THE BAPTIST.
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Associate and Advertising Editor,
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EDITORIAL CORPS:
Rev. F. P. Lowrey, Ripley, Mississippi.
Rev. G. W. Gaines, Gallatin, Tennessee.
Rev. J. H. Wood, Barnesville, Ga.

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

The Baptist

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—*Jeremiah.*

Old Series—Vol. XXIX. MEMPHIS, TENN., SATURDAY, AUGUST 10, 1872. New Series—Vol. V., No. 48.

Rates of Advertising.
CIRCULATION, 11,000.
Medium is to South or Southwest. The weekly circulation of THE BAPTIST is larger than any paper issued from this city.
One time, per line ..... 25 cents.
Four times, per line ..... 20 cents.
Eight times, per line, each insertion ..... 15 cents.
Twelve times, per line, each insertion ..... 12 cents.
Twenty-five times, per line, each insertion ..... 10 cents.
Fifty times, per line, each insertion ..... 9 cents.
One Column, by the year ..... $[illegible]
Half Column, by the year ..... $[illegible]
Quarter Column, by the year ..... $[illegible]
Special notices, double regular rates; by telegraph, 25 cents per line.
All changes otherwise than quarterly will be charged at extra rates.

[For The Baptist]

LITTLE FRANK.

[The following touching impromptu lines were not designed for publication, but were the simple outgushings of the bleeding heart of an affectionate mother, and are upon earnest solicitation, given to the public, with the expectation that [illegible] in some bereaved mother's heart.]

And art thou gone, my treasure-trove?
Will I no more behold
Thy features, or unto my heart
Thy little form enfold?

Little Frank! Little Frank!
Lent to me awhile,
To make this gloomy earth appear,
More pleasing by his smile.

When I that little form beheld,
So still, so cold; oh me!
My bursting heart could not take in
The thought that thus we part free.

Little Frank! Little Frank!
The very sunshine seems
To have lost some gladness,
So dreary are its beams.

Ten cycles the fair moon has made
Since that sad, bitter day,
And still "My Father's will be done"
I find it hard to say.

Little Frank! Little Frank!
Time's weary tread is slow,
Since 'neath the sod thy golden head
Was laid to rest—so low.

I know 'tis wrong: God give me grace
These wailings all to cease;
And may he fill this bruised heart,
With perfect trust and peace.

Little Frank! Little Frank!
Wait for me above,
And let me in at the golden gate,
When I reach home—sweet love.

NINA.

Mt. Lebanon, July 10.

SHALL OUR CHILDREN STUDY NORTHERN PARTISAN SCHOOL BOOKS?

NO. I.

BRO EDITOR:—You have been earnestly advocating Southern Sunday-school books for our children, and I am sure that you will give me space to urge that our people should also awaken to the character of the books used in the day-schools as well; that we should see to it that the minds of our children are not poisoned by bitter sectionalism.

Long before the "war between the States" our people were made to feel keenly the power of Yankee school books in shaping the opinons of the rising generation. The spellers and readers were made to suit New England, and the latter as completely ignored Southern literature as if the South had never produced anything worthy of preservation.

The school histories [illegible] patriots of the North, did the grossest injustice to the Colonial and Revolutionary history of the Southern States, and made utter misrepresentations of all facts connected with our sectional controversies.

The geographies exalted the North and ignored or slighted the manners, customs, products and resources of the South. Even the pictures in these books were gross misrepresentations—*e. g.*, the Northern States were represented by factories, schoolhouses, churches, railroads, etc., while a cotton field, with half clad negroes hard at work, and an overseer standing over them, whip in hand, was the type of the Southern States which our children were taught to gaze upon.

Since the war there has been added to these objectionable features the most malignant flings at our people and institutions.

The school readers abound in florid descriptions of the heroism of the "Union soldiers," and malicious accounts of the barbarity of the rebels." Even the McGuffey series, under the manipulation of Radical publishers, is made to say of the man who attempts to dissolve the Union that "*he shall be counted a traitor*;" and that "*his name, illustrious as it may have been, shall then be gibbeted on every hilltop throughout the land—a monument of his crime and punishment, and of the shame and grief of his country.*" In other words, that Lee, and Jackson, and Ashby, and Polk, and Stuart, and Ewell, and Hill, and our other fallen heroes all dishonored graves; and that our living Confederate leaders are criminals, who deserve to have their names "gibbeted on every hilltop," and handed down to posterity as base plotters against "the best Government the world ever saw."

The so-called "histories," in their account of the "great rebellion," abound in false statements of facts, and malignant flings at the leaders and people of the South.

Your correspondent had occasion, twelve months ago, to examine nine school histories of the United States, and there were only two (Holmes' and Blackburn & McDonald's) which a Southern man (or a Northern man with either, if he has any regard to truth) should permit to come into his family. Every battle is a "Union victory," our numbers and resources are most grossly exaggerated, and all through the narrative our soldiers and people are called "rebels" and "traitors," and their patriotic effort to establish the independence of the South finds no milder term than the "slaveholders' rebellion," or "the wicked attempt to destroy the Union."

Besides the objections to the geographies which we have mentioned above, many of them have the most offensive sectional illusions and flings—*e. g.*, the child is told, in Guyot's common school geography, that "the people of New England are the most hardy, the bravest and the most enterprising portion of our population;" that West Virginia, which remained *loyal* at the secession of the old States, *became* a separate State in 1862;" that "the *first* open act of hostility in the late war was the attack upon Fort Sumter, in Charleston Harbor;" and that "the present constitution was formed in 1787 by delegates from the several States, and submitted to *the people* for their approval. It places the supreme power in a *National Government*, each State being but a part of the great whole."

Even some of the arithmetics derive their examples from false estimates of the strength of the "rebels," and the number killed, wounded or captured in given battles.

Shall our children study these books? We would answer, No! a thousand times no! even if we were compelled to put into their hands books inferior as text books, printed on *Confederate* paper, and gotten up in the style we were used to during the war.

But, fortunately, we are reduced to no such alternative. We have at the South scholars who are the peers (not to say the superiors) of any at the North, and some of the most accomplished of these have prepared books for our schools which have stood the test of the most searching criticism, and of practical trial in the schoolroom; and which the "University Publishing Company," composed of such men as Jeff Davis, Joseph E. Johnston, Beauregard, Hood, John B. Gordon, Buckner, Curtis Lee, Colquitt, Lawton, and over three hundred other prominent Southern men, are issuing in the highest style of the book-maker's art, and at prices *lower than those of any other series.*

J. WM. JONES.

Louisa Courthouse, Va., July 24, 1872.

LAGRANGE COLLEGE.

The ninth scholastic year of this institution closed May 30th, under brighter auspices than ever before; and at an early hour the spacious chapel was crowded with solicitous friends, patrons and *literati*. All retired from the Seminary fully satisfied that it is a success, in the broadest sense of the term. The young ladies and gentlemen of the class performed their respective duties with honor to themselves and the college they represented. The loads of bouquets sent to the rostrum depicted the appreciation of the audience. Toward the close of the exercises a quartette from the class sang a beautiful song of their own composition, entitled, "Our College Home," which produced a powerful effect upon their sympathetic hearers.

Rev. Greene Clay Smith, of Kentucky, is now assiduously laboring for an endowment of $75,000, and our Baptist friends know that, with him at its head, an endowment will be the inevitable result. The rapidly increasing popularity of this institution furnishes unmistakable evidences of merit, and we can say, without fear of contradiction, that it is surpassed by no college in Missouri.

What a splendid contrast exists between LaGrange College of 1866 and 1872! Then the walls of the unfinished building were badly defaced by the troops to whom it had furnished quarters during the late sad war; the previous patrons of the school were completely discouraged, and had nearly given up all hope of paying the enormous incumbent debt of the building; but "the darkest hour is just before dawn," and kind Providence now directed the supervision of the school to a man who alone could harmonize the discordant factions, relieve it from its financial embarrassment, collect an able corps of professors, and, in so short a time, build up a school of so envious a reputation as LaGrange College now has. With such a motive power as has President Cook, everything soon underwent a radical change. Its vacated halls, soon swarmed with busy workmen, afforded a pleasant home for the previously neglected young ladies and gentlemen of the vicinity. The prompt, energetic and never-tiring efforts of Dr. Cook justly deserve the encomiums heaped upon him as a Christian gentleman, scholar and instructor, by all who have enjoyed his acquaintance. There are manifold reasons for the popularity of this college. It has a very healthy location; standing, as it does, upon a high bluff commanding an extensive view of the Mississippi, it happily combines beauty and pleasure with salubrity. During the six years of operation not a death has occurred.

The Board of Trustees is composed of the most efficient business and literary men of this and adjoining States. The expenses of attendance are small—one hundred and eighty dollars paying board and tuition for a year in classical course. Four literary and religious societies are in a prosperous condition. Next term begins September 5th; a large attendance is expected, and every effort made to render students from a distance comfortable and contented, as I can personally testify. Many States are already represented.

Students, send for a catalogue and attend this institution, where good, moral students ever receive a cordial welcome—no others are wanted. For particulars address Rev. J. F. Cook, L. L. D. A BAPTIST.

ITEMS FROM BIG HATCHIE ASSOCIATION.

BRO EDITOR:—A few items relative to all concerned, and especially to the Baptists of Big Hatchie Association:

Our financial report for June: Ararat, $[illegible]; Denmark, $72; Maple Springs, $58.60; Bethlehem, $75; Bolivar, $16; Middleburg, $30.50; Grand Junction, $41; LaGrange, $37.50; Alexandria, $15.50; Lafayette, $2; Shiloh, $30; making an aggregate of $458.60, with a credit of $127.10. The very liberal contributions of Ararat and Bethlehem churches (both weak), were made with a view to their choosing their own missionary.

Bolivar has secured the services of Eld. Kone, from Nashville. The church seems to appreciate his labors very highly. May heaven bless both pastor and people.

In Grand Junction our cause is weak. It is all important that we look to all such prospective centers of influence. Among the Baptists there now, I did not find so much of the spirit of self-denial and such a oneness in Christ as I love. These dear brethren think of building ere long, a house for the Lord. I trust that in this there may be agreement, and the house cemented with brotherly love; also, that those dear brethren may have the *material sympathies* of West Tennessee Baptists.

The brethren at LaGrange are probably, by this time, in their beautiful new house. This is but a feeble folk, but their foundation is the rock. They are all praying and working for the success of Zion, and God will doubtless, ere long, bless his people in LaGrange. Bro. L. H. Milliken is now in the employ of the Board of our Convention as missionary, to labor specially as the servant of the LaGrange and Somerville churches. Our *confederate* labors in other days justifies the hope from me that God will greatly bless his earnest Christian efforts.

Everywhere the churches have extended to me a most gracious welcome. The mission spirit seems to have taken fast hold upon the ministry of this Association, and they have entered already (some of them) the fields awaiting the sickle.

We seldom hear now "Landmark," or "anti-Landmark," it is enough here to be consistent *Bible Baptists*. None seem disposed to bite and devour their brethren, but to feel rather there is work enough of a far nobler character. W. T. BURNETT,

Cor. Sec'y W. T. B. C.

Humboldt, July 9, 1872.

HISTORY OF TENNESSEE BAPTISTS.

BRO. EDITOR:—I noticed a good suggestion in THE BAPTIST of May 4th, by Bro. Chambers, entitled "History of West Tennessee Baptists." This is a move in the right direction as far as it goes, the suggestion ought to have embraced the entire State. If it is necessary that West Tennessee Baptists prepare and publish their rise, progress and standing, in order that they discharge a duty so justly due those *veterans* of the cross, who, by their self-sacrifice and faithful consecration to the *cause of truth*, have been instrumental in planting and rearing the banner of Immanuel in that locality, certainly the duty is equally binding upon East and Middle Tennessee Baptists.

Long since we have given this subject some thought, and have been made to wonder at the manifest indifference of the brethren in our loved Tennessee, while those of sister States have discharged their duty so commendably. We should feel more than ever the *vast importance* of this work, and enter into it with heart and hand, then it will soon be accomplished.

Instead, then, of its being merely a history of a portion of the work, let it bear the above title and embrace the entire State. Had I felt equal to the arduous task, and possessed sufficient means, I would have entered upon the work long since. I am truly thankful Bro. Chambers has suggested the work, and the *man* for the work in West Tennessee. While Bro. Borum is collecting and preparing material for his State division, can we not induce a brother in East, and one in Middle Tennessee, to collect and prepare histories of their respective divisions? What say you, Bro. Graves, Borum, Chambers, and others? Yours in Christ,

JOSEPH H. GROUCH.

Fall Branch, Tenn., May 14, 1872.

LETTER FROM VIRGINIA.

BRO. EDITOR:—The Baptists of this section are very anxious to have you visit this State during the setting of the district associations this fall. Previous to the war the Baptists of this State were warmly attached to the Baptists of the South, but unfortunately, the war destroyed all the available means of communication, and the North, taking advantage of our condition, flooded the country with their publications and agents, who have labored with a zeal worthy of a better cause to bring us in sympathy with all the religious interests of the North. But our people are getting tired of this, and are longing to renew old acquaintances and to assist in the maintenance of those interests endeared to them by former association, and grateful association memories. If you think that you can visit us this fall, and will let me know, I will send you a list of the time and place of the meetings of the associations, together with other particulars important for you to know. Fraternally yours, G. T. L. QUEEN.

Jane Lew, Lewis county, W. Va., July 8, 1872.

The above is a specimen of the letters we are receiving from the Northern part in response to any letter from us, but the sentiments contained [illegible] sentiments of the m[illegible] have determined to respond, and if brethren in West Virginia will make us out a route of travel, not omitting Wheeling, to which city we have been urgently invited, we will fix the time. The same effort is now making all over the South, and unless it is neutralized, in another generation we shall have no Southern Baptist Churches.

ATLANTA [illegible].

BRO. EDITOR:—The Baptists of this city are earnest and wide-awake. It is well that the capital city of "Empire State," in which Baptists are probably more numerous than all of the other denominations combined, should be supply under their influence. The mission [illegible] the First and Second Baptist Churches have been prospered greatly of the Lord. The Third Church has become self-sustaining, and under the pastorate of Eld. G. R. Moor, has been abundantly blessed. A series of meetings—of about five weeks' duration—has just closed. The church has been revived and strengthened by the addition of sixty to the membership. The Fourth and Fifth Churches were both mission fields until recently, and are now under the efficient ministrations of Elds. F. M. Daniel and J. F. Edens. Both have enjoyed precious seasons of refreshing, and have had additions to their number. Much of interest might be written of all these new churches, which bid fair to wield a strong influence in this community.

The First Church is now sustaining two missions, and the Second has employed a city colporteur and is about purchasing a lot upon which to build a mission chapel. Thus our churches are working, and the fruits of their labor will soon be seen in the strong and active organizations springing up all over the city.

Atlanta wants the Southern Baptist Theological Seminary. Sure steps have been taken by which to secure the amount of subscriptions necessary to attain this great object. The prize is worth an earnest effort. You will soon hear from Georgia Baptists on this question, and no doubt the "bid" will be worthy of their reputation for liberality.

We regret that your city has taken from our State one of our most promising young ministers. It is decidedly our denominational interest to retain among us such men as Bro. Lofton. However, we feel sure that his labors in Memphis will benefit the cause we love, and will abound to the upbuilding of our Zion in that city.

Eld. N. A. Bailey has accepted the pastorate of the Dalton church, and entered upon the discharge of his duties. He is a very acceptable minister and ranks well in this State. A.

Atlanta, Ga., June 13, 1872.

HOLSTON BAPTIST ASSOCIATION.

This body adjourned to meet in its eighty-seventh anniversary on Thursday, August 8, 1872, with the Holston Church, Sullivan county, Tenn., but by agreement between the churches it will convene on the day appointed with the Baptist church at Union. This is a new church and immediately on the East Tennessee, Virginia and Georgia railroad. Delegates will be met by a committee at the depot, and may repair at once to the church.

The Holston Baptist Sabbath School Convention will convene at the same time and place. Let delegates be sent from all the schools, with full statistics of their year's work as indicated by the digest of letters in minutes of last session.

R. H. BUNCH, Clerk.

Jonesboro, Tenn., July, 22, 1872.

UNIVERSITY OF VIRGINIA.

The reputation and high standard of this great Southern University is attested by the fact that to the graduates of the Academic Department of the session of 1871-2, ten (10) professorships have been offered by Colleges and Universities; that the students of the Medical School obtain high positions in the competitive examinations of the U. S. Naval Board and City Hospitals, and by the professional position attained throughout the country by its graduates in the schools of Law and Engineering.

JACKSON, TENN.

Eld. Johnson's Female College belongs to the first class. A young man educated at the University of Virginia is making up a classical school in Jackson. If parents wish to get value received for their money, let them send their sons. R. DONSON.

OBITUARY.

Died, about 2 o'clock P. M., July 27, 1872, Nathaniel Edwards Lancaster, eldest son of John L. Lancaster and Mary Jane Edwards. He was born August 30, 1847, in Christian county, Ky. It is a bright word that we pen of this noble life, brought to its sudden, painful close on the threshold of a most promising career of usefulness. Taught by his father, from his earliest infancy, the sterling principles that constitute true manhood, he was able to be left, while still a [illegible] of his mother, and his father's home, Chattanooga, Miss., during his absence in the Confederate service. Upon his father's return on a furlough, though not seventeen years old, he insisted upon enlisting in the same cause, saying he was large for his age, and others would think him older. His comrades best know his inflexible adherence to his principles amid the temptations of camp life, and the devotion to the service of his country. Soon after the close of the war he professed conversion, under the ministry of Rev. J. R. Graves, at the baptism of his present mother. He was baptized into the membership of the church in August, 1865, in the same beautiful waters of the Minne-ha-ha, near Magnolia, Miss. In October following, he removed with his father's family to Jackson, Tenn., and united with the church here. His noble impulses, self-sacrificing devotion to principle, and unostentatious Christian life are to well known to need comment. Always first in the hour of need, he sacrificed his life in a noble effort to rescue a little boy, unknown to himself, about to be drowned in the Forked Deer river, at DeBerry's mill. The boy was saved, but his preserver sank, never to rise except in the arms of his dear Redeemer. After five hours of almost superhuman effort on the part of more than one hundred friends (and even many negroes devoted to him), his body was recovered and taken in the arms of his heart-stricken father to his home, seven miles distant. The last solemn rites were administered by his beloved I. O. O. F., amid a concourse of weeping friends of every denomination. Sudden and heavy as the blow has been, few families have more precious consolation in his death or sweeter memories of his life. As a son, a brother, a friend, a citizen, a devout Christian, few have left a brighter example. "Greater love hath no man than this, that he lay down his life for his brother." We mourn not for him, but with the bereaved family. M.

THE SERMONS OF REV. ED. BAPTIST.

The sermons and memoir of this eminent Baptist minister were prepared for publication and sent to the Southern Baptist Publication Society, at Charleston, S. C., just before the war. The letter from Bro. Winkler explains the loss, to the deep regret of his numerous friends:

Mrs. S. E. Gay, Eunsdale, Marengo County, Ala.—

DEAR MADAM:—It is with great regret that I inform you that all the archives and books of the Publication Society were sent to Columbia, S. C., for safe keeping, in the late war, and were there destroyed by fire. Prior to this time I had resigned the presidency of the society. Mr. James Tupper, who was its largest creditor, had taken charge of its assets. They were by him put into the hands of Mason & Durham, of Columbia. Their establishment, as well as the house of Mr. Tupper, together with all the contents of both, were destroyed. The memorials of the eminent servant of God, to whom you look with such filial veneration, have, in all probability, perished. "His reward is on high," and that alone remains. Very respectfully, E. T. WINKLER.

Charleston, S. C., August 27, 1867.

ASSOCIATIONAL AGENTS FOR THE NEW HYMN-BOOK AND BAPTIST.

Pearl River Association, Mississippi—Stokes H. Allen.

Strong River Association, Missouri—Wm McAllister.

Central Association, Tennessee—Eld. G. H. Taylor.

Bethel Association, Georgia—R. A. J. Powell.

Judson Association, Mississippi—J. J. Andrews.

Kosciusko Association, Mississippi—H. P. Donald.

Aberdeen Association, Mississippi—J. L. Henderson.

(What Association in Mississippi?)—W. W. Blunt.

Zion Association, Mississippi—W. G. Crouch.

A dinner or breakfast caster is an almost indispensible article of table ware in every family. The fine silver-plated ones offered at such low prices by that reliable house, Manning, Robinson & Co., present inducements never before offered to our readers at a distance; and we can assure all that their orders for one of these casters, or for spoons, forks, knives, etc., will be filled in a manner to please, by these well known manufacturers. See advertisement.

FINE rosewood pianos, with all modern improvements, usual price $450, can be bought for $375 at H. G. Hollenberg's, whose motto is small profits—quick sales.

TWO WORDS.

There are two words, dear children,
That properly used
Will make you true heroes,
But abused, and abused,
Will warp your whole natures;
Then watch well your tongue,
And say yes to the right,
And *no* to the wrong.

When tempters plead with you
And ask you to take
A cigar' or some liquor,
And say it will make
A man of you, answer them
Firmly, and say
Your *no* so 'twill frighten
The rascals away.

Where brothers plead with you
To relieve their distress
Be ready and willing
To answer them yes;
But when they ask you
To join their crowd,
And say *no* to that call,
And go to the patrons
Of all alcohol.

There are many good people
Who make this mistake,
And I pray you, take care,
For your own honor's sake,
And half the world's sorrow,
And folly, and woe,
Comes from using a yes
In the place of a *no*.

—*Young People's Helper.*

SWINE IN ORCHARDS.

A. M. Gatch, of Milford, Ohio, stated at a meeting of the Horticultural Society, that he prevented his apples from falling, and kept them on his trees into October, by turning in swine. Some seasons were earlier than others, but he usually kept his Rambos till the middle of autumn before gathering. He kept from forty to sixty head of swine among his trees, and they plowed up the ground so thoroughly that he supposed they destroyed all the insects on they fell. He adopts another practice common among the best fruit raisers, and which we know by years of experience to make a difference of many weeks in the keeping of winter apples, namely, placing them in a cool out-house after picking, till mere winter, and then placing them in a well-ventilated cellar. By controlling the ventilation, the temperature may be kept down near the freezing point, by the assistance of one or two thermometers.

THE BABLIER, THE BASHER.

An old man one day took a child on his knee and talked to him about Jesus, and told him to seek the Savior now, and to pray to him and love him. The child knew that the old man was not himself a Christian, and felt surprised. Then he looked up into the old man's face and said, "But why don't you seek God?"

Then the old man was affected by the question, and replied, "Ah, my dear child, I neglected to do so when I was young, and now my heart is so hard that I fear I shall never be able."

Ah! my reader, believe him. "To-day, if ye will hear his voice, harden not your hearts." It will be more difficult to hear to-morrow. And weeks, and months, and years hence, even could you be sure of them, how high and how strong a barrier will gradually be rising between you and Christ! "They that seek me early shall find me."

WHEN THE DARK COMES.

A little girl sat, at twilight, in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor, tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you tell me?"

"Well, I guess it's because this is when the dark comes. You know, I am a little afraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you, and that perhaps you might die before morning; and so I begin to act good."

"O!" thought I, "how many of us wait 'the dark come,' in the form of sickness, or sorrow, or trouble of some kind, before we begin to act good?" How much better to be good while we are enjoying life's bright sunshine! and then, 'when the dark comes'—as it will, in a measure, to all—we shall be ready to meet it without fear."—*Well-Spring.*

HOUSEKEEPERS who buy bread of the bakers instead of having it baked at home, save themselves some trouble. But if the calculations quoted and remarked upon by the *Herald* are just and accurate, they certainly do not save money:

It is said experiments in the army bakery show that eight hundred and two one pound loaves of bread can be made from one barrel of flour. If now the bakers get ten cents a loaf for such bread, they receive eighty dollars and twenty cents for a barrel of flour that cost them not over eight dollars. This is paying a good price for heaven and oven wood. A good deal of leaven that is for a little lump. Even if their ten cent loaves weigh two pounds, it is forty dollars a barrel. Somebody ought to get rich from such operations, but not the eater.

ENORMOUS PEACH.—We have been presented with a splendid peach, of most grateful fragrance and delicious taste, at the hands of Mr. J. M. Baker. This magnificent specimen was eleven and a half inches in circumference, and weighed thirteen ounces. It was raised by Andre Atkins on the Chouteau estate in Madison county.—Ex.

A FORM OF SOUND WORDS.

The Scriptures.

The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unrevealed things is in the sight of God as the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.

2 Tim. iii. 16. 2 Pet. i. 21; iii. 2. Gals. xxiv. 44. John xiv. 26. Is. viii. 20.

The Godhead.

2. There is only one God, self existent, infinite in every natural and moral attribute. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to Divine essence, whatever distinction there may be in some respects.

Is. xliv. 21, 22. Jer. x. 10. Ex. iii. 14. Rom. xi. 36. Matt. iii. 4. Ps. xxxvi. 5. John i. 1, 14. Rom. ix. 5. 1 Cor. viii. 16. Rev. i. 8. John xiv. 26; xv. 26. Gales. iv. 6. 1 Cor. iii. 16; xii. 11. Matt. xxviii. 19.

The Fall.

3. Man was created holy; but, by willful disobedience, fell from that state; became morally defiled, and begat all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and, all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual, and eternal.

Gen. i. 27, 31; ii. 16, 17; iii. 1, 6. Eccles. vii. 29. Rom. v. 12. Eph. ii. 3. Ezek. xviii. 19, 20. Rom. vii. 18. Jer. xvii. 9, 10. 1 John v. 19. Rom. vi. 23.

Salvation.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to be a propitiation through faith in his blood; having "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John i. 14. Luke i. 34, 35. Heb. iv. 15. Rom. iii. 24, 25. John iii. 16.

The Election.

5. All who truly believe and obey the gospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever be influenced to repent and believe.

Eph. i. 4. 2 Tim. i. 9. 1 Pet. i. 2, 18, 19. John iii. 6, 8; i. 12, 13. 1 John v. 1. Rom. i. 16. James i. 18. John xvi. 8. Eph. ii. 10.

The Preservation of Saints.

6. Nothing can separate true believers from the love of God; but they will be "kept by the power of God through faith unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.

1 Pet. i. 5. John x. 27, 29. Rom. xi. 29. 2 Tim. i. 12. Matt. xxiv. 13. 1 John ii. 19.

The Church.

7. A Church of Christ is an organized association of per[illegible] Holy Spirit, baptized upon a profession of union with Christ, and covenanting to witness the faith and keep the commandments of their Divine Head. To his church alone Christ has committed the preservation of his gospel in its purity, and the proclamation of it to all men, by ministers bearing its commission.

2 Pet. ii. 5. Acts ii. 47; viii. 12. Eph. i. 22.

The Ordinances.

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who deems qualified to receive them.

Participation in the Lord's supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it—their faith and walk being avouched as correct.

The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

Matt. iii. 6, 13; xxviii. 19, 20; xxvi. 26, 28. 1 Cor. xi. 23, 24. Rom. vi. 4. Col. ii. 12. 1 Pet. iii. 21. Acts ii. 37, 42.

The Lord's Day.

9. The first day of the week is be observed as the Lord's day, or Christian Sabbath.

John xx. 19, 26. 1 Cor. xvi. 1, 2. Acts xx. 7. Rev. i. 10.

The Resurrection of the Righteous.

10. There will be resurrection of the righteous dead prior to the advent of Christ, when, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the persecuting nations.

Rev. xxxiii. 2. 1 Thes. iv. 13, 18. Zech. xiv. 5. 2 Thes. i. 8, 13. Jude xiv. 5. 1 Cor. xv. 51, 55.

The Millennium.

11. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and, sitting upon the throne of his father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.

Rev. vii. 14, 17; ii. 26. Matt. xxv. 31, 46. Rev. xxi. 1, 7. Is. lxv. 8, 25; lxiii. 1, 7. Ps. ii. Luke i. 32, 33. Jer. iii. 17. Ezek. xl. 41. Zech. xiv. Ps. cxxii. Rev. v. 8. Ps. xxxvii. 9, 11, 22, 29, 34. Is. xi. 31. Matt. xix. 28; xxv. 34. Ps. xxv. 12.

The Judgment of the Wicked.

12. At the close of the one thousand years the wicked dead will be raised, and, with the devil and his angels, judged by Christ and his saints, and consigned to the punishment of the second death.

Rev. xx. 7, 15. Ezek. iii. 7, 9, 11.

The Heaven of the Saints.

13. After this earth shall have been purified by fire, and the new heavens and new earth shall have been destroyed, and prepared as a heavenly place for the final home of the redeemed, Christ will descend full of heaven with his saints, and his tabernacle will be with them. Then comes the end, when he shall have delivered up his kingdom to the Father, and all things will then be conciliated and harmonious as before sin entered into the world.

Rev. xxi. Cor. xv. 24, 28.

Louisiana Department.

Resolved, That we [illegible] our State organ [illegible]

1. A [illegible]

2. That the [illegible] be invited to [illegible]

Resolved, [illegible] and the [illegible]

Resolved, [illegible] Review has [illegible] ing defense of sound gospel principles and literary merits—commended it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

CHURCH FINANCE.

R. S. HALL.

Among the disciples under Christ's personal ministry, Judas was the treasurer, carried the bag. From Acts ii. 4, we learn that every believer regarded his property not as his own, but they had all things common; distribution being made unto every man according as he had need. There is no evidence that any other church enjoyed all things common, and it is reasonable to infer that the necessities of the multitude demanded unusual sacrifices on the part of property-holders. The church at Antioch, every man according to his ability, contributed to relieve the brethren in Judea, sending the fund to the elders by Barnabas and Saul. The churches in Galatia, the Corinthian church, and, since there was a uniform system, all the apostolic churches, took up "collections for the saints." A common treasury is needed, houses of worship must be built, pastors supplied, missions and colporteurs supported and the poor aided.

The principle of giving takes root in the universal title of the Creator to his own creatures. All things are of him, and of his own we return to him. (I Chron. xxix.) Rich blessings are promised to the liberal, cheerful giver. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "There is that maketh himself poor, yet hath great riches." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now therewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "It is more blessed to give than to receive." Giving is a grace, it was "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." In giving "the love of Christ should constrain us." We should give freely, "not grudingly or of necessity; for God loveth a cheerful giver. God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

"The manner of [illegible]," an offering "is accepted according to that a man hath and not according to that he hath not." Nor is it accepted according to that he expecteth. There was evidently a setting apart of contributions on the first day of the week. (1 Cor. xvi. 1, 2.)

The church of Christ must be a perfect institution, perfect in organization, government, and necessarily possessed of a perfect system of finance. A perfect organization is self-sustaining, has an inward life principle that keeps it growing. As the church is not of the world it cannot depend on the world for laws or government; no more can it depend on it for financial support. No system of church finance that does not accord with the principle and manner of giving deserves the least toleration at our hands. Fairs, parties, votings, raffles and other methods of gaining money for church purposes are anti-scriptural. There is no love to Christ or simplicity in any of them. Is there more of scriptural authority in a subscription? It is questionable. I promise to pay an amount to a certain fund on a given day. The day comes; I am not able to meet my obligation; damage ensues to both parties. Such failures are frequent, and not always the result of willful negligence or imprudence. Now the scriptural plan is the very best, and requires of a man according to that he hath; no promises, no failures, all a cash system. Suppose a country church adopt this plan of weekly, free will offering of say the tenth of their produce for church purposes; of course, at some seasons the treasury would receive but little, at others the contributions would be comparatively large. Taking the year around, there would be more contributed than would have been received under the subscription plan. Should the church meet monthly, let each one lay by "as God has prospered him," his store on the first day of the week, and at the monthly meeting hand it to the treasurer. Those who have nothing to contribute should receive from their richer brethren; but no man should judge another as to his liberality. Plainly, we ought to return to the apostolic system of church finance.

Give liberally and lovingly.
Give according to that we have.
Give in simplicity.
Give on the first day of the week.

IMITATORS OF THE FAITHFUL.

That ye be not slothful, but followers of them who through faith and patience, inherit the promises. (Heb. vi. 12.)

Not slothful. Some men intend to repent, but intention is all, and they never repent. Some who think they love Jesus intend to obey him in baptism, but this is all, for they do not obey. Some intend to do so much for Jesus, after a while; after they have served *self first* and gained the world, then they will be devoted, zealous, liberal; but they never do much for Jesus. Some are always behind hand in serving Jesus. Slothful in giving, praying, attending the "house of God." They never hear the first hymn and prayer, and but rarely the text.

"Followers of them, who, through faith and patience, inherit the promises." Followers of Abraham in faith; of Job in patience; of David in zeal; of Paul in labors; of John in love; and of the Lord Jesus Christ in all things.

TO THE CHURCHES COMPOSING BAYOU MACON ASSOCIATION.

Dear Brethren:—I wish to make an appeal to you to get you to make an effort to replenish your treasury. I wish to make the same proposition to the different churches that I did to my own church—that is, that you request your different pastors to announce to their congregation that they will preach a missionary sermon, at some time between this and the meeting of our Association, and will take up a special collection for the support of missionaries in our Associational bounds.

I would suggest your September meetings. And now, brethren and sisters of this Association, I would most earnestly entreat you to awake to an interest in your Master's cause. Brethren, has he not given to each one talents? Does he not demand interest from us for what he has loaned us? Are we making a proper use of what has been entrusted to us? Or will we, on the other hand, when we shall come to the final judgment day, hear it ringing in our ears "that we knew your duty and did it not"? Shall we hear the sentence pronounced against us that was against the slothful servant that went and dug in the ground and hid his master's talent?

My dear brethren, I fear that there are many of us, if we are not entirely covering up the talent that has been given us, we are not making the proper use of it we should for our Master's cause. Brethren, when we cast our eyes around us and look at the great destitution in our midst; when we look and see so many souls that are perishing for the bread of eternal life," should we not be concerned for them. Brethren, do we love the souls of those around us? Ought there not to be a burning desire within our souls for the conversion of our friends—for all that are yet out of the protecting arms of Jesus—if we love them, and desire to see them "heirs of heaven, and joint heirs of the Lord Jesus Christ?" Let us unite our prayers together for their salvation; let us pray for a great outpouring of the Holy Spirit of God in our midst, and let us give of our means, that this salvation may be presented to every one in the bounds of our Association. Can we not do it? My answer is, if we will only make the effort, united as one man, and ask God to bless that effort, that success will crown our efforts.

Brethren, let us now try and unite our prayers, together with our exertions, to push this matter forward. Let us make a united, a strong pull for Jesus.

Ministers of Bayou Macon Association, I appeal to you to bring this matter before your churches; urge them to be aroused from the deep sleep in which they are sleeping; throw off this slumber and ask their God to make them useful members of the church of Christ. My heart is interested in this subject; and I would to God that every member of Bayou Macon Association could feel to day as I feel. When I look around me and see so little life in our church, so little interest taken in the interest of those that are yet within the grasp of the evil one, I would say, brethren, awake!

To you, the Baptists of Bayou Macon Association, I would say, now is the time for you to work. Let us try and build up our cause. Other denominations are making strenuous efforts to occupy this ground, and I fear that, by our lukewarmness, that many who would be Baptists are received by other societies. Do we not love our cause, brethren?

We are constrained to believe that we are correct in our belief of the Scriptures. We are ready to be tried by them.

Brethren, let us try and see what amount of funds we can place at the disposal of our Executive Board to place ministers in the field to labor for Jesus.

My humble prayer to God is that we may see our duty, and, in seeing it, go boldly forth and discharge it.

A word to ministers that are seeking a field of labor. Brethren, if you want to plead with sinners to come to Jesus; if you have their souls' salvation weighing heavily on your hearts, I would say, come on and labor with us. Here they are. Yes, precious souls that are perishing for the "bread of life." come on! Fear not that you will not receive a support. Come on, and trust in your God; he will give you a support. Come with the same faith that Bro. James Nelson, of Mississippi, has had, for the last two years in our State Convention. And here I will relate the incident showing his faith: A call was being made for the purpose of raising funds to liquidate an already standing missionary debt. Bro. Nelson subscribed twenty-five dollars toward it, but said he did not know when he would get the money to pay it; "but," says he, "I have got faith enough in my God to believe he will raise it for me." And, brethren, his faith was well founded; for, on the next Sabbath, when presenting this same claim to the members of our church at Alto, he stated that he had subscribed twenty-five dollars to it, but did not know in what manner he should pay it; yet he intended to do so if he had to deny himself the necessaries of life. Before the collection was over, a gentleman, not a member of any church, called me to him and proposed that he would be one of twenty-five to pay Bro. Nelson's subscription, and asked me to present the matter to the congregation, which was done; and in less than three minutes the subscription was paid. And I hear that Bro. Nelson had the same faith at the late meeting of our convention, with like result.

Brethren, would to God we all had this faith; and my sincere prayer to God is that Bro. Nelson may long be spared to us; and, further, that many such men may be raised up in our midst. The solace of his soul is worth more than the combined wealth of California.

Then, brethren of the ministry, you who are able to present Christ and him crucified to dying men and women, come on, and cast [illegible] are scarce. Come then, brethren; hearken to the Macedonian cry that is coming up from this land of ours.

Brethren, pardon the length of this disconnected communication. My only excuse is that I feel interested in this matter, and I would to God that I could persuade all my brethren to become so too.

Brethren, let us unite our prayers together for the propriety of our Redeemer's kingdom.

And now, in conclusion, brethren, let me appeal to you to awake from your sleep. Remember your dying neighbors; and when your pastors (as I trust they will) shall call on you to contribute of your means for the purpose of sending the gospel to destitute portions of our land, respond liberally, asking God to bless your gift, or rather pay the interest on what God has loaned to you. God forbid that there shall be a slothful servant among us.

Trusting, brethren, that you may see the importance of this work, I subscribe myself your brother in Christ,

H. FELIX VICKERS.

Alto, La., July 24, 1872.

JESUS AWAY.

THOS. LANSDELL.

And it came to pass that when Jesus was returned the people gladly received him, for they were all waiting for him.—Luke viii. 40.

Time of *the place* to which the text points! It is to the eastern shore of the Lake or Sea of Galilee. Says one who visited the place a few years since: "The Sea of Galilee, or Lake of Tiberias, is a beautiful sheet of clear, sweet water, of an irregular oval shape, broadest toward the north end. It is not over fourteen—some say not more than twelve—miles long, and between eight and nine broad in its broadest part. The depth in some places exceeds one hundred and fifty feet. It lies embosomed in lofty hills, the rich, sloping sides of which are covered with vegetation. It still abounds with fish, but the fishermen have mostly disappeared from its shores. This was one of the favorite resorts of the Savior, and on its shores he made his home.

Graceful around thee the mountains meet,
Thou calm, reposing sea;
But an! far more, the beautiful feet
Of Jesus walked on thee!
—[*Hand writing of God*, p 315.]

Think of the places, towns and cities *near the spot* to which the text points—Cana, Chorazin, Bethsaida and Capernaum! Of the mountain upon which Jesus sat and delivered his sermon, and of Tabor, the scene of the transfiguration! [illegible] its crowd the mind and emotions swell the heart, as we contemplate the multitude standing upon the shore and awaiting the return of the boat in which the Savior has gone across the sea to Gadara, "for they were all waiting for him."

Think of *the time* to which the text points! Then the Province of Galilee was very populous, numbering two hundred and four cities and towns, the least of which contained fifteen thousand inhabitants. It was also very rich, and paid two hundred talents tribute. The natives were industrious, high-spirited, brave, and made good soldiers. (Enc. Rel. Knowl.) Every valley, hill and mountain-side was in cultivation. Synagogues were in every city and town, and in these the prophets were read every Sabbath day. From the prophets the people had learned that *the time* for Messiah to appear was at hand. The signs of the past thirty-one or thirty-two years, such as the appearance of the angel to Zacharias and Mary, the birth of John the Baptist and Jesus, the appearance of the angels to the shepherds, the destruction of the infants by Herod, the visit of the wise men, the flight of Joseph into Egypt, and his return to Nazareth, the visit of Jesus to the temple when he was twelve years old, the recent preaching of John the Baptist, the baptism of Christ, and the wonderful scene at that time, the temptation, preaching and miracles of the Savior, all these united to declare that the fullness of the time *had come*, and God had sent forth his Son, made of a woman, to be the Redeemer of sinners.

One year and a half of his ministry had passed away. Twice he had attended the passover at Jerusalem; but each time returned to Galilee; twice had he made the circuit of all Galilee and returned to Capernaum. Some of his greatest miracles had been performed not far from the place of which we write. If at night we go out and look upon the sky, we behold the bright stars everywhere, from horizon to horizon; but in some places they appear more numerous than in others. If we cast our minds over the three and a half years of our Savior's ministry, all is bright and clear as the sky, and like the stars, his words and miracles shine everywhere; but there are are clusters of his miracles around this spot and at this particular time we behold one of the brightest of these rich clusters. Watch that boat as it sets out from the spot where our waiting multitudes are congregated. On, on it goes, bearing Jesus and the twelve. His manhood, wearied with excessive labor, falls asleep. How calmly he sleeps; not an unhallowed dream to disturb his slumber, for he knew no sin! How scoundly he sleeps; even the sudden storm, the whistling of the wind and the lashing of the waves does not awaken him! The storm is sudden, and as severe as sudden. The boat begins to fill, danger is at hand; even the disciples, who are so used to such things, are filled with fear. Master, Master, we perish! Jesus is full of sympathy for the perishing. "Then he arose and rebuked the winds and the raging of the water; and they ceased, and there was a great calm." Scarcely had he landed when the raving maniac, one whom neither fetters nor chains could bind, and whom the evil spirits drove into the tombs and wilderness, met him. How soon changed! First clothed and in his right mind, then preaching the gospel; for "he went his way and published *throughout the whole city* how great things Jesus had done for him." Here, then, is the place and time to which our text points. Multitudes, dense multitudes are collected on the eastern shore of the Lake of Galilee: Jesus is away, having crossed the water to Gadara, and they are all waiting for him. Shall we go among the unnumbered throng? How many? Up and down the shore, on all the hills, in the houses and towns near—everywhere there are crowds of people. "His fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were lunatics and those that had the palsy, and he healed them. And then followed him great multitudes of people from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan." Only a short time before his mother and his brethren desired to speak to him and could not because of the multitudes that pressed around to see and hear him. Shall we ask why all these tens of thousands are looking so eagerly across the sea to the west—why they strain their eyes trying to descry the boat in the distance? It is because they have come to see Jesus, and he is away. Mark the painfully anxious face, the nervous step and the red and swollen eyes of Jairus, the ruler of the synagogue. He has one only daughter, so near and dear, and she is dying! Behold that woman, pale, emaciated and bowed with her head to the earth! For twelve years she has been afflicted, and has spent all her money upon physicians, but is no better. What an object of pity! And so we may continue. Here are the sick, lame, blind, lunatic, those possessed with demons. And now, in all this multitude, what is the name upon each tongue? Jesus! What is the first desire in each heart? That Jesus would come! O what sentence would move every heart, brighten every eye, quicken every pulse, and thrill every soul in that waiting multitude? Jesus is coming!

O, look again up and down the shore, on all the hills and cliffs and mark the waiting thousands! Some are sitting quietly, some overcome with fatigue have fallen asleep, some are walking to and fro, and a few are just beginning to leave. Out on the lake is a dark speck; it grows gradually larger and larger; now the dim outlines of a boat appear. Hark! from yonder cliff comes the cry, the boat! the boat! Jesus of Nazareth is coming! And from cliff to cliff, and hill to hill, and all along the shore the news flies, and louder and louder the sound grows until from mountain and valley the echo comes back and sweeps far over the water and then rises toward heaven! What a change! not one is still, but like the storm upon the lake, moved the quiet waters, so this one sound moved all those waiting thousands. And as the boat nears the shore and form after form of the boatmen and the twelve can be distinguished, how every eye grows bright and every heart beats quicker as that *one form*—that *wonderful one*, Jesus of Nazareth—steps into their midst. "The people gladly received him, for they were all waiting for him."

[TO BE CONTINUED.]

CADDO PARISH, LA.

A short time since the Methodist Conference, through its trustees, sold the Spring Ridge Methodist Church and six acres of land, to a storekeeper at Spring Ridge, a non-professor, who says the Bible is the language and work of mere men. A Baptist brother, I understand, offered as much for the property, if not more, than was paid for it, but failed to get it. Since then, a few Baptists have purchased the house and one acre of land, for a baptist church, and I believe have all things right—title, etc. But here's the rub: we have the elephant, but, for my part, I am at a loss what to do with it. Let me explain. Caddo parish, outside of Shreveport, is almost, if not altogether Baptist. There are two or three weak Methodist points held in the parish, but no other sectarian house of worship. Now, what will appear strange to brethren at a distance, Caddo parish, with a large number of Baptist houses of worship, several of them good and comfortable, has but three Baptist ministers; two of these, Bro. Jesse Lee and myself, are near our Father's house—neither, I think, will ever preach again. This leaves, in reality, but one preaching minister in the parish, and he was ordained last fall. I do not include Shreveport in any of my remarks. Well, a large, comfortable house of worship is of little use except we had a preacher; but Caddo parish seems to be fully determined on this: "That it will not support a gospel ministry." I have been here about twenty years, and I know my testimony is true. I suppose any church in Caddo would willingly accept the services of a minister, but he must be either a lawyer, doctor, school-teacher, or a good husband, in order that whilst he is preaching to save souls and feed the sheep, he may also work to feed himself, and that in a way in which God has not only not commanded him, but actually forbidden. (See I Cor. ix. 13, 14. I Tim. iv. 12, 15.)

On fifth Lord's day in last month we had in our late purchase a large and attentive congregation. Bro. Tucker, of Keachi, in the morning, and Bro. Hartefield, of Mansfield, in the evening, preached very acceptably to the people. Bro. Fortson, Bishop of Caddo parish and part of Texas, was also present and took part in the exercises. On third Lord's day in this month, we expect, D. V., services at the same place. Bro. Drane, agent of Shreveport University, has promised to come, and probably Bro. McLeod, formerly of Jefferson, Texas, will be here. The latter brother is, I understand, coming to preach as missionary for the Grand Cane Association. In mentioning this fact a few days ago to a deacon, he replied that the whole of Caddo parish was missionary ground. Now, a curious question arises here. Caddo parish is one of the richest in North Louisiana; rich in land; worked by large numbers of freedmen; rich in heavy cotton bales; rich in comfortable houses; rich in large, fat mules; rich in money loaned out at an interest; rich in Baptist houses of worship; and last, though not the least, rich in Baptists, so called. Now for the question. If these things are so, and I think they are, how rich must a parish be before it ceases to be missionary ground, and capable of contributing and supporting a *live gospel ministry?* Brethren of Caddo, awake, "thou hast a name that thou livest, and art dead." (Rev. iii. 1-5.) R. S. HALL.

Spring Ridge, Caddo parish, La.

BRO. EDITOR:—While in attendance at the late Convention at Mt. Lebanon, I could but notice some vacant seats. Two fathers in Israel, especially, whom I often saw there while a student—I mean Bros. Burnett and Pitman—are not. The first act of kindness I ever received in Mt. Lebanon was from Bro. Pitman.

There are still lingering there some aged ones waiting their departure—mothers, an honor to any church, and fathers, who will be greatly missed. Dr. Egan occupied his seat in the Convention. It is not saying too much of him to say that he is a great man among great men. The ripe scholar, the accomplished gentleman, the Christian, only waiting in readiness the time of his departure. May he linger with us longer. Speaking of old men, I met here old Bro. Philip Brinson, who has resided in the section of Louisiana between the Ouachita and Red river for *fifty-two* years. It is delightful to hear him talk of the past history of this country. Why, he says "fifty years ago these woods were covered with game. You couldn't count the deer you would see in one herd. Neighbors were not so thick as now, but they were more sociable. They had no whisky to drink." And the old man, still vigorous in mind and body, would grow eloquent in his descriptions; and he says: "I want to see those days again."

THE PREACHING DURING THE CONVENTION.

There was not enough of it to suit some. As it fell to my lot to preach the introductory, I have nothing to say of its merits. Bro. Hart preached a practical sermon on prayer. Bro. Sumner preached a statistical, historical discourse; gave us important items as to the early movements of the Roman Catholics; the Jesuits in this country, and of Christianity. Bro. Hackett preached two sermons, one from the words: "If ye know these things, happy are ye if ye do them;" and one on moral courage; both of which were well received by the people. He deals out the truth, as one said, "in heavy chunks." A fearless preacher, by the Spirit's direction, he must be useful.

I am indebted to Bros. J. H. Tucker and C. G. Thurmond for a free ticket from Keachi to Mt. Lebanon and back. Traveling by stage from Keachi to Mansfield, I found that some unknown friend had paid my fare, making the trip altogether pleasant. I reached home Friday night and found my wife quite ill, but now recovering.

G. W. HARTSFIELD

Mansfield, La., July 24, 1872.

MEETINGS OF ASSOCIATIONS IN LOUISIANA.

LOUISIANA ASSOCIATION—Meets at Bayou de Glaize Church, Big Bend, Avoyelles parish, Thursday before the first Sabbath in October, 1872. Address Eld. Thomas Lansdell, Clerk, Cheneyville, La.

CONCORD—Meets at Farmerville, Union parish, Saturday before the third Sabbath in September, 1872. Address Eld. S. T. Cobb, Farmerville, La.

EASTERN LOUISIANA—Meets with Edea Church, Livingston parish, Saturday before the third Sabbath in October, 1872. Address Eld. S. A. Hayden, Clinton, La.

MISSISSIPPI RIVER—Meets at Osyka, on the Jackson railroad, Saturday before the first Sabbath in October, 1872. Address Eld. Elias George, Amite City, Miss.

SABINE—When and where? Address Eld. N. H. Gray, Anacoco, Sabine parish, La.

RED RIVER—Meets at Bistamon Church, Webster parish, fifteen miles south of Minden, Saturday before the fourth Sabbath in September, 1872. Address Eld. W. E. Paxton, Minden, La.

GRAND CANE—Meets at Grove Hill Church, DeSoto parish, Saturday before the first Sabbath in October. Address Eld. G. W. Hartsfield, Mansfield, La.

BAYOU MACON—Meets at Macedonia Church, Carroll parish, Friday before the first Sabbath in October, 1872. Address John A. Hemler, Alto, Richland parish, La.

GENERAL—When and where? Address Eld. George A. Kelly, Winfield, La.

NORTH LOUISIANA—Meets at Salem Church, Bossier parish, Saturday before the first Sabbath in October, 1872. Address Eld. R. Martin, Rocky Mount, Bossier parish, La.

CALCASIEU—Meets at Occupy Church (what parish?) Thursday before the fourth Sabbath in October, 1872. Address Eld. U. W. Jarrell, Lake Charles, La.

PALESTINE—When and where? Address Eld. W. M. Raymond, Brookland, La.

BOGUE CHITTO—When and where? Address Eld. B. L. Lee, Tangipalo, La. W. E. P.

For the best pianos and organs at most reasonable rates, we recommend the well-known house of H. G. Hollenberg, 274 Second street, Memphis, Tenn.

WANTED—A young minister desires the pastorate of a village or country church. Address, J. K. McKINLEY, Columbia, S. C.

A COLUMN TO BE READ.

All religious means of obedience.

There can be no obedience where there is no law.

2. No obedience where the law is not known.

3. No obedience that is not personal.

4. There is no obedience that is not voluntary.

5. There is no obedience that is not prompted by love, and propagated 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 unbelief to obey Christ's command to be immersed, and 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 *parental* 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, so 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 "Triticuna" a three-horned difficulty. [See little book entitled "Triticuna" 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."—*Conn. 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.*

CAMPBELLITES.—"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 thus resting on Scriptural churches bears also upon every member and every officer of these 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 referred, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Campbellite minister as a Scriptural church, or a Presbyterian minister as a Scriptural pastor.

A. H. Redford.

Arkansas Department.

[illegible] make everything bend to his religious [illegible] 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. M. Parvisien, Bp. of Strasburg.

(*Concluded from last week.*)

PHILOSOPHY OF THEOLOGY.

M. GREEN.

First: There can be no two persons or things, unless one differ from the other in some of its essential attributes.

Second: The unity of two persons or things, is the union and perfect harmony of the essential attributes of one with the other. These unions hold good in the unions of all compounds. The simples may antagonize for awhile, but the antagonism must cease, and peace follows the union. We have before stated that the science of God, which is pure theology, is in perfect harmony with all other true sciences. Hence, a truth in chemistry is in unison with all truths in theology.

Having laid down these axioms, I will proceed to reason by the light they afford us. This one faith has respect to the entire work of this one mediator, who, in essential attributes, is one with the one only true and living God. For two gospel faiths to exist, there must be two Gods and two mediators, which cannot exist, in consequence of the perfectly infinite attributes of God. To suppose another God with attributes of Omnipotence, Omnipresence and Omniscience or ubiquity, would be essentially one and the same in nature; therefore would require essentially the same mediator. And this one mediator would require the one faith in unison with the one God, or unity of all his purposes. And this one fatih requires one baptism, as a test of loyality to the one God. The attributes of a gospel baptism show that it also belongs to the unity of the faith once delivered to the saints. They are, first, a man sent of God to do it. Secondly, a penitent believer as subject. Thirdly, an entire immersion in or into the name of the Father, the Son and Holy Spirit. This is the one baptism of the one King appointed, as an oath of allegiance to the King in Zion. We need not tell you that the Armenian's faith must reject the attribute of Omnipotence. Since the doctrine of falling from grace, as it is called, would allow only a mighty God, but must have an Almighty devil, the doctrine of the election of grace, and the sovereignty exercised by this one God, makes the Armenian reject the foreknowledge of God, as Adam Clark, and others of that faith. Hence, I say that two faiths must have two Gods and two mediators, and the same reasoning may be applied to baptism. There cannot be two baptisms.

If, therefore, we have defined this one baptism, or given it attributes, anything else would be, at best, but a counterfeit, an attempted currency, without this one King authority. And how can this be without rebellion? I have before described this one baptism. There is no question about this one baptism. It is not an open question. "All scholars and critics, of any note, are agreed," says the late professor of Andover College, Moses Stewart. Now, my brethren, the work of the laborers in God's vineyard is manifest, some of which I will mention. First, "to keep the unity of the spirit in the bonds of peace," for there is one body, even as there is one hope of your calling. One Lord, one faith, one baptism. Secondly, we are to contend earnestly for *the faith* once delivered to the saints, since without this unity of the faith, our work would not be building up, and so in the direct line of the gospel of Christ, but a pulling down and destroying union and harmony, which is the great work of the mediator, viz: the reconciling of all things unto God. For we should look for the restitution of all things. When all things shall be restored to the pristine beauty of God's matchless universe, which is his kingdom, and like the other unities it is one and never to be divided, and existed from everlasting, and will have no end. A kingdom which cannot be shaken, but has and must remain in existence as long as God or eternity shall remain. In order to be a citizen of this kingdom, he must be a son of God. Adam was a son of God. See the genealogy of Christ, who was supposed to be the son of Joseph, who was the son of Mathat, and so on up to Adam, who was the son of God. Adam sinned. He volunteered to unite with traitors. His sin was treason, the punishment of which is death. "In the day thou eatest thereof thou shalt die." Did he die that day? I say yes. Adam was a citizen of God's kingdom by virtue of his sonship. He forfeited his right (which he had by creation) to the privileges of citizenship. His sin was rebellion. Death was the penalty. Through the clemency of his Creator, the least possible amount of punishment was inflicted. Banishment—expatriation—answers the ends of government the same as death. It deprives the rebel of citizenship. And this occurred the very day he ate the forbidden fruit. Now, if depriving man of all rights in God's everlasting kingdom be death, then the restoration of man to all the privileges in God's Spiritual kingdom would be life from the dead, as is the case with all who are born again. Thus, when a man becomes reconciled to God, he is then loyal in heart. He is a believer, and is passed from *death* unto *life*. God sends the Spirit and seals him an heir to the inheritance. This man once a rebel, but now reconciled, it is altogether suitable that he should have the benefits of God's gracious act of pardon passed in, and by the Divine council, for the benefit of all reconciled sinners. Hence a sinner can be saved by grace, and become a son of God, alive again from the dead, and proves his sonship, manifests his loyalty, by being baptized. Mark the fact; his baptism does not make him a son of God, it only proves he is one. The baptism of Jesus did not constitute him the Son of God, but it was then and there he was publicly acknowledged as the Son of God. No man can prove to his God, to his brethren, to himself, that he is a loyal citizen of God's government if he refuses to be baptized.

THE DEBATE AT MONTICELLO, ARK.

According to previous arrangement, Eld. J. B. Searcy and Eld. J. I. T. Holland, of Little Rock, met in Monticello on the 3d of July, for the purpose of publicly discussing the following propositions: "There is an influence of the Spirit in conversion, additional to that resident in the Scriptures." Eld. Searcy affirmed. Eld. Holland denied. "That Baptism is an instrumental means of the pardon of sinners." Eld. Holland affirmed. Eld. Searcy denied.

Eld. Searcy opened the debate by an hour's speech upon his affirmative. He led out by saying, that while he should affirm "that there was an influence of the Spirit in conversion additional to that resident in the Scriptures," he would not deny but what that influence reached the sinner through the instrumentality of the Scriptures.

He then read the testimony of a number of able divines who gave it as their opinion that the converting influence of the Spirit was generally communicated through the Scriptures. As conversion was the subject of discussion, he then proceeded to define conversion as a turning from the power of sin and Satan unto God. That it included regeneration and the forgiveness of sins. He then asked Mr. Holland if he would accept of the definition, if so it would be unnecessary to prove it.

But Mr. Holland answered that he would not, whereupon Eld. Searcy proceeded to the proof of his definition.

Eld. Searcy then proceeded to his proof for Spiritual influence, contending that from the deep depravity of the heart there must of necessity be an additional influence of the Spirit to cause the sinner to believe in Christ and that from the plain teaching of the Scriptures there was an abundance of proof for an influence of the Spirit in addition to that resident in the word.

Eld. Holland then replied with a speech of one hour. He frankly acknowledged that he was surprised that Eld. Searcy had taken the position that he had a reference to the Spirit operating through the word. It was very evident, from Eld. Holland's remarks, that he had prepared to oppose the position held by Eld. Griffin at Gallatin. But Eld. Searcy had taken the start of him in arguing in the way in which he did, and while he would try to deny the arguments produced in favor of the affirmative he was constantly trying to make side issues but Eld. Searcy had prepared himself to hold him to the point, which he did in an admirable manner.

Eld. Holland made some very strong assertions, as well as a great many contradictions. He dwelt largely upon the necessity of being *intelligently* taught in the Scriptures. He said that he felt that he would be a great blessing to the human family for all time to come, if he could but prove that all the influence of the Spirit still resided in the word. But he made a magnificent failure in trying to prove it. He declared that by receiving the word properly, we had the power of the Spirit in it. Conversion, he declared to be the act of man; that is, man converts himself, while his sins are forgiven in heaven. He strongly intimated that we might be converted, but not forgiven. The Spiritual man, he declared, was that man who was inquiring after truth. He finally admitted that the time had been when the power and influence of the Spirit had been needed to convince man of the truth of God's word. But of this admission he was no doubt sorry before he was through with it. Just here Eld. Searcy took quite a nice turn on him, by saying that as Eld. Holland had admitted that the time had been when there was need of an additional influence of the Spirit in the conversion of sinners, and that under the preaching of the apostles, it would devolve upon Eld. Holland to prove that which *was* true *is* not true. Eld. Holland saw the *point*, and undertook the work, but to no avail. He evidently saw that he was beaten, and from this time his contradictions were more numerous. He said he would admit that Paul was converted in mind when he saw the light, in heart when he inquired of the Lord what he should do, and externally when he was baptized. He compared the grace of God to a bankrupt law, declaring that God required us to pay what we could, and the rest went unpaid. He declared that we did not feel our sins forgiven, but that baptism was an evidence to us of our forgiveness. Such are the notions of Eld. Holland as set forth in the first proposition argued at Monticello. And just here a diverting thought occurs: Eld. Holland, in the commencement of his first reply to Eld. Searcy in the morning, remarked that it used to be a custom among the ancients when they went to sacrifice a beast, to adorn him with wreaths and flowers, and that he considered that Eld. Searcy, by speaking of his ability was endeavoring to adorn him before he offered him up. He stated, however, that he thought Eld. Searcy would have a difficult task to perform before he would succeed in offering him up. (But of his ability to do so we leave the people to say.) And in his closing remarks at night he, like Eld. Lipscomb at Gallatin, he had to allude to the Spirit speaking through Balaam's ass. And it was suggested that as Eld. Holland thought the time of his execution was at hand, he would ride to the place of execution upon Balaam's beast. Thus ended the first proposition with the first day. In my next I will give some notice of the second proposition.

J. F. GRIFFIN.

A GRADUATE OF THE MARY SHARPE will engage to take a select school, or take a position as teacher in a school already established. Address

ELD. GEO. M. PAYNE, Eldorado, Ark.

[We were present at the graduation of this young lady and examined her satisfactorily. She studied to prepare herself for teaching, and is eminent qualified.—EDITOR BAPTIST.]

DISSENSIONS AMONG CHURCHES AND MEMBERS.

The family circle illustrates very clearly the nature of the relations existing between members of a Christian church. It is impossible to point out any bond of unity, any principle of love, any sacred tie of affection, sympathy or personal interest existing in a family, which does not also exist in a Scriptural church.

As ransomed sinners, we see ourselves adopted into a new family, every member of which can say: "Our Father who art in heaven." We all have the same Father. We bear the same family name. "As many as received him (Christ), to them gave he power to become the sons of God." Priceless privilege—each fellow-member a son of God. How considerate and loving must we be toward each other in every relation of life. We are all interested in the same blood—the blood of Jesus Christ our Savior. The same Spirit animates our spiritual nature. "Ye are the temple of the Holy Ghost." We are members of the same household. We gather around the same table in that house—the table of the Lord. We eat there the "one bread," and drink of the same "cup of blessing." In fine, as fellow-Christians, we have "One Lord, one faith, one baptism, one God and Father of us all."

Such being the relation of our ministerial relationship, how clear the words: "By this shall we know that we have passed from death unto life, because we love the brethren." And in this light we can well understand our Master's word: "A new commandment I give unto you, that ye love one another." A new commandment truly; for heretofore no such reasons could be given for love among fallen humanity.

The preceding considerations show very simply what are our mutual obligations to each other as Christians. Our family relations, as members of Christ's body, are most sacred. We are to "love as brethren." We are expected to display all the family interest and tender concern of brethren toward each other. If one member suffer, the whole body suffers with it. The greatest courtesy, the most signal forbearance, the most Christ-like charity must characterise the intercourse of God's chosen ones.

Viewed in this light, let us briefly examine the dark and cheerless subject of private misunderstandings, petty strifes and hard, bitter feelings between church members. Recently this deplorable topic was brought before our notice in the case of a Baptist church; many of the members of which, we were informed, *do not even speak to each other*, for some private misunderstanding or other. Alas for such religion as that! and, sad to consider, this is not an isolated case. Looking abroad over the churches, we are almost forced to exclaim: "The trail of the serpent is over them all." Hapless church that has the misfortune to have members so far away from Christ as that! "A house divided against itself cannot stand." There is no more effectual way to ruin the cause of salvation than to have dissension in the church. Aptly might "Ichabod" (the glory has departed) be written over that church door.

But here I am liable to be interruped by the parties concerned. One says: "Oh, but you do not understand the provocation I have received from such a fellow-member;" and then follows a catalogue of offences; such a being misrepresented, slandered, insulted, maltreated with, etc., etc., concluded by the passionate assertion: "I cannot and will not hold intercourse with one who has treated me thus." All this is said before one has time to stop such remarks; for, as Christians, we dare not listen to any such without asking: "Have you mentioned all this to the person concerned, *privately*?" citing as our authority for such a question, Matthew xviii. 15: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

Here we have the grand two-fold principle, that the mind of man could never have conceived, with its ideas of *satisfaction* and wild revenge: First, that the injured party is to seek out whoever has done him wrong, and point out the nature of the offence, with a view to reconciliation. And second, that this interview must be strictly private "between thee and him alone." Until those two conditions are complied with, we dare not, as faithful followers of Jesus, mention this matter to a third party.

This is not a thing to be delayed, either; though our rebellious and sinfully proud hearts exclaim: "It is too much! The trial is too great!" Our fallen nature prompts us to wait for the aggressor to come with apologies; but here the Christ-like nature, if we have it, displays itself, and we follow the voice of him who said: "My sheep hear my voice, and *they follow me*." Mark well, church member, "they follow me," not "ought," or "should follow me." They do it. "Let not the sun go down upon thy wrath." Now, let me observe here, that all our plausible sophistries to evade Christ's commandment, will not do. We may say: "I have no hard feelings; I have forgiven the person," etc., "but I do not wish to have anything further to do with him." All this is hollow, and savors of an evil, stubborn, and unregenerate nature. No excuse or reason can set aside the plain command of Jesus. Aggrieved Christian, upon you falls the task of taking proper steps to have harmony in your church, for your brother may not be conscious of having done you injustice.

Let us now turn to the one who has, in an evil hour, offended one of these little ones. It is to be deeply regretted that we are all so careless of giving offence; and it is only by prayer and ceaseless vigilance that we can avoid doing so. It is so easy to lay hold of a brother's weak points or peculiarities, and comment on them to his detriment, while ignoring completely the many noble Christian features of his character. It is hard to confess our error when we have done a wrong; we naturally prefer to strengthen our words, to the still greater injury of those whom we have injured. But, while it is the part of the offended person to seek out the offender, our blessed Lord lays down a very clear, indeed, imperative rule, for the latter class. "If thou bring thy gift to the altar and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar; first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24.) This is very solemn and very searching. If there is any brother to whom we have done wrong in any way, until we have made all the reparation in our power, the mercy seat is closed to us. We have no access to God in prayer; first we must be reconciled to our brother, and then our sacrifice of prayer will be accepted. But if the offended brother refuse to be reconciled? He will not refuse. He is equally bound by the command: "Where ye stand praying forgive, if ye have ought against any." (Mark xi. 25.) And so, by your mutual action, will blessed peace and harmony be restored in the church, where they rightfully belong.

If the aggravated case occur where the offending brother will not hear, Matthew xviii. gives the steps to be used; for rather than have discord and disunion in the church, the offender or offenders must be excluded from its membership. Christ tolerates no dissension in his churches. God's Spirit will not operate through an estranged and divided church membership.

It may happen, however, if members have private misunderstandings which they will not settle, can a church interfere in the matter, when neither party brings the grievance before it in a Scriptural manner? The church certainly must move in the matter. For while it is a private offence to those concerned, neglect to obey Christ's command in the matter is a public offence to the church. Both parties are walking disorderly, and in defiance of the commands of him whom they claim as a Savior, and it is the imperative duty of any member knowing the circumstance, to privately try to effect a reconciliation, and failing of this, to bring the matter before the church, which certainly has full Scriptural power to act in a case so grievous and deplorable.

It may not be amiss to refer briefly to a false notion that clogs the progress of the cause and ruins the efficiency of churches, namely: The evil habit of church members concealing or privately gossiping about the disorderly acts among their fellow members. Cain's exclamation: "Am I my brother's keeper?" seems to be the principle guiding them, instead of privately telling the person concerned in a spirit of affection and love. This is for Jesus' sake and honor, and we must take it up and do it, even though it be a cross. When Christians are alive to the duty they owe to the Lord in this matter, our Zion will flourish indeed. The flush of shame that too often mantles the brow of the true follower of Jesus, as he hears some trifling remarks about a fellow member, from a professor of religion, will pass away forever, and we shall all be able to say from the heart: "Forgive us our trespasses as we forgive those who trespass against us." Neither will we have the still more pernicious word: "I do not believe such a fellow-member is a Christian, because he has done so and so." For shame, Christian. "Who art thou, that judgest another?" If you harbor such a thought, act like a Christian in the case, admonish your fellow-member; and if that fail, let the church judge of the act for which you condemn him. You have no right to prejudice any man. The church is the arbitrator, and until it acts, such an one is your brother, and must be so treated.

Oh, for more forbearance and faith to follow the Master's footprints unwaveringly.

P. L. M.

UNION MEETING.

BRO. EDITOR:—The Second District of the Judson Association convened with Friendship Church, Calhoun county, Ark., on Saturday before the fifth Lord's day in June. The writer delivered the introductory sermon, from Exodus xiv. 15.

The following essays were read: "The Covenants," L. O. Miers; "Duty of Churches," E. H. Lindsey; "Atonement," G. B. Talbot.

The meeting adjourned to convene with Canaan Church, on Saturday before the fifth Lord's day in September.

ORDER OF BUSINESS.

Introductory sermon by E. H. Lindsey. Essays: "Dram Drinking," M. P. Calaway; "Call to the Ministry," E. H. Lindsey; "Origin and Perpetuity of the Church," G. B. Talbot; "Importance of an Educated Ministry," L. O. Miers.

Our meetings are generally well attended, and, we believe, productive of good. Brethren, visit us; we are real baptists over here. None of our churches will receive alien immersions, nor its kindred errors.

G. B. TALBOT, Moderator.

LAWRENCE O. MIERS, Clerk.

ALLEGORY—No. 7.

S—r.

A Hardshell preacher is said to have made the following suggestion concerning the "certain man" who fell among thieves: "This poor man had a family. Perhaps it was a great sacrifice for him to leave his wife and children, and go up to Jerusalem to pay his taxes. The first that he knew he was attacked by robbers not only suspects that he had money about his person, but that he was a brave man, and contended for his rights until he was overcome. Now, brethren, I want to make an appeal to you in behalf of widows and orphans. Look at this poor man as he lies by the roadside half dead. But there is another picture, still more frightful. Let us go to the hovel where his children are crying for bread, and his wife, with a broken heart, imploring and wondering what has become of her husband! [Here some one asked how he knew him to be a married man.] Because he is said to be a *certain* man. You all know that an unmarried man is the most important of all men. [Here some one said all married men don't have children.] Yes; but I'll prove by Dr. Summers that this man had. He says the jailor appears in Scripture as the father of children. Now, this man *fought* the thieves; therefore he had children. [illegible]." All were satisfied, and he went on with his appeal.

ARKANSAS ASSOCIATIONAL MEETINGS FOR 1872.

LIBERTY ASSOCIATION—Meets on Saturday before the second Sabbath in September, at Spring Hill Church, Union parish, La.

DARDANELLE—Meets on [illegible] at ——.

JUDSON—Meets on Saturday before the fourth Saturday in September, at Princeton, Dallas county, Ark.

SALINE—Meets on Saturday before the first Sabbath in October, at Salem, Saline county, Arkansas.

BARTHOLOMEW—Meets on Saturday before the first Sabbath in October, at ——.

MT. VERNON—Meets on Saturday before the first Sabbath [illegible] at Mt. Gilead, Monroe county, Ark.

CAROLINE—Meets on Saturday before the second Sabbath in October, at Louis Oak, Pulaski county, Ark.

COLUMBIA—Meets on Saturday before the second Sabbath in October, at Chalybeate Springs, Columbia county, Ark.

PINE BLUFF—Meets on Saturday before the third Sabbath in October, at Big Creek Church, Grant county, Ark.

RED RIVER—Meets on Saturday before the third Sabbath in October, at Okalona, Clark county, Ark.

CADDO—Meets on ——, at ——.

BROWNSVILLE—Meets on ——, at ——.

CADDO—Meets on ——, at ——.

FAYETTEVILLE—Meets on ——, at ——.

DARDANELLE—Meets on ——, at ——.

LITTLE ROCK—Meets on ——, at ——.

Will not the different brethren who have it in their power, at once fill out the blanks above, that all may be duly apprised of our annual meetings in full time to attend them, when necessary. Write at once to the Arkansas Department of THE BAPTIST, and greatly oblige the Editors.

OBITUARY.

Died, at the residence of her brother, J. H. Sanders, Bear Devall's Bluff, Ark., June 8, 1872, Evelina V. Cook. She died of that fearful malady meningitis, combined with pneumonia. She withstood its ravages for fourteen days, and passed like a flower, from earth. She was converted in 1864, and united with the Baptist church at Hernando, Miss. Until the day of her death she walked the walk of a Christian, and left the sweet assurance behind her that Heaven would be her future home. Her husband, Robt. F. Cook, of Des Arc, preceded her a few months, and her only child a few weeks. She was the third daughter of Col. R. T. Sanders, late of Hernando. T. B. K.

Des Arc [illegible] *Herald* please copy.

IS IT?

Will the editor of THE BAPTIST or some of its contributors condescend to give us counsel on the following difficulty, which has been always destructive to the influence of one of the foremost churches in this section of Arkansas?

A. is pastor and a member of the church at B. The church feels that she has neglected one of her Savior's examples. A. thinks differently. After a long and serious consideration, the church resolves to do what she feels to be wanting on her part, in order to exhibit her King's sceptre. (Heb. i. 8.) A. thinks the church should have taken his counsel as her pastor. His feelings are wounded; he resigns and calls for a letter of dismission. G. is an officer in the church. He agrees with the church as to the long considered duty, but moves to wave it for the sake of her pastor's feelings and pastoral labor. The church feels that this would be submitting to man, denying her Savior, and involving her in the sin of adultery. She loves her pastor, but cannot forsake her husband, consequently she calls another pastor. G. takes no hand in this call, but opposes it, and after it is made writes a remonstrance, and privately prevails on some of the young members to sign it; the result of which is a general dissatisfaction both in and out of the church. D. is the choice of the church, but refuses. A faithful old soldier of the cross, hearing of the trouble, visits the church for peace, and succeeds; the church unites in solemn covenant to work and support a pastor. D. is called again, and accepts; but, alas! the covenant is soon broken. The serpent was buried alive, for he is now secretly operating against the new pastor, and trying to lay all the blame on him. Now, who is it? Is it the church, her opponents, or the new pastor? Where think you the serpent makes his burrow?

E. J. HOGAN.

[Who will answer Bro. Hogan? Will not Bro. A. Yates, a father in her Israel? EDITOR BAPTIST.]

NO GRANDMA IN IT.

"O mamma! Uncle Ned has got an awful lonesome old house!"

"Why, Joe," said his mother, "I thought it was a very pleasant, cheerful house."

"But you was mistaken, mamma. There isn't any grandma to that house, and so when the mamma's out shopping, there's nobody to love little children. I think a house is awful that hasn't any grandma in it, don't you?"

"Yes, darling, I do," said his mother; "and we wouldn't give grandma away for all the big house, and fine furniture, and lovely pictures of Uncle Ned, would we?"

"I guess not," cried the loving little fellow; "it's just like having two mammas to have a grandma."

NEW CLOTHING.—If any of your friends wish a nice suit of clothes, call to mind of reliable wear, we advise them to call on Waggener, who is the prince of merchant tailors in this city. If you come to this city, call at No. 317½ Main street. See advertisement.

FIVE [illegible] with all modern improvements [illegible] $450; can be bought for $375 at H. G. Hollenberg's, where money is small profits [illegible].

"The Truth in Love."

TERMS [illegible] $2.50 Per Year.

[illegible] H.

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 ordinances, his principles, and testifies itself in the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them as he has ability and opportunity. J. R. Graves.

SUCCESSION.

BAPTIST SUCCESSION.—Dr. Williams, of Memphis, [illegible] for asserting that "we cannot prove church (i. e. Baptist) succession, or maintain it successfully." That is, Dr. Williams is an honest historian, and refuses to teach as [illegible] cannot.

I have not the pleasure of knowing Dr. Williams [illegible] think he will join me in agreeing to raise one thousand dollars for the man who shall demonstrate, from original authorities, the uninterrupted succession of Baptist churches from the first century to A. D. 1000. We do not want authorities quoted at the fourth or fifth remove—as "Orchard says Mosheim quotes Hosius as saying," etc. Dr. Williams knows the swamp into which such history leads, and he is quite as able to draw a correct conclusion from trustworthy authorities as many of those who have written on Baptist "succession."

[illegible] we cannot prove [illegible] of recorded facts. Give us the facts. And until the facts, with the authorities for them, are brought out Dr. Williams' assertion must stand as the calm result of wide and thorough study.—*H., in Religious Herald.*

A [illegible] meets this "puerile" demand:

To discuss the question whether there has been a regular succession of gospel churches from the days of the apostles to the present day, appears to me to be as puerile and as futile as it would be to discuss the question whether the present race of men are regularly descended from Adam, or the present growth of oaks in the forest from those that came into being when the Lord gave to Adam "every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed." The word of God, and that only, furnishes infallible evidence that there has been an uninterrupted succession of gospel churches, as well as of men and trees of the forest, on the day they were severally brought to being. The same Omnipotent and Omniscient God who declared to Noah that "seed time and harvest" should not cease "while [illegible]" (Gen. viii. 22), declared to his disciples, when he appeared on earth [illegible] that the gates of hell should not prevail against his church. (Matt. xvi. 18.) As sure as "the grass witheredh, and the flower fadeth," just so sure is it "the word of our God shall stand forever." (Isa. xl. 8.)

Men, good Christian men, may differ in their views as to what are the essential constituents of a gospel church, but I do not see how it is possible for one who believes in Jesus and his words, to doubt for a moment the continued succession of churches, possessing all the essentials of a church of Christ, from the days of the apostles to the present time. To prove that a church possesses these essentials, is virtually to prove that it is a lineal descendant from the one established by our Lord and Savior. If we labor to sustain a church apostolic succession by any other means, we shall only evince that we are, as yet, "children in understanding," ignorant of "the first principles of the oracles of God," and "have need of milk, and not of strong meat."

In addition to the declaration of Christ (Matt. xvi. 18), we refer to the outline history of his churches, which he gave to John in Patmos. (Rev. i. 11.) It is claimed by some, [illegible] the whole scope of his revelation, that there were seven literal churches that then existed in Asia, but none of the oldest versions read, "which are in Asia," and the Bible Union version properly rejects the phrase [illegible] and does not seem to have been shown that there was a church in each of these cities when Christ gave this message to John. These seven churches symbolized the character and trials of the churches of Christ in the seven different periods—periods into which the dispensation has manifestly divided. At the close of the last of these—the Laodicean—Christ comes, and the judgment of the nations takes place. The very term, compounded as it is of Ἐπί ἐπί, means this; and Christ declares that in that age he will stand at the door and knock. To question the fact that Christ has had a succession of true churches in all ages of the Christian era, is to question his word, it seems to us.

THE DANGER OF FALSE POSITIONS.

It is ever characteristic of errorists that they do not themselves seem to appreciate the dangerous tendency of their errors, and it seems they cannot be made to see them. Bro. Jeter, of the *Religious Herald*, furnishes a striking but sad illustration of this.

With the history of the rise of open communion before his eyes, he still sees no harm in advocating the very same "principles and practices" which lured and lead English Baptists into their ruin. He claims that alien immersions, an unofficial ministry, and the propriety of an avowed open communion minister being the pastor of a Baptist church, are subordinate matters; *i. e.*, of but trivial import.

Those who would magnify these differences into fundamental articles of faith, are not Baptists of the old stamp, but dictators and schismatics, to whom we can give place, by subjection, no, not for an hour.

No [illegible] those who are entangled in the same erroneous views, think thus. We believe that [illegible] lead to the inevitable destruction of the [illegible] Dr. Reynolds, of the University of South Carolina, expresses the same opinion. In the *Working Christian* he says:

"Dr. Dagg has furnished to the *Religious Herald* a series of articles to prove the nullity of "alien immersions." Dr. Jeter expresses his own views and says, speaking of the subject of rebaptism is this: 'Is the due qualification of the administrator, in all cases, essential to the validity of baptism? If it is, then obviously no man knows, or can know, that he has been properly baptized. The principle requires that there shall have been an unbroken succession of duly authorized administrators from the apostles to the present time. The existence of such a succession no man can prove.'

"According to our view, the "succession" does not affect the question. It is not the *pedigree*, but the *character*, of a church, which gives validity to its acts. We accept Dr. Williams' definition of a church. It is even superfluously full and accurate; and everything [illegible] follows logically from its admission.

"'My definition of a *Scriptural* church is, an organized assembly of baptized believers in Christ, where the pure word of God is preached, the ordinances rightly administered, and discipline maintained. This definition necessarily excludes Pedobaptist churches.'

"If it excludes Pedobaptist churches, it must exclude their acts and the acts of their officials—the stream cannot rise higher than its source. * * * Much is said about irregularities in this matter. The only invincible irregularity in the administrator is, that he is not a minister of a Baptist church, and this irregularity nullifies his act. It is not really irregular, but null and void. It never had even so much as an irregular existence. IF PEDOBAPTIST IMMERSIONS ARE VALID, WE SEE NO REASON WHY BAPTIST CHURCHES SHOULD EXIST, AND IF WE WERE CONVINCED BY THE ARGUMENTS OF DR. JETER, WE SHOULD HAUL DOWN OUR FLAG AS A MERE IMPERTINENCE.

"Dr. Reynolds is neither a dictator nor a schismatic.

REBAPTISM—No. 1.

I have been accustomed to regard the opinions of learned and pious men with something akin to veneration, and I now often find myself disposed to assent to their views upon the mere presumption that they are correct. I regret that this disposition is by far too prevalent, especially among those whose positions in life have not been so favorable to broad and liberal culture. This disposition should be carefully guarded, lest it become a habit to accept, without question, whatever may be said by those who hold high and influential positions in the denomination.

We should also be careful to subject to proper restraint the opposite tendency. No man's views should be rejected, however hitchable he may be, without sufficient thought to determine their value. There is a now very general disposition to discourage a comparison of opinions, and especially those which separate professing Christians. Unless error is innocent (which is impossible), this disposition is and will be attended with evil, view it as you will. It is clearly the duty of all men to subject all questions about which there appears to be a just ground of difference to the test of a fair and honorable investigation. No man can afford, in view of his obligations to God, to be liberal at the expense of one truth. Error is not, and cannot be harmless; men may honestly hold erroneous opinions, but this fact cannot protect them from the nature and tendency of error, for it is the opposite of truth. A deadly potion, honestly taken through mistake, will as certainly kill as if taken with the design of producing death. So he that holds an error cannot be protected from its nature by his holiest designs.

In view of what we conceive to be the disposition and tendency of this age, I was really gratified when I saw that the deservedly esteemed and highly respected Dr. Dagg had promised to furnish the *Religious Herald* "a series of articles on rebaptism;" and when these articles appeared in the *Herald*, I read them eagerly, but with mingled feelings. As to style they were agreeable, but as to the signification of terms I felt that they were unsatisfactory and well calculated to mislead.

It may be my misfortune—but be that as it may—I cannot see the propriety of calling an immersion a rebaptism, without a prior baptism. That which has not been done cannot be repeated. If the former act (called a baptism) was wanting in those properties necessary to its validity, then it was not a baptism, and the insertion of this act cannot, with my mind, of propriety, be called a rebaptism.

Baptism is a word which can be defined, and is, therefore, capable of analysis, or of being separated into the parts which compose it. If our definition of the word "baptism" does not contain all that is contained in this word, it is too narrow, and, consequently, inadequate. If this principle is correct, I may affirm that any defect in the act which necessitates another act is so because some of the parts which are comprehended in the act denoted by the word "baptism" were not embraced in the former act. This act, made defective because of the absence of parts or properties which constitute the complexed idea denoted by the word "baptism," cannot be regarded as the equivalent of the subject defined. It will follow, I think, that an immersion performed, but not according to the New Testament law, is not a baptism unless a part of the parts subsist to the whole. An immersion, made defective because of the absence of some of the parts or properties which belong to a New Testament baptism, if repeated, can be no more complete than when it was first performed. It cannot, therefore, be correct to call an immersion which meets all the demands of the law a repetition of the one that did not.

A simple immersion is not necessarily a baptism, for I may immerse myself, or be immersed by some one who is, by common consent, without the required qualification; hence an immersion does not, in every case, express all that is expressed by the "baptism" which the New Testament requires. It follows, therefore, that there is some property belonging to the New Testament baptism which is not contained in a [illegible] immersion. They are not, therefore, the same; and, if not the same, it is because the parts composing them differ either in quality or quantity, or both. This difference is not found in the simple act of immersion; it must, then, be sought either in the party baptizing or the party baptized. But, as there is no difference of opinion among Baptists respecting the subject, the question is narrowed to this: does the law require any qualifications in him who baptized? If it does, then an immersion performed by one who does not possess these qualifications is not, in the estimation of the law, a baptism.

No Baptist will, I imagine, admit that the immersion of an unregenerated man is a New Testament baptism; hence, in the case of the subject, certain properties or qualities are necessary to baptism. Without these, therefore, immersion is not baptism. Few, if any, will contend that, though the subject has the necessary qualities, any one whatever may baptize him according to the requirements of the law of Christ; and if not, then it must be because there was wanting certain necessary qualities in the administrator; hence, as some of the parts are wanting, the whole does not exist. The immersion is, therefore, not a baptism.

Now, as a rebaptism is a baptism repeated, and as there is no authority in the New Testament for the repetition of baptism, rebaptism is unknown to the law of Christ; hence we may affirm that there is no Scriptural reason for a rebaptism.

Dr. Dagg says: "While the law of baptism was strictly obeyed, no necessity to repeat the act ever occurred; and a departure from the law has given occasion for all our perplexity." I most heartily concur with the Doctor that a departure from the law has occasioned perplexity; but that this departure necessitates the repetition of the act which was not in conformity with the law, I do not admit. It makes baptism necessary for the reason that the former act was not baptism. We have no right to admit it to be such, even by implication. The repetition of the first act does not advance us one step toward the demand of the law. An act which is not according to law should not be repeated, for, if not according to law, it is not baptism; hence a subsequent act which accords with the demand of the law cannot, with any sort of propriety, be called a rebaptism. To do so would admit the act which did not accord with the law to be a baptism.

The Doctor says: "A departure from the law has given occasion for all our perplexity." Here we may raise two questions: First, can the disciples of Christ ever consent to any departure from the faith delivered to the saints? Second, can they fraternise with or connive at any departure from the New Testament law? No one will, I presume, affirm that they may. It will follow, therefore, that we should never accept an act as baptism which is a departure from the law of Christ; nor should we call a baptism necessitated by the unlawfulness of some former act a rebaptism. But Dr. Dagg says "baptism ought to be repeated in those cases only in which the former baptism was invalid." I am unable to see how a baptism may be *invalid*, taking the word "baptism" as denoting the rite required by the New Testament. If the act demanded by Christ is performed according to his law, we call it baptism; but if not according to his law, it is invalid, and, therefore, not a baptism.

The New Testament requires baptism of a certain class of persons; but if any of this class shall perform some act not required by the New Testament, the law would not be satisfied by that act; it would not be legal, not having the sanction and support of law. An immersion cannot be rightly called a baptism unless it has the sanction and support of the law requiring it, and valid it cannot be without this.

If an immersion is performed according to the requirement of the New Testament it is baptism, otherwise it is not. Then an invalid baptism is a contradiction in terms, for baptism is according to law, and that which is invalid is without the sanction and support of law.

Dr. Dagg says "baptism ought to be repeated in those cases only in which the former baptism was invalid," and adds: "This answer is incomplete and unsatisfactory, unless it be accompanied with an accurate definition of the term 'invalid' as here employed."

Here the Doctor proposes a definition, but simply gives us an explanation, which, I presume, he will not contend is an "accurate definition." But let us see the result of his explanation; it is this: "A baptism is invalid when it needs to be repeated, and valid when it does not need to be repeated." This definition affords no light; it does not aid us in our inquiry; it leaves us with all the difficulties we had in the commencement of our search. The question (what is baptism?) yet remains to be answered.

It cannot be disputed that an immersion in water of a proper subject, according to the New Testament law, is a valid baptism. Then it must be admitted that immersion which is not according to this law is invalid, for the act cannot be *valid* without the sanction and support of the law requiring it. Then, if the subject has not been immersed according to the "Bible rule," he is not baptized. The failure may have resulted from a departure, but if strict obedience is required, departures are forbidden; hence, that which results from that which is forbidden, cannot have the sanction and support of the law.

I close the present number with the following remark: that in recognising an immersion necessitated by some former act as a rebaptism, we admit the former act to be a baptism; and that an act is not valid unless it has the sanction and support of the law requiring it.

G.

[illegible]

A GRADUATE OF THE MARY SHARPE will engage to take a select school, or take a position as teacher in a school already established. Address

ELD. GEO. M. PAINE, El Dorado, Ark.

[We were present at the graduation of this young lady and examined her satisfactorily. She studied to prepare herself for teaching, and is eminently qualified.—EDITOR BAPTIST.]

THE BIG HATCHIE ASSOCIATION

Met on Saturday, 3d inst., at 10 a. m. Eld. J. R. Graves, the Moderator of the preceding Association, took the Chair, and announced that Bro. J. E. Butler, who was to preach the introductory sermon, was absent, and that his alternate declined to preach. It was suggested that some one be appointed to preach the introductory sermon, and Bro. Graves suggested Rev. C. Manly, President of Union University. Bro. Manly was delegated to perform the duty, and preached an interesting and instructive sermon from John xx. 17. It was Bro. Manly's first appearance in our body, and the impression he made was in a high degree favorable and impressive.

At one o'clock the messengers re-assembled for the purpose of organization. Letters were read from ninty-seven churches, and two new churches—Bethesda and Bloomington—were received. Eld. J. R. Graves was re-elected Moderator, J. H. Borum Clerk, and S. Thomas Treasurer. The letters indicated a good degree of spiritual life and prosperity among the churches. The statistics showed a gratifying increase in the membership of the body, which now numbers five thousand. There has been a marked increase in the number of Sunday schools. While a few years ago there were less than ten, now every church, except eighteen, reported a Sunday-school, and some two. Next year it is hoped that every church will report one.

Fifty-seven churches were represented by one hundred and twenty-five delegates, and the amount of contributions reported as raised by this Association for missionaries, the Sunday-School Board and house in Rome, was about three thousand dollars. It is the banner Association in the State, if not in the South.

On Sunday the stand was occupied in the morning by Eld. J. R. Graves, who gave an able, eloquent and very instructive discourse on a part of the thirteenth and fourteenth verses of the eighteenth chapter of Ephesians. His subject was "The Seal." I can do so little justice to the speaker or subject, that I shall not attempt to give an outline of it. But he held the vast crowd in the woods, for two hours, without any manifestation of weariness. I venture the assertion that few who heard him will forget his arguments and conclusion, or fail to be influenced by them.

In the afternoon Dr. S. Landrum preached on Sunday-schools, and delivered a capital address, which was well calculated to do the Sunday-school cause good, and to increase the zeal and interest of all present in this work. This was Dr. Landrum's first effort before our Convention.

MONDAY.

On Monday the most interesting events of the Association occurred. The Association adopted a constitution and set of by-laws, its entire records having been destroyed during the war. Articles of faith were also adopted, being those found in the Encyclopedia of Religious Knowledge.

At eleven o'clock the report on education came up, and was read by Rev. W. P. Bond, Chairman. Rev. C. Manly, President of Union University, then took the floor, and said that during the past year one hundred and sixty students had been matriculated in that university, *of whom twenty-six were preparing for the ministry*, and receiving instruction gratis. In the "mess" nineteen were provided with board, without cost to themselves, through contributions of brethren and the churches. He said that the importance of education was not under discussion then, but insisted that the godless influence of the common school system should be met, by providing the highest advantages and the most thorough appointments in institutions thoroughly fortified by our distinctive principles. These principles are all important, and upon them the noblest characters have been moulded. Baptists should push forward in the great educational movement and *keep in advance*. The university had the misfortune to be thoroughly desolated during the war, and the buildings need many repairs, and he would be gratified if the friends everywhere would aid in washing and clothing this neglected child.

Bro. J. F. B. Mays spoke on the same subject, and was followed by Eld. W. H. Bankdale in an interesting address, which was pronounced the key-note of the occasion. He stated that the *first* college president in America was a Baptist, and the *first* newspaper was started by a Baptist; and it is also well known that the first college professorship ever endowed was by a Baptist, and Baptists lead in the educational interests of the day. We wish we could present the entire speech.

Rev. I. R. Branham made a few remarks in regard to Brownsville Female College, telling of its condition and prosperity. Fifteen were graduated there this year; the college educational corps has been increased by two professors, one of whom is Dr. Crawford, brother of the late Dr. W. M. Crawford; and now the college is fully equipped for giving young ladies a good and thorough education. He spoke strongly in favor of Baptists uniting, instead of dissipating their efforts, in favor of education; that they should unite upon one school. The Mary Sharp, or Jackson Institute, or the Brownsville College, and make that *the* school—our female university—and let all others be the feeders to that, and not multiply colleges in *name* only.

In the afternoon of Monday, the Sunday-school report was adopted, which turned over the Sunday-school work of the Association to the Sunday-School Board at Memphis, and recommended to the Convention of West Tennessee the adoption of a Sunday-school and financial agent, to collect the contributions of the churches and perform the work of a Sunday-School and Domestic missionary; that he should have an adequate salary, which is to be received from the churches of the Convention, in consideration of the labors he performs in the conventional bounds. The churches were also requested to systematize their contributions, so as to give one-fourth to the Board of the West Tennessee Convention, one-fourth to the Sunday-School Board, one-fourth to the Domestic Mission Board, and one fourth to the Foreign Mission Board; and the business of the Financial Agent or Corresponding Secretary of the Convention will be to collect and encourage these contributions. Bro. Bennett was suggested as a suitable man for this agency. In the Sunday-school report *Kind Words* was warmly recommended to the Sunday-schools, as it was, also, in the report on Publications. In the latter report, which was ably supported by a strong speech from Rev. W. W. Keep, THE SUNDAY-SCHOOL BAPTIST, in prospect, was strongly recommended, and a promise made to try and secure 5000 subscribers from West Tennessee. The Southern Baptist Publication Society received the unqualified approbation of the body, and was pronounced *the great want of the Baptists of the South.*

During the consideration of the reports on Sunday-schools and Foreign Missions, several able and interesting speeches were made which evinced much interest in these matters among the brethren; and we hazard the assertion that in our coming meeting, a year hence, the good results of their addresses will be seen in greatly enlarged contributions to our benevolent objects, and in an increased number of Sunday-schools.

The meeting was closed with good feeling and interest, but, owing to the short time the delegates had arranged to stay, the closing exercises had to be crowded, almost into disgust. There was not even time for the Moderator, at that solemn moment, in closing his address, to sum up the general facts and results of the meeting. This pressure was regretted by many, and the feeling indulged that these meetings should be so arranged as to secure the free discussion of our great and leading principles, historic facts and distinctive features as a denomination, and thus leave a strong and just impression upon the public mind.

The hymn, "Children of the Heavenly King," was sung, and prayer by Eld. Young, he being the oldest minister in the association. We all shook the fraternal hand, and the moderator pronounced the benediction, and we separated with renewed strength and comfort. S. B.

PUBLICATION.

A Jewish Publication Society has been formed to "unfold to the world the treasures of the literature" of that remarkable people; to "transfer to our language the wisdom of their Creseas, Maimonides, Abna Esra, Maimuni, Abarbanel, of their DeRossi and Leon da Modena, their ancient and modern teachers;" to "bring within reach of non-Israelites, their history, their system and aims, their activity in shaping the course of mankind," etc. This is a sign of the times, a token of that quickening of the intellect which shakes the age from hereditary slumberings, until even the most effete theologies kindle, under the influence, to self-assertion and aggression. When one looks at this characteristic of the present generation and at the instance of its outcropping, it requires quite an effort to dismiss the doubt, whether Baptists, and Southern Baptists in especial, are sufficiently alive to the magnitude of the demand for organized effort in the department of publication. We hand this doubt over to our readers, with the question? Are we doing all that is meet, to secure, through the press, contact between the awakening inquisitive mind of the century and our testimony to "the truth as it is in Jesus?" Are we wiser, or less wise, than the Cumberland Presbyterians, whose General Assembly, at its last session, recommended that $50,000 should be raised to establish a suitable Publishing House under the auspices of the denomination?—*Christian Index.*

If even the Jews are moving to organize a Publication Society, should not Southern Baptists move? Shall we be the very last and the very least in so important a matter? Will not Georgia Baptists invest $10,000 in the Southern Baptist Publication Society? We are coming over to see.

EDITORIAL BREVITIES.

THE Trustees of th Ringgold Academy, La., desire to secure the services of a male and female teacher. Address E. N. Kirtley, Ringgold, La.

ELD. MCCLOUD, so long and well known in Mississippi, passed through this city on his way to Louisiana, to labor this year in the Grand Cane Association. Bro. McCloud is one of our strongest ministers, and we shall expect results in the Grand Cane.

FRIENDS—If we had one working friend at each postoffice where this paper was taken, we could add half of the 20,000 to our list by January 1st. The work is to pick up the "dropped names" and to explain that they were dropped because we are not able to print a paper on a credit, and not because we distrusted their ability, etc. These will average three to four at each of the 1000 postoffices we send papers to. Who will apply for this work. Any five renewals of dropped names will entitle to a paper.

WE call especial attention to the review of Dr. Dagg by Bro. Griffin, commencing with this number. It will bear to be studied, and it is a subject on which every Baptist should be thoroughly posted up. There is an underlying question discussed of great importance. Is it the prerogative of the church or a minister to decide who are qualified to be baptized? Read and save the series.

WE are satisfied that the best bargains in ready-made clothes, shirts, etc., can be had at Williams', 327 Main street. Superb boys' clothes, goods fresh and reliable. We buy all our ready-made clothes at Williams'.

THE editor and his associate are absent attending the association, which must apologize for lack of items, etc.

QUERIES.

Under this head we shall, as we have time, give our views upon such subjects proposed to us as we may regard as useful to our readers.—ED.

THE APOSTOLIC COMMISSION.

BRO. EDITOR:—In a late issue you took the ground that Christian ministers are not Christ's ambassadors, which you proved beyond my power to deny, though I am one of those ignorant ministers who have hitherto claimed to be that august personage; but I don't think I shall put up such a claim again. I started to say that you denied the office on the ground that the commission had expired. Will you please tell me under what commission you and I are preaching, or have we none? I am out as sick that now; if I give up my apostolic commission, and I now fear to claim that any more, for I see that I would be to all intents and purposes a veritable apostle if I am acting under that, and the old Pope could not claim more. If you are right—and you seem to be—the majority of our preachers have been in error all along. Let me understand you, or—this what I am and what I am about, where is my commission? Yours, * * *

ANSWER.—Our brother can see one self-evident proposition, *i. e.*, that an embassador is created such by his commission, and if his commission could be transferred to another, it would constitute that one an embassador, and confers upon him all the powers of the original holder. The apostolic commission made them embassadors—Christ's viceroys—they represented his power, dignity and authority, and if their commission has been transferred to us, then we stand in their place, and are what they were—embassadors, and have the power of the keys, and should be able to work miracles. But that commission expired with the apostles, as John's did with him, and the seventy's did with them, and Philips and Paul's did with them, and consequently miracles and wonders have ceased, and the key-power is abolished. The church of Christ is now the only representative of his authority on the earth; he organized her for this purpose—apostles were only for a temporary—the church was designed to be permanent. She was constituted by Christ to be his executive on earth; he commissioned her to be the light of the world—a city set on a hill—to hold forth the Word of Life, to be the pillar and ground of the truth, *i. e.*, its preserver and promulgator. To enable her to execute her grand commission, Christ gave unto her, first apostles and prophets, but now bishops and pastors, evangelists and teachers—every new gift and help—and all these are her servants; they work under her commission and oversight. She is responsible to Christ for the proper execution of her trusts, and these servants are responsible to the church for the proper execution of their trusts. Christ makes it the duty of the churches to preach a pure gospel to the world, and she is to commission those whom she believes the Lord calls to do this; and she is to watch them and see to it that what they preach is the gospel once delivered to the saints, and, if they preach "another gospel," to silence them by calling back her commission. They baptize for her as her servants, not indiscriminately whom they deem worthy wherever they meet with them, but only those the church deems worthy, after an examination, for by that act converts are introduced into the church. When a man can receive a rite of Freemasonry and still be uninitiated, a convert can be baptized and not be a member of Christ's visible church. We protest against the assumptions of those paiastly ministers who claim the apostolic prerogative of baptizing whomsoever they may deem worthy and wherever they may be, without counseling a church. These men claim that the applicant for baptism should apply to them and not to a Christian church, for baptism. Will they say that a man wishing to become a Mason should apply to an officer of the lodge to administer the initiating rite, or should he not rather apply to the lodge, and when received, the lodge instructs her officer to officiate for her, not for himself, in inducting the man? This vicious practice among us, imported from Catholics and Protestants, should be corrected. Let each church assert and maintain its rights and prerogatives, and teach, by healthy rebukes, those whom she engages to serve her, that they are not embassadors. We say to our brother, if he has not received his commission from a church of Christ, he should lose no time in applying for one.

"LEARNING IS BETTER THAN WEALTH."

With feelings of gratification we witness the success of our schools. The advance issues in this direction furnish proof of the energy of our ministers. Our schools are the seeds of the church, and, with proper cultivation, will bring forth an abundant harvest. As the light of knowledge advances, the gloom of ignorance, infidelity and superstition withdraws; and under such auspices our ministers should be willing "to labor till the master comes." We cordially invite the attention of students to advertisements of our colleges.

IMPROVEMENT.

The Cheek Cotton Press, sold by Ford, Porter and Co., and so deservedly popular, has been again improved, and facilities for manufacturing increased in order to meet the demand, which last year was greater than the supply. Every press warranted. This is a responsible firm, and we with pleasure recommend it to our readers. See advertisement of Cheek Cotton Press.

CHICKERING PIANOS and Estey Organs are world-renowned! A full stock is kept by H. G. Hollenberg, 274 Second street.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

All communications intended 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.

OUR PAPER.

Brethren of Mississippi, we know this is a time when money is scarce, but please try to get up enough to renew your subscription. You can borrow, if necessary, $2.50 easier than Bro. Graves can borrow thousands. I don't want a man to be dropped from the list in Mississippi. I have no personal interest in this matter. Your renewing will not increase my compensation; but it is to your interest to renew, and it is to the interest of the Master's cause for the paper to be amply supported. I am sure you intend to renew after awhile, but *now* is the time; Bro. Graves needs the money *now*. And will not every subscriber try to get one other to subscribe *now*? We must have the sixteen-page paper. The Baptists of the Southwest say we must have it, and when they speak they mean to back up what they say in a substantial way. But let us have a few hundreds of new subscribers *now*. Have all the pastors read our circular to their churches? We are afraid some will neglect it. Circulars are getting so common that we are afraid ours will share the fate many do—be thrown aside and forgotten. We hope our brethren in the ministry will give their people a chance to subscribe. Every minister can [illegible] he will get five new subscribers; and where is the active pastor [illegible] cannot do that? [illegible] people and a good [illegible]

Dogmatism Magnified.—By request of Bro. Theo. Whitesides we withhold his reply to "Dogmatism Magnified," to which we referred two weeks ago. It should have appeared in this issue, with my rejoinder, had he not made the request. We desire to assure our dear brother that we meant no offence in our allusion, and that in his article he would be perfectly [illegible] difference between brethren. We have never believed him capable of intending such a thing. We all have our preferences and prejudices, and under the influence of these we may construe the words of our brethren to mean more or less than they intended. We think, too, that some good brethren have looked so long and with such intensity, toward the rising of the sun, that their eyes glimmer a little when they look at men and things near home. How gladly would we welcome Bro. Whitfield to our columns, and strike hands with him in an effort to build up Baptist interests in our own State. If he will not give to Mississippi the benefit of his earnest piety, mature thoughts and able pen, may they be ever well used in other fields. His large and sanctified talent naturally seeks a wider range than the limits of a small city, and it should. Will Bro. Whitfield give us some of his best articles for the benefit of his Mississippi brethren?

Discouraged.—A young gentleman, who had many friends and considerable influence, with whom we met a few weeks ago, who was then in good health and seemed to have promise of long life, died recently in a most distressing state of despair. He was, for several years, a member of a Baptist church, but was led off by a dance, in which he could see no harm, and became very worldly-minded. When death unexpectedly came upon him he was much alarmed, and wept, and prayed, and exhorted his friends not to live as he had done. He sent words of earnest warning to his worldly associates, saying that he would be lost, but urged them to turn from their evil ways. The brother who wrote us touching the matter entertains hope that he had grace, and that "his life went out in darkness on account of his neglect of duty, but is saved; and that his death may be blessed to the good of many of his wicked comrades."

Ordination.—Bro. J. W. Sanford, a member of the church at Ripley, was ordained to the full work of the Christian ministry at that place on the fourth Lord's day in July. Elds. A. G. Parrott, J. E. Bogard and the pastor of Ripley Church acting as presbytery. The sermon was preached by Eld. Parrott. He always preached well, but this was one of his best efforts. Bro. Sanford is a promising young minister, has been two sessions in Mississippi College, and is preparing to return at the opening of the next session. He was raised at Ripley, and has the esteem and confidence of all who have known him from his childhood. He has been called to supply two churches in Central Mississippi with monthly preaching during his next session at college, the churches agreeing to recommend him for his support so as to aid him in his efforts to complete his education; and this is the reason why his church ordained him before the completion of his course.

Italy.—Dr. [illegible], senior editor of the *Religious Herald*, and his wife, sailed from New York on the 20th of July. He is gone to Rome, under an appointment by the Southern Board of Foreign Missions, to superintend the building of the House of worship in that great city, about which so much interest has been felt among our brethren recently. Dr. Cote has returned to Rome, and gives cheering accounts of the progress of the good work in that stronghold of Popery. The Jews who, a few years ago, were not safe in Italy, now enjoy unrestricted privileges. Several of them have recently received appointments as teachers in the highest institutions of learning there.

China.—Bros. R. H. Graves and Hartwell have returned in safety to their respective fields of labor in China. Bro. Simmons is encouraged in his work at Canton, and the inviting prospects at Ng-Chan, about two hundred miles in the interior. Wong Mui, the native pastor at Canton, has been very sick, and was for days expected to die; but he is much beloved by the native Christians, who constantly offered earnest prayers for him, and the Lord has restored him to them.

Eld. J. W. Johnson, who removed from this State to Milford, Texas, last winter, writes us as follows: "The discussion between Bro. Swindall (Baptist) and Dawson (Presbyterian) [illegible] to-day they enter upon the propositions. Swindall is defending the [illegible] cause nobly, and I think is gaining a decided victory."

Sunday-School Board.—See, in another column, the address of this board to the brethren of our State. Let the Baptists of Mississippi not fail to do their duty in the great Sunday-school work.

Germany.—It is said that over fifty thousand persons owe their conversion, either directly or indirectly, to the labors of Bro. Oncken, Hamburg's great Baptist preacher.

Chewalla Church, Marshall county, has enjoyed a season of refreshing, in connection with a week's earnest preaching by Bros. A. G. Parrott and J. W. Sanford.

TO THE BAPTISTS OF MISSISSIPPI AND LOUISIANA.

My Dear Baptist Brethren of Mississippi and Louisiana:—Christ has said: "If you love me, keep my commandments." What is one of these commands? "Go ye into all the world and preach the gospel." What is the gospel? Glad tidings. Is it so to us? Should we not then be anxious that all who hear this message of love, that "God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life?"

It is out of the power of most of us, according to the usual acceptation of the term, to preach, but all can be gospel helps. How are the glad truths of the gospel to be disseminated? By the use of means. What are some of them? First and foremost, a Godly and enlightened ministry is necessary, being sustained in their labor of love. The press, that great vehicle of good and evil, must be pressed into service. The young mind should be brought to comprehend the love of God before the world's influences harden the heart and make it insensible to this love. There is nothing more promotive than the Sunday school. As a very important auxiliary in using this machinery effectively, for the purpose of bringing the world from darkness to light, are houses of worship. Understand, not of the character of St. Peter's, Rome; St. Paul's, London; or even of the order of some in our Western world. These are not evidences of vital piety; in fact, they are wrong. Why invest immense sums in brick and mortar hundreds of thousands that might be so used as to have a life-giving power, by placing within the reach of the many, who are now sold under sin, a knowledge of him who said: "I am the way, the truth and the life?"

As Baptists, we claim that we are the custodians of the truth as reflected from God's Word. If we are great, are our responsibilities only commensurate with the reward in store for us if we do our duty (understand, not the reward of the hireling, but that of love)? A thought almost paramount to all others should ever actuate us: That the All-Seeing Eye is ever on us, one who has before him the past, the present and future, and who will judge the world in righteousness and truth. Let us, then, live lives so that we can ever express, from our hearts, "Thy will be done on earth as it is in heaven." Can we do so, and not co-operate in carrying out his commands, so that all the world may be brought under gospel influence?

At this time we have a call for assistance from one who is trying to advance the truths we hold most dear, in a locality where Catholicism is still rampant, blighting it, as far as it is able, by its superstitions and priestcraft, being one of the means in the hands of the powers of darkness to perpetuate the dominion of the god of this world. Let us, then, brethren, divest ourselves of a part of our obligations by assisting Bro. A. J. Terry, who made a call some time since on the Baptists for help, to enable a small band of Baptists to have a house of worship in the thriving town of Opelousas, La. In the Western world the battle is to be fought by the powers of truth against error. We claim that we are her champions. If we do our duty the victory will be ours, for God has said it. Still we, as Baptists, in every way must respond in action and precept; as was once expressed, when England's greatest Admiral made this short but comprehensive speech to his gallant tars, before winning one of his most brilliant victories: "England expects every man to do his duty." So does God. If we do, he will honor us. Is not that honor great that comes from the Lord of Lords and King of Kings? Let us, brethren, give a long pull, a strong pull, and a pull altogether, in behalf of Bro. Terry's call. Let us help to the best of our ability. Most of us can't contribute much, but remember the widow's mite. Do not say it is too far off. Did not Christ make his commission as limitless as his love is boundless? Although he has for efficiency, separate and independent organizations, still, as Christians, we are the integral parts of a great whole, as the atoms forming the mighty ocean, each perfect in itself, with little power separate and alone, when united, almost irresistible in the mountain wave. Christ, in his remarkable prayer (John xvii. 21), says: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Do we manifest an appreciation of this prayer when we act differently? and this oneness will have much to do in the conversion of the world.

This small number of Christ's followers can raise one thousand dollars; they need two thousand dollars more for this end. Cannot the eight hundred churches of Mississippi, with those of Louisiana, placed at one-third that number—one thousand and sixty-six—raise the amount? Allowing for membership each seventy-five, we have a total of seventy-nine thousand nine hundred and fifty Baptists in the two States. Of this number, we fear there are one-half who are mere formalists in religion, if we should judge of the tenacity with which they hold on to the world. It looks like they are deceiving themselves with the thought that so long as they have been baptized and go to church on the Lord's day, it will be enough to give them a good passport to heaven. Such professors we do not expect aid from. Then we have a half of the remaining half who cannot give the widow's mite. They are so improvident that they have nothing to give. I think we can, with confidence, look on the remainder—one thousand nine hundred and eighty-seven. These "have passed from death unto life;" "they love the brethren;" having been born of the Spirit who abound in good works; from that faith that works by love; whose hopes are predicated on their desires and expectations for they feel that this hope is as an anchor, sure and steadfast, within the vail. These are willing, when the call is made, to open their purses, from their love to Christ. To this number, I think all that will be necessary will be for their pastors to present the necessities of their Opelousas brethren, when they will respond to this call from each church with their two dollars, which is allowing an average of eleven cents for each paying member. Send the amount indicated to Eld. A. J. Terry, Grandcoteau, La. I pledge myself every cent will be most faithfully applied to the object for which it is solicited.

Brethren, if we will, we can easily raise this amount and not feel it. If we do not, we fail in our obligations. The consequences, then, may be to us as they were to the unprofitable servant with one talent. Fraternally yours,

S.

Crystal Springs, Miss., July 7, 1872.

"CONCERNING FAITH HAVE MADE SHIPWRECK." (1 Tim. i. 19.)

The Holy Spirit, speaking through the apostle, here presents to the mind a bold and striking figure of speech to illustrate the condition of some who had become castaways, and in their apostacy were, morally, in as miserable a plight as shipwrecked mariners.

Directing our thoughts to the idea involved in the words, we picture in the imagination a large ship freighted with a valuable cargo and carrying passengers, destined for a distant port, but now running before a heavy gale, and in the midst of her voyage across the wide ocean. The tempest of wind has already beat with such fury that her canvas has been torn and split into shreds by a raging storm, which is driving her through the waves.

We see her sometimes rising with her stern high on the top of a mountain wave, and sometimes sinking so deep as to disappear entirely, as though she had dived beneath, never again to be seen. A blaze of lightning flashes and lights up the darkness of the tempest with such dazzling brightness as almost to blind the eyes of the excited crew, and is followed by the darkness of a cloaded sky, whilst, ever and anon, a loud peal of thunder makes the vessel tremble from bow to stern. Now, there comes a crash, as her keel strikes a rock-bound coast; we hear the shrieks and prayers of pale women and strong men; she settles on her beam ends; the main-mast having been cut away, falls overboard; all is confusion and dismay. What shall become of the precious cargo, the hardy crew and the helpless passengers? We cry out, involuntarily: "Help, Lord! for vain is the help of man."

Such is the description of many a vessel that has left port with favoring winds, and flags and pennons streaming. There are wrecks besides those of the kind described, of which a shipwreck is a true and impressive type. They meet our eyes, and force themselves upon our reflections every day of our lives.

We can find a parallel for this in the wreck of fortune, health, hopes or character which men and women are constantly suffering. We number by millions the wrecks of souls that have stranded on the shores of eternity, or that have struck an unseen rock while sailing on some calm sea of worldly delusion. Concerning *the* faith, what multitudes have made shipwreck, to a grave of shame gone down, and plunged into the gulf of dark despair.

Not only of individuals, but of families, communities and nations is the shipwreck a striking simile, familiar to every tyro in literature, but impressive in its lessons to every philosophic mind. Nay, are we not, in many ways, subject to disasters equally as fraught with ruin and dismay—disasters not confined to time, but having their effects perpetuated in eternity. If there are any that are sleeping in the midst of these dangers and know them not, let the cry of the shipmaster to Jonah wake them from their lethargy: "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

"They that go down to the sea in ships, that do business in great waters—these see the works of the Lord and his wonders in the deep; for he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens; they go down to the depths; their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so he bringeth them unto their desired haven."

Of these wrecks just alluded to much could be spoken of the causes of their calamity, and the means to be used for their relief; but we will, in the next communication, apply the text to the condition of those churches which, under the direction of inefficient officers, or from errors in doctrine or practice, or by inactivity and indifference of their membership concerning faith, are in danger of making shipwreck.

C. E. Brame.

May 13, 1872.

CLEAR CREEK SUNDAY-SCHOOL CELEBRATION.

Bro. Lowrey:—I want to give you some account of a recent Sabbath-school celebration, which it was my privilege to attend, at Clear Creek Church, Saturday before the fifth Sabbath in June. Through the kindness of the brethren I was sent in, and had the pleasure of addressing the school, which I did the best I could. We had a large congregation, quite a number coming from a distance, and the neighborhood turning out en masse. After singing, I had my say, and then came an essay on the "Study of the Scriptures," by Dr. J. R. Holcomb, when the entire congregation adjourned to a beautiful grove where an excellent dinner awaited us, to which we payed our respects in a way to compliment the sisters of Clear Creek, who prepared it. The afternoon was spent in singing and social intercourse. I spent the evening with Bro. Burgess, Superintendent of the school, at his house. Much to the regret of all, Bro. Burgess was sick, and, therefore, was not able to attend. I preached for them Sunday, sheltered under Bro. Burgess' roof Sabbath night, and was home by ten o'clock next morning. There are some features of this school to which I wish to call attention:

1. It is an evergreen school. It is carried on winter and summer, and is, therefore, a demonstration of the fact that such a thing as keeping a country Sunday-school all the year round can be done. This is owing to about three things. First: The country is thickly settled, and many of the brethren live close to the church. Second: They have a good church-house, and good stoves in it, so they can be comfortable any time. Would that our people would build good churches. Third: There are a good number of brethren and sisters out there who have come to the conclusion that they will study the Scriptures, and they will not be deterred by difficulties. They are in real earnest about it.

2. This school has been of a slow but sure growth. It does not depend on excitement for its life, but on the convictions of the brethren and sisters. Now they have seventy-two in school—quite a large country school; but they have been years gathering this number together. I commend this feature to the consideration of others. High excitement which brings in crowds at once, cannot be depended upon. It is not best.

3. Another fact I notice, which blesses me very much. The young ladies' class, taught by Sister Burgess, regularly prepared two lessons a week. They recite their regular lesson in Dayton's question book, and then recite in Bro. Holcomb's Bible class. This speaks a great deal for their interest in the Scriptures. This class numbers fifteen or twenty young ladies and girls nearly grown. It would be hard to find a more interesting set of faces, and, altogether, a more interesting class; but one thing they lack. Upon inquiry I found that, with about three exceptions, they are without grace. Now is the time for them to seek the Lord. May the Lord gather them into his fold.

One improvement I could suggest. They need three or four dozen Sunday-school song books. With these they could greatly interest and benefit the children. Music is a great power everywhere, but especially with children. It is a power which ought to be utilized for the grandest of all purposes—the inculcation of gospel truth. I was disappointed in not seeing Bro. Hewlett, the pastor, who was gone a Fly hunting. I mean, he had gone to see after Mr. A. B. Fly, a gentleman of some notoriety over here, who has discovered that infants are not depraved at all, but are holy, and, therefore, must needs be baptized.

J. B. Gambrell.

Oxford, Miss., July 3, 1872.

Bro. Lowrey:—I have been a reader of The Baptist ever since its publication, and from the first I have been an admirer of both the paper and its editor, and I can say that I now more highly appreciate both than ever before. I am particularly pleased with and proud of the "Mississippi Department." I am doing all I can to extend its circulation: I hope to be able by the first of January next to get most of the members of the four churches I am supplying to take, pay for, and read our paper! I think they and every Baptist in the land should do so. But while I love the paper and intend to work for it, you must allow me to say that occasionally I see things in it that I cannot indorse, and, mixed, am surprised at. Let me mention some of them: About two years ago I read, from Bro. Graves' pen, the following: "If brethren will persist in the unscriptural practice of foot-washing let them cease their opposition to baby-sprinkling, auricular confession, extreme unction, etc, for there is more Scripture for any or all these than there is for foot-washing." Now, Bro. Graves knew that many good brethren and sisters honestly and conscientiously believe that in washing each other's feet they obey the Savior; then, for Bro. Graves, or any one else, in the face of Christ's teaching on the subject, and the reference to it by the apostle, to class it along with papish rites is exceedingly strange to me; and then the doctrine that Divinity suffered on the cross is strange also. We are told if Divinity did not suffer, then the Savior's death was no more than death of any other good man, and it is intimated that a belief of this is essential to salvation; this, to me, is a serious matter, for I have never believed it, nor do I now; and if a belief of it is essential to my salvation, I am yet in my sins. What a solemn thought! But I believe in a Savior, whose soul was poured out unto death, and whose body hung bleeding, torn and mangled for six dreadful hours, and then died for me; and I hope, believing thus, I shall be saved. We read in the Scriptures of Christ's "bearing our sins in his body, of believers being sanctified through the offering of this body, of his being put to death in the flesh," etc. but nowhere, that I know of, do we read of Divinity being offered up or put to death. If Divinity suffered, then Divinity died; for the very Christ who suffered, also died. In Jesus the Godhead bodily dwelt. The Godhead suffering, dying! Can it be? How strange! Again, we are taught that there is not a saint in heaven, nor a sinner in hell, as yet; that the souls of departed saints are in Paradise until the resurrection, but that Paradise is not heaven; and that the spirits of the departed wicked are not in hell! We are not told where they are, but suppose in some place near by; it may be Purgatory. Now, the rich man died, and in hell he lifted up his eyes, being in torment, etc., and Paul desired to be absent from the body that he might be present with the Lord. I always thought that the Lord was in heaven; if so, the saints being with him, are also in heaven. The statement that there is not a saint in heaven, nor a sinner in hell, to me, is a surprising statement.

And, lastly, I have recently read an article in The Baptist in which the writer labors to prove that there will be no future general judgment, or that the future judgment will not be general; that the righteous will not be judged in the last day. Jesus taught, when he should sit upon the throne of judgment, there, before him, shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; the righteous he will set upon his right hand, and the wicked on his left, when he will say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you; while to them on his left hand, he will say, Depart from me, ye cursed, into everlasting fire, etc. If this be a judgment of the wicked, it seems to me it also must be of the righteous. The apostle declared, "We must all appear before the judgment seat of Christ, and then receive according to that we have done, whether it be good or bad." Another apostle tells us that "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life;" and he tells us the dead (all the dead) "were judged out of those things which were written in the books according to their works, etc." The doctrine of a future general judgment has from the first been an article of Baptist faith, and to see it contradicted now in the face of so many passages of God's word which so plainly declare that all will be judged in the last day, is to me exceedingly strange. Ought not all who love the Savior and his cause pray daily that he would keep his servants from error and lead them in the "old paths."

W. T.

Paulding, Miss., July 1, 1872.

THE DEVIL IN DISGUISE.

There is in the town of ——, a Baptist church, composed mostly of young members; a young pastor and young deacons, and a young clerk. They have also a flourishing Sunday School, all the regular attendant officers and teachers of which are young men and women, with one or two exceptions. The few elder members of this church are not trained to watching the tricks and wiles of Satan and wicked men, and, consequently, upon the young pastor and deacons is falling the whole burden of training and building up a church under the "One Lord, one faith, one baptism," of the New Testament.

Before the Baptist church was organized in this town, Catholics, Episcopalians and Presbyterians had pretty thoroughly indoctrinated the people with their worldly notions of religion. And now the young pastor has to strive with the spirit of the wickedness in his flock that incites the members to advocate the practice of public dancing, tableaux and concerts, dramas, etc.; all of which wind up with dancing by the Presbyterians, Episcopalians and sinners, with special temptations to the Baptists to participate. Is it right that these young members should be guilty of thus aiding the performance or in patronizing a concert or tableau (given for the benefit of a Pedobaptist society) that winds up thus with a compliment to Satan in the way of a public dance? Is it right for a Baptist church to get up a concert, drama or tableau for church benefit? Why cannot Baptists give freely and willingly for religious purposes without being *hired* with a *show* to give their mite? Why not follow the old Bible plan? Why? Beware of innovations.

A Baptist.

Action of the Church at Tupelo Touching the Death of Eld. A. L. Stovall.

At a called meeting in conference of the Baptist church, at Tupelo, Miss., on the 14th day of July, 1872, the following preamble and resolutions were unanimously adopted touching the death of its esteemed and beloved pastor, Eld. A. L. Stovall, who departed this life on the 4th day of July, 1872:

Whereas, in the providence of an allwise and merciful God, our dearly beloved brother has been called from the pastoral charge and membership of the church on earth to the glorious church on high; and whereas, we desire to record some testimonial of his character and worth, therefore, be it

Resolved, That in the death of our beloved brother we feel that the church has lost one of its brightest jewels, and the community one of its most polished and useful members, whose patient endurance of affliction, fortitude, faith and piety, evinced a spirit sanctified by grace and educated in the school of Christ.

Resolved, That we are consoled in some degree for our earthly loss by the confident belief that we shall meet him amid the everlasting joys of the heavenly kingdom of our Father, in mansions prepared from before the foundation of the world.

Resolved, That the Baptist church here has lost an ever watchful, pious and devoted pastor, the Baptist Sunday-school one of its warmest supporters, and a kind, loving and beloved superintendent—a loss we feel that can never be wholly supplied.

Resolved, That while we feel that great indeed has been our loss, yet we would not, if we could, call him back to earth again; feeling that he has forever crossed the dark valley of the shadow of death, and that the life which was budding here has been transplanted, and is now blooming in heaven.

Resolved, That we tender to his bereaved wife, his children and relatives our heartfelt sympathy in this their sad loss, and would say to them, weep not as those who have no hope.

Resolved, That his birth, marriage, baptism, ordination to the ministry and death, be recorded in connection with the foregoing testimonial, as a memorial of one beloved brother and pastor, in the church book.

Resolved, That the foregoing preamble and resolutions be sent to The Baptist for publication.

J. K. Kendall, Mod.
G. C. Thomason, Church Clerk.

Bro. Lowrey:—On Friday before the fifth Sabbath in June, the union meeting of the fourth district of the Aberdeen Association convened with the Baptist church at this place. Elds. W. Thomas and W. Hood, visiting brethren from the Judson Association, were present; and of our own association Elds. A. J. Seal, W. S. Wilson, W. A. Morris, J. G. Kendall, W. P. Carter (licentiate), and W. L. Slack, who gave us this time more than "three reasons" for being Baptists. The discussions were full, free and instructive, and that spirit of love, which should exist between brethren, prevailed throughout, and if any of us who were present cannot now give a reason for our faith and practice, we are simply inexcusable.

The preaching was good, and from what I have seen since, provoked some thought and investigation.

After the sermon at eleven o'clock, on Sabbath, by Bro. Slack, two brethren, Thos. Whitesides, of the Shannon church, and J. T. Lambert, of the Pontotoola church, were ordained to the office of deacon. Elds. W. Thomas, A. J. Seal and W. Hood composed the presbytery. May the Lord bless the two brothers in the discharge of the responsible duties which lie before them.

The next meeting will be held with the Monroe church, six miles south of the town of Pontotoc, commencing on Friday before the fifth Sabbath in September. The following will be the order of business:

1. Has the law of circumcision been abolished?—W. L. Slack.
2. Was the atonement completed on the cross, and was it limited or general?—J. G. Kendall.
3. The propriety or impropriety of pulpit affiliation with Pedobaptists—A. S. Seal.
4. The necessity of church members searching the Scriptures—J. A. McNeil.
5. The importance of church discipline—W. A. Morris.
6. Skeleton sermon on John iii. 16—W. P. Carter.
7. The importance of church members attending Sunday-schools—B. F. Fitzpatrick.
8. The imputed righteousness of Christ—St. Clair Lawrence.
9. Is baptism in order to remission of sins?—J. L. Henderson.
10. Exegesis—Rev. i. 18—S. L. Hearne: Rom. [illegible] St. Clair Lawrence; missionary sermon by St. Clair Lawrence; sermon for criticism by W. S. Wilson.

J. A. McNeil, Mod.
M. T. Gardner, Sec'y.

MISSISSIPPI LETTER-BOX.

J. W. Johnson, Milford, Texas.—All right. Paper ordered to Bro. J. M. Webb, and I have given directions for your subscription to be credited twelve months and charged to me. Mr. McBride has not paid the money yet, but I take your word for it, which is good to me, if you are in Texas.

H. J. Vanlandingham, Mushulaville.—You need not be afraid of troubling me. Service in that line is for the Master, and I perform it cheerfully.

M. T. Gardner, Shannon.—Do not know when I can visit your church. Wish I could do so at once, but I have *so many* invitations that I cannot comply with one in ten. I would truly enjoy that "good old Baptist shake of the hand," that you say your brethren all would like to give me. The Lord grant your earnest desire for the prosperity of your church. And he will, for your little band is in earnest, and God will doubtless hear their prayers.

H. L. Finley, Abbeville.—Would be glad indeed to visit your church and preach to your people again, but must deny myself the pleasure. Glad you read my circular to your church; that was the way to bring "our paper" before them, and before many others who otherwise would have known nothing about our Convention's arrangement for a medium of religious correspondence. I wish all the pastors would follow your example. I remember that every family connected with your church took the paper last year. Will they not all renew?

DO NOT FORGET THE SUNDAY-SCHOOL BOARD.

The time for the meetings of many of the associations is at hand. The Sunday-School Board has no traveling agent or traveling secretary, at present. We hereby request the secretary of each State Sunday-School Board to secure, at once, some brother to represent both the State Board and our Board in each association, and take up a collection, to be divided between the State Board and the Board at Memphis, in such way as the Executive Committee of the State Sunday-School Conventions may direct. When, at any association, no one announces himself as agent for the Sunday-School Board, the Moderator is hereby importuned to appoint a brother for the service which we need, as already described. Help the Board which, under God, seeks to save the children of the South.

S. Landrum, President.
S. Boykin, Cor. Sec., *pro tem.*

Family Reading.

WOMAN'S WORK.

Darning little stockings
For restless little feet;
Washing little faces
To keep them clean and sweet;
Hearing Bible lessons;
Teaching catechism;
Praying for salvation
From heresy and schism—
Woman's work.

Sewing on the buttons;
Overseeing rations;
Soothing [illegible]
Other's lamentations;
Guiding clumsy Bridgets,
And coaxing sullen cooks;
Entertaining company,
And reading recent books—
Woman's work.

Burying out of sight
Her own unhealing smarts;
Letting in the sunshine
On other clouded hearts;
Binding up the wounded,
And healing of the sick;
Bravely marching onward,
Through dangers dark and thick—
Woman's work.

Leading little children,
And blessing manhood's years;
Showing to the sinful
How God's forgiveness cheers;
Scattering sweet roses
Along another's path;
Smiling by the wayside,
Content with what she hath—
Woman's work.

Letting fall her own tears,
Where only God can see;
Wiping off another's
With tender sympathy;
Learning by experience;
Teaching by example;
Yearning for the gateway,
Golden, nearly, ample—
Woman's work.

Lastly cometh silence,
A day of deep repose—
Her locks smoothly braided,
Upon her breast a rose;
Lashes resting gently
Upon the marble cheek;
A look of blessed peace
Upon the forehead meek!

Pale hands softly folded,
The kindly pulse still;
The lips know no smiling,
The noble heart no thrill;
Her couch needs no smoothing,
She craveth for no care;
Love's tenderest entreaty
Wakes no responses there.

Fresh grass in the valley—
Tears, bitter sobs, regret;
One more solemn lesson,
That life may not forget.
Face forever hidden,
Race forever run,
"Dust to dust," a voice saith,
And woman's work is done.

TRUE PRIDE.

A young man named Parks, from Worcester, entered the store of the Lawrences in Boston, and found Amos in the office. He represented himself as having just commenced business, and desired to purchase a lot of goods. He had recommendations as to character from several influential citizens of Worcester, but none touching his business standing or capacity. The merchant listened to his story, and at its close shook his head.

"I have no doubt," he said kindly, "that you have full faith in your ability to promptly meet the obligations you would now assume; but I have no knowledge of your tact or capacity, and as you are just launching out on the sea of business, I should be doing you a great injury to allow you to contract a debt which I did not feel assured you could pay at the proper time."

But Mr. Lawrence liked the appearance of the young man, and finally told him that he would let him have what goods he could pay for at the cost of the manufacture—about ten per cent less than the regular wholesale price. The bill was made out and paid, and the clerk asked where the goods should be sent.

"I will take them myself," said the purchaser.

"You will find them rather heavy," suggested the clerk, smiling.

"Never mind; I am strong, and the stage office is not far away, and beside, I have nothing else to occupy my time."

"But," said the clerk, expostulating, "it is hardly in keeping with your position to be shouldering such ponderous bundles through the city."

"There you mistake," replied the young man, with simple candor. "My position just now is one in which I must help myself, if I would be helped at all. I am not ashamed to carry anything which I honestly possess, nor am I ashamed of the strength which enables me to carry this heavy burden."

Thus speaking he shouldered a large bundle, and turned toward the outer door, when Mr. Lawrence, who from his office had overheard the conversation, called him back.

"Mr. Parks, I have concluded to let you have what [illegible] time. Select at your pleasure."

The young was surprised.

"You have true pride for a successful merchant, sir," pursued Lawrence, "and I shall be disappointed if you do not prosper."

Amos Lawrence was not disappointed. Within fifteen years from that time Samuel Parks was himself on Milk street—one of the most successful merchants in Boston.

JOHN A. HENLEY, Louisiana, and all others having funds for the Southern Baptist Publication Society, get check on New York and New Orleans, or send by postoffice order or by express prepaid, and send to J. R. Graves, president and general agent, and you will receive receipts or certificates.

WORD PUZZLES.

There is one word of only five letters, and [illegible], ten will remain. What word is that?

It is often. If you take away *of*, ten well remain.

There is a word of five letters, and if you take away two of them, six will remain. What is it?

Sixty. Take away *t y*, six will remain.

Here is a puzzle—

Take away my first letter, take away my second letter, take away all my letters, and I am always the same. Can you guess that?

You are right; it is a mail carrier.

There is one word which, if you change the placement of its letters, means exactly the opposite from what it did at first. What is the word?

It is united. Place the *i* after the *t* and it becomes united.

Can you tell me what letter it is that has never been used but twice in America?

It is *a*; it is used only twice in America.

Can you tell me when there were only two vowels?

It was in the days of Noah, before you and I were born—In the days of no *a* before *u* and *i* were born.

Can you tell me when it is that a blacksmith raises a row in the alphabet?

It is when he makes a poke *r* and shove *l*, (a poker and shovel.)

I suppose you know how to spell heiress? Perhaps you can tell me why a hare is easier to catch than an heiress?

It is because an heiress has an *i* and a hare has none.

Now let me hear whether you can spell the fate of all earthly things in two letters?

I will tell you—*d k* (decay.)

I suppose you have often heard, or can guess, how to spell mouse-trap in three letters?

You are right. It is *c a t*.

Can you tell a man in one word that he took a late breakfast?

This is the way—attenuate (at ten you ate.)

Can you tell me what word is always pronounced faster by adding two letters to it?

If is the word fast; add *er* to it, and it is faster.

What is the word of one syllable, which if you take away two letters from it, will become a word of two syllables?

You must try and guess that, for it is my last puzzle. It is plague; take away *pl.* and it becomes ague.

THE HALF-WAY PLACE.

"John," says the teacher, "have you found the beloved disciple's place on Jesus' bosom? Are you with him to day."

John's eyes and glad smile said even more than his "I hope so."

"And Fred, how is it with you?"

"I guess if there is any half-way place, I'm there," said Fred, who had been halting some time between Christ and the world.

"And how long do you mean to stay there?"

"I don't know. I can't get any further."

"Ah, you mistake. Where is the half-way place? Where would it have been to the prodigal, had he stopped there? Still a long way from home. No father in sight. No home near. No food. No clothes. No fatted calf. No golden ring. The feast not made. He never would have heard those precious words, 'My son was lost and is found.' He would still have been lost. Half-way home would have been no better than the far country. But there is no half-way place. Half a Christian is still a sinner. Half way to heaven is nowhere near the pearly gates. Half way to Christ is still on Satan's ground, for 'he that is not with me is against me.' Christ wants your whole heart or none.

"Do you like half way friends?"

"No, I despise them."

"Do you suppose Christ wishes such friends? Do not stop any longer where you are. If the Lord be God, serve him; if Baal follow him." The half-way place, if such there be, is Satan's favorite ground.'—*S. S. Times.*

COALS OF FIRE.

Frank Black was the meanest boy I ever went to school with. But he was once effectually cured of showing any of it to his schoolmates, and I will tell you how it was. For some time many of his class had "cut" him; his mean ways having become quite unbearable, and the crowning point of our indignation was reached one day when it was discovered he had had a box from home, and contrary to the rules of etiquette of long-standing in the school, was eating its contents on the sly.

That afternoon at the ball-ground "our room" held a solemn consultation, and one proposed to take his box and hide it till he should beg the pardon of us all, or make a suitable apology. He went, and found nothing was left but a few crumbs and cores of apples, and another consultation was held. "I'll fix it," said Bob Williams, the most generous one of us all. "Take up a ten-cent collection, and we'll fill his box for him with goodies, and I'll pay you all back if it doesn't work well." We consented, and that night when Frank went to his chest where the box was, his look of amazement was amusing. A more awkward scene never took place, than after Bob made a neat speech, presenting it in the name of the class. Frank crept into bed without a word, and we all followed his example. But the next morning he begged us to take the good things for ourselves, and the next box from home was offered in the same way. It is a good thing to see our own fault in contrast to others' good traits.

THE following is said to be a sure test of a horse's age: After a horse is nine years old, a wrinkle comes on the eyelid. At the upper corner of the lower lid, and every year thereafter, he has one well defined wrinkle for each year of his age over nine. If, for instance, a horse has three wrinkles, he is twelve. Add the number of wrinkles to nine, and you will always get at his age.

OUR SCHOOLS.

Where Shall We Educate Our Daughters?

AT THE

Mary Sharp College,

WINCHESTER, TENN.

It is the oldest Female College in the United States. Twenty-two years under the same President, J. C. Graves. It is complete in all of its departments, having a full Faculty of four male and five female experienced and skillful teachers. It is located upon the line of the Nashville and Chattanooga railroad, two miles from Decherd, Tenn., which renders it easy of access, and being upon a bench of the Cumberland mountains, one thousand feet above the level of the Cumberland river at Nashville, causes it to be one of most healthy locations in Tennessee. With a patronage of over two hundred students, from nine different States, there was not a serious case of sickness the last year. It is the cheapest of all our female schools, while it is equal in thoroughness to the best male colleges. Expenses, including everything, from $100 to $220 per year. For particular information, send for Catalogue. Address M. B. Clement, B. Duffell, or J. C. Graves. Next session commences the first Monday in September.

The School of Music.

Music in this institution is taught as a separate school. While young ladies can take the usual amount of music at the usual rates, all who wish to prepare themselves for skilled teachers or composers can pursue the same course of instruction in Thorough Bass, etc., as is pursued at the Academy of Music in New York or Boston, and at graduation receive a Diploma. The attention of those who wish to thoroughly prepare themselves for skillful teachers or composers of music is especially called to this feature. Prof Sternhagen is a regular graduate in music in the Royal Academy of Prussia.

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 her 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 200), enables us to retain a wide range of recitations and drills, so that all who enter here at any time [illegible] 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 fill 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 [illegible] in 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 as a hearty sympathy of the students, is carried on without many expected laws. It is found to be easier to win any individual scholar of irreguhabits than to trammel the large majority of good, earnest students with rules and regulations required by only the few.
11. The statements in our Catalogues are found, by those who come here, to be reliable, and they gladly send their friends, corroborating and strengthening these statements. v 43 vi-3

BAPTIST FEMALE SEMINARY,

JACKSON, TENN.

The Spring Term of this Institution opens the first day of February, 1872, offering advantages for female education unsurpassed by any school in the State.

The new Music and Study Halls are spacious and elegant, and the furniture of every department and Parlors are new and of the very best style. The musical instruments are well lighted with gas, and are thus safe from the danger of accidents by fire. Pupils can board in the Seminary.

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Tuition, $15 to $25; Instrumental Music, $30; Vocal Music, $5; Ornamental Branches, $20. Board, with everything furnished, $80.

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MISS ABBIE COOKE,
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PROF. J. P. WEEDELL,
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Recitations in Belles Lettres, Latin and Greek, are divided among the members of the Faculty.

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Boarding, per quarter	5 00
Incidentals, per quarter	1 00
Stationery, per quarter	25

Tuition payable quarterly, in advance. The next session begins on Monday, September 2d. v-44-tf

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BRISTOL, TENN.

W. J. MORRISSETT, A.M., President.

The new session will begin September 1. Prof. A. K. Yancey, Jr., of West Virginia, late Professor in Graves College, Kentucky, and his wife, a distinguished graduate of Richmond Female Institute, have been added to the Faculty. Pure mountain air, pure water and health-giving breezes render this location most desirable. Board, including fuel, lights and washing, for ten months, $150. Tuition, from $20 to $40. Modern languages, Painting and Drawing, $20 each. Music, with use of piano, $40. Contingent fee, $4. Vocal Music free of charge. For full particulars, apply for Catalogue. v-44-tsep1

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Tuition, $50 per session.
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Scholastic year opens September 24, 1872, and closes June 18th, 1873.

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TO ANY ONE OF THE

EIGHT HYMN BOOKS!

NOW PUSHING FOR A

Circulation in the South.

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S. T.-1860-X.

ONWARD!

The medical revolution which commenced years ago with the gradual disuse of blood-letting, salivation, drastic purgatives, and powerful opiates, goes bravely and gloriously on. Every day the sick grow wiser. They are no longer willing to open their mouths, shut their eyes, and take whatever the doctors are pleased to prescribe, without inquiry. They want to know the nature of the medicines they are dealed to swallow, and demand to have the mysterious Latin lingo of the profession translated into plain English.

The INVALID WORLD understands at last that VIGOR is the great antagonist of disease. The feeble decline to be utterly prostrated by depleting pills and potions, and turning from such nondescripts with loathing, judiciously place their trust in a remedy which combines with the properties of an Alterative those of a pure and wholesome Tonic and Restorative. It is now about twelve years since this grand desideratum was introduced under the name of

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5000 Sunday-school and Revival Books, etc. Books, a little shopworn, will be sold at half price. Board covers, 15 cents; postage, 5 cents. Paper covers, 7 cents; postage, 2 cents. Name of the books are "Heavenly Echoes," "Chain Lightning," "Diadem," "Christian Melodist," and "Zion's Sparkling Gateway." Warerooms, No. 451 Broadway, New York. HORACE WATERS, publisher of music and books, and manufacturer and dealer in pianos, melodeons and organs. v-23 tf.

MEDICAL.

Ayer's

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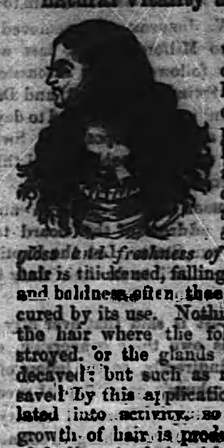
For restoring to Gray Hair its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. *It soon restores faded or gray hair to its original color, with the glossy and freshness of youth.* Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed; but such as remain can be saved by this application, and stimulated into activity, so that a new growth of hair is produced. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. The restoration of vitality it gives to the scalp arrests and prevents the formation of dandruff, which is often so uncleanly and offensive. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre, and a grateful perfume.

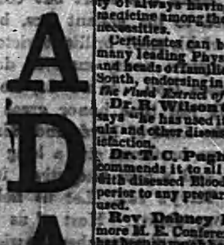
Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
LOWELL, MASS.

v-39-1tc-vi-38

Ayer's

Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.



Among the great discoveries of modern science, few are of more real value to mankind than this effectual remedy for all diseases of the Throat and Lungs. A vast trial of its virtues, throughout this and other countries, has shown that it does surely and effectually control them. The testimony of our best citizens, of all classes, establishes the fact, that CHERRY PECTORAL will and does relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs yield to its power, and cases of Consumption, cured by this preparation, are publicly known, to remarkable as hardly to be believed, were they not proven beyond dispute. As a remedy it is adequate, on which the public may rely, [illegible] By curing Coughs, the forerunners of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. Its unchallenged trial and conquests vinces the most sceptical. Every family should keep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Tender lungs need this defence; and it is unwise to be without it. As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of childhood, CHERRY PECTORAL is invaluable; for, by its timely use, multitudes are rescued from premature graves, and saved to the love and affection centered on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring sleep. No one will suffer troublesome Influenza and painful Bronchitis, when they know how easily they can be cured.

Originally the product of long, laborious, and successful chemical investigation, no cost or toil is spared in making every bottle in the utmost possible perfection. It may be confidently relied upon as possessing all the virtues it has ever exhibited, and capable of producing cures as memorable as the greatest it has ever effected.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.,
Practical and Analytical Chemists.

SOLD BY ALL DRUGGISTS EVERYWHERE.

v-39-1tc-vi-38

ROSADALIS

THE GREAT SOUTHERN remedy for the cure of Scrofula, Scrofulous Taint, Rheumatism, White Swelling, Gout, Goitre, Consumption, Bronchitis, Nervous Debility, and all diseases arising from an impure condition of the Blood.

The merits of this valuable preparation are so well known that a passing notice is here necessary to remind the readers of this journal of the necessity of always having a bottle of this medicine among their stock of family necessities.

Certificates can be presented from many leading Physicians, Ministers, and heads of families throughout the South, endorsing in the highest terms *the Fluid Extract of Rosadalis.*

Dr. R. Wilson Carr of Baltimore says "he has used it in cases of Scrofula and other diseases with much satisfaction."

Rev. T. C. Pugh of Baltimore, recommends it to all persons suffering with diseased Blood, saying "it is superior to any preparation he has ever used."

Rev. Dabney Ball of the Baltimore M. E. Conference South says he has been much benefited by its use and he cheerfully recommends it to all his friends and acquaintances.

Cravens & Co., Druggists, at Gordonsville, Va., say it never has failed to give satisfaction.

Wm. G. McFadden, Murfreesboro, Tennessee, say it cured him of Rheumatism when all else failed.

Rosadalis is not a secret quack preparation, its ingredients are published on every package. Show it to your Physician and he will tell you it is composed of the strongest alteratives that are used in an excellent Blood Purifier. Did our space admit we could give you testimonials by from every State in the South and from persons known to every man, woman and child either personally or by reputation.

Rosadalis is sold by all Druggists.

CLEMENTS & Co.,
Baltimore, Sole Proprietors.

JOHN F. HENRY,
No. 8 College Place,
New York, Wholesale Agent.

M-v-11-v1-40

MEDICAL.

Cancers can be Cured!

DR. J. O. JANUARY,

TRENTON, TENNESSEE,
Cures Cancers, Fistula, Piles, and Malignant Sores.

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

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

What physician in Tennessee can say this of his treatment of the fever or measles? Yet medical schools deny that one solitary case of Cancer was ever cured! Are they willing to be convinced?

I was educated in the science of medicine by my father, and associated with him for eight years in the treatment of Cancers and other malignant affections, and at his death, which occurred in 1850, he committed the secret alone to me.

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

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

The Rev. J. R. Graves, editor of THE BAPTIST, has been familiar with my father's practice for many years, and he kindly permits me to refer to him. Address,

J. O. JANUARY, M. D., Trenton, Tenn.

REFERENCES:

Dr. Boyd, McLenoresville, Tennessee;
Dr. J. M. Pace, Missouri (cured);
Dr. Billard, Lexington, Kentucky (cured);
W. Spindle, Brookneal, Virginia;
Dr. Norfleet, Fort Royal, Tennessee;
J. R. Graves, Memphis, Tennessee;
J. E. McDowell, M. D., Helena, Kentucky;
Hon. Joel Berry, Aberdeen, Miss.;
Rev. W. C. Rush, Waco, Texas;
Dr. Sayles, Edgely, Missouri;
Dr. Dilbeck, Chicago, Illinois;
Peterson, Tanner, Athens, Alabama;
Col. John McGee, Dalton, Georgia;
Dr. O. Smith, Texas (cured).

v-20-tf-13

THE GREAT

Household Remedy!

A Mild Laxative and Invigorator, Purifier and Blood Renovator is needed in all the Bilious, Fevers, Chills and Malarious Diseases that every thousand function in the body is brought under its exhilarating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind and gives vitality and richness to the blood.

Its curative powers give and completely reorganize the entire mass of fluids and even the solids of the human system, thereby preventing and curing Dyspepsia and Constipative Symptoms, Fever and Ague, Liver Diseases, Eruptions of all kinds, Nervous Debility, Affections of the Stomach and Bowels, etc. It is a mild and delightful Invigorator for delicate females, it has no superior.

It is the most effectual remedy for the relief of human suffering ever offered, and as pleasant to the taste as old rye or fine wine.

WE CHALLENGE THE WORLD

To produce a more delicious medicine to take, yet as potent for the prevention and cure of diseases as Dr. HENRY'S WORLD'S TONIC AND BLOOD PURIFIER.

Price $1, or 6 Bottles for $5.

Prepared by the Graham Medicine Co., ST. LOUIS, Mo. Sold by Druggists and dealers in medicine everywhere.

v-44-tf-13

MONEY CANNOT BUY IT!

For Sight is Priceless!!

But the Diamond Spectacles will Preserve It.

TRADE MARK

IF YOU VALUE YOUR EYESIGHT,

USE THE

PERFECT LENSES,

Ground from Minute Crystal Pebbles,

Melted together, and derive their name "Diamond" on account of their hardness, and BRILLIANCY. They will last many years without change, and are warranted superior to all others in use.

MANUFACTURED BY THE

Spencer Optical Manufacturing Co.,

NEW YORK.

CAUTION.—None Genuine unless stamped with our Trade Mark.

For sale by responsible Agents throughout the Union.

WM. C. BYRD,
NO. 275 MAIN STREET,

Jewelers and Opticians, are the Agents for MEMPHIS, TENN., from whom only they can be obtained. No Peddlers employed. M-v-23-tf-27

Diseases of the Eye and Ear.

DR. S. W. CALDWELL,

TRENTON, TENN.,

Continues to give Special Attention to

Diseases of the Eye and Ear,

And to

Diseases Peculiar to Females.

23-tf

DR. W. E. ROGERS,

OPERATIVE SURGEON,

GIVES SPECIAL ATTENTION TO

Surgery and Diseases Peculiar to Females.

GENERAL SURGERY.—Stone in the Bladder, Stricture of the Urethra, Disease of the Prostate, Piles, Fistula, Fistulous Ulcers, Abscess, Club Foot, Hernia, Cleft Palate, Rupture, and indeed every class of disease embraced in Surgery and Physic.

DISEASES PECULIAR TO FEMALES.—He specialties 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 Oriental Society and the use of Female, and all the latest and most approved Instruments and Appliances at his command, he offers his services to the public.

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

Office, 319½ Main st., Memphis, Tenn.

BAPTIST DOGMA.

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 (unknown to enough) from other churches, when we know they are neither baptized nor ordained, and especially since they claim to be and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit these preachers into our pulpits who build 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 see 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 any churches, or to demand counsel 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 opponents 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 unbaptized and unordained, although called 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 consideration of the order to be observed is the prohibition of any other order.

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

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

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

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

BAPTIST POLICY.

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

2. To fulfill our peculiar mission, which is, to be the witness of Christ's truth against every system of error, and those who fabricate or advocate them; and above all, by precept to countenance, recognize, and encourage 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.

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

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

OFFICERS.

ART. 4. The Officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, 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 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 execute the behests 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 two-thirds vote 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 FOR 1872.

J. R. GRAVES, *President*.

Vice-Presidents.

G. W. Griffin, Tenn.	J. F. Cook, Mo.
R. Mills, N. C.	J. L. Reynolds, S. C.
M. P. Lowrey, Miss.	J. J. D. Renfroe, Ala.
G. A. Lofton, Ga.	J. B. Link, Texas.
R. W. Blakewood, La.	W. M. Leo, Ark.
A. S. Worrell, Ky.	

R. G. Craig, *Treasurer*.

M. W. Philips, *Corresponding Secretary*.

BOARD OF MANAGERS.

Dr. M. W. Philips,	[illegible]
Joseph H. Borum,	[illegible]
Rev. J. T. Tichenor,	[illegible]
M. W. Keep,	[illegible]
J. L. Verser,	[illegible]
Ben May,	[illegible]
R. G. Craig,	[illegible]
P. L. Mitchell,	N. [illegible]
W. P. Bond,	E. R. Lacade,
W. Taylor,	M. McBuckley,
J. B. Casada,	W. C. Crane,
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BANNING'S BODY BRACE,

Sent to any Address on Receipt of $15.

TWO HUNDRED THOUSAND SOLD.

Over 5000 Testimonials of Professional Confidence.

HOW TO MEASURE—No. of inches around the body two inches below top of ribs. Invaluable in curing

VOCAL, PULMONARY, DIGESTIVE, NERVOUS, SPINAL, HERNIAL and FEMALE WEAKNESSES.

EXTRACT FROM A LETTER—DESCRIPTION OF COMPLAINT: "Backache, terrible pressing, bearing down or dragging in the groins; back and limbs very weak; pain heavy pains in the lower part of my body; numbness and coldness; inward heat at the lower part of my abdomen, with prickling in my hips and down my limbs; fewer heat and bearing down constantly very great; all of my disease lies in my back and lower abdomen. Oh! how I long to get Dr. Banning's Brace." Thousands might use the same language.

REFERENCES.

Surgeon-General J. K. Barnes, United States Army.
P. S. Bliss, Surgeon United States Army.
W. O. McDowell, Surgeon United States Volunteers.
W. L. Faxon, Surgeon Thirty-Second Mass. Volunteers.
C. A. McCall, Assistant Surgeon U. S. A.
Commodore Charles Ap. C. Jones, U. S. Navy.
J. J. G. Wilkinson, M. D., 76 Wimpole street, Cavendish Square, London.
Christopher Wellstin, F. A. M. R. C. S. E., 13 South Parade, Clifton, England.
Henry M. Madden, M. D., 16 Westbourne street, Hyde Park, London.
Rev. [illegible] Kotty, M. D., New York.
Rev. [illegible] Whitting, M. D., New York.
J. Kastner Lous—, M. D., New York.
J. S. Curtis, M. D., 25 W Fifteenth street, New York.
John H. Gleason, M. D., [illegible]
Prof. Stephen Smith, M. D., Bellevue College, New York.
Alvin Sellerthwait, M. D., New York.
Stephen H. Tyng, Rector St. George's P. E. church, N. Y.
Rev. James McCosey, D.D., Pastor Scotch Presbyterian church, New York.
Chas. H. Zugalle, Clinton avenue, near Gates, Brooklyn.
C. McKean, 158 Fulton avenue, Brooklyn.
Prof. Paul P. Goddard, M. D., Philadelphia.
G. T. Butler, M. D., Ed. Med. and Surg. Reporter, Phila.
H. K. Burroughs, M. D., Mayor of Savannah Ga.
Rev. Henry Dickinson, M. D., Charleston, S. C.
James Perry, M. D., Charleston, S. C.
Jos. A. Wright, M. D., Former Senator, ex-Governor of Indiana, and late U. S. Minister to Berlin.
S. B. McGonaughy, pastor Pres. church, Milville, N. J.

The difference between an Abdominal Supporter and Banning's Brace is, that the former artificially confines and holds up the vital organs by main force (if it all), thereby producing a necessity for their perpetual use, whereas, the braces by their lifting and bracing action, remove the cause of weakness, and act as a monitor to call out the energy of the weak parts, and soon cause the patient to wear no artificial aid.

It is not an unimportant to the making of good flour, that the upper and nether stones of the mill should give pressure in their proper place, which it is that the vital organs of man should never move out of the exact orbit which God has assigned them, for the preservation and restoration of health.

We pass out the Brace upon nearly two hundred ministers, public speakers and old men who were broken down in the back and loins, and, without an exception, all have given it the highest meed of praise. The manufacturer proposes to put us five hundred, so that we can sell them to all at

FIFTEEN DOLLARS.

We ask the attention of ministers, and all who need this invaluable support, to this fact, and solicit their orders at once. The season of revivals and the hot weather will soon come again, and every speaker should provide himself with a Body Brace. Why wait until you break down before you provide a Brace. Put one on now, and so preserve your strength, elasticity and voice into a good old age.

If you feel the least weakness in your back, or the effect of age, put on a Brace. Measure two inches below the tip of the hips around the abdomen, and send the number of inches and fifteen dollars, with your express office, and the Brace will be sent and a fit warranted.

J. R. GRAVES, Agent.

PROCTER & GAMBLE'S

EXTRA OLIVE SOAP

Is made from the Best Materials and nicely perfumed. Sold at price of ordinary soap; buy it, you will use no ——— in Memphis have it.

Y-v-37-vj-11 Jobbers Wholesale Agents.

DRY GOODS, CLOTHING, ETC.

GREAT REDUCTION

IN

DRY GOODS

B. LOWENSTEIN & BRO'S.

Wishing to reduce our immense Summer stock of

STAPLE AND FANCY DRY GOODS.

We propose to offer extraordinary inducements to purchasers. OUR ENTIRE STOCK HAS BEEN

MARKED DOWN!

Close buyers will positively find it to their interest to look through our stock before purchasing elsewhere.

B. LOWENSTEIN & BRO.,

242 and 244 Main Street,

Corner of Jefferson Street.

v-23-vi-23

DISSOLUTION.

THE business connection heretofore existing between J. D. Williams and Geo. A. Stovall, is this day dissolved, J. D. Williams having purchased the entire interest of G. A. Stovall in said business. January 15, 1872.

J. D. WILLIAMS.
G. A. STOVALL.

J. D. WILLIAMS,

Wholesale and Retail Dealer in

MEN'S

BOYS'

AND CHILDREN'S

Clothing and Furnishing

GOODS.

—ALSO—

Trunks, Valises, Traveling Bags, Shawls, India Rubber Goods, Hats, Umbrellas, Etc.,

No. 327 Main Street, Memphis, Tennessee.

A LIBERAL DISCOUNT MADE TO MINISTERS OF THE GOSPEL.

v-24-vi-23

J. H. WASGNER

Keeps the Clothing and Merchant Tailoring House of Memphis,

317½ Main St.,

Four Doors South Peabody Hotel.

This is the most elegant establishment in the city, and is unrivaled for turning out the

Best Fitting Garments,

AND BEST MATERIAL,

IN AMERICA.

v-20-55

SAMPLES

HAMILTON EASTER & SONS,

BALTIMORE, MD.,

Desiring to continue serving their friends at the South, will send Samples (marked with width and price of each) of any kind of

DRY GOODS,

Or English, French, or American manufacture. We will pay Express freight on all purchases from $5 upwards to

$20 AND OVER.

But parties whose orders are unaccompanied by the cash (either Bank Check or Postoffice Order), must pay the Express Company for the return of money in settlement of their bills. I-v-35-vi-35

INSURANCE.

Southern Life Insurance Co.

339 MAIN STREET, MEMPHIS, TENN.

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

T. A. NELSON.....President.
AMOS WOODRUFF.....Vice President.
BEN. MAY.....Secretary.
CHAS. T. PATERSON.....Ass't Secretary.
F. T. DAVIS.....Treasurer.

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ATLANTA DEPARTMENT.

Gen. JOHN B. GORDON.....President
A. H. COLQUITT.....Vice do
W. C. MORRIS.....Secretary.

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Gen. JOHN B. GORDON.....President
JOHN MERRYMAN.....Vice do
W. C. MORRIS.....Secretary.

A purely Southern Institution, its principal business is with Southern States, and to them it appeals for patronage. Its means are large and rapidly increasing. v-2-vi] RELIABLE AGENTS WANTED.

CAROLINA LIFE INSURANCE CO.

OF MEMPHIS, TENN.,

Principal Office No. 42 Madison St.,

CAROLINA BUILDING.

Insures against Loss of Life Only.

Assets, June 1st, 1872, - - $816,444 [illegible]
Annual Income, (over) - - - 600,000 [illegible]
Annual Dividend, June 1, 1872, 40 per cent

Officers.

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

Consulting Physicians.

B. W. AVENT. F. A. RAMSEY.

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B. K. Pullen,	J. C. Fizer,
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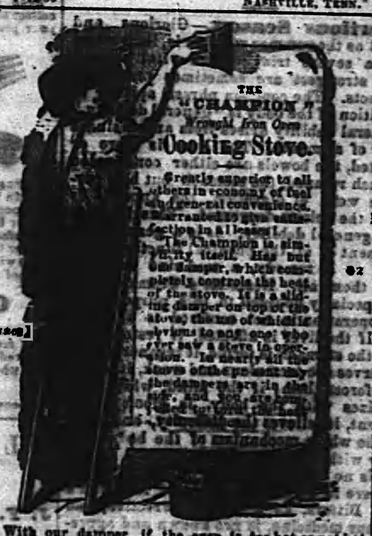

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Special Notices.

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 addition.

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 figures on the subscriber's paper show the Vol. and No. 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. Drafts on the cities of New York, Philadelphia, Baltimore, Cincinnati, or St. Louis, are good for the money. Postmasters are authorized to place letters to credit of publishers.

Dropped.—At every office one or more names have been marked. They failed to renew, and the clerk drew a black line over them. These can quite all be induced to renew. What pastor or friend will write and say to us, "Send me the names of persons who take offence and I will see what can be 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 15,000. Who speaks first for a dropped list?

W. C. Moreland, Louisiana.—Thanks. Draft for subscribers, also for Bro. McRimmon's stock, and for a half share for Rock Springs Church, Louisiana.

G. K. McKay, Louisiana.—We wish you were worth $100,000, then you could do all the good you now design; but why should we make such wishes? Does not the blessed Father know just what is best for us—whether to be rich or poor? If rich, we might be proud and worldly, and less devoted to the cause of Christ.

Irvin McCullough, Texas.—Those errors shall be corrected, when certificate is issued. I. McCollough 2 shares, instead of J. and M. K. Gilder 1 share, for M. R. Gildee.

"Bro. Graves.—I cannot be owing you, and yet 66 stands opposite my name. Please don't mark my paper any more. J. C. B., Ark." Bro. B., 6 6 means that you are paid up to Vol. VI. No. 6—the middle of October next. We mark your paper to receipt you, and let you see every week how you stand with us. Is not this right?

J. W. McClure, Arkansas.—The obituary shall appear. How short is life! We should be delighted to be with you, but cannot.

M. T. Hay, Georgia.—Glad to read a letter from you. Glad to know that you are still at work for the Master. Indifferentism—a Laodicean state—is the sin of this age. Hope that minister will not disapprove.

J. V. Wheeler, Arkansas.—Eld. Wm. Manning, whom we knew in Mississippi, moved during the war to Louisiana, and from thence to Texas, and was killed by his physician, who gave him morphine for quinine.

J. T. S. Park, Texas.—All entered and corrections made. Glad to hear that Jefferson church is prospering.

J. S. Owen, Estell Springs.—That account was not worth the paper it was written on; the man is worthless, and gone to parts unknown. We have sent specimen papers to the names you sent.

J. L. Edding, Alabama.—Your $1 received, but you fail to say what association you wish. Mention it.

H. Eastland, Mississippi.—Money credited.

W. D. Burge, Baldwyn, Miss.—Your $3 paid you up to Vol. V. No. 45. Will Bro. Burress show this to Bro. B?

R. H. Purser, Mississippi, leads off in renewing a list of dropped names at his office, and is credited thirty weeks for a few hours' work. Who will do likewise at every office.

A. S. Germany, Mississippi.—You have been assigned the Mississippi Association, and we are satisfied that you will do a good work. Every Baptist a paper, and a hymn-book for every child.

J. W. [illegible], Mississippi.—Tell Bro. W. L. Skinner that we will enter him for one share of the young ministers' stock book for Mississippi, to be paid by selling $200 worth of the Society's publications, and we have room on that book for just fifty more Mississippi ministers [illegible] and poor ministers, one one all. Now is your chance, be represented.

W. M. Tucker, Texas.—We shall, at our earliest convenience, say Christmas (rest) week, finish the Dispensation series, and it will be the richest in exegesis that we ever wrote. We think Peter (Acts ii. 29) referred to *soul* as well as body. For he said: "David hath not ascended into heaven, but he is with Abraham and all the departed saints in Paradise."

Eld. D. D. Swindall, Texas.—We have never seen an article from your pen on the Fourth Commandment. We have scrupulously inserted every article received from you intended for publication. Did you know how much money we lost by Texas mails you would not wonder at the loss of a fat letter. You must do as you think best. We have regarded and treated you as a friend—shall regret to find we have been mistaken.

J. C. Stoddard, Texas.—Do you write to Wm. Wyeoff, Bible Union Rooms, New York.

R. G. Hornby, Texas.—Money received and name put on "L. S."—life subscriber. We want 29,000 of just such.

T. A. [illegible], Texas.—The price of the [illegible] is $15 here. We never pay for sending. It will be worth more than money to you.

H. N. Riley or Miller, Polkville, Miss. The agency for Strong River has been given.

A. J. Willis, Georgia.—*Query.*—Who are the two witnesses on file. Answer soon.

A. A. Rogers, Mississippi.—Your figures were moved up from V 15, to VI 15—one year for *premium*. See your figures on your paper. The circular was sent you by mistake, or you got some one's else. You are out for January next. Never stop working in a good cause; put THE BAPTIST into every family.

G. K. McKee.—You are the only subscriber at your office, and it goes from this regularly. If there was a bundle of five or ten it would be more respected by the postmaster. Try to raise a club. Specimen copies sent to all.

LETTERS

Received from the following persons and have been attended to:

James Chapman, A D Brodhs, S Yarbrough, John Abernathy, R L Denson, S C Buckingham, B J Eiland, W E Clements, J B Clardy, Mrs E Morris, Eld G W Ford, James E Purvis, U J Newell, W R Robinson, J J Blackmon, G W Hartsfield, C A Thurmond, J C Allen, A Hall, Mrs A Covington, B S Cox, M T Sumner, John L Rawls, A Grennell, Mrs R Fowler, H H Harrington, J M King, R S Jackson, B P Patton, W G Quarles, D Fore, S [illegible], A C McNeil, H G Lofton, John Thompson, L B Franches, Fergus Hall, Joel D Ellison, H J Eyland, A J Johnson, R Boone, L M Arnett, R G [illegible], J W Quinn, R M Lowrey, Mary Long, W E Tucker, C H Fisher, W A Ellis, W W Bolls, E Pace, J A Bass, A P Copeland, Mary R Crawford, R W Pitts, Mary E Pitts, A J Griffis, Elizabeth Pitts, Charles Murrah, John Smith, C G Edwards, D L Jones, R B Bailey, S B Culpepper, J B Langston, Eld J Haller, H J Little, James Armstrong, H D Bolen, M Dingle, L M Berry, W B Beaver, J F Bozeman, James A Bowers, John W Daley, A H McDonald, Eld J Dunnigan, John Rudege, Mrs Kate M Price, A Yates, T B Mathies, C G Lasater, J W Doty, T C Davis, J F Griffin, E M Gray, E M Roach, O M Jones, A D Wroten, Noah Good, Lee Newton, N V Lovett, Mrs E Parr, J M Mears, G H Traylor, C B Montgomery, W J Pirkle, L P Gordon, T W Stephens, E L Metlain, E W Owens, R O Marion, A J Harp, W J Brooks, J Wm. Jones, Joel Johnson, Mrs S A Hutchins, Lee Norton, J T D Link, T L Scruggs, J J Jenning, W E Fawcett, James O Branscomb, E D Newton, Jas M Williamson, William Price, B H Stall, Eld T D Armstrong, W M Allen, S T Wyatt, G W Cartsfield, C [illegible] mons, R S Hall, W T Ratliff, Lucien D Sanders, Geo Robertson, H H Brown, N Maslow, H B Ginger & Co., W C Kimbro, C J Brown, J King, Edward A Warren, jr., H W Lewis, Mrs R J Dodge, E P Boker, J C Mustain, A Edwards, [illegible] Ellis, Eld E Q Mills.

The Detective.

Under this head we shall insert, and keep standing on the boards of the Commission, the names of every impostor and excited Baptist preacher known to us, with references to his guilt.

RICHARD HOVEY.—A man of this name playing the role of Baptist preacher, was lately driven from Trenton, Mo., for attempting to marry his niece, with the right former ones being still living.

E. M. MONTGOMERY.—All men should beware of a cheating [illegible]. He is from Georgia. References—J. B. [illegible], Fulton, Tenn.; Wm. Tinsley, Gadsden, Tenn.

S. J. BOURNICK, Kansas.—References—[illegible] Spurgin, G. Daggett, E. H. Rogers, Kansas City, Missouri.

CHAS. RANDOLPH, alias C. E. Rivers, a Jew, but a [illegible] villain. Refer to Eld. A. J. [illegible], York, Pa.

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

REV. B. F. REESE.—Reference, J. H. Smith, Waldron, Arkansas.

JOHN P. CROWDER.—Reference, J. C. Farmer, Pineville, Missouri.

J. W. BACON.—References, J. A. Linder, Salem Baptist church, Carroll county, Miss.

DAVID WILLIAMS, Jr.—References, Macedonia Baptist Church [illegible]

T. J. C. JO[illegible] *Herald*, Virginia [illegible]

G. T. JAMES [illegible] is a hypocrite [illegible] R. Alexander [illegible]

JOHN GARDNER [illegible] Church Clerk Mt. Lebanon Church, Marshall county, Tennessee.

WILLIAM T. FOWLER.—References, E. Allen Church Clerk Ellettsville Baptist Church, Monroe county, Indiana.

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A Perilous Season.—Glorious and delightful as the summer weather is, its tropical heat is a severe trial to the vital powers. Even the strongest are sometimes prostrated by its effects. The common phrase applied to this condition of the body is "general debility." Now, general debility arises from and includes a variety of ailments. The liver is more or less affected, the bowels are either constipated or too much relaxed, the stomach but half performs the work of digestion, the appetite is poor, and the spirits depressed. This is what is called general debility. It is a general arrangement of all the physical functions that requires, as a remedy, a medicine that shall regulate them all. Hostetter's Stomach Bitters is especially adapted to this purpose. Its general operation is not confined to a single organ. If the liver is affected, it restores it to tone; if the stomach is torpid, it regenerates it; if the nerves are tremulous and weak, it braces and reinforces them; if the mind, which ever sympathizes with the body, is gloomy and despondent, it relieves the difficulty, and soon brings the whole mechanism of the body into harmony with the laws of health.

There is no civilized nation in the Western Hemisphere in which the fame of Hostetter's Stomach Bitters, as a tonic, corrective, and anti-bilious medicine, is not known and appreciated. Throughout the tropics it is considered, both by the people and the profession, the standard specific. While it is a medicine for all seasons and all climates, it is especially suited to the complaints generated by the weather, being the purest and best vegetable stimulant in the world.

Beware of the bitters made of acrid and dangerous materials, which unscrupulous parties are endeavoring to foist upon the people. Their name is legion, and the public has no guarantee that they are not poisonous. Adhere to the tried remedy, Hostetter's Bitters, sold only in glass, and never in kegs or barrels.

1-47-50

Use Dr. Henry's World's Tonic and Blood Purifier.—It is the great household remedy, pleasant to take, yet potent for the prevention and cure of diseases. It is better than bitters, [illegible], buchu or sarsaparilla. Sold by [illegible] v-44-vi-48

The Blessing of the Age.—No more Sick Headache, no more Dyspepsia, no more Indigestion, no more Bile, no more Chills, no more Liver Complaint, no more Jaundice, no more Pain in the Back, no more Kidney Disease, no more Costiveness, no more Heartburn. TUTT'S VEGETABLE LIVER PILLS is a certain guarantee against all these distressing complaints.

ATLANTA, June 20, 1869.

Dr. Wm. H. Tutt:

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I-v-48

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pa., and their private United States stamp. Take no other, the market is full of imitations.

"It is the popular verdict that people who have been accustomed to the use of Bitters or Cordials are obliged, eventually, to resort to McLANE'S LIVER PILLS for permanent relief.

I-v-35-vi-9

Best and Oldest Family Medicine.—*Sandford's Liver Invigorator.*—A purely Vegetable Cathartic and Tonic—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. P-v-19-eow-vi-18.

W. N. Wilkinson & Co., wholesale and retail druggists, No. 340 Main street, keep a full supply of all articles in their business, and we are confident that better bargains cannot be had in this city, and we know that cleverer and more accommodating gentlemen cannot be. Call on them. v-24-vi-10

Dr. Henry's Root and Plant Pills. Mild yet thorough—no nausea or griping—entirely vegetable—great liver remedy. Price, 25 cents. Sold by druggists. v-44-vi-48

The tangled, rigid, non-elastic lockstitch is altogether ill-adapted for family sewing, and the complicated and cumbrous machinery required to construct that stitch makes sewing difficult, and to delicate persons positively injurious. On the other hand, the mechanical perfection of the Willcox & Gibbs Silent Family Sewing Machine is such that, while the seam is the most elastic and secure known, the most delicate people may earn a livelihood by it, if necessary, with positive benefit to health. v-48

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C. H. TOY, D.D., Professor of Interpretation of the Old Testament.
W. H. WHITSITT, Professor of Biblical Introduction and Polemics, and Assistant Professor of the New Testament Greek.
WM. WILLIAMS, D.D., Professor of Systematic Theology.

The next session (eight months) opens Monday, September 9, 1872, when there will be an Introductory Lecture by Prof. W. H. Whitsitt. It is, on many accounts, important for students to be present on the first day.

NO REMOVAL AT PRESENT.

The agitation concerning the removal of the Seminary, whatever may be its result, cannot affect the approaching session, which will certainly be in Greenville, S. C.

THE STUDIES

are exclusively Theological. The Seminary does not undertake to supplant a college or grammar school in giving literary instruction. Those who need that must seek it where it is to be procured. But in pursuing the extensive course intended strictly under Theology, instruction is given, adapted to current grades of preparation, so that the best college graduates and those who have only a good English education, may both find such course as they respectively need.

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All the studies are elective, so as to provide for three different kinds of students: 1. Those wishing a full course, and one of unusual extent and thoroughness, requiring three or even four years for its completion. 2. Those desiring to attend only one or two years, who such studies as they prefer, with advice, if desired. 3. Those having only an English education may study the Scriptures in English (as other students also do), and any or all of the other subjects of the course, as they may wish. All the studies, including Hebrew, Greek, etc., are frequently completed in two years.

EXPENSES.

There are no charges for tuition, nor fees of any kind. Board is furnished in the "Seminary Hall" at actual cost, say about ten dollars a month, including food, fuel and lights. One hundred dollars will secure the necessary expenses of the session. If clothing, travelling expenses and personal incidentals are otherwise provided for,

AID TO STUDENTS

who need such assistance is supplied, so far as the means contributed admit, out of the "Student's Fund," the collection and management of which has been entrusted to Rev. J. A. Broadus. It is desired that no one, who is prepared to enter with proper qualifications, and of intellectual, on the studies of the Seminary, shall be barred from it by lack of means. Brethren who intend to attend are invited to write at once. Contributions for the purpose of supplying them with the necessaries of life while studying to prepare for the ministry, are respectfully solicited.

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C. H. TOY, Secretary Faculty.

15-vi-c

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Our Plated Nickel and White Metal Ware, of Triple Electro Silver Plate on your family dining table direct by drawing our manufactory, we will send samples by mail, and dozens or half dozens by express, prepaid, at much lower rates than the same grade of goods can be bought elsewhere, and give you the benefit of direct trade, with made these goods, made under our own personal supervision and fully guaranteed.

Send P. O. money order, or the Express Co. may collect on delivery of the goods, if you so prefer. State your preference for plain or fancy.

Tea, Sugar, Mustard, or Salt Spoon for..$0 50 Doz. $5 00
Ivory Ring, Dessert Knife, Fork, or Spoon, Child's Knife or Fork..... 0 75 Doz. 8 00
Silver Knife, Table Knife, Fork or Spoon 1 00 Doz. 10 00
Butter Caster, fine cut bottles..... 4 00 and 5 00
Silver Caster, fine cut bottles..... 6 00 and 7 00

We will send to any address Photographs and Prices of our Fine Silver Plated and Britannia

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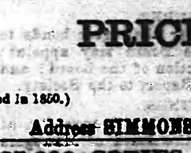

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