in India and Baptist.

From the above it will be seen that we are not alone in our views as to the animus of the action of the Home Mission Society in rescinding the Haekell resolution. We are gratified to see such men as Dr. Renfro speaking out. Why others cannot see likewise is strange. Their silence is a tacit indorsement of the abuse of our Southern brethren, who so fearlessly and nobly defended Southern Baptists at Chicago, from the aspersions cast upon them and the section they represented.

A LANDMARK Baptist minister, desiring a good field for usefulness and with promise of remuneration for his labors, would do well to correspond with Bro. F. Prince, at Randolph, Ark.

PERSONAL.

Rev. Dr. Landrum, of Savannah, Georgia, was in our city Sabbath last, and occupied the pulpit of Central Church. His efforts were in keeping with his well-earned reputation as a pulpit orator, and were received with marked favor by the large and intelligent audiences in attendance. As he was only passing, he left the city on Monday to visit some relatives near Brownsville. We understand that he will return to this place to-day, en route for Savannah, and will occupy the pulpit of the Central in the morning, and that of the First Church at night.

The noblest friendship is that which springs from sincerity, constancy, frankness and forgiveness.

HOLSTON BAPTIST

This body convened Thursday before the August next. As the time approached well enough for the with each other, by an associational capacity and means to meet in its operative work. There is, doubtless, a prayerful thought given entirely too little talk for hand.

There appears to be a feeling up, as from a body evinced by the brethren, to a full apprehension of the duty of the body, to fully apprehend the message from heaven, to convey the gospel kindred and tongue, world for Jesus; there are parcels of the grand put forth every available compass, in part, to May the Lord enable fully awake on this subject.

The idea seems to be that the only valuation was, to convene, to resolve, to recommend, to advise, to manifest, to see the actions of the form of minutes, then all and end of all of it. Thank the Lord, we are day is coming" for the Baptists.

We will venture a word to the brethren, to assist about, under God, this conference to some change made in the Association course has been to convene and adjourn on Saturday the business, necessary transacted. This plan, tuted by the agreement Thursday. As in the has a material defect, delegates go directly to evening. If this plan Monday and Tuesday is to be set apart for the Holston Sunday-school Convention business.

If the Convention of with the Association, if Association should meet and thus retain the delay, then proceed, from the necessary business acted.

By this means, the Association, as well as meeting, and its influence degree.

The great work of this body, should be principally and Foreign Missions.

The brother who shall Home Missionary within this Association, by the should also be appointed tary of the Convention, to labors together, thereby able outlay.

The better to enable his time and energies to efficiency, each church increased pledges for the be paid quarterly, monies will be doubled in the General Association, should send up pledges for Sunday-school. We say each church, be that the relation of the to the church is identical of the Convention to There is, manifestly, too in the Sunday-school work has been seen and felt, Convention loose from, and appointing the men school workers two weeks ciation adjourns. We feel of our Convention has been some degree, at least, by leading Sunday-school men a recently organized school Convention, though organized to do good, using and thwarting the Holston Baptist Sunday- These things ought "Come out from among separate."

Let the churches do a Mission Sunday-school well appointed standing committee leading Sunday-school workers report their labors monthly sustain the intimate relation to the Sunday-school, like ciation. There will be, more concentration of effort more efficiency.

Each church should investigate how she wishes the question, whether we shall with our Northern brethren their Board, or whether charge a duty we owe to posterity and our dear by South, and operate among Southern Baptist Board.

We need a medium of that shall reach every case in our country, and us unite upon The Baptist and most faithful expert faith and practice States, and return the Fall Branch, July 7, 1871.

NESSEE NEWS AND NOTES.
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with three baptisms
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the vast field of destitu-

HOLSTON BAPTIST ASSOCIATION.

This body convened, in Jonesboro, on Thursday before the second Sunday in August next.
As the time approaches, it would be well enough for the brethren to confer with each other, before assembled in an associational capacity, as to the best way and means to make it more efficient in its operative work.

Louisiana Department.

These Baptist people intend to occupy the State of Louisiana as their own field of Christian work. They want no Northern missionaries, colporteurs or literature. They intend to educate their own people in their own way, believing that they teach a higher civilization and humanity; a purer Christianity than the politico-religious fanaticism which characterize their Northern brethren.

LOUISIANA AND THE PUBLICATION SOCIETY.

Brother Graves came into the State the first of this month (July) to meet our Convention, and to pass through the State on a flying trip to the Texas Convention. Not to be idle, he opened his books as he fled along—for his rapid passage across our State deserves to be recalled. His passage has been a perfect ovation: I parted with him on the 11th inst. He had then visited ten churches, including the one where the Convention was held, and he had already taken two-thirds of the flock assigned to Louisiana, and could have taken the whole, but it is the policy of the Society to scatter the stock as much as possible. He was compelled, at every point to limit the subscriptions. If he will accept it, I have no doubt the whole amount will be tendered before he reaches the Texas line. If any State should hesitate about taking the stock assigned to it, pass it over to Louisiana. We want thirty thousand instead of ten.

A BAPTIST?

If the editor in charge will permit me, I propose to say some things which seem to be demanded by a communication over the signature of "A Baptist," in the last issue of your paper.
While I claim no right to speak for THE BAPTIST, and have only the right to speak for the Seminary common to all Baptists in the South, I feel that I may be allowed to speak for the Publication Society, being, for the time, officially connected with it, in the name of which I protest against the whole spirit and tone of the communication of "A Baptist," because I think the Society a great Southern necessity, a mighty enterprise, worthy the support of, and commending itself to every Southern Baptist. I regret that any friend of the Society is willing to see erected around it partisan feelings, which must alienate from it any class of our brethren. And so I feel concerning the Seminary. I would array no one against it. It is a Southern enterprise, a felt necessity in the great Baptist family of the South, and worthy of our undivided support.

THE LATE RIOTS—SPIRIT OF THE RELIGIOUS PRESS.

The Riotous events in New York during the last week are full of warning. The oft-repeated assertion of the Roman Catholic papers that the State is subordinate to the church, and that Romanism is to rule in the United States, came within a hair's breadth of fulfillment, so far as New York city was concerned. Although an attempt is made to show that religious antagonism had nothing to do with the riot, the facts all go to prove the contrary. Catholics, who parade when and as they please without molestation, and with the city government officials to aid in every way, deliberately determined that an organization consisting of Protestants should not enjoy the same right, and their procession should be broken up by force; and the city authorities so far co-operated in this outrageous course as to forbid the procession, thus denying to the Protestant what was freely accorded to the Catholic. The mob triumphed over until public indignation frightened the craven officials into decency, and at the eleventh hour it was announced that equal rights should be protected by force of arms. The day came, the mob collected, the armed troops filled the streets, the conflict began, and law and order were maintained only by the killing and wounding of several hundred persons. It is on this brink of danger that our civil institutions now hang. Is there not cause for alarm? Are we to be ruled by Romanists? Shall the experiences in New York be repeated in other cities? Have Protestant Americans no rights, and are we at the mercy of a mob of foreigners of the lowest classes in society? Think on these things, and when you vote, vote for men who will not sell their souls and their country for a mess of political pottage.

THE AUSTRALIANS AND NEIGHBORING TRIBES.

The Australians and neighboring tribes of the Islanders, from accounts of all European who have visited them, to be utterly unconcerned of the existence of a Supreme Being and the immortality of the soul! When the Missionary, Mr. Bailey, endeavored to teach them about the Deity, one poor fellow asked, "Your God in a tree, or on a rock, or on a white ant hill?" When asked for their belief concerning the soul after death, one of them replied, "No brupra has ever come back after death to tell us, so we know nothing."

THE POPE AND NAPOLEON.

The Pope and Napoleon—a correspondence of the National Baptist, writing from Rome June 11, says: "Many of the Roman people hold the Pope, cardinals, and especially the Jesuits, in contempt. A daily paper, which is very strongly with the corrupt and superstitious of the church, has a circulation of 28,000. Nowhere is infallibility more ridiculed than in Rome itself. A year ago, they coupled two names together: Plus, the Infallible, and Napoleon, the Invincible. The invincibility of Napoleon was tested at Sedan, but it is quite as true that the infallibility of the holy father."

OHIO HAS TAKEN A VERY SIMPLE AND COMMON SENSE WAY OF RESTRAINING THE LIQUOR TRAFFIC.

It holds the liquor-dealer answerable for the damages he causes. Families of drinking men all over the State are recovering verdicts against them in accordance with the new and very sensible law. An ounce of prevention is better than a pound of cure, and a verdict of damages is a poor recompense for the ruin of a husband and a ruined home. But an ounce of cure is better than none. In some instances, the liquor dealers have found it a losing business to pay the damages, and have closed their shops.

Home Circle and Sunday School.

"Be not Weary in Well Doing." What thought your efforts fail to meet...

The Last Hour of Polycarp. Particular interest attaches to the name of Polycarp, as one of the most eminent Christian martyrs...

He had reached extreme old age, and had, even according to natural laws, apparently reached the end of his laborious course...

What's Wanted. Did this young man hit the nail on the head, or not? Please examine and see...

These words sealed his fate. Polycarp, the teacher of impiety, the father of the Christians, the abrogator of the gods...

Children catch words quicker than parrots. And it is a much more mischievous habit. When mothers set the example for peevish speech...

A Fact for Teachers. "It is hardly worth while for you to go to Sunday-school to day, Mariam..."

Little Sunday-schools. "Much for nothing" is the motto of some people. Hence, as do many old people...

Signs of Loving Christ. 1. If we love a person, we like to think about him. 2. We like to hear about him...

RAIN FROM HEAVEN. Once a little girl, who loved her Saviour very much for having so loved her, came to her clergyman with eighteen shillings for a Missionary Society.

"If I HAD THOUGHT IT WAS JESUS." A Christian gentleman of well-known liberality, after listening one day to a sermon on the words, "Inasmuch as ye did unto one of the least of these, ye did unto me..."

The happiness of the human race in this world does not consist in our being devoid of passions, but in our learning to command them.

It is hardly worth while for you to go to Sunday-school to day, Mariam, said Mrs. Osborn. "It is pouring, and you are not very well. I do not think many of your girls will be there..."

A little girl and her little brother were on their way to the store the other morning. The grass on the common was white with frost, and the wind was very sharp.

What a lesson! How many shivering bodies, and sad hearts, and weeping eyes there are in the world, just because people do not stretch comforts a little beyond themselves!

"How did you collect so much—is it all your own?" the clergyman asked. "Yes, sir, I earned it." "But how, Mary? You are so poor..."

"I should like to see you work so long and patiently for him; now I shall gladly put your name down as a missionary subscriber." "Oh no, sir, please not my name." "Why not, Mary?"

It is not enough to believe what you maintain; you must maintain what you believe, and maintain it because you believe it.

Southern Baptist Publication Society.

ART. 1. The name of this Society shall be the "Southern Baptist Publication Society." ART. 2. The object of this Society shall be to promote evangelical religion by means of the Printing Press and Colportage.

ART. 3. The sum of \$50, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

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

ART. 5. The Board of Managers shall have power to appoint its own meetings; elect its own officers and Secretaries; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Correspondents; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws;

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

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

PIANOS AND ORGANS.

H. G. HOLLERBERG, Piano and Organ Maker. Catalogue of the new and improved MASON & HAMLIN CABINET ORGANS.

Illustrated Catalogue with Wood Cuts from Photographs of the different styles of Pianos and Organs, also, Testimonials from the Press and the Public.

NEW SCALE PIANOS. With Iron Frame, Overstrung Bass and Agraft Bridge. Medecans and Cabinet Organs.

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Evergreen Nurseries, PETERS & HATCH, Nursery and Greenhouse, Popular Steam one mile from city limits.

AMES, BEATTIE & CO., FURNITURE, CARPETS, & C. 336 Main Street, Memphis.

The Baptists: Their Mission.

Delivered before the Historical Society at CH 1871. Published by the Society. Of the Protestantism of this country, the Episcopal most tenacious of the prebaptism, and the Bishop poses from the ministry cannot conscientiously child regenerate...

In 1860, the Methodists more infants baptized than year they reported 13,600 baptized than infant; a change in ten years. The byterians in 1870 report of tized during the year, for ten communicants. Twel they reported one to five cants. These people con- Associate Reformed Presby number of infants baptized them in proportion to cor only half as great as the nu by Episcopalians. Do not go unbaptized in infancy?

The Reformed Dutch called the Reformed church infant baptized annually- communicants. The Old School Presby previous to the union with School, reported one to six. The two, since their one infant baptism annually seven communicants; while report one to twenty-three; must conclude either that so many children as the or that two-thirds or thr their children go unbapti- fants, or practically, that the Presbyterians have been on the question of infant b-

A still greater change has among the Congregational early settlement of our ed New England, is now an foremost portions of our vindicating doctrines which trades once refused to tol noble Foreign Mission B sent where Baptists were prisoned and whipped, Quakers were hanged.

The formerly rigid adhe Congregationalists go infant necessary church mem subsequent "half-way" me many of their churches int. But the remaining or gregationalists are rapidly the practice of infant bap From statistics gathered ago, they reported one inf forty-seven communicant From 1859 to 1865, they report but one to sixty-six, but one to seventy-two, England taken alone, in 18 seventy-five, and in 18 necticut they report one to In 1870, the Congregation report 1516 more adult baptized during the year, England, the numbers an churches on profession, is than all they baptized, both adults.

We may reasonably concl sixths or seven-eighths of Congregationalists have adopted Baptist views up of infant baptism. BAPTIST HOME MISSIONS. American Baptists have important work in the departi Missions, supplying destitu planting new churches country. Individual ch planted and sustained in Associations have donu Conventions and General have also been enga thirty-nine years past, the Baptist Home Mission earnestly at work. This one year ago, had raised \$1 made over 5000 missio



