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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.*

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THE BAPTIST,
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We shall continue to use our best efforts to secure contributions from our best [illegible] to the editors and writers for the State Departments. Prizes will be offered upon the best Essay written upon ten given subjects during this volume. See "Prospectus."
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THE FIRE BY THE SEA.

BY PHOEBE CARY.

There were seven fishers, with nets in their hands,
And they walk'd and talk'd by the seaside sands;
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries flow,
And we know them one and all—
Ay! know them and love them all.

Seven sad men in the days of old,
And one was gentle and one was bold,
And they walked with downcast eyes;
The bold was Peter, the gentle was John,
And they all were sad, for the Lord was gone,
And they knew not if he would rise,—
Knew not if the dead would rise.

The livelong night, till the moon went out,
In the drowning waters they beat about:
Beat slow through the fogs their way;
And the sails dropped down with wringing wet,
And no man drew but an empty net,
And now 'twas the break of the day,—
The great glad break of the day.

"Cast your nets on the other side,"—
('Twas Jesus speaking across the tide),—
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straitway out, for his heart was moved,
"It is our risen Lord,—
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat,—
Ay! first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea,—
Down deep into the hungry sea.

And the others, through the mist so dim,
In a little ship came after him,
Dragging their net through the tide;
And when they had gotten close to the land,
They saw a fire of coals in the sand,
And, with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago,
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea,—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"

Illustrations.

No. 313.—Christ is All.

A certain painter who had grown gray in the service of his high revealing art, painted—while the echoes of his fame ran over half the earth—a picture of the Redeemer of the world. Many months he labored at his loving task. Into it he also cast his highest conception of spotless holiness, of infinite tenderness and compassion: and at last the wondrous countenance of the Christ beamed on him from the live canvas. Accessory to the central figure the artist had delineated other personages; and on the board around which they sat, a cup. When all was finished, and silent was the solemn ache which had haunted and impelled him through all the progress and process of his work, he gathered together his friends, that he might show unto them his thought. Withdrawing the drapery which hid the painting from view, he revealed it to their expectant vision. Silent and reverent stood they all, save one. He, more keenly appreciative of artistic symmetry than alive to the significance of creative truth—thrilled less by a message than by the manner of delivery thereof, less lifted by infinite suggestion than intoxicated with sensuous warmth and glow, cut the brooding silence with this eager exclamation, "Oh, sir! what a beautiful cup!" Then the heart of the artist saddened and softened; he discerned his error and remedied his defect. Hastily mixing a few colors, he took his brush, and without one word of reply, painted out cup, board, surrounding personages, all, everything except the figure of the Christ; leaving nothing on which the eye could fasten or dwell save the holy and ineffable features of the benignant and blessed Savior. Then was his heart truly at rest. Through many failures, at the last he had expressed his meaning.

No. 314.—Christ our Shew-bread.

IN the tabernacle the light from the golden candlestick fell always upon the table of the shew-bread to light it up for the priests. So the Holy Spirit is always shining upon Christ, the true Bread of life, that we may be able to see Jesus only. And as again and again the question of our salvation comes up before the Father, he looks upon Christ and is reconciled to us. Let us look on him also and be reconciled to him. It is not what *we are*, but what he is, that determines all. When in the darkness of the midnight train the conductor's lamp is seen glimmering through the car, does he hold it to your face to learn who *you* are, in order to be satisfied of your right to proceed? No; he lets its beams fall only on the ticket which you hold out to him, and if that is right you are right, no matter who you are, whether rich or poor, whether rude or ignoble. Christ and Christ alone is our passport to glory. Never can we say "O, Lord, look upon *me*, for *I* am holy." Always must we say rather, "Behold, O, God, our Shield and look upon the face of thine Anointed." And ever since that face dropped pale and gory on his breast with that dying sentence, "*It is finished,*" God has only to look upon it to justify any sinner, however guilty, who looks upon it also in a trusting faith.

TEMPERANCE.

JAS. P. BLACKMAN.

Customs, whether good or bad, by repetition become habits. Few trace evils back to their sources, or forward to their results. Much that is good in moderation becomes injurious in excess. Temperance consists in the government of the appetites and passions; intemperance gives a loose rein.

The wise bring the body into subjection to a better reason. The excessive use of intoxicating drinks is a prominent evil of the present day. Its disastrous effects may be seen by a casual observer. Much has been written and spoken to portray its dangers and warn the unweary. Temperance societies were established, and after a delusive and transitory existence, faded as an enchantment, leaving little trace of good. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Proverbs xx. 4.) There is a law of our nature, infinitely wise in conception, an abuse of which brought on Israel the wrath of an all-powerful God: "And God blessed them, and God said unto them, Be faithful, and multiply, and replenish the earth, and subdue it." In refined and educated nations there is a disposition to set at naught the restraints of the marriage vow. Vain and false philosophers teach libertinism in the garb of a specious morality. The morality of the people is sapped by an insidious foe.

The pure are made impure. The sacred precincts of matrimony are invaded and the peace of homes destroyed. The enemy is encamped around the citadel of virtue. The husband and wife are bone of one bone, and flesh of one flesh, and shall forsake all others, and cleave together as long as they live. The marriage vow, as used by the different denominations, defines their relative positions and duties as set forth by the Holy Bible. The vows, though often violated, are never forgotten by those who have taken them upon themselves; they are indelibly impressed upon the mind as though graven on brass. So has it ever been since our blessed Savior lent his holy presence at the marriage feast, to show the sacred nature of the institution by the performance of his first miracle on that occasion. "Let thy fountain be blessed: and rejoice with the wife of thy youth." (Prov. v. 18.) Some writers on mental philosophy have defined anger as a species of insanity. How few view it in this light, and strive to control their tempers! In anger much injury is done our fellows, especially to children and others under our authority. Hard blows, tears, and bloodshed mark the path of the man of anger and strife. Remorse throws her dark mantle over his life. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. xvi. 32.)

There is a vaulting pride of life that overleaps itself. Those who come into possession of much of this world's goods, or skilled in the learning of books, are apt to become proud and say there is no God. Rulers and those in high authority are liable to become its victims. Alexander, who conquered the then known and wept for other worlds to conquer, made himself proclaimed a god, and afterward died in a drunken debauch. We have seen the rich in our day run their course in wickedness, strangers to the humility that adorns the Christian's life. Our Savior was meek and lowly in spirit. "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. xvi. 18.) With an increase of means comes the desire for luxurious living. The dainty dishes are increased, foreign and distant nations are made to contribute their delicacies, until the wide-spread table is loaded with a feast tempting to the most pampered taste. Digestion is overtaxed, gout racks the limbs with pain, and dyspepsia dims the bright fancies of the mind. Gluttony, doubtless, in this land of plenty, destroys as many lives as intoxicating drinks. "When thou sittest with a ruler to eat, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." (Prov. xxiii. 1, 2, 3.) None feel a greater need of a home than the homeless wanderer. The author of the words of the song, "Sweet Home," sung by thousands of voices for so many years, never had a home, and was at one time arrested in the wilds of Florida as an Indian spy. Though we know that we have no abiding city or home on the earth, yet the cares, anxieties, toils, and heat of the day dispose us to seek a place to rest our aching heads and weary limbs. The young, at the first glimpse of real earnest life, eagerly look forward to a time when they shall build such a retreat, surrounded by the conveniences and comforts of life.

There are duties devolving on the heads of families which cannot be safely neglected. The husband is head of the family, and is commanded to love his wife. The wife is in subjection to her husband: "Wives, submit yourselves unto your own husbands, as unto the Lord." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. v. 22–25.) Children must honor and obey their parents. "Children, obey your parents in the Lord, for this is right." "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." (Eph. vi. 1, 2.)

Above we have given a sketch of the relative positions and duties of the household, from a Scriptural stand-point. Every house should have an altar dedicated to the God whom we worship, and at stated times the Sriptures should be read and concise explanations given, the sweet songs of Zion sung, and prayer offered up to the throne of grace. Then old and young would learn their duties, and feel better prepared to fight the good fight. In the earlier days of our country family worship was observed at most homes. Then the tone of public sentiment was sound, and the morality of the people better than at present. Let these broken altars be re-erected, and an immediate change for the better will be perceptible in all communities. We must learn how to live from the teachings of the Bible. That it is the duty of all to live chaste and temperate few will have the temerity to deny. We are commanded to search the Scriptures. He who has done so will be at no loss to find the dividing line between right and wrong, virtue and vice. Paul, in his epistle to the Galatians, tells us: "Now the works of the flesh are manifest, which are *these:* Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you as I have also told you before in time past, that they which do these things shall not inherit the kingdom of God." (Chap. v. 19, 20, 21.)

God gave man dominion over the birds of the air, the fish of the sea, the herbs of the earth, and the beasts of the field, that they might be his meat. He endowed him with the senses and instincts, that they might administer to his pleasure and profit. Over all he placed the law of moderation, which cannot be violated without man incurring the penalty. Let us be chaste and abstemious in our habits, and properly use the good things of this world.

A VOICE TO PEDOBAPTISTS.

A. CUMMING.

I find no authority in the Bible for extending an invitation to any person to come to the Lord's table.

The Bible is the standard of appeal in and for the Church of Christ, touching all matters of faith and practice.

The church, kingdom, of God was set up. (See Dan. ii. 44.) And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms, and it shall stand forever. The time indicated in this Scripture is the time when Christ came upon earth—the kingdom of God, the reign of grace, and Christ, the Great Head, gave organic form, laws, and instituted ordinances for it for all time.

The following is kindly submitted to all those who put the ordinance of baptism (and those who put sprinkling and pouring) and the Lord's supper under the gospel dispensation in the place of circumcision and the Paschal feast under the Jewish dispensation:

You claim that the Christian Church is but the continuance of the Jewish. The Paschal feast was for the Jews only. See Exodus xii. 3, 4: "Speak to all the children of Israel, saying, in the tenth day of the month they shall take them every man a lamp according to their families a lamp for a house, and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls." Twelfth verse: "Then Moses called all the elders of Israel and said unto them, draw out now and take you a lamb according to your families, and keep the passover."

An Israelite under the Jewish dispensation, it is presumed you accept as the patron of a Christian under the gospel dispensation. A Christian is one who is Christ-like, one born of the Spirit—not of the will of the flesh, nor of the will of man, but of God. Therefore one born again only has the right to go to the Lord's table: an Israelite only could eat of the Paschal feast. The Paschal feast was eaten in a family capacity. Twelfth verse: They shall take to them every man a lamb, according to their fathers a lamb for a house. Twenty-first verse: Draw out now and take you a lamb according to your families, and kill the passover. Forty-sixth verse: In one house shall it be eaten. Let each house represent a church local under the Christian dispensation in gospel order, the Patriarch, the minister or pastor, and have we not a body in which the Lord's supper may be administered with propriety, proving beyond question or even doubt the doctrine of church local communion, and nothing less, the only exception being given in the fourth verse—one minister may serve two churches?

No stranger could eat of the Paschal feast. Forty-third verse: And the Lord said unto Moses and to Aaron, this is the ordinance of the passover: there shall no stranger eat thereof. The stranger might be a Jew, the member of another family, and yet unacquainted; he might be a Gentile, and therefore have no right. This cuts off one not born of the Spirit. No stranger shall eat thereof. Let those only who are known to the local body (as members thereof), by a holy life and Godly conversation, dare presume to go to the table of the Lord. No foreigner was allowed to eat of the feast. Forty-fifth verse: The foreigner might be an Israelite in heart; but without submission on his part to the rites and ceremonies of the Jewish nationality, he could not partake of the benefits of Jewish citizenship. A foreigner may be an American citizen in heart and feelings; but he is not so, and is so considered, when he has gone through the process of naturalization: he must declare his intentions, swear off his allegiance to the government under which he was born, and swear allegiance to the government of the United States, in a legal form, made and provided by the very highest authority. Let the foreigner confess Christ before the world, and profess Christ in the ordinance of Christian water baptism, after having been born of the Holy Spirit, and then claim citizenship, and therefore a place at the Lord's table. You may have met with a change of heart; but have you obeyed Christ in the ordinance of baptism? Is the oath of allegiance recorded in baptism before many witnesses? No foreigner shall eat thereof. No man has any right to the ordinance of the Lord's supper who is not born of the Spirit and who has not obeyed Christ according to the New Testament. A hired servant could not eat thereof. Forty-fifth verse: A hired servant may be found with his name on the church book: he may serve for pay and reward: he may be called a minister and only a hired servant: a man may judge in this matter for and in his own case. Sir, have you no love for Christ? Do you preach for pay? Do you seek to make a display of your great abilities? In a word, are you just a hired servant? See to it, no hired servant shall eat thereof.

No uncircumcised person shall eat thereof. The natural birth of an Israelite you (I suppose ought) accept as the figure of the Spiritual birth of a Christian. A Jew was not circumcised till the eighth day after his birth. How dare you baptize until the subject is born of the Spirit? Forty-fourth verse: But every man servant thou hast bought for money, when thou hast circumcised him, then shall he eat thereof. Forty-eighth verse: For no uncircumcised person shall eat thereof.

You believe that Christian water baptism takes the place of circumcision? Yes. And now take heed that ye transgress not positive law. And now I ask you, will you, with this positive command, this solemn injunction, before your eyes and upon your souls, go yourself, and cause others to go, to the communion table without having obeyed Christ in the ordinance of baptism?

It is a matter of obedience or disobedience with you. No sympathy for Christians, no confession of faith, no discipline, no ritual can defend or justify you. Disobedience in this matter is *rebellion against God.* Dare you plead ignorance, the law is written in plain characters, and the writing is before you. The voice utters the sounds, and they fall upon your ears—for no uncircumcised person shall eat thereof. How dare you be found at the table of the Lord without being baptized?

You have no excuse: you put baptism in the place of circumcision. You knew that no one was allowed to eat of the Paschal feast without being circumcised. Will you disobey? Nay; will you defy God, when the Almighty says you shall not? Will you say God's word, God's commandments, God's ordinances, God's character may and shall be counted as worthless, disobeyed, set aside, dishonored? Will you remove from the grounds of your own choice? Will you now say, you do not put baptism in the place of circumcision? Do not add falsehood to infamy! You have chosen the field, and the battle is against you. First Samuel, second chapter, thirtieth verse: Them that honor me I will honor, and they that despise me shall be lightly esteemed. Luke, twelfth chapter, forty-second verse: And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Your duty is plain. Isaiah, thirty-fifth chapter, eighth verse: The wayfaring men, though fools, shall not err therein. Do you say you do not know, cannot tell, what it is? And now, therefore, if you cannot tell what baptism is, why do you presume to preach or practice anything of the name? If you cannot tell what it is, how can you tell what anything else is? Away with such claims! How dare you set them up against the truth, and in defense of your doings? Christian water baptism is of Divine appointment. John, twenty-first chapter, twenty-fifth verse: The baptism of John, whence was it, from heaven or of men? John, third chapter, fifteenth verse: And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness.

It has its Divine order: the subject, a believer; the administrator, one called of God, as was Aaron; the liquid water, the action immersion.

You claim that you do baptize when you sprinkle or pour a few drops of water on an infant or person, and you say you do the same thing when you plunge a person in water. I may not know what you say—you may speak Greek—but I do know what you do. I know you do sprinkle, and that you do pour, and that you do plunge; and I would not go before a court of justice and swear that you do the same thing in doing these distinct things or actions. Dare you swear that you sprinkle when you immerse, or that you immerse when you sprinkle or pour a few drops of water on any subject? You do somethings perhaps as hard to be understood, and it may be that you are so hardened that you are ready to do this also.

And now, I ask you, how can you declare and affirm, in the name of the Father, and the Son, and the Holy Spirit, that you do the same thing when you perform three distinct actions (and shall I not say four, dipping the finger in water and signing with the sign of the cross?), sprinkling a few drops of water, pouring a very small quantity of water, and plunging a person in water? The use of a Greek word transferred, with an English termination, cannot cover your guilt. Matthew, twenty-third chapter, third verse: But do not as they do, for they say, and do not.

You say, perhaps, that baptism means sprinkling, and pouring, and plunging. If, therefore it be made up of these three parts, I submit, how can it be perfect when two are lacking? How dare you say you are baptized when only sprinkled, or that you baptize without sprinkling, and pouring, and immersing?

The ordinance of Christian water baptism is set forth in the New Testament, and your duty is plain. After you are born of the Spirit of God, follow Christ in this ordinance of his house before going to the communion table. For no uncircumcised person shall eat thereof.

THE "tachytypograph" is a machine now being patented in England for reporting speeches. It is something like the Bain telegraph, and is operated by means of a key-board. With such a machine an orator might take down his own orations, and there would be no need of the presence of the reporters. If now some inventive genius will give us a contrivance by which the audience can be dispensed with, we shall have the whole matter very well arranged.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. v. 5. That an immersion is the profession of that *one faith* in the *burial* and *resurrection* of that *one* Lord. See Rom. vi: 4–6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of 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 unconscious infants and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1–5; Acts ii: 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ *as such*, (that is, in church capacity), not as a test of *Christian fellowship* or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's *death* till he comes again; and being a *Church* act, it becomes, incidentally, a symbol of *Church relationship;* consequently, only those churches can participate in this ordinance that agree in faith and practice. The member of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by *right*, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in *representation* of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. *One* mode only, therefore, can answer this design, and the profession of baptism cannot be made by *children*, except "*the children of God by Faith.*" Matt. iii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: to the close; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is "the only likeness" or representation of death in the world, for it is called the likeness of death.

IMPORTANT PRINCIPLES.

1. The *Bible*, and the *Bible alone*, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. *Positive* laws (as baptism and the subjects of baptism, etc.) are not left to be *inferred*, but in *all cases* require *positive* and plain commands, or *examples*.

3. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the Church, *not expressly commanded* or exampled, is *positively forbidden, since the specification of one thing is the prohibition of every other.* These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and *are, therefore, sinful.*

5. Christ gave no men, society or church the the authority to *traffic* with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, *treason*.

6. Principles can neither be *conceded* nor *compromised.*

IMPORTANT FACTS.

1. *All scholars, critics and lexicographers*, of any note, *unanimously* declare that the *primary* (that is, first) and *leading* signification of "Baptizo," is to dip or *immerse*, while some of the very best scholars of any age, affirm that it *has no other meaning.*—[Liddell and Scott, Carson, Anthon, &c.

2. Standard historians *unanimously agree* that *primitive* and *apostolic* baptism was administered by the *immersion of believers in water*, in the name of the Trinity.—[Stuart, Robinson and Wall.

3. *Nearly all standard Pedobaptist* commentators admit that the Bible does not furnish one *plain command for*, or *example of infant baptism*, and there is the utmost disagreement and *contradiction* among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic*, (that is, vested in the people or membership,) and *all the churches independent republics.* All religious *societies* having *legislative powers*, and *clerical* or *aristocratical* governments, (that is, in the hands of the clergy or a few as a session,) are *anti-scriptural* and *anti-republican* tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

5. No society, organized upon *principles* differing from those of the *apostolic churches*, having *different subjects, ordinances, orders* in the *ministry* can justly be called a *gospel church*, or *church of Christ*, or a branch of the *church of Christ*, for "things equal to the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trilemma, p. 30.

BAPTIST COROLLARIES.

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

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

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

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

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

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

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

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

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

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

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

AXIOMS.

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

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

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

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

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

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

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

BAPTIST POLICY.

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

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

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

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

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

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

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

Mississippi Department.

ELDER M. P. LOWREY, EDITOR.

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

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

SUMMARY.

THE SOUTHERN THEOLOGICAL SEMINARY.—We admit this week an article from Bro. J. Wm. Jones, in reply to Bro. J. L. P. The little discussion we have had touching this institution may do good. Baptists are not touch-me-nous, or should not be. If the seminary is a good tree and bears good fruit, a little digging about the roots will neither injure the tree nor the fruit. Bro. Jones writes like a Christian, and we hope his article will be read with interest. The same mail that brought to us Bro. Jones' communication brought another on the same subject. We thought one article on the subject was sufficient, and preferring the spirit and tone of Bro. Jones' communication, the other was declined.

ELDER O. D. FITZGERALD has accepted an appointment from the Executive Board of the Tishemingo Association, and enters the field as missionary in the bounds of that body. He and Elder P. Scally have recently held a meeting of ten days with Mount Pleasant Church, resulting in nineteen baptisms, and others who professed conversion are expected to be baptized soon.

SOCIETY HILL CHURCH, LAWRENCE COUNTY.—Elder A. Goss writes that he has recently held a meeting with this church, assisted by Elder Wm. A. Williams, and a part of the time by his (Bro. Goss') second son, who is a licentiate. Twenty were baptized, one restored, and one received by letter. Among the baptized was one who had been raised a Roman Catholic.

ELDER A. GOSS writes further, as follows: A few days ago I happened in where a church had called a licentiate to ordination, and the presbytery were ordaining him. The minister who gave the charge, charged him to *preach the word*. Said he: "You must not study philosophy, nor use it in preaching. You must not translate the Scriptures, but preach it as it is in King James's translation. I have seen the new translation, and it is not bettered." After he had gotten through there was some dispute about the charge. By some it was said baptism must not be called by the brother ordained "dip" or "immerse." But he contended that "dip" or "immerse" were only definitions of baptism; that baptism is an ecclesiastical word, and not to be translated. Now what I want is, if you think it worthy of notice, please give your views about it in the THE BAPTIST. [It is strange that any one should hold that baptize should not be translated as well as any other word in the New Testament. See first paragraph under head of "Important Facts," in standing column on the first page of this paper.—ED.]

ELDER L. P. COSSITT writes: I went to an anti-missionary association, where I had the privilege of hearing one Mr. Norton deliver a lecture, in which he undertook to expose the present system of Sunday-schools, mission work, ministerial education, etc. He is a man of good appearance, speaks very well, and uses very good language; but it was evident that he was not posted in the things he was trying to expose. I thought of Apollos, whom Aquila and Priscilla took unto them and expounded unto him the way of God more perfectly. Then an old Bro. Riddle addressed us from this text: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." (The Song of Solomon iv. 12.) The old brother set out by saying: "If two old men were living neighbors, one having a girl and the other a boy, they could espouse them to each other while they were children, that they might get married when grown, and the laws of no country would interfere, and it would be nobody's business; would it?"—turning to the brethren in the stand, who indorsed for him. "So," he said, "it was by God and wisdom. Wisdom was the mother of the church, and God being the Father of the Lamb, they met in council, away back yonder—I don't know how long ago, my brethren. But the children were married at the proper time, and no one has a right to interfere. 2. The garden did not inclose itself. No one ever heard of a garden inclosing itself and digging up the weeds. 3. The measuring reed used to measure the temple was used on the inside, and the outside was not to be measured; therefore the ministers of the gospel were forbidden to preach to any but the church." Many other strange things he said, and boasted of his ignorance. He then closed by telling a good Christian experience, which made me feel like shaking hands with him.

OUR PAPER.—Remember, brethren and friends, this paper can be had twelve months by paying two dollars and a half any time this year; and Bro. Graves wants the subscription list so increased by the beginning of next year that he can put the paper in a new dress, greatly increase the reading matter, and continue it at the low price at which he now offers it. Brethren of Mississippi, you want more room. Your editor greatly feels the need of it. We will give you one third more reading matter every week, if all will do their duty during the few remaining weeks of this year. Send in your lists of subscribers—send them at once. Pastors, have you presented the claims of your paper to the people? We will venture to say that the Methodist circuit-rider has offered his denominational paper to every family in his charge. Do you let him beat you that way? Every pastor likes an efficient membership. No membership that does not read is efficient. But there may be some pastors who do not take their denominational paper. Will some good brethren show this note to all such? This is the paper for the Baptists of Mississippi. It represents your interests.

"LESSONS AND THEIR RESULTS."

BRO. LOWREY:—Allow me a word in reference to the article of Bro. "J. L. P." in your issue of October 14, in which he attributes Bro. Chambliss' change of views on the communion question to teachings received at the Southern Baptist Theological Seminary. Bro. "J. L. P." says: "Dr. Williams taught in his lectures on church government and pastoral duties that any man who had been called of God to preach was authorized by that call to administer the ordinance of baptism; and hence the immersions of Pedobaptist preachers were valid, though they themselves had not been immersed."

Now, I was a student at the Seminary the session before Bro. "J. L. P." was there. I took "Church Government and Pastoral Theology," and think that I understood what was taught—at least I passed an examination sufficiently satisfactory to secure me the diploma of the school, and I am very confident that Dr. Williams taught nothing of the sort. Bro. J. A. Chambliss was in this class with me, and not with Bro. "J. L. P."—so that he certainly heard no such teachings from Dr. Williams, and could not have been influenced by them. On the contrary, Dr. Williams taught distinctly and emphatically, that while any man called of God had a right to speak for Jesus (or to preach, if we prefer that term), no one should administer the ordinances, save a baptized believer regularly set apart by his church for that purpose. I have been confirmed in my impression that this was his teaching by conference with other brethren who were in his class that session and subsequently, and could quote his exact language from my note book if necessary, and, of course, acquit my good Bro. "J. L. P.," of any intentional misrepresentation on this point, but he is certainly mistaken in his statement.

As for the validity of "Pedobaptist immersions," I remember distinctly that Dr. Williams told the class that "there was a difference of opinion among Baptists on this question, and that a large majority of the denomination was opposed to the reception of such immersions." He did not express his own opinion, either in the class room or in private that I heard of, and I really did not know what his view was. (I may say in passing, however, that I did happen to hear Drs. Boyce, Manly, and Broadus express themselves as *opposed* to receiving alien immersions, and I knew that our then fellow-student, now Prof. Toy, held the same view.)

Bro. Chambliss, then, did not receive any such teachings in the Seminary. If he imbibed his open communion sentiments there, it is certainly very strange that they were *twelve years* in developing themselves—that no other student has been affected in like manner—and that the only one thus injured should be a man who is known by his intimate acquaintances to think for himself.

I do not desire to enter into any discussion of these points, but merely to insist, as an act of simple justice to a loved and honored Professor, that Bro. "J. L. P." is mistaken in the report he gives of Dr. Williams' teachings, and the inference he draws therefrom.

I never heard from any Professor at the Seminary, in public or private, a single word calculated to weaken my love for and devotion to Baptist principles; but, on the other hand, very much which strengthened and confirmed my abiding faith in every distinctive doctrine which the denomination holds—and I came away a far more decided Baptist than when I went there.

I regret that Bro. "J. L. P." feels constrained to withhold his support from this institution, which was founded by the wisdom, and has been cherished by the prayers and contributions, of the great Baptist brotherhood of the South. But I rejoice that I have not met with or heard of any other old student who received within its walls any of the pernicious teaching referred to, or who does not give the Seminary his entire and cordial sympathy and support.

WM. JONES.

Washington, Ga., October 24, 1871.

SCRIPTURAL RULE OF GIVING

E. T. WINKLER.

The subject of this paper assumes that the exercise of the Christian grace of giving is a recognized duty, and that some system, as opposed to the miss and hit plan usually followed by churches, is better. It is not proposed, then, to present reasons and motives for the exercise of this grace, nor to urge the advantages of systematic effort in general, but to inquire whether churches are bound by any particular rule in giving: and if so, what that rule is.

The Scriptures frequently teach us not only what to do, but also how to perform the duty enjoined; and when they point out the rule to be followed, we must comply with that rule if we would be blessed in our obedience. Some other plan might appear to us as the better, and Divine Wisdom might direct it to good results; yet it would not be acceptable to God, since the institution of something in the place of that which he has prescribed would call into question his wisdom. Not only the duty, but the prescribed manner of performing it also, must be observed.

Do the Scriptures lay down any specific rule for our guidance in giving, or do they merely enjoin the exercise of this grace and leave the plan to be followed to our own choice? A large number of writers do not seem to have discovered any obligation binding the conscience in the plan of giving, as to the letter of it, laid down in 1 Cor. xvi. 2—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him;" and the majority of teachers in our pulpits do not urge a literal conformity to this rule. We think it susceptible of proof, however, that the apostle did not intend to give only an exhortation to benevolence in general, but also to lay down a specific rule requiring action in a particular way and binding alike on all.

A careful reading of this Scripture will leave no doubt upon our minds that the apostle not only intended that the Corinthian Christians should be systematic in their beneficence, but also that they should follow the specific plan which he had laid down. He leaves no room for a doubt that he desired to be obeyed. The language is authoritative, peremptory. He tells them that he had made a careful and pains-taking arrangement with the churches of Galatia as to this matter. "As I gave order to the churches of Galatia, so do ye. Let every one of you," etc. If they had preferred to regard directions with reference to the morals of their church as more important, they could not have looked upon them as more authoritative than this direction. His peremptory language satisfies us that he did not leave it optional with them to adopt any other plan of giving. If they were men of ordinary intelligence they certainly regarded the systematic plan laid down by Paul as binding upon them. They were not only to give and be systematic, but also to follow the specific plan laid down.

But was not this plan intended for a particular collection, to meet a specific necessity—the wants of the poor saints at Jerusalem—and to suit the convenience of the apostle? Was it not limited in its application to the church at Corinth and to those of Galatia, or is it alike binding on churches of the present day? Is there not at least an implied limitation to the churches directly addressed?

We have no evidence that the apostle regarded this plan as the most effective for raising a large collection for Christ's poor. We are inclined to think that he could have raised more money by the modern method of personal appeal, arousing the churches to one grand spasmodic effort. His purpose was not mainly to raise money. I take it that he intended to lay down a plan suited to the development of this Christian grace in the members of Christ's churches until he comes again as well as to the practical results of giving.

It is granted that the collection referred to was intended to meet a single case of necessity. But this does not prove that the plan was not intended to be alike binding upon all. So far as we can see, the rule of procedure laid down for discipline in 1 Cor. iv. 5, with respect to the incestuous man, applies to a special emergency; but who will argue that therefore the method under similar circumstances is not positively binding upon us? Such a principle of interpretation would take away the force of much Scripture and impugn Divine Wisdom. Thus expediency would substitute plain precept and example. By refusing obedience to any precept or example because we have not an unmistakable plain "Thus saith the Lord" for its observance, we presumptuously assume the right to dictate to God as to *how* he shall teach us. If we may not deviate from the apostolic example in the case of discipline, and that, too, with reference to a special emergency, and from the manner of performing many other prescribed duties, why may we refuse obedience to this inspired plan of systematic beneficence? The point in hand is well expressed by the author of the tract entitled "Divine Law of Benevolence." He says: "It is the way of the spirit of inspiration to speak to the whole church, or to the whole world, through a small company of immediate hearers. Those have doubted that the instructions and rules given on all these subjects were as much intended for us as for the Corinthians, and a principle of interpretation that would set them aside from practice would excludo all the epistles from the sacred canon, and, indeed, a great part of the other Scriptures; for the great body of Scripture is written on the same principle. Scarcely one of the rules in these epistles is given out with as much formality as that before us, and such formal rules of conduct, given by inspired men claiming to speak as they were moved by the Holy Ghost, and to speak to the few for the instruction of the whole world, may be taken as meant for all, unless there be found in their structure, context, or occasions some implied limitation. But no limitations are here implied.

It has been objected that these directions were given to a wandering, trading people who could easily estimate their gain or loss upon the first day of every week; and hence were well suited to the Jews, but are not suited to us who are settled and frequently know not how we are prospered until the end of the year. It will be readily perceived that this objection is not against the proof offered in support of this plan, but against the plan itself. If the proof offered substantiates the claim to universal application, no objection will avail against the plan. Besides, these directions were not given to Jewish Christians, as the objection assumes, but to Gentiles. Furthermore, the rule is practicable. We should keep an accurate account of our gross income, and devote a certain per cent., say three of that to our Redeemer's cause. What we give during the year should be placed to our credit. When we cast up accounts, if we have given too little, we can make up the deficit. If we have given too largely, we can withhold the overplus from the gifts of the following year.

The law of beneficence which we think is binding upon our churches may be thus stated: It is the duty of all our members—old and young, rich and poor, male and female—upon the first day of every week to lay by for themselves (not the husband for the wife, nor the father for the child, but every one for himself should set apart) a free-will offering to the Lord, and the measure of these gifts should be according to the prosperity which God has bestowed. The gifts thus laid aside belong especially to the Lord, and are to be used alone for his cause; yet it is the privilege and the duty of the giver to direct these offerings into whatever channel, and according to that measure which he thinks will be acceptable to his Master.

Compliance with this inspired plan will stamp giving with a Christian character, and bespeak for the donor genuine piety. There are two objects in giving. The one is to aid the objects to which our offerings are made; the other and more important one, is to benefit the giver, to develop the Christian grace. If the latter object is not effected, the Christian character of the gift is forfeited. If this be true, there is much giving called Christian benevolence which deserves not the name. The fact that gifts, however liberal, are made to Christ's cause, and that God wisely uses these for the accomplishment of his purpose, does not necessarily characterize giving as Christian. Gifts to Christian objects are not necessarily Christian gifts. The donor must be benefited as well as the gift used for a good purpose, that our offerings may have the Christian stamp. A gift may accomplish nothing, or be used for a bad purpose, and still be a Christian gift, because it proceeds from a Christian heart.

Those gifts which are made voluntarily and without grudging bear the Christian stamp, but not those which are wrung out of a covetous, selfish disposition. (1 Cor. ix. 7.) If this rule of deliberately calculating and setting aside a portion for the Lord be followed, our gifts will be voluntary, will proceed from a willing mind. Giving is called a grace because it proceeds from an internal principle wrought in the heart by grace, and not from external compulsory circumstances, as the importunity of the needy or from shame.

Furthermore, the gifts which bespeak for us true piety are the result of deliberate thought, of careful meditation, and not of momentary impulse. Compliance with this rule will secure such characteristics. Too frequently we are influenced more by feeling which impassionate orators have aroused and to which they have appealed, than by convictions of duty based upon careful and prayerful deliberation. An agent visits our church. His whole soul is in his work. He makes a pathetic appeal. The church is aroused to one great effort, and perhaps some give too much, at least to the object which he represents. The orator leaves, the money is gone, the monetary feeling subsides, and the gift is begrudged. Such is not Christian giving, because it does the heart of the giver no good, but a positive evil. If we follow this rule when an agent visits our church, we have only to decide what portion of the Lord's money we, as God's stewards, will direct into the channel which he represents.

There is another characteristic which stamps giving as Christian that should not be overlooked. Gifts are accepted when measured by the giver's power. Lay by in store as the Lord has prospered you, is the Divine rule. When our offerings are measured by the rule, "How little can I give and not fall below that which is expected of me?" we have no right to expect the reward of obedience, though God may use our gifts for the promotion of his cause. The amount is to be measured by the power with which God has blessed us. The gift is "accepted according to that a man hath." The more prosperous should give more than the poorer, but all should give according to their several abilities. If a man is able to give largely, let him do so with a cheerful heart. If others can offer but little, and therefore are ashamed to give, let them cast their mites into the treasury, remembering that the Lord looks not so much at the quantity as at the motive prompting the gift. The mite of the poor widow was more in the Lord's estimation than the large gifts of all the rich. Gifts are "accepted according to that a man hath and not according to that he hath not." When Paul says that he would not have others eased and another burdened in more matters, but that there be an equality, he means proportionate equality. Men of property who belong to a church should remember that a gift of one hundred dollars for a man worth five thousand is less burdensome than one of five dollars for a widow whose estate would bring only five hundred dollars. Ministers of the gospel are about the poorest class in our churches, and according to this rule of equality, should give less than any other. But what is true? They give more than any other class. True, they should give as the Lord prospers them, but not burdened while others are eased. In our donations, let us remember that gifts are accepted when measured by the giver's power.

The practice of this rule will do away with many plans of raising money for benevolent purposes which are not acceptable to the Lord. It will secure against the charge of "ecclesiastical pauperism." Proceeding upon the principle that the end justifies the means, many resort to church fairs, charades, concerts, tableaux, (the writer has known of one ball given) to raise money for benevolent purposes. The declaration that it is for the church, or Sunday-school, frequently is sufficient to silence all objection. It will not avail to say that God uses the money for good purposes. He frequently brings good out of evil by his overruling providence, but who will argue that therefore sin is right?

The good which this rule, if followed, would do the churches cannot be estimated. Every member who gives and this plan aims to develop the grace of giving in all, will be identified with the church not only in name, but heart also. The church which follows this rule God will abundantly bless. Mal. iii. 10. Prosperity and liberality go hand in hand. The liberal church prospers, and, as a general rule, the prosperous church is liberal. It seems that God hath joined the two. Let no man attempt to disunite them. Read Prov. xi. 24–26; 1 Cor. ix. 6.

This is the Divine rule of beneficence which our Master has laid down for our guidance. To regard it with indifference, if not with positive impatience, is something utterly impracticable, and confess a want of faith in the wisdom of the founder of our churches, or charge the fact of an utter degeneracy of the churches. Though the rule is Divine, we are far from forcing it upon any. Great changes, we fear, must take place before it is generally adopted. But the day, doubtless, it will be the rule in practice of the Lord's people, because it is the Lord's plan. Let those who will begin to act upon it now. If there be any of which you are a member will not receive and act upon it as the Divine rule, that will not excuse your disobedience. Let individual Christians receive and be guided by it. When it becomes something like universal, few, if any, will be secularized, and the Macedonian cry for help will not be heard in vain.

Brethren of the ministry, do we not, to a certain extent, stand in the way of the adoption of this Divine rule? Are we thus in the way of the conversion of the world? It is as much a man's duty to give as it is to pray, and it is obligatory upon him not only to be systematic, but to follow the plan laid down by the inspired apostle. If this be truth, then it is our duty to teach it. It is a sad fact that our churches have not been educated in the exercise of this grace.

To advocate it as binding in conscience, involves the obligation to practice it. And as the ministry do not practice it, isolated from contact with the exigencies of the age in which they live, it is a question which none, doubtless, feel more anxiously than themselves, whether the undercurrent of worldliness that imperils the churches of the land has not effected the pulpit. If we have not faith enough to carry out to the letter the Divine precept, we cannot expect our churches to do so. We should set examples to them. Let us lay by a portion of our small salaries as unto the Lord. If he gives us ten cents, let us return one to him with cheerfulness. This will go further toward bringing our churches up to the highest standard of liberality than to be ever complaining about small salaries.

Let us follow this Divine plan, which not only better than any of our plans of devising, but is positively binding, and let our gifts be made intelligently, prayerfully, deliberately, prayerfully. Such gifts are acceptable, and God will bless us in our obedience.

CONSTITUTION OF BAPTIST CHURCHES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Arkansas Department.

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

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

TO ALL WRITERS IN THE ARKANSAS DEPARTMENT.

Nearly every writer who has written on the Arkansas Department, save one, were at the late convention, and all agreed henceforth to write over or under their own proper signatures the coming year, and see if the many unpleasantnesses of the past will not be avoided. Will not "Canoe M. L." join the number? No writer is screened by his assumed nom de plume. "Doxy," and "Foxy," and "Pieris," and "Will-Be-Do," and "Canoe M. L." are all well known. Two other, if not three, good writers—Breth. Kregel, Crawford, Eager and Buckingham—will this year contribute to this page, and it is resolved to make it in all respects as good, if not in many respects better than the Mississippi page. Let all items of news be communicated, and each writer do his *best on each article.*

CANOE M. L. AND THE RIGHTS OF CHURCHES AND MINISTERS.

COMOS.

It was not the intention of "Comos" to enter into a labored and lengthy discussion of the questions involved, but simply to state what was conceived to be facts, and, in his simplicity, presumed would not be questioned. Yet even with such a desire, "Will-Be-Do," *alias* Canoe M. L., would be among the last with whom he would wish to "break a lance," with the ripened experience of long years, both in pulpit and at the bar—one of our ripest scholars and clearest thinkers—David would tremble at the thought, but from a sheer sense of duty.

A startling fact breaks upon me—alarming, fearful, *ruinous.* It gleamed first through the murky clouds of *Ism* and fanaticism of the North; then stray waifs, cropped out now and then from the farther Southland, until here and there and in divers places, offshoots—tangents, from the center—the hot-bed of isms, are seen, which bring up sad forebodings in the heart of Comos. And now, my good brother, C. M. L., unfurls that same ugly, (to Comos) fearful banner. This alone prompts these lines. Whither are we as a denomination drifting? For scores of years the Baptists North have been laboring to wrench the ordinances from their place in the church and set them afloat upon the muddy waters outside; and not a few South have been giving "aid and comfort" to this fearful work of disruption. The frequency of the "departures" is sufficient to alarm those who are disposed to stand by the "Old Landmarks" of "*the faith.*" True, many of our brethren, our best brethren, do not advocate this outright; yet they *teach* and *practice* that which leads inevitably to that end. O, for the love of our sacred cause, would it not be wise to stop and ponder *well* before we take the leap?—a leap that will sink the Baptist Church *so* deep in the filth and slime of *human tradition* and *man-service* that, doubtless, the shrill blast of Gabriel's trump shall not be able to resurrect it! Force these two ordinances from the church and the Baptist Church is gone beyond redemption. The Pedobaptist world is *now* chuckling in "grim delight" over the sad discomfiture that flashes along our ranks! God *save his church* from the corruptions of the "departurists!"

A very brief notice of Canoe M. L. will suffice in this paper. In his comments upon the first quotations from "Comos," he asks: "Is it intended to assert that baptism, as well as the Lord's supper, is placed in the church, so far as relates to the candidate for immersion?" *Yes, it is* intended to assert most *emphatically* that it is. "So far as it relates to the candidate," etc. As to the precise meaning of the writer here "Comos" is at a loss to conjecture. There are three things that constitute Scriptural baptism, viz.: A Scripturally prepared subject, proper administrator, and the sanction and authority of the Church of Jesus Christ. Now, who is to be baptised but the aforesaid candidate? Therefore, to "Comos," the point intended by the writer is lost! The startling announcement is made that "there is *no* record of *anything* done within the church, by the membership, in relation to the subject of baptism," etc. It is asked further, "Is it not confusion of ideas or language to represent baptism as being placed in the church, or under the votes or control of its membership, without the citation of a single passage?" etc. If it be true that baptism is not an ordinance in the church, but in the world, nor under the "votes or control of its membership," then the Baptist education of "Comos" has been most sadly neglected and perverted, and he is sorry, *very* sorry, he had such one-ideaed teachers, and he is but a sorry Baptist at best, for in his simplicity he has ever supposed that in the *Baptist* Church its members voted upon *every* application, and, if deemed worthy a place with them, the *church* ordered the minister to baptise for her. But it seems that *this* is all a mistake—baptism is neither "placed in the church, or under the votes or control of its membership?" Well, the churches among which "Comos" has been thrown have either been *unfortunate* in their "mode" of doing business, or he has been *most* unfortunate in not being able to comprehend that "mode," and he is sorry for the *churches* or *himself,* he can't exactly tell which right *now.* But Bro. "C. M. L." says that the point in the discussion is this: "Is it the duty of the minister to disciple and baptise, according to the Scriptures, those persons to whom he preaches the Word?" Indeed! if "Comos" has ever negatived such a proposition, he has entirely lost sight of it. In fact, he would and *does* affirm it as *emphatically* as C. M. L. or any others. The point is simply this: That many ministers *do not* "disciple and baptise according to the Scriptures"—*i. e.,* they assume to baptise those whom the church has *not* received for baptism, thus making the "Word of God of none effect," and thrusting *this* ordinance out "into the cold."

The relevancy of the well arranged talk about employer and employe, judges, etc., is not seen. It was merely stated as a matter of opinion (and still believed) that "the Divine record says not that the 3000 were baptized on that day"—but does not specially pertain to the question at issue. And while Bro. C. M. L. gravely states that "the common sense of mankind could not—has not arrived at any other conclusion"—*i. e.,* that they *were* baptized—"Comos" bows his head and confesses that he is *not* burdened with *that* particular commodity, nor, in fact, any great deal of any other worth talking about, and sincerely hopes to be wiser sometime—if not *here,* in the better land. "Some wandering preacher comes along," etc. C. M. L. here merely begs the question, and remembering that sweet old song of the penitent, "And to begging we will go," etc., this part of the question is dismissed with this remark, that the imagination was *not* drawn upon, for just such occurrences have come under the observation of the unfortunate "Comos."

Since, as Bro. C. M. L. states, the blunder (of putting "our" for "one") was with the printer, the "amende honorable" is cheerfully made—but being *so* unlike the rest of mankind ("the common sense of mankind could not—has not arrived at any other conclusion"), "Comos" should not be censured *very* greatly, simply because he cannot tell whether an article printed, or words or paragraphs in that article, be *really* the language of the writer or the printer!

And now, my dear brother, throw yourself into the breach, and assist in preventing the wrecking of our precious old ship on the rocks—for *surely* danger is ahead. Not only is loose, slip-shod communion, but Socinianism and other isms cropping out from *our theological* institutions, but by some of our good brethren scattered here and there over the land. Pray God that the fearful doom of a church *in name,* stripped of *her ordinances,* shorn of *her* strength—a *blighted, blasted, powerless* thing—be averted! I close with one explicit passage, that to my mind settles this question beyond cavil. Paul, in addressing the church at Corinth, said: "Now I praise you, brethren, that ye keep the ordinances as they were delivered unto you." No candid man will deny that baptism is not one of the ordinances delivered, and it, with others, was delivered to the *church,* and it is the church that is held responsible for its purity, and it must be the church that is alone authorized to decide who is qualified to receive it, as well as the Lord's supper.

P. S. Will Bro. C. M. L. be kind enough to look up the *Baptist Sentinel* and re-read an article by the editor on "Alien Immersions?"

A BIBLE LESSON.

M. GREEN.

Suppose, reader, we commence reading the gospel according to Mark, the second book of the New Testament, and see if we cannot condemn the faith and practice of the Baptists, for, unless they can be silenced by God's Word, they will continue to trouble all other creeds and churches. It will not do to depend on the decisions of ecclesiastical councils, nor even jails. These all have been tried in vain. It is believed that if these Baptists can be silenced, they must be silenced by the Scriptures. They require a thus saith the Lord. The first chapter introduces the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Was this voice the voice of a Baptist? (4th verse.) John did preach in the wilderness the baptism of repentance for the remission of sins. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptised of him" —literally in the Jordan river. The fact that this man baptized in the river Jordan, connected with the fact they confessed their sins, makes it look a little like he (John) was a genuine Baptist. For if this John had been a Pedo he need not require all to confess their sins, since some of their children would have been too small, too young, to confess their sins, and then there was no use for a *river.* The ninth and tenth verses gives a history of the baptism of Jesus, who is acknowledged the head of the Baptist Church. The fourteenth verse gives an account that John was put in prison, and the fifteenth verse states that Jesus preached repentance. We close the first chapter with the full conviction that if the whole book is like the first chapter, it must be a Baptist book. The third chapter gives a history of the constitution of the first church. The first chapter informs us that Simon Peter and Andrew his brother, and James and John his brother, were four of the twelve who constituted the first church. The first chapter of John proves that Andrew and Peter were John's disciples, and as such were Baptists, for all John's disciples were Baptists. We will advance in the reading of Mark, tenth chapter, thirteenth verse, and they brought young children to him that he should touch them. What a pity for Pedobaptism it did not read, that he should baptize them! We suppose it would have read that way if Mark had not been a Baptist, but he was a Baptist. And Jesus was also a Baptist; hence in the sixteenth verse he took them up in his arms, put his hands upon them and blessed them. If Jesus had been a Pedo he would have blessed and baptized them. This same tenth chapter speaks of the sufferings of Christ and calls it a baptism. Was Christ's sufferings a little sprinkling, or was it an overwhelming? Alas! for Pedobaptism, it was overwhelming. The eleventh chapter 30th, 31st, 32d verses it is proven that the baptism of John was from heaven, not of man. Hence, the Baptists claim a heavenly origin for their peculiar faith and practice. The fourteenth chapter gives a history of the Lord's supper. It was in an upper room; no one there but the members of the first church. It looks a little like close communion. The selfishness and narrow-hearted invitation to the Lord's supper looks very much like Baptist bigotry, and would, doubtless, be called such if Jesus had not been their pastor. We close the gospel by Mark without finding anything to condemn the Baptists, but much to prove their faith and practice to be right. Fully Scriptural according to Mark. Look out for Luke and John.

ONCE A MONTH MEETINGS.

MELANCTHON.

Brethren these things ought not to be so. Some of you are now praying that God would "send more laborers into the harvest." Will God raise up true and earnest laborers to be starved out by the illiberality of a narrow-minded church policy? Can those be, indeed, live churches that have been commanded not to forsake the assembling of themselves together, and who never meet in the house of God more than once a month? Is not that a human invention which would substitute two days out of thirty for one in seven? What becomes of the sick and the poor in this interval, when your *minister* is thirty, or forty, or fifty miles from you in another field of labor?

Where are those young converts, the catechumens of the church? Who is caring for these souls, gathering them together in the prayer-meeting, leading them step by step along the river of living waters? How often has it been the case that brethren are at variance, and the breach widening, when it was only necessary for a *pastor* to know it, talk to them in private, and bring about a reconciliation. But the church has no pastor—their *minister* is in another neighborhood, and never hears of the difficulty until he finds it has proceeded to such lengths as to endanger the peace of the whole church.

Apply the remedy or your light will go out—the candlestick will be removed. If you are too poor or too illiberal and covetous to call a pastor, try to get your deacons to attend to some of these duties and require it of them. How many deacons are there who are of any use to the church at all! They love the uppermost seats, and lord it over God's heritage, but have never spoken a word of warning to sinners or of instruction to a young convert in their lives. But I spare you.

Another year will soon come. What will your church do? Will it do anything? Will you do anything? "Oh! Simon, son of Jonas, lovest thou me," or dost thou love the world? "Lovest thou me," or dost thou love thyself? "Lovest thou me," or dost thou love the enemies of God.

[Melancthon has taken hold of the right thing. It is the way to let a *church* die of starvation as well as the minister.—Ed.]

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter and though heart should bleed,—
Through Peace to Light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here,
Give but a ray of peace that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord—till perfect day shall shine
Through Peace to Light.

—Adelaide A. Proctor.

BAPTIST PREACHERS.

A. P. COPLAND.

I confess that this is rather a latitudinous heading for a communication. It would do almost as well to write "Thoughts for Thinkers." At any rate I would like to awaken *thought* in those who ought to think. I wish brethren would think to the very bottom of their hearts what *injustice* it is to Baptist preachers to ask them to preach and then not compensate them. I wish brethren would think how worse than vain it is to eulogize the efforts of their preachers, and then contradict their silvery words by withholding the "needful." I wish brethren would remember that most of Baptist preachers are called from their wives and children, and not a few from their business, when they are on preaching tours. I wish brethren would consider that the wives and children of Baptist preachers need food and clothing as well as the wives and children of other men. I wish brethren would think how very mean it is for them to be ashamed of a poor, illy clad Baptist preacher, when he has been impoverished by leaving family and business to feed with the bread of life the souls of those who were too stingy to give him a pittance for his precious time. I wish brethren would reflect that it requires time and labor for Baptist preachers to know any thing to preach; that toil and care, study and anxiety, trials and embarrassment, poverty, sickness, and sorrow will wear out Baptist preachers, and leave their destitute families to the cold charities of an ungrateful and unappreciative world. I wish, when brethren plead that they should not compensate preachers who are in the pursuit of worldly callings, that they would remember that hundreds of Baptist preachers are compelled to resort to secular vocations in order to escape disgraceful poverty and pinching want; and, moreover, that it is unreasonable to ask a man, after he has toiled as other men, then to perform extra labor gratuitously.

I wish brethren would think seriously how much talent is crushed—how many poor sermons they hear—how many young men are discouraged from entering the ministry—how many districts are destitute of the living ministry—how many sinners hear not the Word of Life—how many churches are killed or rendered inefficient—how much error triumphs—how the enemies of truth rejoice, because Baptist preachers receive not a carnal support from the churches.

Last, but not least, I wish Baptist preachers would, like Paul, teach the brethren to abound in the *grace* of BENEVOLENCE. Why should Baptist preachers so much fear offending their brethren by presenting what God has ordained, when their brethren surely give them great cause of taking offense, by repeatedly denying that their preaching is worthy of compensation? God has said the laborer is worthy of his hire. I wish the brethren and Baptist preachers would think of this.

As a corollary, I wish brethren would think of the well-being of their preachers, as well as their own comfort.

THAT QUERY.

G. B. PRIME.

I see in The Baptist of the 14th Oct., an answer to a query, touching the propriety of teaching that the Church of Christ and the kingdom of God is the same thing. The query is put to the editor-in-chief, and the reply is set forth in his special department. I dissent from the answer given. The query is, "You teach that the 'kingdom' and church mean the same thing," do I understand you? If so, will you give me a single instance where they are used synonymously? I don't like to play with such sharp edged tools as the redoubtable *editor-in-chief* of The Baptist, but in his reply to the query, I do not recognise the strong arm of our champion of the Baptist cause. The "hammer of Thor" is not recognizable in that comparison; there is no parallelism. The anvil of truth does not ring their forging ideas and drawing-out propositions. The oracle is consulted, but the Pythoness is not upon the tripod. Hence, we venture to reply, believing it will be only to the *toga* of Cæsar, and not to Cæsar himself. No comparison profitable to the question under review can be drawn between the governments of men and the kingdom of God. The elements are diverse—one is of earth, the other is of *the heavens.* The one is in open and acknowledged rebellion to the other and acknowledged to be in this state, by the authority and powers of each, "the prince of this world and the "king of *the heavens*"

In his temptations, Christ does not deny the claim of Satan to "the kingdom of this world;" but warns Satan, because it is written "Thou shalt not tempt the Lord thy God." Christ evidently considers him a usurper, though he did not then smite the scepter from his hand. Christ came down from his Father's courts in order to do it, and he will destroy the usurper's power ultimately. Then the tabernacle of God "will be located among men" in the sense of a kingdom.

Christ is not yet king. His present official status is that of his priesthood as mediator. According to the economy of God, in his progress of redemption among men, as declared by his prophets and apostles through the Word, is first, *the prophet;* next, *the priest*—himself the sacrifice; lastly and consummately, *the king.* Dan. vii. 26–27; in a vision, the crowning of "one like unto the Son of Man." Then will be the auspicious moment when the first element of "the kingdom of the heavens (plural), *tes Basileias ton Ouranon,* will be officially inaugurated and set forth in the heavens in the sight of all the tribes of the earth. Then, and not until then, did Paul expect to receive his crown, and he only looked for it at *that day,* the day of the grand assizes, when all that "are in their graves," all "that are alive and remain," all angels and men, then will the "kingdom of God be for the first time established on earth." We don't deny but that God rules now in his providences and favors, even among his enemies, to the intent that Satan in his temporary authority on earth, shall not frustrate the gracious and glorious ultimate reign of his Son as "king of kings." Even grace in the present dispensation does not fully reign in the hearts of those who will form an element in the future kingdom of the heavens. The power of the ruler and prince of this world is in no case entirely nugatory, as it will be when the King comes to "rule with a rod of iron" upon those "who will not have this man to rule over them."

I see no parallel in that "one instance where kingdom and church are used synonymously." The word "church" simply means a *congregation* of faithful subjects, who are doing their duty while patiently waiting and looking for the return of their Lord, who has "gone into a far country to obtain a kingdom." The kingdom of heaven is a prospective, promised state and condition of persons and things on earth, when Christ shall come to close this dispensation, and take down all the gospel scaffolding which has been set up for the purpose of preparing the elements which shall constitute the kingdom of God—of heaven. An important element in that connection is the subjects. Hence, "the keys" of the kingdom were given to the apostles, that they might unlock the closet of God's will concerning "the kingdom of the heavens," and distribute the secrets which had been hidden from ages and generations, and distribute them among men, thereby eliciting their faith, and these secrets are simply *enaggelien—glad tidings*—"the gospel of the kingdom;" and it not only is our duty to pray, in accordance with the glad tidings and direction of our great High Priest, "*thy kingdom come,*" thy will be done on earth as it is done in *the kingdom of the heavens;*" not only to pray, but to watch, for "ye know not the hour when the Master cometh."

I have written the above for no other design than to elicit truth upon the much mooted subject of "the kingdom." It was with that design that a former article was presented to The Baptist for publication.

So, now I am content to wait until the forthcoming of that "little book" promised in the answer to the above query.

The mummy cloths which enfold the embalmed Egyptians of long-gone ages prove to be linen woven after a method for which a British manufacturer sought a patent in 1821. A brother in the art began to weave linen in the same manner, and refusing to buy a share in the patent or to give a royalty, was sued by the patentee. His defense was that the method was not modern, and in proof he produced a piece of linen from an Egyptian mummy. The patentee lost the suit.

—The area of Tennessee is 45,600 square miles, or 29,184,000 acres. Population in 1870, 1,258,179. Number of inhabitants per square mile, 27.

A COLUMN TO BE READ.

AXIOMS.

1. All religious acts are acts of *obedience.*

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 and can in no sense be considered an *act of obedience.* There is no law for it; and if, so, the law could not be known by them; nor can infants exercise volition, love or faith; 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 infancy 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 derelict in theirs—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, Campbellite ministers 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 CREEDS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—*Coun. of Trent, highest authority.*

EPISCOPAL.—Every person confirmed is required to answer these questions:

Q. "What is your name?"
A. "N. 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, its head."

"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 be washed away by baptism."—*Doctrinal Tracts, pp.* 246, 247, 248, 249, 250, 251.

CAMPBELLITE.—"The belief of one fact, 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 one institution expressive of it, is all that is required of Heaven to admission into the church.

1. "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 one institution, and whose deportment accords with the morality and virtue of the great Prophet.

2. "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 ordination 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 ordination 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 connive at heresy. And the obligation [illegible] resting on Scriptural churches bears 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 Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister.

A. M. POINDEXTER.

The Baptist.

"The Truth in Love."

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BAPTIST FAITH.

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

J. R. GRAVES.

IS THE LORD'S SUPPER A CHURCH ORDINANCE?

This is a question of vast importance at this time in the history of our denomination, and much depends upon its proper and Scriptural solution. To many it may seem strange indeed that there should be any difficulty in determining its true position and relation in the church. But strange as it may appear, there are many who are confused and uncertain concerning the answer to be given to those who put the question, is the Lord's supper a church ordinance? The reason for this is obvious to those who are familiar with the views and utterance of those who are presumed to be capable of perceiving and understanding the designs of Christ in the establishment of his church and the appointment of its ordinances. And further, the reason for this confusion and uncertainty is still more clear when we consider the mournful fact that too many never think for themselves, but accept the utterance of those who have the reputation of being learned in the Scriptures without a suspicion concerning their correctness. And here it may be said that when the people neglect to examine the Scriptures to see if the doctrines proclaimed and views published by the teachers are warranted by the Bible, there will be departures from the faith. No class of men are exempt from error and incorrectness; therefore it is the *high* and *solemn* duty of the people to guard with *ceaseless* vigilance the Scriptural landmarks.

The causes of error are so numerous, unobtrusive and subtle that the only possible safety is in cleaving, with an *unyielding firmness* to the Word of God. The slightest departure from this, the only *sure* guide to man, in things spiritual, throws him out upon the ocean of endless diversities, and too often plunges him into hopeless uncertainty. It is not then to be wondered at that even men of great attainments, considerable research and large experience, should become unscriptural in their views and illogical in their reasonings. But it is a matter of strange and painful amazement that men of learning, honesty and piety should become false reasoners or *sophists. Incorrect* or *false* reasoning is to be divided by reference to the intention of the reasoner into *paralogisms* and into *sophisms*; the former, is a reasoning the invalidity of which the reasoner is not himself conscious; the latter, is properly a fabrication employed for the purpose of misleading others—both are *fallacious.* I cannot, I will not, even intimate that any Christian man would be guilty of the latter; and who would affirm that any man really learned could be guilty of the former, but for the fact that men reputed to be learned are guilty of fallacious reasoning? Their fallacies, thick as autumn leaves, press themselves upon the people and demand acceptance in consideration of the fact that they were conceived and sent forth by men of learning and position; and this becomes doubly painful when we remember that minds weak, because they never have been exercised by careful and vigorous thought, accept the false as readily as they do the true. Alas! what a fearful thing it is to give an uncertain sound! Duty to God and our obligations to man require *earnest* and *anxious* faithfulness in him to whom the doubtful come earnestly anxious to know what is God's will.

The question given above is one which is now exercising many minds, and to which different answers are given. Some say that membership in a church is not a prerequisite to the Lord's supper; others contend that it is, and that no one has a right to come to the Lord's supper before he is a member of the Church of Christ Jesus. These positions are evidently contradictory, and cannot, therefore, both be true, and one being true the other is false. Hence, if we show one to be invalid, we establish the validity of the other.

Dr. Eddy tells us that he knows of but two prerequisites to the Lord's supper—conversion and baptism. Church membership is clearly not required. Now if the Doctor is right, the great body of the Baptists of all ages have been clearly in the wrong in their practice, and they should, without delay, change their views and correct their practice, and no longer bar the followers of Christ from the supper. But is the Doctor right? I think not. He gives us a bare assertion for proof, which, according to the science of formal thought, is no reason at all. The Doctor's hope must be bold, indeed, if he expects the great Baptist family to change their views, which have been consecrated by the blood of centuries, upon a *mere* assumption. I am not without the impression that the Doctor is guilty of *begging the question,* for it seems to me he has assumed the very point which ought to be proved. (If I am mistaken here, I suppose I may be readily pardoned for my error, as I am not yet learned enough to belong to the Doctor's class.) He says "there was no organized church till the Pentecost." I ask for the proof in this case. The Doctor does not offer it, but gives an assumption when he should have given the proof, and thus *begs the question.* This was, of course, unintentional—a *paralogism.* Now, if it should turn out that there was a church before the Pentecost, then the Doctor is wrong both in the matter and form of his reasoning. I have been accustomed to regard the hundred and twenty that elected Matthias to the vacancy occasioned by the fall of Judas, as a church. They were the disciples of the Lord Jesus, assembled in one place to transact business pertaining to the purposes and plans of Christ, and they reached the end proposed by Peter by a *vote.* If this assembly, thus engaged in business, was not a church, will the Doctor be kind enough to tell us what he would call it? Now if the hundred and twenty were a church the Doctor is clearly wrong, and that they were, I think, is clear when we remember that the *three thousand* were added "*unto them,*" which are called in the closing sentence of the chapter "the church." I think it is clearly established that there was a church before the Pentecost, and, therefore, there is no foundation in fact for the Doctor's position, because it rests upon the statement that there was no organized church till the Pentecost.

Dr. Eddy says, "I may differ slightly from many of my brethren in the matter of the Lord's supper. I know of but two prerequisites to it—conversion and baptism." So, then, baptism is a prerequisite to the supper. This brings up the question, what is baptism? With Dr. Eddy it is an immersion of a penitent believer in water, into the name of the Father, and the Son, and the Holy Spirit. Then, in baptism we have three facts—an *act,* the performer of the act, and one upon whom the act is performed. All Baptists admit that the *act* and the subject must be Scriptural, but they differ concerning the administrator of the act. Much the larger portion believe that the administrator must be Scripturally qualified, or an immersion performed by him is not a valid baptism. The others believe that a Scriptural subject and a Scriptural action is all that is necessary to a valid baptism. Now if the latter opinion is correct, then any converted man who has been immersed into the name of the Father, and the Son, and the Holy Spirit, is baptized according to the New Testament, though the act of immersion was performed by an imposter or some one not a member of a Baptist Church. And hence, they affirm that a penitent believer immersed upon a profession of his faith in Christ, has received Scriptural baptism. Yet this same party would refuse to regard a man as baptized who had been immersed by a member of a Baptist Church who had not been ordained to the gospel ministry or authorized by a Baptist Church to perform the act of baptism, and that, too, upon the ground that a Baptist Church had not given him authority to baptize. So we see they do not accept the legitimate conclusion of their own reasoning. And why accept the premise and not the conclusion if both are valid? In other words, why not accept an immersion performed by any member of a Baptist Church as well as that performed by one who is not a member of a Scriptural Church? We trust they will answer this question, as we are unable to discover the reason for the accepting the immersion of the "imposter" and the rejecting that of a private member of a Baptist Church, unless it be that the imposter was authorized by a Baptist Church, while the private member of the Baptist Church was not; and if this is the true reason for their position, then an immersion of the penitent believer is not a valid baptism unless performed by the authority of a Baptist Church. I presume that Elders Jeter and Eddy would not accept an immersion as a valid baptism when performed by a member of their churches who had not been authorized to baptise by a Baptist Church; and if they would not, it must be because something besides a proper action and a proper subject is necessary to a valid baptism, and, therefore, an immersion cannot be a baptism without this necessary something or property. Then if conversion and baptism are prerequisites to the Lord's supper, it follows that no one has a right to the Lord's supper who has not been baptized by the authority of a church; and if Baptist Churches are the only Christian churches on earth (this the brethren referred to above believe), all other denominations are out of the visible; hence, an immersion administered by their authority cannot be accepted as a Scriptural baptism. If this reasoning is correct, Dr. Eddy would disregard his own accepted prerequisite to the Lord's supper should he invite any one to the Lord's supper who had not received baptism at the hands of an administrator who had not been authorized to baptize by the Church of Christ. Baptism being an admitted prerequisite to the Lord's supper, the question turns on what is baptism? And if the qualification of the administrator is not to be taken into account in determining this question, any man, woman or child, who has sufficient strength, may lawfully administer the ordinance. For when there is no rule there can be no violation, and, of course, the church could not restrict the ordinance to any class, and it is easy to perceive how this might result. Further, if nothing more is required than the immersion of the penitent believer, in the name of the Trinity, why may not a man baptize himself? We would like to have this question answered. But if the qualification of the administrator is to be taken into account in the settlement of this question, then this qualification will be necessary to a valid baptism. We cannot possess the qualifications without being *disciples* of Christ, and discipleship implies baptism; then a man who has not been baptized cannot properly administer baptism. He must not only be baptized, but must have the sanction of a church. These statements being true, we are forced to the conclusion that the Lord's supper is a church ordinance. We shall, in a future article, offer some Scripture to illustrate and strengthen this conclusion. G.

☞ With 10,000 Subscribers on the first of January, 1872, we shall buy new type and increase the reading matter one-quarter, and any one subscribing or renewing before January 1, can do so for $2.50. ☞ Only good to first of January, 1872.

N. M. CRAWFORD OF GEORGIA has fallen asleep in Jesus. From the Memphis *Press* we clip the following:

"The death of the Rev. Nathaniel Macon Crawford, D. D., occurred at his farm in Whitfield county, Ga., on Thursday night, from paralysis. He had suffered from paralysis, which affected his tongue, for about a month, and it gradually spread until his throat and head were affected. Rev. Mr. Crawford was the son of Hon. William H. Crawford (at one time a candidate for President of the United States), and was about sixty years of age."

We have known Bro. Crawford for twenty years, and during all this time have enjoyed his uninterrupted friendship. In the dark years of our trial he stood by us like a rock and for the great principles we defended. He was for years associated with us as editor of the *Southern Baptist Review,* with those two other noble Christian men, Dayton and Pendleton; also, as editors of *Tennessee Baptist.* When will three such men and minds ever again be associated in the South? Two have now fallen, and another far removed from the South, and it is not strange that a feeling of loneliness comes over us like a summer cloud. Noble men one and all, the living as well as the dead, lovers of Jesus and of his cause—loved, indeed, but alas, not appreciated. Over Crawford's grave we drop the tears of sincerest friendship; they bathe the page as we try to write. We have lost a true friend—the friend of our youth, of our manhood, of our age, and few, alas few, such remain. The denomination has lost a pillar of strength, the pulpit an ornament, science a scholar. How faint this tribute to the memory of such a man—to such a friend! We wait for one more worthy.

ANOTHER SENTINEL FALLEN.—The *Central Baptist* brings to us the sad intelligence of another friend and brother fallen in the battle, Eld. Y. R. Pitts, of Huntsville, Mo. We saw him at his association a few weeks ago, in the full vigor of life and health, with as fair a prospect of another score as many of us, and we suppose the last object he aided was the Southern Baptist Publication Society. His whole heart was in the enterprise, as his note for $50 attests. We trust some son of his will take his place as friend and worker in the Society.

☞ WE WILL SEND THE BAPTIST FIVE MONTHS FOR $1.00 TO ANY ONE IN ANY STATE WISHING TO EXAMINE IT FOR HIMSELF. TRY IT 5 MONTHS.

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HISTORICAL.

[No. 2.]

Origin of the Institutions of Rhode Island—A Lecture Delivered before the Newport Historical Society, January 19, 1871, by REV. S. ADLAM.

MR. PRESIDENT, AND GENTLEMEN OF THE NEWPORT HISTORICAL SOCIETY:—The design of the present address, is to point out where the institutions of Rhode Island originated. And as everything will depend on the meaning given to the term institutions, it will be proper at the very outset, to explain what I embrace under that term.

By institutions, I understand the entire form of government, including its laws and the way in which they are administered. So that I call the form of government of any State, its officers and laws, the institutions of that State.

Laws, and the way in which they are applied, are continually, especially in modern nations, undergoing changes. But as these, in general, are only the development of what was at first established, or alterations which circumstances render necessary, we consider these changes as a part of the original form of government. Hence, when we allude to the origin of institutions, we refer to the form that the government and laws first assumed.

If it be said, that the institutions of Rhode Island originated in Rhode Island, we answer that the remark is correct; for the government of our State, in its distinguishing features, was copied from no nation, either of modern or of ancient times. The institutions of Rhode Island are indigenous to the place.

But though this answer is correct, it does not meet the case.

Rhode Island, though the smallest State in our Union, constituted originally, three distinct and independent settlements: Providence on the North; Portsmouth and Newport at the South; and Warwick at the West.

The question now comes, in which of these three places did the institutions of Rhode Island originate? As far as Warwick is concerned, it may, in the present discussion, not be brought into view; Warwick itself never having laid claim to have originated the government of the State. Did the institutions of Rhode Island originate at Providence or on the Island?

To answer this question, we must review the government set up in these two places, in their separate condition; then inquire which place devised the form of government, when they were united under the first charter? And finally, notice what share each place had in shaping the second charter, when the State assumed its permanent form.

Nothing in the early history of Providence is more noticeable than the dissensions of its inhabitants.

This may be attributed to three causes.

First, to the hasty, unprepared way in which the settlement was formed. When Roger Williams went to Providence, he had, according to his own account, no idea of founding a colony; but his aim was to do good to the natives, with whom he had become acquainted when he was at Plymouth, and in whose welfare he felt the liveliest interest. On this account, he did not wish to be troubled with any English company; nevertheless, out of pity, he allowed a few destitute or banished ones to accompany him. Others soon followed; till, in a short time, a considerable settlement was formed.

Individuals brought together thus, without any previous reflection as to the form of government to be adopted, or what rules should be observed, and where everything was left to momentary suggestion must, in the clashing of interests, lead to confusion, and embittered feelings must be awakened.

Another cause of these dissensions was the widely different character of the company thus collected. Some were intelligent and orderly; but of others this could not be said. Whether the opinion was just or not, Providence was considered a lax, if not a lawless town. As a result, not a few who could not endure the restraints of the law in the neighboring colonies, fled there as to a city of refuge.

But the chief cause of the outbreaks at Providence was the want of practical tact in managing the affairs of that community. For awhile the plans adopted in conducting its public business had a direct tendency to introduce or aggravate the disorders from which they suffered.

As it is impossible for men to live together without some form of government, it is natural to inquire, what form of government was established at Providence? And we are obliged to reply, "*Under any circumstances it was the least desirable form of government that could be devised,* AND ESPECIALLY SO FOR THE COMMUNITY GATHERED IN THAT PLACE."

As the great ends of government are to secure order and to protect each one in his rights, it is found, in the best managed forms of society, to attain these objects, that there should be wise and well defined laws, faithfully and impartially administered, and that men, uninterested and unprejudiced, should listen to and decide on evidence, under the solemnity of an oath. And even in the simplest form of government the administration of justice should be placed in the hands of the wisest and most judicious; those who would be under the least temptation to turn aside from the right.

Was this done at Providence? No! It was a government without written law, human or divine; a government without a single magistrate. The government at Providence was nothing more nor less than a monthly town meeting; a town meeting, too, where not even the moderator or clerk were permanent, but where these two officers had to be appointed at each meeting.

Those acquainted with such assemblies and have witnessed the boisterous and highly excited tumults, the prejudice, envy, jealousy and revenge there displayed, know that the last place to ascertain the truth, or to secure justice, is in a town meeting.

And yet this was the only place in which justice was to be sought in Providence for four years after it was settled.

We have an example recorded by Winthrop how these meetings were carried on. It was the case of Verin, whose wife, not attending the religious meetings so frequently as Mr. Williams desired, she signified that her husband was unwilling she should attend so often.

For this a charge was laid against him for restraining conscience. The case was brought before the town meeting. It was discussed, and Verin was punished by depriving him of his political rights. One shrinks back as he thinks that the domestic hearth should be thus rudely invaded, and the secrets of the family bandied about by the whole community. Even by their compact they had no right to call Verin to account; for that compact was confined to civil things; which, if language has any meaning, excludes all reference to religious matters; but in vain you look for justice in such a meeting, and under such a government as that.

Some plead ably for Verin, but their voice was drowned by those who had made up their mind that he must be condemned. To show the spirit of the meeting, some proposed that if Verin did not allow his wife to have her liberty, the church should dispose of her to some one who would use her better.

The form of government established at Providence, and the way in which it was carried on, was calculated to produce universal distrust. No one knew where the next blow would fall. None could tell how soon, or for what he might be called to account; what injustice might be done him; or how soon his most private affairs may be exposed to the gaze and remarks of a town meeting.

The fruits of that form of government soon appeared. Opposing parties were formed; the peace of the settlement was broken up; and it became evident that something must be done to heal the wounds that had been made. A new form of government was established; but its inefficiency soon became painfully apparent. A variety of expedients was resorted to, but none of them calmed the angry passions that were spreading far and wide. The government was unable to carry into effect its own decisions. Men became more and more exasperated. They were ready to proceed to acts of violence and bloodshed. Arnold says that blood was spilt. "Any attempt," says Staples, "to enforce *law* was attended with danger even to the existence of the plantation itself." "Influenced," he continues, "by the fear of utter destruction to the settlement, on the 17th of November, 1641, thirteen of those who resided in Pawtuxet, then a part of Providence, wrote a letter to the government of Massachusetts, praying them, "of gentle courtesy and for the preservation of humanity and mankind," to consider their condition, and to lend them "a neighborlike helping hand." At times, from intestine commotions, Providence was a boiling ocean; and long, long was it before the contending waters subsided to a calm. Even as late as 1670, when a more efficient government had been adopted, so great were the distractions, and so obstructed were legal arrangements that the General Assembly had to send Mr. John Easton and Mr. Joshua Coggeshall, with two others as advisers, to adjust their difficulties and bring about a state of legal order.

Indeed, there were periods, when from these disorders, Roger Williams appeared to be reduced to utter despair. When he was President of the colony, in an official communication to the authorities of Massachusetts, he uses this remarkable language: "Honored Sirs—I cordially profess it before the Most High, that I believe it, if not only they"—(alluding to those at Pawtuxet, who, in their distractions, had placed themselves under the protection of Massachusetts)—"I believe, if not only they, but ourselves, and all the whole country, by joint consent were subject to your government, it might be a rich mercy."

There it is, graven on the records of Massachusetts, and on our own records, that the founder of Providence, after nineteen years' experience, thought it might be a rich mercy for Rhode Island, as an independent colony, to be blotted out.

What a state of things does this reveal!

Such was the effect of the first form of government in Providence—deciding everything, without magistrates, in town meeting; that it formed or fostered a spirit of wrangling, if not of lawlessness, which distinguished the community till that generation had passed away. They quarreled among themselves; they quarreled with the Island; their leaders quarreled with each other. Their most prominent men, their town clerk, and their representatives to the General Assembly were accused of riotous or treasonable acts. Providence wrote letters to Warwick, Newport, and Portsmouth, defaming their leading men in no measured terms. At the request of Roger Williams Sir Henry Vane, their true friend, wrote them a letter of earnest reproof which Staples says "they richly deserved." "*How is it,*" he inquires, "*that there are such divisions amongst you? Such headiness, tumults, disorders and injustice? The noise echoes into the ears of all, as well as friends as enemies, by every return of ships from these parts. Are there no wise men among you? When kind and simple remedies are applied, and are ineffectual, it speaks loud and broadly the high and dangerous distempers of such a body, as if the wounds were incurable.*"

Thus the condition of Providence, in its distractions, was not only known through New England, but was continually carried across the Atlantic, filling the friends of freedom and liberty with grief and dismay.

Hence, whatever other lessons we may learn from the early history of Providence we must be convinced that there was a great lack of practical talent in managing its affairs.

We have seen what kind of government was established at Providence; let us now contemplate that which was founded on the NEWPORT

And here we shall discern, in almost every respect, a perfect contrast to what we have been reviewing.

Never, probably, was there a more excellent set of men assembled to lay the foundation of a State than were the first settlers on the Island. The leaders especially, were distinguished men. Some of these, Massachusetts, a high standard more than any other colony in America with excellent men, could ill spare. Among these, we may mention first Wm. Coddington, or, as he is generally called, Governor Coddington, as he was chosen Governor appointed on the Island, and was frequently elected to the same office. In Massachusetts he was highly esteemed. When that colony was formed, he was one of its assistants, and was afterward chosen its Treasurer. Being a warm partisan of Mrs. Hutchinson, and defending her at her trial, when she was condemned and sentenced to banishment, he with several others, resolved to form a separate colony, where with a regular and well ordered government, liberty of conscience should be enjoyed. To effect this, great sacrifices must be made. He was a merchant, a man of wealth, was accustomed to move in the highest circles, and his mansion in Boston was the best in that town. By removing his business would be damaged, and he would again have to seek a new home in the wilderness with all its discomforts. But he was equal to it. He was energetic, decided, and his convictions were dearer to him than any outward advantages. He must be free.

Mr. John Coggeshall, a worthy representative in the new world, of an honored ancestry in the old, was another of these leaders. He, too, was a man of wealth, was a deacon in the Boston church, and when Massachusetts formed a representative government, he was chosen to represent that town. Having taken sides with Mrs. Hutchinson, and justifying a most respectful petition which her friends presented to the court, he was dismissed, or rather turned out of his office, disfranchised, and afterward banished. The community were filled with indignation, and would the next day have re-elected him, had not Cotton, then in the height of his popularity, in the most earnest manner dissuaded them from their purpose. He was in as high estimation in the community which he aided to form, as in that from which he had been exiled; an evidence of which is seen in his being chosen first President of the colony, on the adoption of the charter obtained by Roger Williams. He was not a man to be trifled with. He knew his rights and would defend them.

But of all these leaders, in some respects, Dr. John Clark was the chief. He was the first to suggest the formation of the colony; he did more for it, and made greater sacrifices in its behalf than any other man. Seldom do we find a mind so enlarged, capable, and well-balanced as his; while his purity, candor and disinterestedness have been the admiration of all who, with unprejudiced minds, have traced his career. Allen, in his Biographical Dictionary, says: "His life was so pure that he was never accused of any vice which has left a blot on his memory." Arnold closes his description of his character thus: "His life was devoted to the good of others. He was a patriot, a scholar and a Christian. The purity of his character is conspicuous in many trying scenes, and his harmless, self-sacrificing life disarmed detraction and left him without an enemy." "To no one," says Callender, "is Rhode Island more indebted than to him. He was the original projecter of the settlement of the Island, and one of its ablest legislators. No character in New England is of purer fame than John Clark." We might multiply such quotations, but these will suffice.

When we state, that for twelve years he administered the affairs of the colony in England with a skill that has never been surpassed, and that he had, during this time, amidst the greatest difficulties, to contend with the ablest men of Massachusetts, Plymouth, and Connecticut, who all wished, small as she is, to despoil Rhode Island of a part of her territory, but that he, instead of sustaining loss, enlarged her bounds; that finally he obtained from the throne such a charter as monarch never gave before, and which has even been the peculiar glory of our commonwealth; when we further state, that the General Assembly, by no means addicted to man worship, again and again voted him their thanks; and that when he first appeared among them after his return from England, they could not repress their joy, but in the preamble of an act they were then passing, they said: "This Assembly, now by God's gracious Providence enjoying the helpful presence of our much honored and beloved Mr. John Clark," etc., we must be convinced that John Clark was no ordinary man. He had studied the subject of freedom, civil and religious, most profoundly, and, after the lapse of more than two centuries, we know of no one that understands it better than did he.

It would be out of place here to present an analysis of his views on this subject; but we may briefly remark that he considered civil government, magistrates, and law as a Divine appointment for properly regulating the temporal affairs of men, and for promoting the good order, peace, and prosperity of society; whilst the mind, conscience, and everything pertaining to religion is to be left to God and each individual; nothing but instruction, argument, persuasion, is to be employed to affect the mind.

Such were the views of Clark, and to a greater or less extent of all those associated with him. Instead of looking with jealousy or suspicion on government, magistrates, and law, they regarded them as among the chosen blessings that God had conferred upon them. They habitually felt that law was all that Hooker had said of it, when he declared: "Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power."

These sentiments were the animating spirit of all that was done on the Island: and it was this that gave them such an immense advantage over their neighbors at Providence. There, to whatever course it may be attributed, was a great distrust of magistracy, and this was the cause of those difficulties from which they suffered so long. On the Island, freedom of conscience was as well understood at its first settlement as at this day.

With their views of the importance of a regular government, though few, very few, no one could have persuaded them to leave the sacred cause of justice, or the good order of society to an irresponsible town meeting. They therefore even before they came to the Island, formed themselves into a body politic. The document containing this agreement is simple, exceedingly so, but it evinces the reverential spirit with which this act was performed. It reads thus: "The 7 day of the first month, 1638. We whose names are underwritten, do hereby solemnly in the presence of Jehovah incorporate ourselves into a Body Politic and as he shall help, will submit our persons, lives, estates, unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of his, given as in his holy word of truth, to be guided and judged thereby." Then follows the signatures of nineteen individuals, William Coddington being placed first on the list.

At the same time they chose Coddington to be their Judge, pledging themselves "to yield all due honor unto him according to the laws of God, and so far as in us lies to maintain the honor and privileges of his place."

Coddington also pledged himself "to do justice and judgment impartially according to the laws of God, and to maintain the fundamental Rights and Privileges of this Body Politic."

This was all that was necessary for such a set of men at first.

Soon it was found that the Judge needed aids when three assistants were afforded him under the name of Elders.

Such were the numbers that flocked to the Island, it was found necessary, at the end of two years, to give up the original form of government, and to appoint a Governor, Deputies, Justices of the Peace, regular courts, and to provide an efficient military organization. Indeed, before their charter, they had the forms, and assumed the name of a State. They ordered a State seal, with the device—a sheaf of arrows—surrounded with a beautiful motto, "Amour vincet omnia," [love will conquer all things], indicative of the spirit that animated their body.

In reading the Colonial Records of that day, we are impressed with the wisdom they exhibit. The exact wants of the settlement were, from time to time, distinctly seen, and remedies were admirably applied. Justice was impartially administered, not with a severe hand, but in such a way as was calculated to suppress crime. The records themselves are excellently kept; clearly, tersely, expressing their meaning, so that they could be hardly misunderstood.

That their laws were not a dead letter, but impartially administered, we see in the case of Mr. Easton, then one of the assistants of the Judge, who was fined five shillings, for appearing in Court without his weapon.

With such a government, administered in such a way, the natural result was the harmony and prosperity of the community. Probably the sun shone, at that time, on no people more orderly, or more successful than on the first settlers on the Island. The testimony of Clark, when he was agent of the colony in England, is decisive on this point. Speaking of the Island in 1652, he says, "notwithstanding the different understandings and consciences, amongst us, without interruption we agree to maintain civil justice and judgment; neither are there such outrages committed amongst us, as in other parts of the country are frequently seen."

Nor is it difficult to account for this. The character of the settlement on the Island, notwithstanding the evil reports that some circulated, soon became known; and many in the other colonies, longing to enjoy freedom of conscience where good order was preserved, came here and made it their permanent home.

Arnold expresses substantially the same, when he says, "The Aquidneck settlements for many years increased more rapidly than those on the main land. The accessions appear to have been, for the most part, from a superior class in point of education and social standing, which for more than a century secured to them a controlling influence in the colony."

Not that they escaped all the perils incident to the founding of States; but these very dangers illustrated more fully their character. Their love of order and reverence for law, (a marked feature of their decendants at the present day,) was strikingly manifested when Coddington had obtained his charter, constituting him Governor for life. Though a large majority, and among these the most prominent men, were strongly opposed to it, they submitted to his government, seeking redress only by legal means.

But earlier than this, not more than a year after their settlement, an event occurred at Portsmouth, that, in a less orderly and judicious community, would have broken up the enterprise, and thus would have rendered abortive the whole design. But so wisely was it managed that it left no unseemly scar on the body, and was even made subservient to the enlargement of the colony.

The men who settled the Island, knew how to form States, and how to govern them.

[TO BE CONTINUED.]

OUR COLLEGES.

We take pleasure in calling the attention of our patrons to the new advertisement of Union University, Murfreesboro, Tenn. It elected Bro. C. Manly, of Alabama, to the Presidency, who has entered upon the duties of his office with the most marked results for the better. The Trustees have resolved to put the building and grounds in nice order, and to make it in all respects the College of the State. If the Trustees will but do their duty, and the Baptists of Tennessee theirs, they will soon have a College to be proud of.

The Mississippi College, now the College of Louisiana and Arkansas, located at Clinton, Miss., has opened with a goodly number of students—over one hundred, including thirty young ministers. Owing to the yellow fever in Jackson and Vicksburg, not through which students would be compelled to pass, not half the number has entered that was expected. But the fact that while the fever was epidemic at Jackson and Vicksburg and not a case in Clinton, has done more than ten thousand catalogues in establishing the claims of the place to health and freedom from yellow fever. The Faculty has been materially strengthened, and, now well nigh out of debt, it is prepared to vindicate all its promises.

Those wishing to send still farther North, we commend the LaGrange College, Missouri, and the Bethel, at Russellville, Ky., and Georgetown.

Our Female Schools are without rivals anywhere—Brownsville and Jackson, and Mary Sharp, Tennessee, and Clinton, Miss. Baptists should patronize these schools, whose excellencies attract so largely the patronage of other denominations.

100 MORE WANTED.

The following we cannot withhold. We hope it will influence at least one hundred more fathers and grandfathers to make a nice gift to a child or grandchild that will furnish them with good books all their lives, while the money will do as much for the cause of Christ as though it were given. We do sympathize with our friend in his sad loss, and also regret that his business has been sacrificed by oppressed legislation. A brighter day is, we trust, ahead for Mississippi, or all is lost. Bro. T., trust in God and hope on:

West Point, Miss., Oct. 27, 1871.

Eld. J. R. Graves, General Agent Southern Baptist Publication Society, Memphis, Tenn.:

Dear Sir and Brother:—Old Father Wm. Sloan gave me fifty dollars ($50) to-day, and asked me to send it to you for one share of the capital stock of the Southern Baptist Publication Society, to be issued to his daughter, Miss Fannie T Sloan. Her postoffice is Siloam, Oktibbeha county, Miss. Please send the certificate of stock for her to my care, at this postoffice, and oblige parties interested.

I had hoped to have my five children interested one share each in the same grand enterprise, but God has mercifully taken our darling, our loved and beautiful baby boy (thirteen months old), *Heber*, to himself, and the reigning party in Mississippi have driven my insurance company (Northwestern Mutual) out of this State, rather than pay the extortionate demand for a deposit in currency of $20,000, and a $1000 annual tax and about $75 to $100 additional on each agency employed in the State. So the source of my income is at present dried up. Yours truly,

John W. Tolson.

APPOINTMENTS IN TEXAS.

Galveston, Thursday night,	Novem.	16
Houston, Friday,	"	17
Bryan, Saturday, 11 A. M.	"	18
Chappell Hill, Sabbath, 11 A. M.	"	19
Brenham, Tuesday, "	"	21
Independence, Wednesday,	"	22
Anderson, Friday,	"	24
Plantersville, Saturday,	"	25
Huntsville, Sabbath,	"	26
Crockett, Tuesday,	"	28
Milford, Thursday,	"	30
Waxahatchie, Friday,	December,	1
Lancaster, Saturday, Sabbath,	"	2, 3
Mt. Calvary, Tuesday,	"	5
Rowlett's Creek, Wednesday,	"	6

or McKinney, as the brethren may decide.

Kentucky Town, Thursday,	Decem.	7
Bonham, Friday,	"	8
Ladonia, Saturday,	"	9
Paris, Sabbath,	"	10
Clarksville, Tuesday,	"	12
Mt. Pleasant, Wednesday,	"	13
Jefferson Chr. Thursday night,	"	14
" Friday, 11 o'clock,	"	15
Marshall, Sabbath,	"	17

I shall depend upon the brethren taking me from one point to another.

J. R. Graves.

☞ Braces.—Ministers, remember—we offer (only for sixty days) the Brace at $15 cash, or fifteen new subscribers at $3 each; and to enable you to secure the Brace at the reduced rate we allow you to send fifteen cash subscribers and to retain one dollar on each new subscriber. We propose to sell $600 worth in sixty days and get a handsome reduction in price. Don't fail to send for a Brace at once.

Rev. D. B. Ray was unanimously appointed State Evangelist at the August meeting of the Executive Board, and will enter immediately upon the work.

BREVITIES.

Absence.—We shall be absent from home until Christmas, but the paper will be well edited while we are securing the endowment of the Southern Baptist Publication Society. Address all letters and communications as heretofore, containing money or communications, to J. R. Graves, or The Baptist, and the clerk and bookkeeper may first see them. Bro. Keep will see that all communications are attended to, and necessary letters answered, and all our writing brethren will exert themselves more than ever to make the paper interesting. When we return we shall learn if we can reduce the price to $2.50.

Stockholders' Meeting.—The first annual meeting of the stockholders of the Southern Baptist Publication Society will be held in this city on the first Wednesday in January, 1872, for the election of officers and a board of managers for 1872. As large an attendance as possible is desired. One half fare will be secured and the hospitalities of the city freely offered. Those who cannot come can authorize any brother stockholder to cast his vote, or send ballot in letter to the secretary. By order of corporators,

R. G. Craig, Secretary.

A brother writing from West Virginia, says: "We want some one to represent the Southern Baptist Publication Society in West Virginia. The Philadelphia concern, we think, is imposing on the Baptists of this State; besides we think that that Society is participating in a movement that is detrimental to the interests of the South." So does old Virginia think, and so do all the true friends of the Southern Convention think. We will visit West and East Virginia also ere long.

☞ Braces.—Ministers, remember—we offer (only for sixty days) the Brace at $15 cash, or fifteen new subscribers at $3 each; and to enable you to secure the Brace at the reduced rate, we allow you to send fifteen cash subscribers and to retain one dollar on each new subscriber. We propose to sell $600 worth in sixty days and get a handsome reduction in price. Don't fail to send for a Brace at once.

Ten Thousand.—Shall we have this number of subscribers by 1872? If so, the price of the paper will be $2.50. Will you not, you who now read this article, send *one*, just one, to secure this end? You want a cheaper paper, will *you* not help a little? Somebody must—a good many must work for it, why not you a little—and now?

Bro. Hackett, of Jackson, Miss., sends us ten annual subscribers as a part of what he intends to do to aid us in reaching 10,000 before January, 1872. Will not each pastor in Mississippi do likewise? Send five, if not three, or two, or *one*.

A Proposition.—We will send the paper to every pastor in Mississippi, Arkansas, and Louisiana, who is not a subscriber to-day, and if he is not willing to send us at least two or three subscribers by January 1st, we will understand that he does not want the paper.

WEST TENNESSEE BAPTIST CONVENTION.

We have only just time to say this body was held at Milan, on the 11th inst. The oldest brethren said there had never been a convention so large, so harmonious, so full of good feeling, and where so many of the oldest and best and most prominent, both of the ministry and lay members, were in attendance. Of course Eld. Young was the chairman, and Eld. Bornm, clerk.

The brethren would hardly feel that they had a convention if Bro. Bornm were not the clerk.

We were met there by Dr. Landrum, of Memphis; Dr. Ford, of St. Louis; Dr. Manly, of Murfreesboro; and Fathers Duncan, Owen, Hurt, editors of the *Western Recorder*, and *Herald*, of Nashville, both papers true and good. Also, the delegates from more than *one hundred* churches, the Presidents and Professors from Murfreesboro, Brownsville, Jackson, McKenzie, and Russellville, Ky., gentlemen whose high-toned bearing, talents and address would be a sufficient advertisement, if they could be seen and heard.

More than three thousand dollars were received for business purposes, which will bless many a poor church and community.

The *Central Baptist*, of St. Louis, and the *Richmond Herald* were represented and largely circulated.

The preaching throughout was hardly ever equaled for its clear, logical, Scriptural, truthfulness, and the warm, earnest pathos and *heart* power, as well as the intellectual strength and elegant oratorical address.

The whole thing, religiously, socially, intellectually, as well as in benevolent Christianity, was a success. Everybody is greatly benefited and elevated, and we all return to our homes much better for having been there. May there be many such memorable gatherings to bless the land.

K.

Louisiana Department.

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

1. A reasonable portion of the paper shall be allowed to represent our local interests.

2. That the Ministers and other Baptists of the State are invited to write for said paper.

Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

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

MISSION REPORT.

Dr. Geo. W. C. Treadwell—Chairman Executive Board of Bayou Macon Association—*My Dear Brother*—Home again," by the blessings of our Father, and in perfect health. In compliance with your request, I will try to give you a short account of the glorious work of grace which the Lord has done for us of late in Southeastern Arkansas and North Louisiana. My bosom swells with mingled emotions of joy and regret when I think of it—*joy* that so many, under God's spirit, found "rest in Jesus;" *regret* that so many others were left "*seeking* rest, and finding none." As it was, it has been my happy privilege, since the middle of July to witness over two hundred hopeful conversions; to see many who had once known Christ, but who had wandered from him, led back by his love and restored to his fold; and, what is of equal moment, to see Christians generally throughout this region revived in spirit—blessed with an abundant increase of religious love and fervor. The territory within which this blessed work has been carried on lies between the Ouachita and the Mississippi rivers, and include Chicot county, Ark., and Carroll, Richland, and Morehouse parishes, in Louisiana. Much of it is where God so richly blessed us last year with refreshing seasons from his presence. Ever since those seasons of revival, it seems the Holy Spirit has been deepening and widening the influences of grace, watering the seed sown with the dews of heaven, so that when we began our labors there this summer the way was already prepared before us, and our meetings were principally "*reaping seasons.*" Throughout the whole country hundreds of people were anxiously looking forward to the times appointed for meetings, and hundred of others were sending up from contiguous portions of country, the Macedonian cry, "Come over and help us!" I never saw such manifestations of interest in the work, and of longing for the truth, as it is in Jesus, as I here saw. Out of the depths of hundreds of poor hearts came welling up the longing desire, "I want to see Jesus;" and out of the mire and darkness of many a benighted region were seen helpless hands lifted heavenward in hope of succor and salvation. Many, thank God, were "satisfied with mercy."

At Lake Village, Chicot county, Ark., we held a meeting of several days, in which there was a great interest and an evident awakening, but which was attended by few direct and manifest results. At the Concord Hall, near Eudora, our labors were richly blessed of God. The interest in the meeting was from the first general and hearty. Many stout hearts were melted down by the subduing energy of the Cross, and the work gave striking proof that "the gospel of Christ is the power of God unto salvation to every one that believeth." The church was greatly revived and strengthened, the unconverted generally awakened, and some twenty-three added unto the church, of whom were some of the very first men in the community. Several professed a hope who did not unite with the church at the time. An excellent state of religious feeling prevailed at the close of the meeting, and the blessed influences set in motion promise to extend far out into the future. These two churches were, for more than a year previous to this time, under the pastoral care of Bro. A. M. Simms, of Virginia, an earnest, devoted and efficient minister—young in years, but blest with rare gifts for the pastorate and with all the enthusiasm of a true missionary; but who unfortunately had impaired his health so as to be compelled to return to the mountains of his native State. His churches have met with a sore loss in thus being deprived of such a pastor.

At Macedonia Church, about twenty-five miles South of Eudora, and about the same distance from Lake Providence, in Carroll parish, La., we met next with large congregations several days together. Here, our heavenly Father smiled upon us, giving us another blessed season very similar in character and results to the one so richly enjoyed here last summer. A very deep religious interest had been prevalent from that time, and many were already under deep conviction of sin. Of the seventy-five who joined this church last summer only a few had backslidden—*most* were still enjoying religion, though they had had no regular preaching during the year, owing to the sickness of their pastor. The church was revived, backsliders restored, sinners generally awakened, and many brought to a knowledge of the truth as it is in Jesus. Truly, the closing exercises of this meeting were refreshing to the soul. Many seemed to be enjoying the *very fullness of Christ's love.* Thirty-three were added to the church—thirty by baptism, three by statement.

On our way down the Bayou Macon hills we held a two days' meeting at Oak Grove, which resulted in a general awakening and in two accessions to the church by baptism. Just previous to this, the Methodists had held a meeting of days, which resulted in some fifteen or twenty accessions to their church.

We next labored with the Bayou Macon Church, some twenty miles south of this place, and about six miles west of Floyd. Here the spirit of the Lord visited us again with rich blessings. The church was warmed up in love for Jesus, and energized by the Holy Spirit, backsliders restored, and the whole community awakened to earnest inquiries about salvation.

[illegible] closed, having resulted in sixteen accessions by baptism and by [illegible] and in the conversion of some others who have not yet united with the church. At Midway Church, too, about ten miles north of Delhi, there was a general awakening, which promised blessed results. Many were left there inquiring after salvation. Shortly afterward we began labors for a revival of religion on Oak Ridge, in Morehouse parish. Here there had been more or less of religious exercises from the time of the Baptist State Convention (which met here) until the beginning of our meeting. A general revival interest was already awakened and manifested. From the first the Lord was with us, and blessed us richly. The meeting continued from Saturday before the first Sabbath in September until the twenty-second of that month, without intermission. This was one of the most precious seasons I ever witnessed. God was with us in the mighty convicting and converting power of his Spirit, and the hearts of scores were refreshed and gladdened by his presence. There were over [illegible] professed conversion, and forty accessions to the church. Truly, I may safely assert, that the real results of this meeting can be fully known only in eternity. Many a heart laid down its burden here at the foot of the cross, and many a household was cheered and blessed by the presence of the Savior. Incense burned on many an altar long cold, and sweet songs of praise ascended from many a temple long closed and silent.

After this we began a meeting on Wyan Island, near Girard Station, North Louisiana and Texas Railroad, in Richland parish. Here again the richest blessings of heaven were showered upon us. Though, in the opinions of many, this was the most unpromising field in all North Louisiana, and though most of its inhabitants were regarded as such "*hard cases*" as to be inaccessible to gospel truth, they received *us* more cordially, if possible, and *the word more gladly* than any other people we visited. "To every heart there is an avenue for the truth," and we had only to discover this with the clear eye of faith, and, under the influences of God's Spirit, to knock at the door with the gentle hands of love, to find for it an easy entrance. There was no church organization here when we began our labors with them, although there had been a church building erected a short time previous, to be used for school purposes and for public worship. On the third day of the meeting, however, we organized a church with a membership of five. From that day the interest became daily deeper and deeper till the close of the meeting, about one week afterward, when we had received by experience and baptism twenty-two members. Many very interesting facts in connection with this revival might be named profitably, but I forbear for lack of time. This much we may say, the windows of heaven were opened—the love of Jesus dwelt richly in many hearts—and many, who will doubtless prove noble servants of the Lord, faithful in word and deed, were constrained to begin work forthwith in his vineyard. They organized a Sunday-school, and are now making strenuous efforts to secure the services of an efficient pastor.

At Bayville, the parish seat of Richland, we next began a series of meetings, which, in spite of bad weather, the court session, and other very serious obstacles, resulted at last in blessings never to be forgotten. The church, which was in a weak and lukewarm state, was revived and strengthened—several backsliders restored, and many of the unconverted, old and young, deeply awakened.

There were fourteen accessions to the church, principally by baptism, and, besides this, several hopeful conversions. A general influence in favor of Christianity and of Baptist principles was put in motion, which doubtless will increase and be felt for long years to come. Blessed be God for the results!

We have now glanced over this field hastily, but only in the brighter light of a day that is coming, and from some Pisgah, whose lights we poor mortals cannot yet reach, can we view the garnered harvest of this work of grace. To God be all the glory!

Now, in conclusion, I can but say that my heart throbs with peculiar interest as my thoughts wander back and linger for a minute with the dear brethren and sisters and the noble-hearted people with whom I have been associated in my labors. I cannot but love them. For their open hearts and homes, for their kindness toward me and their confidence in me, for their generous support in all my labors, I thank God, and express my gratitude to them, in the name of Jesus. The young converts especially have a warm place in my heart. "God bless them!" is my constant prayer. Throughout all my days I shall cherish the memories of this work as among the sweetest of my life. At a throne of grace I shall ever breathe the earnest, heartfelt prayer to "our Father who art in heaven," in behalf of the interests of the Redeemer's cause in this cherished land.

Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen!

George B. Eaton.

Clinton, Miss., October 27, 1871.

The Chinese Government persists in hindering the labors of Christian missionaries in the most obstinate manner. The property of missionaries is confiscated, foreign women are banished, native women and children forbidden to attend meetings or schools, and the missionaries compelled to fulfill the most degrading exactions of Chinese etiquette.

We learn that three Baptist ministers and a number of other brethren are to be tried next Saturday, for heresy, before a Baptist Association in Central Illinois. The heresy is Adventism, or "Soul-sleeping." We understand the prospect is favorable for their being all "turned out." We shall await the result with interest.

Home Circle.

BE EARNEST AND TRUE.

Whatsoe'er you find to do,
Do it, boys, with all your might;
Never be a little true,
Or a little in the right.
Trifles even
Lead to heaven;
Trifles make the life of man:
So in all things
Great or small things,
Be as thorough as you can.

Help the weak if you are strong;
Love the old if you are young;
Own a fault, if you are wrong;
If you are angry, hold your tongue.
In each duty
Lies a beauty,
If your eyes you do not shut;
Just as surely,
And securely
As a kernel in a nut!

If you think a word will please,
Say it, if it be but true;
Words may give delight with ease
When no act is naked from you.
Words may often
Soothe and soften,
Gild a joy or heal a pain;
They are treasures
Yielding pleasures
It is wicked to retain.

Whatsoe'er you find to do,
Do it then with all your might;
Let your prayers be strong and true;
Prayer, my boys, will keep you right,
Pray in all things,
Great and small things,
Like a Christian gentleman;
And for ever
Now or never,
Be as thorough as you can.

HOW A RAG GOT UP IN THE WORLD.

"See that little girl, Nell!—poking in the gutter with an iron hook," said May, who was standing by the window. Nell ran to the window.

"What is she getting? I shouldn't think there would be much to get in the gutter."

"There!—she's got something. It's a dirty rag! What can she want with that, I wonder?"

"She gets it—to eat," said mamma, quietly.

"To eat!" cried both the girls.

"She don't eat the rag," said mamma, "but she eats what she gets for it."

"Why, who'll buy dirty rags out of the gutter?" asked Nell.

"Don't despise that rag, Nell. You may yet cherish it among your treasures."

"Oh, mamma!" cried dainty Nell. "How could that be?" exclaimed May.

"Well," said mamma, "that little rag-picker will take it with a great many more rags, to a man who buys such things."

"What things, mamma?"

"Rags, old iron, old bottles, and I don't know what else. He will put it up—with others—in big bales, and send it to a paper mill."

"Oh, I know!" said May, "Uncle George told me they made paper out of rags."

"Paper don't look a bit like old dirty rags," said Nell.

"Neither does your gay merino dress look like dirty wool on a sheep's back, yet that's where it came from."

Nell was somewhat shocked that her pretty dress, and nice, white paper had no cleaner origin than the gutter and a sheep's back, and she sat down by the window, as though she did not want to hear, while May went on with her questions.

"But I want to know how the rags get into paper?"

"Silk goes to one corner, woolen to another, white cotton to another, and colored cotton to another. To follow one rag ont of the gutter I think we should have to go to the colored cotton corner?"

"I think so too," laughed May.

"From the sorting room, our dirty rag will be carried—with lots of others—to the cutting room. Here girls, with sharp knives fastened to a sort of table, will cut the rags into shreds, taking off the buttons, if there are any, and split open every hem."

"That must be awful dirty work," said May.

"It is. The room is full of dust all the time; but when the rag is shredded, a trap-door in the floor is opened, and it goes down into a big tub."

"I should think it was time it went into a wash-tub," said Nell, from the window.

Mamma smiled. "You'll like it better, Nell, after it has had good boiling in lime water, for half a day, which it gets in the tub."

"Lime water is what Aunty uses to bleach her skeleton bones," said Mary.

"Yes, it bleaches the rags as well as cleans them. Then they go into the cutting machine, which is a large round vat, where sharp knives revolve, cutting the rags into threads, while pure water runs over them all the time. There they stay, for five or six hours, till they are cut to atoms, and even Nell must admit they are thoroughly clean."

Nell began to be interested, and drew nearer, while mamma went on:

"When it is thoroughly cut up, they draw off the water, and put it in some chemicals—I don't know exactly what—and let it lie two hours, and then turn on the water and wash them out. Then the knives go to work again, and cut and grind five or six hours more."

"It must be pretty well cut up by that time," said May.

"It looks like milk when it comes out, and you can see no signs of the threads of the rag, and then it is ready for the paper-making machine, and nearly through its journey—as to time."

"I should think it just ready for the journey," said Nell.

"I guess you'd think it something of a journey when you got through all these knives and tubs, and engines, and vats," said May, laughing.

"It is a wonderful thing, girls, to see the milky pulp go into the machine at one end, and come out at the other end sheets of paper."

"Can you see it going through?" asked May.

"Oh, yes. It is all open, and this is how it goes. The pulp goes from the box, through a fine sieve to catch any remaining threads, and falls on to a belt of wire gauze, which is all the time moving on; of course it spreads out as thin as it can, and the water begins to drop through as the belt carries it along. Soon the belt runs over a box, from which the air has been drawn."

"Oh, mamma, how?" asked Nell.

"By a steam pump—and when the pulpy paper, on the gauze belt gets over it, the water is suddenly sucked out to fill up the empty box. That makes the pulp begin to look like paper, and right at this point, they can put any sort of marks in the paper that they wish."

"Like my French note paper?" asked Nell.

"Yes, either straight lines, or plaids, or zigzags, or names of people and places. It is called the water mark."

"How do they put it in?" asked May.

"By means of a roller, over which the paper passes, and which stamps it in, something as you have letters stamped into paper."

"Oh, yes," interrupted Nell, "I saw the man stamp the monogram on your note paper. It was not done when we went for it, and we had to wait."

"After the paper is marked, it runs off the wire belt, to one of felt, which takes it between a pair of heavy rollers. These squeeze it so dry that it don't need carrying any more, and it goes along between six or eight big rollers, which are hot, and which make it smooth and nearly dry. As it comes out of the last roller, it runs against sharp knives, which are set there, and is split into long ribbons, just wide enough for the kind of paper they are making. They can alter these knives, of course, and make any size of paper."

"And now it is done," said Nell.

"Not quite; it has to have one more bath."

"I should think it was clean enough," said May.

"This is a bath of gelatine. The paper ribbons run through the box of gelatine, and between two rollers again to dry them; and on coming out they are cut across, into sheets, by another knife, and by a machine are hung on a frame to dry. They rest on this frame for some days, and it is the first rest they have had, I believe, since our little rag-picker took them ont of the gutter."

"Where do they go next?" asked May.

"To the press for a few hours, and then if it is note or letter paper, it has a further journey between rollers. A girl feeds the sheets of paper to a string of rollers, and they go through the whole, and come out smooth and shining. Another girl piles them up,—then they go to the trimmer, who cuts them even with a machine."

"I thought the paper machine cut them."

"It does, but not so perfectly as this machine. The next girls rule the sheets, if they are to be ruled. The ruling machine consists of a row of pens fed by an ink trough, and more rollers. The sorting tables come next, and here every sheet is examined. Our rag—we'll suppose—goes into the perfect pile, which is next folded. This is also done by a girl, who takes up six sheets together so quickly, and surely, that it seems as if she were a machine. With one hand she doubles them over, and with a block in the other she presses them down, and takes another."

"Now I'm sure they're done," said Nell.

"Not if they are stamped. They don't stamp the fancy paper now, because every one wants an initial or a monogram on, but the commercial note and letter paper have to go to the stamping machine. This is simply a little hammer, worked up and down by steam. When it goes up the girl slips in a package of paper, and when it comes down it stamps the figure or name in."

"Are there any more girls, mamma?"

"Yes; one more. She seals up the reams and half reams, in printed covers, and it is done."

"Now, Nell, can you imagine that you might put one of these dainty sheets—perhaps with kind words written on it by a friend, among your treasures?"

"Well, yes, mamma," said Nell, smiling, "but I shouldn't like to think it was that dirty rag."

"It isn't a dirty rag now, it's a beautiful sheet of note paper. In our democratic country we don't care so much where things—or people—come from, if they are only pure, honest and noble now, and surely, we may have hope for any human being, however degraded, if even a dirty rag can become an instrument of good."—*Bright Side.*

"JUST FOR FUN."

So said a gay young lady, who, in company with pleasant friends, was walking one summer day near the railway in a Canadian city. The train was coming. Nearer and nearer it thundered along its way toward the depot. The thoughtless girl proposed crossing the track in front of it "just for fun." With quick ejaculations of alarm her friends plead with her to desist from so dangerous an adventure, but paying no heed to their entreaties, in a mere spirit of frolic, she sprang upon the track, her dress caught in the ponderous engine, and in another moment the fair and beloved form lay a mangled, crushed, and lifeless mass under the relentless iron wheels. These gay words were her last; she never spoke again.

We have seen the young man leave his country home, and all the hallowed associations of parents and sisters, whose affections were twined about him, to seek employment in the crowded city. A good situation was secured—his prospects were fair. But evil comrades came around, and, lured by their flatteries, he went with them to the haunts of vice. Its mad pleasures were described in smooth words; "I'll keep myself," he boastingly said. "I'll go once, just for the fun of the thing." He passed on to the chambers that take hold on death and hell, and that night the angels mourned over one who, despite a pious mother's entreaties and warning, began a downward career of ruin, from which he has never recovered.

In the case of such we cry with affection and alarm, "Take care!" The fun which begins in lightness and vanity ends in death and destruction. Beware of the dangerous path. Shun the approaches to it. There is a safe way; walk ye therein. It is a dreadful thing to perish through the indulgence of a little, brief fun, when the gate to happiness and life unending stands open wide.

HOW TO GIVE CHILDREN AN APPETITE.

Give children an abundance of out-door exercise, fun, and frolic; make them regular in their habits, and feed them only upon plain, nourishing food, and they will seldom, if ever, complain of a lack of appetite. But keep them over-tasked in school, confined closely to the house the rest of the time, frowning every attempt at play; feed them upon rich or high seasoned food, candies, nuts, etc., allow them to eat between meals, and in the evening, and you need not expect them to have good appetites. On the contrary you may expect they will be pale, weak, and sickly.

Don't cram them with food when they don't want or have no appetite for it—such a course is slow murder. If they have no appetite, encourage, and if need be, command them to take exercise in the open air. Don't allow them to study too much, and especially keep them from reading the exciting light literature which so much abounds in our book stores and circulating libraries. In addition to securing exercise for the children as above, change their diet somewhat: especially if they have been eating fine flour, change to cearse or Graham flour.

A FEAST OF MEMORY.

A celebrated divine was dying. He said, "I would give much if I could now hear you read that chapter, 'And early in the morning, on the first day of the week,' etc., but I cannot. When I was first taken sick my wife used to put up a pillow, and my Bible and hymn-book on it, and I could read a little, but now I can not; the words all run together in a cloud. But I can feast on what I have committed to memory."

Such an experience urges us to study the Word and put it away in the treasury of our memory, so that when other pleasures are cut off by the failing of our powers, we can find strength and joy from the hidden source of God's truth kept by the soul.

Every thorough teacher is benefiting his scholars by advising and insisting upon their learning the lesson. In after years they will be glad of this. The schools have a definite object and the best success which agree to commit the lesson, and make it a matter of enthusiasm and honor. David has given us an example, as he says, "Thy Word have I hid in my heart."

A sacred poet has drawn a good picture of a teacher or a scholar, in these words:

"When quiet in my house I sit,
Thy Book be my companion still;
My joy thy sayings to repeat,—
Talk o'er the records of thy will,
And search the Oracles Divine,
Till every heart-felt word is mine."

—*Sunday-School Times.*

THE WIFE OF SOCRATES.

Socrates was undoubtedly a great philosopher, a deep thinker, a man of huge intellect, of purity, integrity of purpose, and unselfishness beyond most others; of unflinching honesty, spending and being spent for the cause of truth and virtue. But, on the other hand, he had many qualities which women are not apt to admire in husbands. He was certainly ugly, and has himself drawn a comical picture of his own defects. Praising the beauty of utility, he declares that his prominent eyes are beautiful, because they enable him to see sideways as well as straight in front; his nose is beautiful, because the up-turned nostrils inhale odors from all sides, while no obtrusive bridge shuts from one eye the sight of the other; his vast mouth is beautiful, because adapted for biting large morsels, while from his thick lips may be expected soft and abundant kisses. Through these outward tokens of his humanity, Xanthippe may be excused for not discerning in their plenitude the inward and spiritual gifts of the philosopher. While gorgeous sophists, in their flowing robes, were followed by crowds of eager listeners, the poor and humbly-clad Socrates was treated with ineffable contempt. He was rude and ungainly in his movements; unlike all respectable citizens in his habits. Barefoot, he wandered about the streets of Athens, absorbed in thought; sometimes he stood still for hours, fixed in meditation. Every day he strolled into the market-place and disputed with all who were willing. In appearance, he resembled a Silenus. His flattened nose, with wide and up-turned nostrils, his projecting eyeballs, his thick and sensual lips, his squab figure and unwieldly belly, were all points upon which ridicule might fasten.

Surely, such a husband must have been a trial to the most exemplary of wives. And his works and ways were still more provoking than the grotesque surprises of his person. For a passionate woman, how frightful an ordeal to have a morally and physically bespattered and besprinkled husband say, with Victor-Hugonian terseness, "After the thunder, the rain!" Or conceive the horror of a husband who might, after you have been irritated by a long discussion, address you thus: "The result which I have acquired from my conversation with you is that I am wiser than you, for neither you nor I know anything of what is truly good and honorable; but the difference between us is, that you fancy you know them, while I am fully conscious of my own ignorance; I am, therefore, wiser than you, inasmuch as I am exempt from the capital error."

Or could a wife be content to have for a husband such a social nuisance as a man who could defend himself by saying, "In this research and scrutiny I have been long engaged, and I am still engaged. I interrogate every man of reputation. I prove him to be defective in wisdom; but I cannot prove it so as to make himself sensible of the defect." Surely to a wife, as to the Athenian public, Socrates must have seemed an "impossible person." A person, again, who could address one thus: "My mission as your monitor is a mark of the special favor of the god to you; and, if you condemn me, it will be your loss, for you will find no other such. Perhaps you will ask me, 'Why cannot you go away, Socrates, and let me live in peace?' This is the hardest of all questions for me to answer to your satisfaction. If I tell you that silence on my part would be disobedience to the god, you will think me in jest, and not believe me. You will believe me still less if I tell you the greatest blessing which can happen to you is to carry on discussions every day about virtue and those other matters which you hear me canvassing when I cross-examine myself as well as others, and that life without such examination is no life at all. Nevertheless, so stands the fact, incredible as it may seem to you." An impracticable man evidently, and one whom no woman could pardon, should the story prove true that he and Xanthippe had but one dress between them, so that only one could leave the house at a time.

THE APPLE AS DIET.—The importance of apples as food has not hitherto been sufficiently estimated or understood. Besides containing a large proportion of sugar, mucilage, and other nutritions compounds, in the form of food, they contain such a fine combination of vegetable acids, extractive substances, and aromatic principles, as to act powerfully in the capacity of refrigerants, tonics, and antiseptics; and when freely used at the season of ripeness, probably maintain and strengthen the power of productive labor.—*Leibig.*

A YOUNG LADY who has been married six months says it's all nonsense to talk about love in a cottage. There is more love in a full flour barrel than in all the roses and posies and woodbines that ever grew.

Southern Baptist Publication Society.

CONSTITUTION.

NAME.

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

OBJECT.

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

MEMBERSHIP.

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

OFFICERS.

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.

BOARD OF MANAGERS.

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

TREASURER.

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

MEETINGS.

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

ELIGIBILITY TO MEMBERSHIP AND OFFICE.

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

ALTERATIONS OF THE CONSTITUTION.

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

OFFICERS.

J. B. GRAVES, *President.*

Vice-Presidents:

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

J. L. Reynolds, S. C.
P. S. Jones, *Corresponding Secretary.*
J. B. Graves, *General Agent.*

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

AGENTS.

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

Subscriptions to the Southern Baptist Publication Society.

West Tennessee	$1,850 00
Middle Tennessee	800 00
East Tennessee	1,450 00
Mississippi	5,453 00
Arkansas	7,800 00
Missouri	5,150 00
Louisiana	10,150 00
Texas	8,300 00
Georgia	250 00
Alabama	500 00
Virginia	50 00
South Carolina	50 00

All notes payable one-half January 1, 1872, and one-half January 1, 1873, unless otherwise agreed upon with account.

LANDS SUBSCRIBED FOR STOCK.

(The Society sell, or assist the subscribers to sell, these lands, and the proceeds are issued in the stock of the Society.)

	Acres.	Value.
A. M. Files (Ark)	1863 43-100	$3 $4090
Capt. P. C. Erwan	640	4 2560
W. W. Halliburton	500	3 1500
J. T. Cooper	600	2 1200
J. V. M. McCulloch	300	3 900
Hon. M. F. Lock	80	20 1600
Acres	3483	$11850

LANDS SUBSCRIBED TO THE PERMANENT LOAN FUND.

The proceeds of these lands, when sold, will be applied to a fund bearing the name of the donor, or such name as he or she may see fit, which fund will be permanently and forever possessed and directed by the Society as to bear not less than six per cent. interest, payable in the publications of the Society, which publications can be controlled by the donors during their natural life, and to any purpose they may devise afterward, or be left to be distributed by a judicious system of colporterage, at the discretion of the managers.

	Acres.	Value.
Eld. J. V. McCulloch	1000	$5 $5000
Eld. M. M. Lea	460	10 4600
	1460	$9600

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GENERAL SURGERY.—Stone in the Bladder, Stricture of the Urethra, Disease of the Prostate, Piles, Fistula in Ano, Fissure, Aneurism, Club Foot, Harelip, Cleft Palate, Rupture, and indeed every class of disease requiring surgical Practice.

DISEASES PECULIAR TO FEMALES.—He operates for Vesico Vaginal Fistula, Laceration of the Perineum, Ovarian Tumors, Ulceration, Stricture, Prolapsus of the Womb, and all complaints to which Females are subject. With the advantage of twenty years' experience in General Surgery and Diseases of Females, and all the appliances at his command, he offers his services to the public.

Rooms and accommodations for patients from abroad who do not wish to stop at hotels, at $10 per week including nursing.

Office, 279½ Main st, Memphis, Tenn.

OUR SCHOOLS.

BROWNSVILLE

Female College,

The FALL SESSION has opened with very flattering prospects. The number of pupils has steadily increased, being larger now than at any time since the war. It has quietly worked its way to the

Confidence and Support

of the denomination and of the public generally. Baptists of West Tennessee may here find a school where their daughters may receive

A Thorough Education.

They have but to test the matter, in order to be satisfied that the institution is prepared to meet their demands.

RATES OF TUITION.

Primary Department, per quarter	$ 7.50
Preparatory Department, "	10.00
College Department, per quarter	12.50
Music, and use of instrument	17.50
Ancient and Modern Languages, each	5.00
Incidentals	1.00

Catalogues will be furnished to those applying to

v-8 m S. E. BRANHAM, Pres.

MISSISSIPPI COLLEGE,

Clinton, Hinds County, Miss.

FACULTY.

Rev. WALTER HILLMAN, A. M., President, Professor of Moral and Intellectual Philosophy and Evidences of Christianity.
P. M. WOODMAN, A. B., Professor of the Greek and Latin Languages and Literature.
M. T. MARTIN, A. B., Professor of Mathematics.
BENJAMIN WHITFIELD, M. D., Professor of Chemistry, Geology, and Physiology.
———, Lecturer on Theology.
T. G. TIMBERLAKE, Principal of Preparatory Department.
Rev. R. S. JACKSON, Assistant Instructor.
———, Assistant Instructor.

One hundred and fifty-three students were in attendance during the past session, an increase of over fifty per cent. on the number the previous session.

Students for the degrees of A. B and B. P. can enter any class for which they are found prepared; they will find the course of study as rigid as in the best colleges. Those who wish to take a select course will be permitted to pursue such studies as they may select, and recite in the regular classes, provided their previous attainments shall qualify them to pursue such studies with advantage.

Young men studying for the ministry are taught free of charge for tuition and incidental fees. Of such students thirty-five were in attendance the last session, and a large number is expected the coming session. The restraining and elevating moral influence of such young men over other students cannot be overestimated. Parents who have regard for the morals of their sons should note this fact before deciding on the college to which to send them.

On account of the low price of board the NECESSARY EXPENSES are less than at any other college or university in this State.

The Twenty-first Collegiate Year (1871-2) will commence on MONDAY, SEPTEMBER 25th, 1871.

For further information address the President, Rev. WALTER HILLMAN, or send to him for a catalogue.

BENJAMIN WHITFIELD,
President of Board of Trustees.

N. B. Associations throughout the States of Mississippi, Arkansas, and Louisiana are respectfully requested to publish this advertisement in their minutes, and thus to aid in making the college known.

These vacancies are to be filled. v-8-17

CENTRAL FEMALE INSTITUTE,

Clinton, Hinds County, Miss.

This is one of the oldest and most popular Seminaries in the Southwest. Its Academic year will begin on Tuesday, September 26, 1871. Entire expenses for Board, including furnished room, fuel, lights in Study Hall, and washing, and for tuition in lowest English Branches, only $62.50 for the session of forty weeks. Higher grades of study increase the expenses only by the additional tuition.

Address "President of Central Female Institute," for Catalogue.

ROBERT KELLS,
President Board of Trustees.

W. T. BATLEY, Secretary. v-6 17

Mary Sharp College,

WINCHESTER, TENN.

Commences its Twenty-first Collegiate year, the first Monday of September. Twenty-one years, this College has sustained its reputation as a first-class school, under the supervision of its first and only President, Z. C. Graves. No school has been more successful in giving a solid, thorough education to the daughters of our country, and as an evidence of this fact, we state that one hundred of its former pupils have labored, as successful teachers, the past year. Our Musical Department is not surpassed by any other school.

Expenses in Preparatory Department $40; in the Collegiate $60 per year; Music, and use of instrument, $60 per year. Board in the best private families $16 per month, including washing.

The Reasons Why this Institution has Become so Popular.

1. It is sustained solely by the skill and energy of the teachers, and not by endowments.

2. The teachers are selected for their peculiar fitness for the places they hold, and no teacher is retained who does not give entire satisfaction to the classes under his charge.

3. Every student feels that all the teachers are working for his interest and advancement; hence nearly all students influence their friends to come and enjoy the same advantages.

4. Most students are convinced after trying this school and comparing it with others, that they can accomplish at least twice as much for themselves, here in the same length of time, as at any other institution.

5. The large attendance (the average term attendance being over 230) enables us to retain a wide range of recitations and drills, so that all who enter here at any time can find classes to suit them in nearly all subjects.

6. The methods of instruction and drill are so much more thorough-going, practical and objective than in most other institutions, that our pupils, for the most part, make an immediate success in whatever business they undertake after leaving here.

7. The large majority of teachers trained here find immediate employment, with good positions; and, what is better hold them with increased salaries, or have calls to still better places.

8. The spirit of this school is that of hard work and rigid economy. The spirit of caste, extravagance and show, find no place amongst us.

9. Every arrangement is made by the President to diminish the expenses of students in board, in books, in stationery, and other items, from which many other institutions derive their greatest profits.

10. The management and government having the moral support and hearty sympathy of the students, is carried on without many enacted laws. It is found to be immeasurably better to win any individual cases of irregularity than to trammel the large majority of good, earnest students with rules and regulations required only by the few.

11. The statements in our catalogues are found by those who come here to be reliable, and they gladly send them abroad corroborating and strengthening these statements.

For further information, send for Catalogue.

M. H. CLEMENT,
Pres. Board of Trustees.

LaGrange College,

LAGRANGE, MO.

J. F. COOK, LL. D., PRESIDENT.

This Institution, for thoroughness of instruction, has no superior in Missouri.

It is situated in a quiet, healthy town, amidst beautiful scenery, on the grandest river in the world.

In five years, no student has died, while attending this Institution.

Moral and religious influences here are superior.

Competent Professors and good apparatus.

ONE HUNDRED AND SEVENTY-FIVE DOLLARS

Will pay for Tuition and Board for one College year. Our students board in the best families—not in messhalls.

First term begins September 11th, 1871.
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GEORGETOWN COLLEGE AND FEMALE SEMINARY.

These institutions are enjoying a very prosperous year, with full Faculties and a large increase of students in each. For catalogues address Dr. R. M. CRAWFORD or Prof. J. J. ROGERS, Georgetown, Ky.

HEDGING IN.

Only a woman! What right has she
Gainsaying our "so mote it be?"
Reaching her feeble and puny hand
Up to the hights where a man may stand?
Wake! ye chivalrous sons of light.
Arm for the rescue, and on to the fight!
Leaves from our laurel, she yet may win,
Rally, brave brotherhood! hedge her in.

Only a worker! round her stand,
Cold and hungry, a little band,
No strong arm for her hour of need,
Only her labor must warm and feed;
But should she dare, for her children's sake,
In the world's battle her stand to take,
Prejudice, shatter! and malice, grin!
Courage, [illegible]! we'll hedge her in.

Only a sewing girl, lone and poor;
Bar your threshold, and bolt your door;
Count each stitch, as the sands of life
Slowly waste in the battle's strife;
But, if weak and despairing then
Ye venture forward to work with men;
Swoop down, vultures of shame and sin,
Drag to your charnel-house! hedge her in.

Let her weakness no pardon crave,
No eye pity, and no arm save;
Gather your "household jewels" in;
Shield them close from the touch of sin;
Shed no tear-drop, and breathe no sigh;
Cast her forth in the streets to die;
Death's cold kiss, all the boon she'll win,
Pitying mother Earth! hedge her in.

Let no myrtle or violet bloom,
Shedding their fragrance o'er her tomb,
Let no whispering south wind sigh
Round the spot where the wretched lie;
But where the winter's bleak winds rave
Over the nameless pauper's grave,
Shrieking the dirge of her shame and sin,
Cold and unpitying, hedge her in.

SPECTACLES.

Many are ashamed to use spectacles, because they regard it a sign of old age, and injure their eyes by tasking them too heavily. *Good Health* speaks sensibly on this subject:

"The best work of many a man's life is done after he has put on glasses. The idea, a very natural one, it must be confessed, that we are getting old when we have to put on glasses for ordinary occupations, and equally natural feeling of desiring to resist or push off old age, or to keep it concealed, has, and will always, deter many from giving their eyes the necessary help which spectacles alone afford. If suddenly all print and writing, and every form of fine work, should be changed to two or three times finer, then the necessity for glasses would come at twenty-five to thirty years, and this then would be old age. For as previously shown, the power of accommodation required to adjust the eyes for near or fine work is in reality greatest at about ten years of age, and commences to fade from that time forward. Therefore, so far as it is concerned, old age would then begin. Hence the absurdity of feeling chagrined by, or regarding the use of spectacles as a proof of old age, or a fading from the highest attainable strength and activity a man can possess. Let it therefore be understood that by old sight, or presbyopia, is meant that the natural change or gradual loss of accommodation of the eye has simply reached the stage when it commences to interfere with distinct and easy vision of smaller objects, which are of the size habit and custom have made them, based upon the general average of the normal power of sight. It is no sudden change or loss of vital power, but a simple reminder that we have arrived at a certain age, as a poll-tax bill notifies the younger man he is responsble for himself, and has become a citizen. It is therefore a perfectly healthy and normal eye which, between the ages of forty and forty-five, is obliged to be assisted by a glass. It cannot go many years beyond this time unaided, without risk of injury and straining the power of sight."

WHITE VS. NEGRO LABOR.—White labor is in demand for the cotton and sugar plantations near New Orleans. The *Picayune* says orders are continually received from the cotton and sugar planters for white labor, and that white hands will be employed next year to a much greater extent than ever before. This is the result of the unreliability of "colored" labor.

THE CHINESE AS LABORERS.—An Arkansas planter who has carefully noted the work of about sixty Chinamen, reports that they are better cotton pickers than the negroes, and that they are very obedient, and at the same time cleanly in their habits and person. They work for $15 per month and board, and live principally on rice and molasses.

AS FORESTS diminish, other materials than wood are found to take its place in many of the practical arts. Thus in ship-building we are no longer dependent on the live oak; iron is found to make more durable ships, capable of standing heavier storms than those of wood. We have iron bedsteads (though Og had one long ago), iron chairs, iron houses, etc.

IT IS said that diphtheria may be speedily arrested, and sometimes cured, by swallowing lumps of ice, *continuously*, until relief is afforded; let them as much as possible melt in the throat. Common sore throat is cured in the same way sometimes.

OUR SCHOOLS.

UNION UNIVERSITY.
MURFREESBORO, TENN.

The Exercises of this Institution are now in progress, under the direction of the following

FACULTY:
REV. CHARLES MANLY, President, Moral Philosophy and Theology.
PROF. G. W. JARMAN, Ancient and Modern Languages.
REV. S. T. EATON, Natural Science and English Literature.
PROF. E. C. COX, Mathematics
RICHARD W. JONES, Principal of Preparatory Department.

The Trustees with great satisfaction call attention to the University as at present organized, and feel assured that in their Faculty is presented the highest guarantee of the energetic and successful management of the Institution.

The healthfulness and accessibility of Murfreesboro, the social and religious privileges it possesses, the cheapness of living, together with the facilities afforded for securing a complete and finished education, present an array of advantages which are quite unusual, and have already attracted students from several States.

Tuition is from $30 to $60 per session of forty weeks.

Board, including fuel, lights, and washing, can be had in private families at from $15 to $18 per month.

Students expecting to become ministers, if properly recommended and complying with prescribed regulations, pay no tuition, and, if members of Baptist churches, are boarded in a mess without charge.

Those preparing for the ministry may expect to receive instruction in Hebrew and in Greek exegesis, as well as in other departments of Theological study.

Students are received at any grade of advancement, and have such studies as good them as, an examination, are found best; but an early entrance cannot be too much insisted on.

For more particular information, application may be made to any member of the Faculty. v-11-tf

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

The editor has been raised in the SOUTH, and knows the habits and wants of Southern people. No physician is more successful in benefiting and curing diseases of the Throat and Lungs; Surgical and Medical treatment of the eyes, and ears, and chronic affections of women. The Journal will contain a large amount of matter pertaining to these subjects.

There is no other Journal of its kind anywhere else. Send 25 cents for a specimen copy. 1v-41-tf

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

THE WEEKLY

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

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

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

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

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

AGENTS WANTED—To sell the

History of the Bible,

By WILLIAM SMITH, LL. D., author of Smith's Dictionary of the Bible. A work of 1,160 pages; illustrated with over 200 fine engravings and maps. It contains a complete and masterly account of the events narrated in the Sacred Scriptures viewed in the light of contemporary history. Dr. Smith's Bible Dictionary, of which over 200,000 copies have been sold in America alone, has made his name a household word among all Bible readers, and his fame as the greatest living Biblical Scholar and Historian, will create an eager demand for this great work. It will be sold by subscription only, and those who wish to secure choice territory should send at once for circular and terms to the National Publishing Company, Memphis, Tenn. v-4-tf

BAPTIST AGENTS WANTED everywhere for the largest Baptist paper in the world. Able writers, all the same, and constant improvements. Full Market Report. Sunday School Department—lesson every week. An inflexible advocate of Baptist principles. ONE price, only $2.50 per year. The most astonishing premium and mailing list ever offered, or liberal cash commissions paid. Specimen copy and particulars free to all who will write to LUTHER & YEAMAN, THE CENTRAL BAPTIST, ST. LOUIS, MO. v-8-20

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A GREAT CHANCE FOR AGENTS. Do you want an agency, local or traveller, with a chance to make $5 to $20 per day selling our new 7 strand White Wire Clothes Lines? They last forever; sample free, so there is no risk. Address at once Hudson River Wire Works, 130 Maiden Lane, cor. Water St. N. Y. or 16 Dearborn St., Chicago, Ill. 1v-41-v-15.

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$150 a Month! Employment! Extra Inducements!

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Assets, July 1, 1871, $1,133,288.23.

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Principal Office No. 42 Madison St.,

CAROLINA BUILDING.

Insures against Loss of Life Only.

Assets, June 1st, 1870, - - $550,484 28
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A Dividend of forty per cent. was declared on the first of June, 1870, payable in cash to those who paid their premiums in cash, and credited on the note of those who paid their premiums by part note.

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

CRAFTSMEN'S LIFE ASSURANCE CO.
Of New York.

PURELY MUTUAL.

Most Liberal Policy Issued.

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Apply to Southern Office,

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ASSOCIATE MANAGERS.
15-tf

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CONSUMERS OF DRY GOODS.

All Retail Orders amounting to $20 and Over Delivered in any Part of the Country
FREE OF EXPRESS CHARGES.
HAMILTON EASTER & SONS
OF BALTIMORE, MD.,

In order the better to meet the wants of their Retail Customers at a distance, have established a

SAMPLE BUREAU,

and will, upon application, promptly send by mail full lines of Samples of the latest and most Fashionable Goods of FRENCH, ENGLISH and DOMESTIC MANUFACTURE, guaranteeing at all times to sell as low, if not at less prices, than any house in the country.

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As we buy and sell only for cash, and make no bad debts, we are able and willing to sell our goods at from Ten to Fifteen Per Cent. Less Profit than if we gave credit.

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EVERY MAN

Can make money fast by selling O'Kane's Pocket Giant Corn Sheller. It sells at sight. No farmer can possibly do without it. Our Agents all report large and easy sales. Price $1.00. We will send sample sheller on receipt of One Dollar.

Agents wanted everywhere to whom we guarantee large profits.

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EDWARD WILDER'S
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Stomach Bitters.

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FAMILY PILLS.

These are not quack or patent medicines.

They are prepared after approved formulas.

They are compounded of the purest and finest ingredients.

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Use no other. Save health and lengthen life.

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Diseases of the Eye and Ear.

DR. S. W. CALDWELL,
TRENTON, TENN.,
Continues to give Special Attention to
Diseases of the Eye and Ear
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The Greatest Discovery of the Age.

DR. C. WILLIAMS' PULMONIC BALSAM OF WILD CHERRY has stood the test of more than a quarter of a century, and stands unrivaled above all other remedies of the day for the immediate cure of all diseases of the Chest and Lungs. It is warranted far superior to all other remedies. Sold by all druggists. Laboratory, 450 Main street, Memphis, Tenn. WILLIAMS & ROSS, Sole Proprietors. 1v-5-tf

$1,000 REWARD. For any case of Blind, Bleeding, Itching, or ulcerated Piles that De Bing's Pile Remedy fails to cure. It is prepared expressly to cure the Piles and nothing else, and has cured cases of over 20 years standing. Sold by all Druggists. Price $1. GOODYEAR & HILLS, Agents, 881 Main street, Memphis. 1v 39 v-38.

DR. S. S. FITCH'S Family Physician, 90 pages, sent by mail, free. Teaches how to cure all diseases of the person, skin, hair, eyes, complexion. Write to 714 Broadway, New York. 1v-[illegible]-v-33

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Chickering Pianos and Estey's Church and Parlor Organs.

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

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

WATERS'
NEW SCALE PIANOS
With Iron Frame, Overstrung Bass and Agraffe Bridge.
Melodeons and Cabinet Organs.
The best manufactured.
Warranted for Six Years.
A GREAT OFFER!!
Horace Waters, 481 Broadway, N. Y.,

Will dispose of One Hundred Pianos, Melodeons and Organs of six first-class makers, at extremely low prices for cash, during this month, or will take from $5 to $25 monthly until paid. Chickering pianos are included in the above offer. Illustrated Catalogues mailed for three cents. Warerooms 481 Broadway, New York.
HORACE WATERS.

Testimonials.

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

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

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

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

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

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

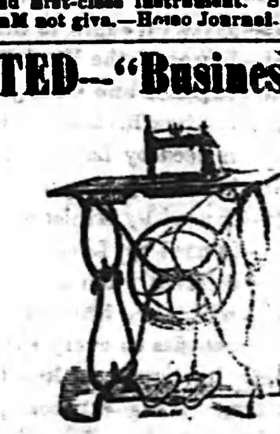
HORACE WATERS, Esq.—Dear Sir—The Piano you sent me is allowed to be the best Piano in this town, and there are several of Chickering's and Stoddart's here.—Chas Rice, Perth, C. W.

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

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

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

WANTED—"Business Men."



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WHO WILL TAKE AN INTEREST IN SELLING
THE BEST AND ONLY RELIABLE
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At a Low Price and within the Reach of all.

The above cut is a perfect representation of the NEW WILSON (under feed) SHUTTLE SEWING MACHINE, which makes "stitch alike on both sides," which will not rip or ravel, and uses straight needle with perpendicular motion, and moves the work directly from you instead of to the right or left. The machine runs light and rapidly, and will do to perfection every variety of family sewing and tailoring, and light manufacturing on leather work. Over 121,000 of the machines are now in daily use; and it is no experiment to buy one, or to engage in the sale of the same. The sole agency for any town or county is a desirable acquisition to other business, and will greatly increase the merchant's profits. Send for our terms and circulars, with samples of work, and please state where you noticed our advertisement. Address
BEACH & SUTHERLAND,
v-11-v1-10 288 Main St., Memphis, Tenn.

Western and Atlantic Railroad.

CHANGE OF SCHEDULE.

WESTERN AND ATLANTIC RAILROAD, ATLANTA GA., September 17, 1871.

NIGHT PASSENGER TRAIN OUTWARD, THROUGH TO NEW YORK VIA CHATTANOOGA.
Leaves Atlanta........10:30 P. M.
Arrives at Chattanooga........6:16 A. M.

NIGHT PASSENGER TRAIN INWARD FROM NEW YORK, CONNECTING AT DALTON.
Leaves Chattanooga........5:20 P. M.
Arrives at Atlanta........1:22 A. M.

DAY PASSENGER TRAIN—OUTWARD.
Leaves Atlanta........8:00 A. M.
Arrives at Chattanooga........1:21 P. M.

DAY PASSENGER TRAIN—INWARD.
Leaves Chattanooga........5:30 A. M.
Arrives at Atlanta........1:22 P. M.

FAST LINE, SAVANNAH TO NEW YORK—OUTWARD.
Leaves Atlanta........2:45 P. M.

ACCOMMODATION TRAIN—INWARD.
Leaves Dalton........[illegible] A. M.
Arrives at Atlanta........[illegible] A. M.

The above Schedule goes into effect Sept. 17, 1871.
1v-24-tf E. B. WALKER, M. T.

PEABODY HOTEL.
Corner of Main and Monroe Sts.,
MEMPHIS, TENNESSEE.

This Hotel has been thoroughly cleansed, repaired and refitted, and is now open to the traveling public. It has passed into the hands of the undersigned for a term of years, and he will spare no attention or expense to make it A FIRST-CLASS HOTEL in every respect, and hopes to merit a liberal patronage.
1v-16-tf WM. C. MILLER, Proprietor.

MISCELLANEOUS.

100,000 PYRACANTHS,

The Evergreen Hedge Plant.

THIS IS THE ONLY RELIABLE HEDGE PLANT offered to the public. It will make a beautiful Hedge in two or three years, at a cost of only sixteen dollars per 1000 feet for the plants. It makes a substantial, permanent and evergreen fence, and requires but little trouble in trimming. Every farmer should fence his garden and orchard with this Plant, for its beauty and utility. A farm fenced with this would be

Worth $10 per Acre more in Value.

Boxed and delivered at the Railroad, $16 per 1000.

Having but a limited number, those who wish to secure them had better

ORDER AT ONCE.

Orders filled in succession. The money must in all cases accompany the order.

Now is the best Month to Plant in.

Address,

SNIDER, HUGHES & CO.,

MAGNOLIA, MISSISSIPPI.

P. S. We refer all to "The Southern Farmer," and to Dr. M. W. Phillips, editor, both as to the value of this Plant and to our responsibility. v-5-tf

THE SCUPPERNONG GRAPE.

The Sure Grape for the South.

WE HAVE 20,000 NICE, FINELY ROOTED TWO-year old White Scuppernong Vines for sale, at 25 cents each, $3 per dozen, or $20 per 100, 40 cents each, per mail, post-paid. November and December is by far the best time to plant. Three years old, $1 each. Forty will plant one acre. Address,
SNIDER, HUGHES & CO.,
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Evergreen Nurseries,
PETERS & HATCH,

NURSERY AND GREENHOUSE, POPLAR STREET one mile from city limits. PLANT AND SEED DEPOT, 303 MAIN ST., under Peabody Hotel, Memphis, Tennessee.

CULTIVATORS OF

FRUIT TREES, ROSES,
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VINES, BULBS,
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EVERGREENS, SEED, &C.

In associating myself with Dr. H. W. Peters, of Evergreen Nurseries, Memphis, Tenn., I have transferred my entire stock from Jackson, Miss., to that place, which enables us to offer a very complete stock of everything in our line. A. L. HATCH.
Memphis Tenn., Nov. 23, 1870. 1v-14-tf

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OLD ESTABLISHED TROY BELL FOUNDRY.

TROY, N. Y., (established 1852) a large assortment of Church, Academy, Fire Alarm, and other Bells constantly on hand, and made to order. Made of genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable ever used. ALL BELLS WARRANTED SATISFACTORY.

Large Illustrated Catalogue sent free upon application to JONES & CO., Troy, N. Y.,
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The Meneely Bell Foundry,
TROY, N. Y.,
ESTABLISHED IN 1826,

Manufacture a superior quality of Church, Academy Fire-Alarm, Factory, Chime, Tower-Clock, Steamboat Court-House, Farm and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogues sent free. Address,
1v-25-v-25 E. A. & G. R. MENEELY.

BRINLY PLOWS
BEST AND CHEAPEST IN USE.

FACTORY: 128,130,132 & 134 E. Main Street

Have taken over 250 Premiums at Fairs throughout the South. Send for illustrated Catalogue with Price List, and certificates of planters who use them.
SOLE MANUFACTURERS:
BRINLY, MILES & HARDY,
LOUISVILLE, KY.
v-1-v-25

The King of Mineral Springs is the German Seltzer; and

Tarrant's Effervescent Seltzer Aperient

is its duplicate. Letters attesting its wonderful Tonic Aperient and anti-Bilious qualities swarm in from every source. The question has been settled whether artificially medicated waters may not be equal to those which burst sparkling from the earth itself. They can; and the Seltzer Aperient, when undoubtedly pure and genuine, proves the fact. Be cautious. Accept none other. SOLD BY ALL DRUGGISTS. v-8-M

THE PLANET DRILL.

For Garden Seed or Guano the Best;

The most simple, compact, largest, easiest regulated, lightest and lightest running, cheapest! No gearing, no slides! Sows always evenly, and in open sight all ordinary seeds; also, Salsify, Broom-corn, Osage Orange, Nursery Seeds, etc. Also, spreads Fertilizers in the row, without loss from winds. No. 1, 5 pounds seed, $12; No. 2, 12 quarts seed, or 25 pounds. Guano, $20. Manufactured by S. L. ALLEN & CO., Forrest Building, Philadelphia, Pa. 34-tf

JAS. M. BARRY,
REAL ESTATE AGENT,
FORT SMITH, ARK.

Will buy and sell all Real Estate intrusted to him, and attend to all business connected with Real Estate. He will also give all needful information to persons wishing to immigrate to our beautiful valleys of the Arkansas and Poteau rivers. 1v-30-tf

EDWARD A. WARREN. EDWARD A. WARREN, JR.

WARREN & WARREN,
Lawyers and General Land Agents
LITTLE ROCK, ARK.

We will collect claims anywhere in the State, and attend to all kinds of land business, pay taxes, etc. Correspondence solicited. 1v-13-tf

Items.

We have not found the true position to be what some call the advanced Bible ground, that fermented wine is a thing in itself unclean and unsound. My experience of nearly eleven years in the East, has not furnished the least basis for the distinction made between fermented and unfermented wines in the Bible, or in Bible lands. At least we should find it entirely impossible to argue such a point with men who speak the Arabic and Syriac languages. They would reply that the very name of wine—a word from the root *Hhamr* to ferment—means *fermented*. The Syriac version too, was made very near the time of the apostles, and this is the word used. The most diligent inquiries of those on the ground, and most familiar with the people in Turkey and Persia, can find no unfermented wine. The people know nothing of the luxury spoken of by classical writers, and nothing of any method of preserving the juice of the grape from becoming intoxicating.

THROUGH LIFE.

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and clasp
The promised treasure of the coming years;
Or else we mourn some great good passed away,
And, in the shadow of our grief shut in,
Refuse the lesser good we yet might win,
The offered peace and gladness of to-day.
So through the chambers of our life we pass,
And leave them one by one, and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house, and died away.
And in our hearts we sigh, "For ever more."

Our form of oath is very significant. The witness swears that in the testimony he is to give, he will tell *the truth, the whole truth, and nothing but the truth.* It were well if men who are to speak in public, as well as in private, would just clothe themselves with this obligation and let it season and mold their speech. On the contrary how little value, comparatively, do many who speak, and more who hear, set upon the *exact truth* fairly exhibited. Smart things, however false in conception and idea, are too often preferred over true things, which are counted too tame and too dull to be popular.

Of Jesus Christ, in the reign which he is setting up in our world—lost but for his gracious advent—we may say confidently, in the prophetic vision of his forerunner, He must increase—increase whatever else grows or decays. The Christian journal which faithfully heralds and helps the coming of this kingdom on earth and among men shall grow with its growth, and shall not fail to share in that kingdom's grand achievements and its final triumph.

Beware of One Sin.—While I was walking in the garden one bright morning, a breeze came through and set all the leaves and flowers a fluttering. Now that is the way flowers talk, so I pricked up my ears and listened. Presently an older tree said, "Flowers, shake off your caterpillars." "Why?" said a dozen altogether, for they were like some children, who always say "why?" when they are told to do any thing. Bad children those.

We are getting along in America. An Episcopal paper of New York speaks of the Bishop of New Hampshire as His Lordship!! Spiritual Lords in America! What will be the next ecclesiastical folly?

Letter Box.

Special Notices.

I. The Editor does not hold himself responsible for the opinions of Correspondents.

II. Rejected manuscripts cannot be returned. Writers should keep copies of all submitted articles.

III. Every article must be accompanied by the name of the author—not necessarily for publication, but as a guarantee of good faith. A nom de plume, however, is allowable in print.

IV. Correspondents will oblige editor and printers by writing in black ink, on one side of the paper, and with words well apart. Write short articles, and write often.

V. Never put matter intended for publication on the same sheet with business matters. If written on the same leaf, one or the other is apt to be neglected.

VI. The label on the subscriber's paper shows the date to which he has paid. If the date be passed, the subscriber is in arrears. All subscriptions are payable in advance.

VII. Make all remittances in Postoffice orders, bank checks, or in registered letters, to the order of The Baptist, Memphis, Tenn. In every instance give State and postoffice. Subscribers can send in these ways at our risk.

Dropped.—At every office one or more names have been dropped. They failed to renew, and the clerk drew a line through them. These can quite all be induced to renew. What pastor or friend will write and say to us "Send me the names of the dropped at my office and I will see [illegible] done"? We will send at once, and pay a special premium for each old name renewed. If we had all of them renewed, we would have the 10,000. Who speaks first for a dropped list?

To all Agents for the Baptist.—When you send inquiries or money, connected with names of subscribers previously forwarded, *always* send the names and the *time* they were sent. If not, you make us hours of labor to hunt them.

WICKER.

T. B. Dalton, West Point, Miss.—Thank you. We will visit your place on our intended visit, and Aberdeen, and Okalona, and Verona, and Baldwin, and we should be pleased to visit every church within ten miles of the railroad, and not except Pontotoc.

W. W. Crawford, Arkansas.—Most cheerfully will we be present at the opening of your new house at Dardanelle, if the boats or cars are running. We cannot promise time, for it is not sure this year. We pray for your success, and hope you will write often for the paper.

A. L. Stovall, Mississippi.—We accept your invitation, and shall anticipate one of the greatest pleasures of life to spend a day with you and your people. Then we will talk about those books.

J. A. J. Lightburn, West Virginia.—Your $3 did not reach us. Have started your paper. Get us a club of three or four and we will help you.

Samuel Richardson, Missouri.—If you will give us the location of Potosi, and how to reach it, we will answer your question touching a visit next spring.

Dea. Hudson and Wife, Mobile.—Shall know some weeks ahead of our coming, and with them we will gladly lodge.

C. H. Stein.—Will you give us your post-office? Should he not see this, will any one who knows his address send it?

Obituary.

Obituary notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. No obituary notice of more than one hundred and sixty words will be admitted, and all over that amount is paid for at the rate of ten cents for every eight words. Any notice out of time or length, or not a patron of this paper, inserted as paid matter—twenty cents for each eight words. This rule will be strictly adhered to. Count the words and send money with obituary if you wish it attended to.

Died ... day of October, 1871, MARGARET A., wife of W. H. Sherman. After a protracted illness of five weeks, she was gently folded in the arms of the Redeemer. She was in her twenty-eighth year. Had been married one year seven months. She professed religion when quite young, and at once became a useful member. When she died she was a member of Hazel Dell Baptist Church, Cedar county, Missouri, where she was beloved by all. By her meekness and quiet demeanor, she gained the love and esteem of all who knew her. She died in the triumph of a living faith, assuring us that she was going "home!" She is gone. No words will ever express her worth to the loving mate she left behind.

W. H. S.

The Detective.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and ... Baptist preacher known to us, and reference to prove his guilt.

Richard E. Hovey.—A man of this name playing the role of Baptist preacher, was lately driven from Truxton, Mo., for attempting to marry his ninth wife, the eight former ones being all living.

E. M. Morley.—All men should beware crediting him. He is from Georgia. Reference—J. B. Butler, Fulton, Tenn.; Wm. Tinder, Gadsden, Tenn.

S. J. Bostaick, Kansas.—Reference—. Spurgin, G. Daggett, E. F. Rogers, Kansas City, Missouri.

Chas. Raymond, alias C. E. Rivers, a Jew, but a polished villain. Refer to Eld. A. J. Hays, York, Pa.

John Garrett.—Reference, George Reaves, Church Clerk Mt. Lebanon Church, Marshall county, Tennessee.

William T. Fowlks.—Reference, E. Allen, Church Clerk Ellettsville Baptist Church, Monroe county, Indiana.

G. T. Jameson, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—R. Alexander, J. D. Battle, Boston, Texas.

W. C. Cassell.—Last heard from in Arkansas. Reference—Elder Wm. Nolen, Stanton Depot, Tenn.; Elder T. W. Vining, Eunice, Ark.

Eld. B. F. Reese.—Reference, J. H. Smith, Waldren, Arkansas.

John P. Gherowetz.—Reference, J. C. Farmer, Pineville Missouri.

J. W. Bacon.—Reference, J. A. Linder, Salem Baptist church, Carroll county, Miss.

David Williams, Jr.—Reference, Macedonia Baptist Church, Whitfield county, Ga.

T. J. T. Jordan, Va.—References—*Religious Herald*, Virginia; *Central Baptist*, Missouri.

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SWAIM'S CELEBRATED PANACEA

Was introduced to the public. Soon it attracted the notice of some of the most eminent and leading members of the medical profession in this country and Europe by its great power and excellence in curing what had been considered incurable cases of disease, where the patients had been almost destroyed by Scrofula, etc., and Prof. Valentine Mott, of the New York University, Professors Gibson, Dewees, and Chapman, of Philadelphia, with hosts of other physicians of celebrity and eminence, gave, over their own signatures, letters recommending it, and certifying to its great merits. It has been occasionally advertised during this long period, and thousands of families throughout the United States recommend it and use it. Swaim's Panacea is, therefore, not a quack medicine. The late proprietor had a thorough medical education. The laboratory is under the direction of physicians of education, and not a bottle put up that is not worth its full value to the patient. It is perfectly safe for the most diseased and debilitated patient, and will always relieve where it will not cure. Pamphlets giving a description of some cases can be had on application to the Laboratory, 113 South Seventh street, Philadelphia. Space will not permit of particularizing cases in this newspaper; but extracts from the following letters, recently received, will convey some idea of its value to the reader. The following letter was received from the proprietor of the Fluvanna House:

FLUVANNA, N. Y., October 4, 1871.

DR. SWAIM:—When a boy I was afflicted with Scrofula in its worst form, being compelled to wear skirts instead of pants until nearly thirteen years of age. By the use of your Panacea, I was immediately relieved and finally cured. I have recommended it to hundreds of persons; and thousands of bottles have been sold through my influence. Having traveled considerably, I have been a living advertisement of the healing powers of your Panacea.

Yours, truly, H. A. WHITTEMORE.

DR. SWAIM:—It is now about twelve months since I procured a dozen bottles of your Panacea. I was at that time and had been for five years afflicted with scrofulous ulcers. The first one made its appearance on my hip, and when I commenced taking the Panacea it had extended down nearly to the knee, the whole under part of my left thigh was one mass of ulcers. I had one also on each shoulder, one as large as the palm of my hand, and one on my right side about three inches in circumference; in two places the bone was bare, and five places on my head were ulcerated. Although I had not proper care, yet its use has been attended with most happy results, my head is quite well, my hair growing nicely, both my shoulders are well, and my side has only a small spot yet to be healed. MARY E. BODRIO, Bethalto, Ill.

The following letter is from the Rev. C. R. Gregory, pastor of the Presbyterian Church in Bridgeton, N. J. It is published now merely by way of illustration of the value of the Panacea in cases which came under his notice. He says, under date of

JULY 7, 1871.

Some years ago I accidentally discovered that a friend of mine, a clergyman, had suffered so severely from scrofula that one arm and one leg had been eaten into holes; the leg had been confined to splints to keep it from being distorted. He had one of the best of Philadelphia's physicians, but grew steadily worse. When it became clear that the treatment was doing him no good, permission was asked to try the Panacea. The physician objected, but it was procured and the place grew better, and soon was entirely well.

Later than this, I knew from personal observation that you used the Panacea freely in your own household. It was fair to conclude that it contained nothing which you regarded as injurious.

Not long after, I became acquainted with a gentleman whose right breast was quite eaten away by scrofula; his strength was greatly impaired, and the disease was steadily advancing. The best medical advice within reach had failed to do him good. Very naturally I told him what I knew of Swaim's Panacea, and as a forlorn hope, he procured and began to use it. His improvement began within two weeks, and in time his flesh came again "as it were the flesh of a little child."

Since then I have recommended it in several cases, and it has always worked well. C. R. GREGORY.

The following is from J. J. Duckworth, Esq., of Greenwood, Dodridge county, Va.:

August 3, 1871.

DR. SWAIM:—I send you with pleasure some account of my case, which, of course, you are at liberty to publish, and it will afford me pleasure to reply to any queries addressed to me, by persons who may need the Panacea.

When I was ten years of age I had a white swelling on my thigh, which, nine months following, destroyed the hip-joint.

In February, 1868, I was taken with severe pains in my right breast, which continued until the Spring following, when an abscess having formed, it broke in my right lung, and I expectorated immense quantities of pus mixed with blood; this continued until October, 1868. Most of the time I was confined to and had to be turned in my bed; in fact, my friends did not expect me to live but a few days. In October there appeared a swelling on my right breast, which occasioned severe continuous pain until the following Spring, when an abscess broke in ten different places, forming ugly ulcers, and commenced to discharge pus, with the opening into the lung, so that the air passed through when I breathed. I was reduced in flesh to the appearance of a skeleton, and it seemed impossible for me long to survive. I can in a letter give you but a faint idea or description of my case; suffice it to say, that of course I had all the medical skill I could procure, and took gladly any medicine which seemed to offer a cure; none proved of any avail. My brother came to see me expecting my decease. He having seen great benefit derived from the Panacea, insisted I should at once commence its use. I procured and took 12 bottles; my breast did not get better until I took six bottles, then I could perceive I was improving fast; now my breast is healed except in two very small places, not much larger than pimples. I am now able to work some, and go out hunting too. I shall continue to use the Panacea as long as I need it. I can give you a hundred names of persons who would testify to this statement if necessary, if you say so.

The reader can readily perceive, if not entirely blinded by prejudice, that Swaim's Panacea is not a new, advertised remedy gotten up to impose on the credulity of the people; on the contrary it has a reputation extending over fifty years, for its great value in Scrofula and kindred diseases.

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