

Mississippi Department.

ALL COMMUNICANTS ARE REQUESTED TO SUBMIT THEIR NOTICES—An Inquiry or Question may be addressed to Mr. G. C. Graves, at Memphis, and will receive a prompt answer. The paper will be responsible for all that it prints. G. P. LOWRY.

SUMMARY.

JM. E. G. Baugh. The second and third articles of his series were both on our desk at once, and we forwarded the third before the second. We ask his pardon, and will try in the future to be more careful. We will also thank him now and read them in the order in which they should have been published. If so good, may at last result from our oversight. They will bear reading several times, all should read them, and re-read them carefully. We ask his pardon, and will do so.

Union Magazine or Columns Association. We received a synopsis of the proceedings of this meeting, and the programme for their next, but did not receive them until it was too late to publish them in December. And as their next meeting was to embrace the fifth Lord's day in December, we deemed it unnecessary to publish them now. We regret that Bro. Dupree did not forward them earlier, or that the mails failed to bring them to hand.

General Association of Southern Mississ.—This body, which has not met before since 1866, has been recently reorganized. We have a report of its proceedings, which, like many other communications, must "hide its name."

AZ. ROSE.—A brother, sending us the money and the name of a subscriber, who he says is a Methodist, adds: "If the Methodists will subscribe for and read *The Banner*, what ought Baptists to do?" Now that's the question—"what ought Baptists to do?" And echo answers, "What ought Baptists to do?" Methodists subscribe for and read their own papers, and a few of them take Baptist papers. We are glad a few Methodists are willing to know what Baptists believe and teach. Would that the number could be multiplied by thousands. Then they would like us better, and would like the truth better. "Doth our law condemn a man before it hear him?" Thus Nicodemus confounded his Jewish brethren who were mad against Christ and wanted to condemn him without a hearing, as thousands have condemned Baptists in every age since. We are sorry that so many Pedobaptists know very little of Baptist doctrine; and hence it may be very truly written of many of them, they hate us without a cause. They should be encouraged to read our books and papers. Many of them are good people, and would accept the truth if they could be induced to see it. Here is a work for Baptist sisters.

We have several queries in hand, and several brothers have requested our views on different passages of Scripture. These have been laid aside from time to time for the want of time and space. We hope to be able to make some disposition of all of them soon.

Messrs.—We had the pleasure of spending a part of our Christmas in this growing city, and of grasping the warm hands of many loved brethren. Bro. Graves, although much fatigued by his recent tour in Texas, looks well, and is as full of life and hope as a youth of twenty-one. Bro. Kepp, though feeling the weight of the last few heavy years, is working with great energy to keep things right on his part of *The Banner* line. Other brethren are in their places about the camp. Memphis is the great center of Baptist interests in the Southwest. The Sunday-School Board, located here, must wield a powerful influence over the whole South. **Kind Words**, bearing the impress of Bro. Boykin's rare experience in writing for children: *The Banner*, with its increasing circulation and influence, North, South, East and West, and many valuable Baptist books, all going out from Memphis, bearing their encouragement and instruction to thousands, point back to it as a city of no ordinary interest to those who love the truth for which martyrs bled. The Southern Baptist Publication Society is now a living reality. We hope to see the day when it will have a house of its own worth a hundred thousand dollars, and send out its pages of books and tracts by tens of thousands.

1871 AND 1872.

Another year has passed, and its labors and trials have been recorded. Although we may not be able to repair our failures, reclaim the mispent time, or undo the wrongs we have committed, a throne of grace is accessible, where pardon may be sought. Thank God, the Christian is "not under the law, but under grace." The Lord has called many of our brethren and sisters from their cares, afflictions and labors to a sweet and pleasant rest, but the writer of these lines, and those who may read them, have been spared for a purpose best known to him who disposes all things after the counsels of his own will. Let us recount the blessings of the past year with grateful hearts, and resolve in the strength of grace to serve God more faithfully. Although the Baptists of Mississippi have not achieved as great success in their denominational enterprises as might have been reasonably hoped for, they have gained some ground; but of these matters we expect to give some details hereafter. We will be content now to invite special attention to our department in *The Banner*, which was originally designed as a medium through which efficient aid might be rendered to every department of our work. Eighteen months have passed since we entered upon the editorial management

of this department. We have tried to do our duty, and feel thankful for the many expressions of satisfaction that have come to us from our brethren in almost every part of the State. These have encouraged us, and if the Lord will permit, we will try by faithful labor to show our appreciation of the confidence reposed in us. Our relations to the proprietor of the paper have been of a most

friendly character, and we have but seldom marred our page with typographical errors, and no one connected with the paper has given us any ground of dissatisfaction or complaint. We owe a debt of gratitude to our correspondent too. For want of sufficient space, many valuable communications have been kept on hand for weeks before they could be published. But few complaints have been made, which clearly indicate that our correspondents are not unseasonable men. We thank them all for their forbearance, and hope to be able to do better for them in the future. Bro. Graves promised us the means of publishing a larger amount of matter, if, by the beginning of this year, the subscription list should be increased to ten thousand. We regret the fact that fifteen hundred names are yet wanting. But Bro. Graves gives us another month of probation, and during that time may we not with confidence expect every one of our readers in Mississippi to do his duty? Will not every subscriber try to add another to the list? "Lift a little"—just a little. Brethren in the ministry, do you appreciate the value that a religious paper would be in every family of your charge—value to your members, value to their families and the community, value to you? If every minister will send one subscriber in January, it will largely increase our list. But this will not excuse the lay brethren and the sisters. As an earnest of Bro. Graves' determination to fulfill his promise if the conditions are met, he gives to our page an increase of about one-fourth of reading matter. He has already given us the first column, which has heretofore been occupied with standing matter, and type of a reduced size for a part of the page. If the ten thousand are reached by the end of this month, we will have new and beautiful type for the entire page (and we may say for the entire paper), just a little reduced in size—not enough to be objected to by those who like large type, and yet considerably increasing the amount of reading matter. We have only been able heretofore to publish on our page fifteen pages of foolscap manuscript per week; we now can publish nineteen, and hope, when we get the new type, to be able to publish twenty-two. Think of it! twenty-two pages of foolscap manuscript, or its equivalent, per week! There will be work for somebody, and surely this will answer all the demands of our brethren in Mississippi as a medium of religious correspondence. The Lord being our helper, we intend to bestow more time and labor and prayer upon the Mississippi department of *The Banner*, that all our brethren in the State, whether they came from East, West or North, may be induced to love it, pay for it, and read it. Many have subscribed for the paper for five months; will not every one of them renew before their time is out? Brethren, pray for your editor; pray for the advancement of all our religious interests, and pray especially that this year the Lord may greatly revive his work.

AMERICAN BAPTIST YEAR-BOOK, 1871.

Facts and reflections. Will the Baptists of the South—will the Baptists of the South "occupy 'till their Lord comes, or will they 'surrender' to others?"

Eld. M. P. LOWRY—Dear Brother:

According to the statistics of the above "Year Book," the Baptists, in the territory claimed by the Southern Baptist Convention, are 825,057, while all other Missionary Baptists in the United States are 524,436, shewing that the Baptists of the South are 370,621 stronger numerically than the Baptists of the North. According to this same book, the Methodists South are 571,431; showing the Baptists of the South to be 323,826 more than the Methodists South.

The number of square miles within this territory is 224,830, its present population is 13,323,286; when it becomes as thickly settled as Massachusetts now is 156 per square mile—its population will be 173,875,382; its present inhabitants speak six or eight different languages; its future inhabitants will probably speak all the languages of the globe. This is a vast field, the most inviting perhaps on the earth, lying directly before our eyes. The Baptists are by far the most popular denomination in this territory; they are as one to fifteen of its population, while Methodists are as one to twenty-one.

In 1870 the Baptists in this territory, exclusive of the Indian Territory, had twenty State conventions and general associations, or State organizations, four hundred and eighty-seven district associations—seventy-five more than all the North; 11,505 churches being 5255 more than all the North; 6560 ordained ministers, being 2302

more than the North; additions that year by baptism 55,239, being 10,803 more than the North. The territory occupied by the Baptists of the South is much richer, more productive than the territory occupied by the Baptists of the North. Their climate is milder, their seasons are longer, and a greater variety of products can be realized here than there. God never commanded the Israelites to go up and take possession of such a land, such a country as that which he has given to the Baptists of the South. The question now is, will they "occupy" it, or will they "surrender" it into the hands of others? Judging from the past we think that whether they deliberately "surrender" it or not, it will ultimately pass into the hands of others. Think of it, a denomination composed of those only who have professed to have been born again, and have been immersed into a profession of obedience to Father, Son and Holy Spirit—having been buried with Christ in baptism and "risen again to newness of life"—all of whom have professed to be no longer their own, but Christ's, who redeemed them with his own precious blood—that such a people, thus self-consecrated to God and his service, should have committed to their care and oversight the spiritual interest and welfare of more than thirteen millions of immortal beings with the assurance that the field is already ripe to the harvest, and the command to "thrust in the sickle and reap," and that for such a purpose, and such an object, they should give for twelve months an average of 10¢ cents! and for the salvation and welfare of all the rest of the world an average of 6 cents per member! What wonder that lookers-on, observing men should become sceptics and infidels! What wonder that men now join churches not only because it is popular, but because it is cheaper—it costs less to be in the church than out of it!

"That servant which knew his Lord's will and prepared hot himself, neither did according to his will, shall be beaten with many stripes; but he that knew not and did commit things worthy of stripes, shall be beaten with few stripes, for unto whomsoever much is given, of him shall be much required; and to whom men have committed much of him they will ask the more."

"These things saith the Amen, the faithful and the true witness, the beginning of the creation of God, I know thy works, that thou art neither cold or hot. I would thou wert cold or hot, so then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." * * * As many as I love, I rebuke and chasten, be realons, therefore, and repent." * To him that overcometh will I give to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

E. C. EAGER.

(To be continued.)

LESSONS AND THEIR RESULTS.

DEAR BRO. LOWRY: In your issue of November 18th, I find an article from Bro. J. Wm. Jones, in reply to mine of October 14th, under the above caption, about which I have a few things to say.

In the first place, I desire to be understood that I did not intend my article as an attack upon the Southern Baptist Theological Seminary. With the exception of the teachings of Dr. Williams, referred to in my article, I was, in the main, pleased with all I saw and heard from the Professors of the seminary. I feel that the impressions made upon me, and the knowledge I obtained during my seven months' connection with it did more toward preparing me for my work as a minister than all my previous training besides, and I have often expressed myself to others that if I had to part with either I would part with my long literary, rather than my short theological training. I feel that whatever of good I may have done as a preacher is due, in a great measure, to the instruction and impressions I received while at the seminary. The seminary and all its Professors have, today, a view of baptism to which some of us in the class objected, and in the discussion which ensued he advanced the opinion I have attributed to him. And I regarded it as the teaching of Dr. W.

What else could it be? Can it be said that because it was not a part of his lecture, and he did not require the class to take it down in their notes, to be examined upon, he did not, therefore, teach it? I have thought when a man was placed in a position of that kind to teach by lectures that it was his opinion he taught, and his opinions were his, his opinions, whether they were read from a manuscript or spoken extempore. In my ignorance I so regarded it and have so published it. But right here a suggestion: Ought not the public and the private opinions of a man occupying such a position as that which Dr. W. occupies, correspond?

Bro. Jones says again: "I did happen to hear Dr. Boyce, Manly and Broadus express themselves as opposed to receiving alien immersions." Now I submit, if it is not strange that Bro. Jones should have heard the expressed opinions of these brethren on a subject that did not legitimately come in their course, and "really did not know" the opinion of Dr. W., on a subject that legitimately came in his course, and upon which he ought to have lectured? What was the master? Was Dr. W. ashamed of

any man who had been called of God to preach, was authorized by that call to administer the ordinance of baptism, and hence the immersions of educated preachers were valid, though they themselves had not been immersed?"

Bro. Jones says that he was at the seminary the year before, and he is

"very confident that Dr. Williams taught nothing of the sort" and insists

that I am mistaken in my statement.

He is "very confident Dr. W. taught nothing of the sort" because he remem

bers enough about his lectures to get a general idea of examination. Now, I did

not stand an examination, nor did I get a diploma, and yet I am "very confident" that Dr. W. did teach what I have said he taught. I am not in the habit, as those who know me best would

desire, of expressing an opinion without first pretty thoroughly examining the grounds. Much less am I in the habit of making statements that are groundless, and I don't say that I was surprised when I saw Bro. Jones' flat contradic

tion of my statement, for Dr. W.'s views

were, as I thought, so well known by the students of the seminary that I did not think for a moment that the truth of

my statement would be called in question. But after all that Bro. Jones has said, would not one infer from reading his article that Dr. Williams might have taught what I have said he taught?

He says: "On the contrary Dr. Williams taught distinctly and emphatically that while any man called of God had a right to speak for Jesus, (or to preach, if we prefer the term) no one should administer the ordinances save a baptized be

liever, regularly set apart by his church for that purpose." A little further on he says: "As to the validity of Pedobaptist immersions, he (Dr. W.) did not

express his own opinion, either in the glass room or in private that I heard of, and I really did not know what his view was." (Italics mine.) Now, is it not a little remarkable that Dr. W. should

have taught so "distinctly and emphatically" (mark the expression) "that no one should administer the ordinances save a baptized believer, regularly set apart by his church for that purpose," and yet Bro. Jones "really did not know what his view was" as to the

validity of Pedobaptist immersions? It really seems to me that if "no one should administer the ordinances save a baptized believer regularly set apart by his church for that purpose," then no baptism would be valid except such as was administered by such administrator.

And if I were to bear a Professor "distinctly and emphatically" teach such as this I think I would certainly, without doubt, know his view of the validity of Pedobaptist immersions. Or does Bro. Jones mean to say that Dr. W. had two opinions—a public one and a private one?

—one he taught his classes and another he kept as his own? If this is what he means he is certainly presenting "a loved and honored Professor" in a very unenviable light before the world, far more so than I ever dreamed of doing;

for I have always given Dr. W. credit for being honest in his opinions.

But since Bro. Jones has suggested it, may not the cause of our difference lie right here? Dr. W. might have taught the class as was in his public view, that

the class as was in his private view, then no

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marriage is the agreement between the man and the woman." He sums up his lecture on this subject in four conclusions the 2d, 3d and 4th of which I will give:

2d. "Ordination does not make a man a minister—imparts to him no right or authority which he did not possess before, and imparts nothing which is not well imparted by being performed by a lay member as a minister—by a few as many acting as organ of the church.

3d. "That the ministry proceeds not from the ministry, nor from the church, whose spiritual call constitutes the essence of the ministerial character, and imparts the right to preach the gospel." Therefore a man's claim to be recognized as a true minister of Christ is not invalidated by any irregularity as to the manner of his ordination.

4th. "That in his lecture on 'Rights of the Churches,' Dr. W. says: 'in receiving members from Pedobaptist societies, our churches require a relation of experience, but there is a difference in our denominations as to whether Pedobaptist immersions ought to be received as valid. This question must be settled by each church for itself.'

Now take all this together and what does it teach? "If baptism is not a church ordinance," and the Spirit's call alone makes a man a minister, and the ordination by a church imparts to him "no right or authority" which he did not possess before virtue of the Spirit's call, does not the conclusion inevitably and irresistibly follow, that a man is authorized to baptize just as soon as he is called of the Holy Spirit to preach? And when Dr. W. says that the "question of receiving Pedobaptist immersions must be settled by each church for herself," does he not virtually say and teach that such immersions are, in themselves, valid?

Secondly, by quotations from the note books of others. In answer to a letter I addressed to Eld. W. A. Mason, pastor of the church at Okalona, Miss., who was a student in the seminary since the war, he says: "In looking over my notes, I will give you what I have relevant to the subject. In speaking of evangelical denominations, that is, 'those who hold to the trinity, atonement, divinity of Christ, justification by faith, eternal punishment,' etc. (Dr. W.'s definition,) he [Dr. W.] says: 'I consider it my duty to regard such churches as Christian churches, their members as Christian members, and their ministers as Christian ministers.'

Again: "No outward ceremony but Christ's call makes a man a minister." As to Pedobaptist immersions, he expresses no opinion of his own, but says "the weight of public opinion is against them, and refers to the *Christian Review* of July, 1846."

Does this not look like teaching something "of the sort"? Bro. Mason says, moreover, that he and Bro. Kendall, who was with him at the seminary, thought, when they read my article, that I was mistaken, and then adds: "But of course the quotation above logically leads to what you say." Just so I think, and just so, it seems to me, every unprejudiced mind will think. The doctrine, then, that I have said Dr. Williams taught, can be logically inferred from the instruction he imparts to his classes. Does he not therefore teach it?

Bro. Jones misrepresents me when he says I attributed Mr. Chambliss' change of views on the communion question to teachings received at the S. B. T. Seminary. In my article I say plainly and emphatically: "I don't say that Mr. C. was influenced by these views of Dr. W. to become an open communism, for I know not positively what influenced him. I only ask the question, May not his open communion views be, in some way, the result of this sort of instruction, at

A COVENANT TO BE READ.

—*A. M. POWERS.*

All relations between God and man are now dissolved. There are no relations where the law is not known. No obligation that is not personal.

There is no obligation that is not created by God. Every act of obedience is, like baptism, the exercise of a good conscience toward God.

From the above all can see that infant baptism is not a religion act, because it is not and can never be considered an act of salvation. There is no law for it; and if so, the law would not be known by them; nor the infants receive salvation, love or faith; neither they nor good can be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—salvation—but it effectively puts it out of the power of the one sprinkled in unbaptized to obey Christ's command to be immersed, and it introduces the weak and nonbelievers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian baptism a personal duty—i.e., enjoined upon parents, as *Winebrenner*, or to be administered to their children?

2. Is Christian baptism the personal duty of a peasant believer?

If a peasant duty, like circumcision, it can never be the duty of the child, though its parents were devout in theirs; and infant baptism then effectively destroys belief and baptism from the earth. But if it is the personal duty of a peasant believer, then it is not a parental duty.

FOR CAMPBELLITES.

The Baptist Churches are either true churches of Christ, or they are false.

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.

If Baptist Churches are not churches of Christ, then all Campbellites ministers are unchristian and without authority to baptize.

Now, Campbellites minister say that Baptist Churches are the true churches of Christ, visible, or that the design of their baptism is Scriptural. They are, therefore, all baptized and unchristian. 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 days of baptism as administered by Baptists are 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.

In Presbyterian and Campbellites cannot meet on this difference, they will be impeded upon the "we cannot tell" side; this makes a "we" a very tortured difficulty. [See letter from Prof. H. T. Smith entitled "Trilemma" for the history and argument prior to date. A. W. P. Co.]

SIMILAR CREEDS.

CAMPBELL.—"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 greatly pardoned." *Campbell* refers to every one of us in the gate of heaven, which before, through sin, was shut."—*Gates of Trent*, *Memorial*.

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

"What is your name?"

"A. M. POWERS."

"Who gave you this name?"

"My parents in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Baptist Post-Gazette*.

Now, 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, wherein we are made members of Christ, etc."

"My baptism was 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, than 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 may not be saved unless this be washed away by baptism?"—*Doctrines*, pp. 246, 247, 248, 249, 250, 251.

CAMPBELL.—"The belief of one fact, and that upon the best evidence in the world, is all that is required, so far as faith goes to salvation. The belief of this one fact and submission to one institution agrees with it, as all that is required of Heaven to admission into the church."

I.—"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 for the sake 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 can feel upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIP-

TURAL CHURCHES.

Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. Their baptism 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 unscrip-tural organizations. 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 concur in 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 commitment and unceasing protest against all doctrinal error, whether relating to doctrine or practice, and in the cases resolved both doctrinal and practical—any deviation from the pure gospel of Christ, openly, resolutely, and uncompromisingly, rejecting the claims of a pseudopapal or anti-scriptural ministry.

A. M. POWERS.

The Baptist.

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Issue, for One Zetasecond, 1 cent

Issue, for One Octosecond, 1 cent

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Louisiana Department.

the following continues, via:

"The following portion of the paper will be allowed to appear in the following section, viz:

"That the Ministers and Pastors of the Southern Baptists have a wide scope of action in the salvation of the world; that the ability with which they are equipped to do their work is equal to the demands of moral, gospel principles and literary attainments; and that it is the duty of every Christian to support them in their efforts for the salvation of the world."

DOMINE PROBAST.

BY ERICA A. AVARE.

Lord, thou hast searched and found me out: They knewest all my thoughts after; They hast encompassed me about; Then see what my manifold sins are. And on my life there is no peace— The Righteous Whelp of thy Name. But things all-bearing ear hath heard, But thou art most mighty in import; all Such knowledge is beyond me now. I cannot to its high attain— O hide my beam's intensity; Else me with greater strength sustain! In vain man from God's spirit flees; If he could take the wings of worn, And dwell in crystal heart of seas. He would not be of man born! If he could climb so far star, And scale its walls or seeming seas— Gazing still without avail! And still his actions yield him bane!

Can man by searching find Him out? Thrashed on the circle of the skies, He spans the universe about— His worlds are atoms in His eyes! His thoughts o'erpass the bounds of space— Beyond creation's limits go— All wisdom, might and depth embrace— Vain man, what canst thou do or know?

Iom skyey scroll behind abart

Dost thou in anxiety writings see?

These, but dim, intimations are— Faft of thoughts of infinity:

The sunsets—steals with flames of fire In fierce career o'er heaven's pure plains— They bend their course to His desire, Who guides them with such wiseless rains! You confides circling planets wheel, Each round its glorious shining sun; These suns in turn distract, feed And around these mighty centers run!

And thus, these swvring systems vest, Speed in concentric orbits one. Till all the shining head at last, Revolves around the Great White Throne! The center of attractions's force. By whom all things created move, Gave them spheres like universes With everlasting arms of love!

Mac, offspring of the dull, vice morn,

Then blindly gropes along earth's crust—

Than denira of Time's brief term!

How low thy forehead hide in dust!

To Him whose path is in the sea—

To whom all Nature homage pays,

Bend thou thy self—believe— Acknowledge God in all thy ways.

TO LOUISIANA BAPTIST MIN-

ISTER.

We are especially desirous that each one of you should read this paper for the year 1872. We have certainly placed it within your reach, (see our new offer for sixty days.) You can scarcely fail to procure five new subscribers even within sixty days; but you have a whole year. Will you not engage to make the effort? We also wish each one of you to write for your page, and fill it with interesting matter, and news of general and local interest. See what the brethren in Arkansas and Mississippi do, and you can do as well. Let this year prove it.

SHALL IT BE SO.

Brethren of Louisiana, shall the mission work in our State stop? Shall our missionaries already in the field, be compelled to give up the field they now occupy, so full of promise, already whitening for an abundant harvest? Shall the ground occupied be abandoned? These are questions where we wish every Baptist in the State seriously to think of, and as seriously to answer. I am informed that one State Board will be compelled to withdraw our self-sacrificing missionaries from the work of preaching to the destitute, (after January,) for want of means to sustain them.

SHALL IT BE DONE?

We want every Baptist in the Stats to vote on this question. Send in your tickets at once to Bro. W. R. Paxton, Minden, La. Let there be no delay in this matter. Vote early, and vote as strong as you can. Brethren we must be up and doing.

Our State must be evangelized, and by us the task must be performed. Let us not wait for others to do the work which we are able to perform ourselves. Let us make one united, vigorous effort to send the gospel to the destitute and dying around us; to occupy every destitute parish and neighborhood with the preached word—the good news of redeeming love—the true way to heaven, and eternal life. "It has pleased God by the foolishness of preaching, to save them that believe." This is God's plan. The foolishness of God is wiser than the wisdom of men. "Whosoever shall call on the name of the Lord shall be saved."

"How shall they believe on him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" O my brethren, that each of us could realize the great weight of responsibility that rests upon us all.

CALLED OR CALLED.

called out of darkness into light; called to show forth the praises of our God, by living acts of devotion to his cause—the cause of human redemption; called to be co-workers with Christ in the salvation of men. There is associated with the cause of missions everything great, be-

autiful and glorious. For man's redemption, the ocean of divine love was stirred to its utmost depths. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A greater manifestation of God's love to a reasoning world could not have been given than this. He would not be satisfied with less.

THE GOD INCARNATE CAME, the well beloved Son, and stood before the world with the treasured love of eternity in his heart, offering to make us the heirs of all its amazing boundless wealth. He planted a cross, and exhibited to the world an ocean of divine benevolence. He so unveiled, and presented the character of God, that every human being should feel that God can be "just, and the justice of him that believeth in Jesus." "While ye were yet sinners, Christ died for us." He took our place, espoused our redemption, opened his bosom and received the stroke which we had deserved. He proposed by the power of the cross to "draw all men unto him." In this revelation of God's wondrous love to poor fallen man, we behold heaven bending to earth—God becoming man—dying on the cross—infinite benevolence pouring out all its treasures.

The institution of the church is to be the continuation and application of the great scheme of divine love toward a fallen world. Its work was not to terminate upon itself. Having received the light and love of God, it was to diffuse this gospel light and love to those that are far off, as well as to those that are near, and thus carry out the great commission of her king: "Go preach my gospel to every creature." And as the church is composed of individuals, each must bear the proportionate weight of responsibility, as each may have ability. Every one can do something in this heaven appointed work, and that something is required. "If ye love me keep my commandments."

The great trouble has been, and yet is, in regard to our mission work, that the burden of this work has been borne by the few, while the many have seemed to take but little interest in it. We hope to see the dawn of a brighter day in this respect, when each and all of our brethren will come up to the help of Israel's God, "to the help of the Lord against the mighty."

Shall our State missions stop; or shall the efforts of the Board to evangelize our State be crippled? Let your response be felt in your contributions. Are there not a thousand Baptists in the State that will give five dollars each; are there not five thousand that will give two dollars each; and others that will give one dollar, fifty cents, or twenty-five cents each, to home missions? Make a New Year's offering to the Lord's cause; give quickly, give liberally, give cheerfully. Yours, earnestly,

W. H. F. EDWARDS,

Burlington, Louisiana.

LETTERS TO THE IMPENITENT

D. E. MORELAND.

If the Christian religion is worth anything, it is worth everything to him who embraces it. To lose the soul or fail to obtain a happy state after death, is to lose everything. To save the soul or obtain an inheritance of everlasting life, is to gain everything. You believe there is a God—that the Bible is his revealed will to man, and that you have a soul. These things being granted by you, let a friend and fellow-mortal address a few short and kind letters to you.

WORTHY TO BE ACCEPTED OF ALL.

You are always ready to receive timely admonitions and suggestions from friends in relation to matters in which you are personally interested, and by a knowledge of which you can avail yourself of any great good. In worldly matters, and where worldly interests are at stake you pause, listen eagerly, and reason as a logician. I claim and expect no less from you, while I address you on the most important subject that ever engaged the human mind, and in which interests are involved dearer than life. Religion approves no man covertly; it keeps nothing concealed that should be revealed, but invites you into the open field of thought and reason: "Come let us reason together." Paul reasoned before Felix concerning righteousness, temperance and judgment. He reasoned with the Jews often, and in every place, affirming that Christ is the Son of God, the Savior of sinners. Religion addresses itself to the reasoning power. It is not a hortatory system, laying its boundary lines, and seeking to win its votaries through blind exhortation.

Our religion demands of us nothing that will necessarily diminish our aspirations, either in this life or the life to come. But every legitimate exercise of the mind, soul and body in the discharge of the duties it imposes tends to make the Christian happier here and hereafter. It consists in mental exercise, heart feelings, and physical actions. It requires you to believe the truth and reject error. This may require you to believe some

things very unpleasant to your feelings now. You must believe that the mighty God is in your hedge, and that he will punish sin wherever found, and that you are a lost sinner, condemned by the righteous law of God, and that Christ is the Son of God and the Savior of your soul. While riding peacefully along the road it would be painful to learn that an enemy is subversive near by to take my life, but surely such information, if timely given, and believed, would result in good to me. To believe the truth is universally for our good, but to believe error is universally destructive.

A VOICE FROM NEW ORLEANS.

Dear Brethren.—It is very well known to all readers of "The Baptist," that New Orleans is a large and important business city, and a city also widely known for sin and irreligion. The dens of sin and vice are open Sundays, and week days, from morning until night, yes, some the whole night. The field is vast and important, and already white for the reaper. "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

Brethren, here is a field in which help is greatly needed to raise up the banner of the cross, that sinners may find the way of salvation. The darkness of Catholicism is spread over the whole city, not over white alone, but also over colored. Of our German population, which is estimated at about fifty thousand, the largest number are Catholics. Late, thank the Lord, we have organized a German Baptist Church; but brethren, this little flock needs help to fight successfully against the enemies of the cross of the blessed Redeemer. Our great present necessity is to have a little house for worship.

Brethren of the South, we cry to you for help, that we may be enabled to do the great work before us, in our city. We have no help from our countrymen here; they always call us ("Wiedertäufer") Re-baptizers, and all are against us, not alone the Catholics, but also the Protestants. Do the work than, devolving upon us, among the men of our fatherland, residing in this city, we must have help from you, brethren.

Now, brethren of the sunny land, you who have means from the Most High, lend us of your warm and brotherly hearts, where with to raise up a little place of worship to the blessed Savior. We do pray you out of the depths of our hearts, "come over and help us." We need help on this field. The Lord will pay it back to you. He says: "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We shall be thankful for every gift to bring the Germans nearer to the cross. We shall our State missions stop; or shall the efforts of the Board to evangelize our State be crippled? Let your response be felt in your contributions. Are there not a thousand Baptists in the State that will give five dollars each; are there not five thousand that will give two dollars each; and others that will give one dollar, fifty cents, or twenty-five cents each, to home missions? Make a New Year's offering to the Lord's cause; give quickly, give liberally, give cheerfully. Yours, earnestly,

F. W. SCHANKE, Pastor.

WORTHY TO BE ACCEPTED OF ALL.

The name of Jesus is to be everywhere preached! Is it light in darkness? Is it joy in sorrow? Shall not every lover of the blessed name—this antidote of all sorrow—aid our young men, our poor young men, called of God, to the work of the ministry, by saying more than your prayers, but giving your money to enlarge their education and usefulness? Your Educational Board, in view of this claim upon you, and their faith in your willingness to do work for the Master, at its last regular meeting passed the following resolutions:

Resolved. That when beneficiaries of the Educational Board may be found living at an inconvenient distance, from Mt. Lebanon, that their church and pastor examine such as to their abilities the ministry and their Christian experience, and report their names to this Board.

Resolved. That the deacons of each church in the State act as a Finance Committee, to raise funds for our young men as beneficiaries of the Educational Board, and report monthly to this Board.

The Trustees of the Mt. Lebanon University, having secured the services of Bro. W. H. Falkner, as President of the institution, bringing with him the highest testimonials of a thorough scholar, and a successful teacher, therefore,

Resolved. That the institution under his control is hereby recommended to the patronage of the public, and of Baptists.

Dear brethren, love the Master enough to preach his name to the whole world. W. C. MORLAND, Cor. Sec. Educational Board. Mt. Lebanon, La., Dec. 16th, 1871.

PUBLICATION SOCIETY.

ED. J. R. GRAVE.—Dear Brother: I am well aware that the approval of those we have long known falls gratefully upon our ears, and often, by them we are stimulated to greater exertions; and when one is engaged in a great specific work, one of magnitude that will tell on future generations, its greatness often appeals to us and we are disposed to shrink back, especially when we are opposed by those from whom we had reasons to expect better things, and whose position renders their interest identical with ours.

Now, how any one claiming the Baptist cause, south of the Potomac, should op-

pose the effort being made to establish a publication house in Memphis, to be controlled and guided by our own brethren, from which we can be supplied with sound Biblical literature for the family and Sunday-school, is to me something strange. Will Baptists alone be blind to the interests of Zion? Will they be content to continue over the broadsides of Northern fanaticism, and in all things pay tribute, that they may in future reap the bitter consequences of the social equality doctrine which is attempted to be imposed upon us, and for which the press is being so fully used, that the minds of our youth may be gradually trained to look at this most degrading doctrine and become familiar with it. This was the doctrine of the late Chicago anniversary—a doctrine too horrible for an honorable man to look upon with any patience. Not only this, but why Baptists should oppose this movement when they should know that there is another great question upon us, where we also need a press under our own control; that is, whether we will faithfully maintain the old landmarks set by our apostolic fathers, or whether we shall abandon them and recognize all the multifarious claimants who have either directly or indirectly derived their existence, and much of their doctrine and practice, from Rome as true churches of Christ.

How do these errorists maintain themselves and how spread their errors? Is it not by that mighty engine—the press?

Look at New York, Philadelphia, Cincinnati, and Nashville, and many other points where they are using millions of capital to flood our land and Sabbath schools; particularly with polluted literature threatening to subvert all that,

as true Baptists we hold dear. And with the past and present before their eyes, we have among us, some, even in high places, who would willingly crush every effort we can make to be men.

Erect, independent of foreign assistance, or any such the Scriptures speak, and those they would uphold. The characters of this world are wiser in their generation than the children of light. But why this opposition? Is it because we are not able to maintain it? This is certainly an error. Double the sum needed could be had in less than two years. Is it because we have not the talents to write such books as are needed? Surely any one must be blind, indeed, who so thinks. Let such but look over the past and see the array of eminent talents we have presented to the world. And are we more desirous than heretofore? No; men of talents will not write now because they cannot receive justice from the publishing houses North.

Make a New Year's offering to the Lord's cause; give quickly, give liberally, give cheerfully. Yours, earnestly,

T. P. CRAWFORD.

Tung Chow, China, Oct. 30th, 1871.

L. A. FRASER, New Ulm, Iowa county.

K.—Money received.

Send me some for Specie.

Scripture and historical facts will do good.

Educate them freely. Money received.

Thank you.

Bro. James E. Murchison, what article

is proposed to be published in "The Baptist,"

and number to be assigned to it.

Address to Mr. S. B. Green, of Columbia, South Carolina.

We do not readily turn to it.

To New Subscribers.—Everybody, have patience. Your name will be entered soon, newspapers sent from beginning of the new year, but they are coming in faster than they can be written.

At M. Bewers, Vanuville, Mo.—We thank you for your earnest work for the paper.

The paper is received and the money entered, and the papers mailed to the book in case to you by mail.

Read our premium list.

Walker, Lillard—Lewis county, Mo.—

Lillard and Chapman's name are now entered

and their papers are mailed, and their post office is now in charge.

Walker, Lillard—Lewis county, Mo.—

Lillard and Chapman's name are now entered

and their papers are mailed.

Send me the name of the post office.

Thomas Payne, Booneville, Mo.—We offer the Concordance for five three dollar subscriptions.

See Premium List.

S. K. Tigner, Dyersburg, Tenn.—Mr. Challen's name is put right. The tract—12¢

page, \$1.00 mailed.

L. A. Frasier, New Ulm, Iowa county.

K.—Money received.

Send me the name of the post office.

We have the money.

Send me the name of the post office.

W. O. Ralphy, Harrisville, Tenn.—Send your old post office. We can't find it, and can't change it.

W. M. Tipton, Missouri.—The name is corrected. Look for the paper. Thank you.

L. A. Frasier, New Ulm, Iowa county.

K.—Money received.

Send me the name of the post office.

Who was it sent in some money for Anna Ford? The name is lost and the post office is unknown. Send me who and where.

W. O. Ralphy, Harrisville, Tenn.—Send your old post office. We can't find it, and can't change it.

Paper sent; money all right.

W. M. Tipton, Missouri.—The name is corrected. Look for the paper. Thank you.

L. A. Frasier, New Ulm, Iowa county.</

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is the kingdom; its constitution is the word of God. To all, it is a right of every man to obey God's wisdom, in his own way, in the reign. Thus liberty began. Church-membership degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were admitted, the converted were excluded; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. Galatians 4: 10-20; 1 Corinthians 1: 18; 1 Thessalonians 2: 4; 2 Timothy 1: 17, 18; 1 Corinthians 3: 17.

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

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

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

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

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

But in doing as they differ from all other churches; from the Quakers, who reject baptism from the Pedobaptists, who still insist on other rite for the immersion of believers, and from all open communions, whether Baptists or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as in ecclesiastical and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His church no suspending power to set aside His laws; no legislative power to make new ones; but has enjoined an them to "observe all these commandments." He has commanded, (Matt. xxvii: 20); and, if ever tempted to neglect His law, "to obey God rather than men."—Acts vi: 29.

"III. Baptist churches require it as Christ's will, that all church members should be converted persons; that none except be made members either against their will, or without their knowledge. God is a Spirit, and those who know Him must do so in spirit and in truth [John iv: 24]; their service must be that of love, faith and obedience."—1 Cor. xiii: 1; 1 Cor. vii: 28; Rom. xv: 28. They must "yield themselves unto God, of whom they are alive from the dead."—Rom. vi: 12. In every part of their service, they must have "a mind willing mind,"—2 Cor. viii: 12; must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

But this seeming regularity is opposed to the principles used by many national governments, and to the fact, imprisonment, or worse penalties, by which membership has been enforced. It is equally opposed to the affliction of scores of infants by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires *holiness* in every member. Church members are spoken of in scripture as "holy ones" forming part of a spiritual house, which is devoted to God.—1 Peter ii: 5. The young are to be instructed, (Ephesians 6: 4); the nearly naked, the feeble-minded, comforted the weak supported, (1 Thessalonians v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are homeless, visited.—James i: 27. In the ungodly the gospel is to be made known. (1 Thessalonians 1: 8); and good done to all men.—1 Thessalonians vi: 10. In most parts of the world all the members of Baptist churches can scarce. But the *few* members of worldly establishments are set, near the *infant* members of any Pedobaptist churches. They can have no part nor lot in the nation.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given in the name of Christ, and that every church member, who is not a child, should give what she can afford to that cause. Showing that a willing mind is needful to make such aid accept able to God. Church members are to "abstain in this grace" of rich and liberal giving to the cause of Christ.—3 Cor. viii: 1-10. But infants cannot thus give; and parents by subscription, as in State Churches, are not a "gift" all.—2 Cor. vii: 4.

This injunction shows that it is the duty of every church member to contribute what enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath, showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abstain in this grace" of rich and liberal giving to the cause of Christ.—3 Cor. viii: 1-10. But infants cannot thus give; and parents by subscription, as in State Churches, are not a "gift" all.—2 Cor. vii: 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be approved and tested from the world and errors. "We are not of the world."—John xv: 19. The recognition of those only who have been baptized as the true doctrinarians of profession of faith, marks the real and vital distinction between the church and the world; but infant membership, by separating from this rule, blurs the church and world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what agreement hath Christ with Belial? Wherefore, cleanse out from among you this evil report, which is among the Lord, and do not the works which I command, and I will receive you."—2 Cor. vi: 14-16.

It is clear that every system which extends the sign of Christianity, and of baptism into the church, to those who are not born, does, in that extent, also obliterate the distinction between the church and the world. None but Baptist churches can retain the members of the apostle. "Ye, as living stones, are built up into a spiritual house, a living priesthood, to offer up spiritual sacrifices acceptable to God for your souls."—1 Peter ii: 5.

Home Circle.

THE FRETFUL WIFE.
BY MRS. T. CHAPLIN.

She calls herself a woman, but the little ill of life.

The cross is in the homestead and the duties of a wife.

The loving and solicitude which come with a faceted life.

This woman knew not how to break, she resolved to drown them all.

The husband steadily cherishing the woman of his choice.

Was far more often made to mourn his fortune than rejoice;

He deemed that he had taken her a child in all but years!

But oh, how soon she grew to be a woman full of care!

Inseparable misery walsoms words to both.

At meal times and at evening came the tale of her distress:

"She was happy with her husband, and she deeply loved him yet.

Who did know a woman's trouble was surprised that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus" that they permitted him to be "With them, coming in and going out, at Jerusalem."—Acts ix: 26-28. All the members also of the first church, are addressed as saints.—Romans 1: 7; 1 Corinthians 1: 2; Ephesians 1: 1.

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IV. Baptist churches maintain that Christ requires *holiness* in every member. Church members are spoken of in scripture as "holy ones" forming part of a spiritual house, which is devoted to God.—1 Peter ii: 5.

The young are to be instructed, (Ephesians 6: 4);

the nearly naked, the feeble-minded, comforted the weak supported, (1 Thessalonians v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are homeless, visited.—James i: 27.

In the ungodly the gospel is to be made known. (1 Thessalonians 1: 8); and good done to all men.—1 Thessalonians vi: 10. In most parts of the world all the members of Baptist churches can scarce.

But the *few* members of worldly establishments are set, near the *infant* members of any Pedobaptist churches. They can have no part nor lot in the nation.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given in the name of Christ, and that every church member, who is not a child, should give what she can afford to that cause. Showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abstain in this grace" of rich and liberal giving to the cause of Christ.—3 Cor. viii: 1-10. But infants cannot thus give; and parents by subscription, as in State Churches, are not a "gift" all.—2 Cor. vii: 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be approved and tested from the world and errors. "We are not of the world."—John xv: 19. The recognition of those only who have been baptized as the true doctrinarians of profession of faith, marks the real and vital distinction between the church and the world; but infant membership, by separating from this rule, blurs the church and world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what agreement hath Christ with Belial? Wherefore, cleanse out from among you this evil report, which is among the Lord, and do not the works which I command, and I will receive you."—2 Cor. vi: 14-16.

It is clear that every system which extends the sign of Christianity, and of baptism into the church, to those who are not born, does, in that extent, also obliterate the distinction between the church and the world. None but Baptist churches can retain the members of the apostle. "Ye, as living stones, are built up into a spiritual house, a living priesthood, to offer up spiritual sacrifices acceptable to God for your souls."—1 Peter ii: 5.

HOW TO SPEAK TO CHILDREN.

It is usual to attempt the management of children either by corporal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which NO. 26, 1872, 1000.

The examiner, the well-known engineer, Monsieur Bandemont, considered for a moment; and then burst out laughing, saying, "The little rogue is right after all."

He was asked many other questions, and acquitted himself to the surprise of all present.

To vary the monotony of his exercises, in his new school-site, Mr. Jacoby took Henri walking tours, to exhibit his calculating power, at the neighboring colleges and schools. Vendome, Blois, Orleans, Angers, and many other towns were scenes of triumph for Henri, whose acuteness and readiness surprised the most practiced mathematicians of the day. To their amazement they discovered that this untutored peasant boy was no mere calculating machine, but a thorough mathematician in its widest sense. From the depth of his own consciousness he had evolved all the known formulas, and many others entirely original.

He was asked the following question: "In a public square there is a fountain, containing an unknown quantity of water; around it stand a group of people carrying pitchers, capable of containing a certain unknown quantity of water. They draw at the following rate: The first takes 100 quarts, and 1-13th of the remainder; the second, 200 quarts and 1-13th of the remainder; the third, 300 quarts and 1-13th of the remainder; and so on, until the fountain was emptied. How many quarts were there?"

In a few seconds he gave the answer, and this is the simple process by which he obtained the result: Take the denominator of the fraction, subtract one; that gives the number of persons. Multiply that by the number of quarts taken by the first person—that is, by 100—and you get the equal quantities taken by each; square this number, and multiply by the number of quarts, and you get the quantity in the fountain. Thus:

13-1=12 number of persons.
12x100=1200 number of quarts taken by each.
12²x100=14,400 number of quarts in the fountain.

Again, he was asked: "A father leaves among his children a sum to be divided as follows: The eldest to take 1000 francs and the ninth part, the second 2000 francs and the ninth part, the third, 3000 francs and the ninth part, —what is the number of children and francs?" 9-1 = 8 number of children.
8 x 1000 = 8000 portion of each.
8² x 1000 = 64,000 sum to be divided.

Such were among the simplest questions which he answered with the rapidity and exactitude which sometimes disconcerted his examiners.

Paris was the scene of his great renown. Arago, Chateaubriand, Georges Sand, Alfred de Vigny, and many others, received him in the lonely hours in the meadows he amused himself by incessantly counting over little heaps of pebbles, and arranging them in different ways. His talent for rapid calculation was considered by the ignorant villagers as proof positive of diabolical possession. In all monetary difficulties of the little community, he was the authorized referee, as no one in the village could calculate with such amazing rapidity and infallible exactness. The admiration excited by his powers was not unmixed with awe, as the little rascal pretended that he could cast an evil eye on the cattle of those who displeased him. His reputation spread far and wide in the country, and it became a favorite amusement to have him divert the company on fatigued days at the neighboring farms.

Once he stood by the garden gate, one morning, and said: "Edward, they tell me—I never saw the ocean—that the great temptation of a seaman's life is drink. Promise, before you quit your mother's hand, that you will never drink." "And," said he—he gave her the promise, and I went the broad globe over, Calcutta, and the Mediterranean, San Francisco, the Cape of Good Hope, the North Pole and the South. I saw them all in forty years, and I never saw a sparkling glass of liquor that my mother's form by the garden gate, on the green hillside of Vermont, did not rise before me; and to-day, at sixty, my lips are innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that was not all.

"For," said he, "yesterday there came into my counting-room a man of forty years, and asked 'do you know me?' I told him no. 'Well' said he, 'I was once brought into your presence drunk; you were a passenger; the captain kicked me aside; you took me to your berth and kept me there until I had slept off the intoxication. You then asked me if I had a mother; I said I had never known a word from her lips. You told me yours at the garden gate, and to-day I am master of one of the finest packets in New York, and I came to ask you to call and see me at my home.'

How far that little candle throws its beams. That mother's word, on the green-hillside of Vermont. Oh! God be thanked for the mighty power of a single word.

THE WIFE.
Make a companion of her in the fullest acceptance of the term, and do not consider it beneath your dignity to suit your conversation to her tastes and intellect. The price current may contain matter vastly more pleasing to you, but it is very probable that your young wife would as lief hear you discourse of other matters than the price of cotton or the texture of broadcloth. Study diligently the art of pleasing. Cultivate those thousand and one little nameless attentions, which are so much prized by the female sex, and learn to take an interest in whatever occupies her attention. Do not affect an air of listless tolerating condescension, when she is pointing out the progress of her embroidery, and shun the treacherous yawns as she dwells upon the little details of her domestic government. These hints may seem trifling, but the non-observance of them may be attended with the most serious results. If we could anatomize the human mind, how frequently would we discover, that the seed from which the upstart tree of estrangement hath sprung, is of a scarcely perceptible minuteness. Be as much at home as possible. A pregnant source of discomfort in the nuptial state is the unsettled habits of the husband in this respect. Nothing can be more galling to a young wife, after the first few honey months have passed, than the frequent absence of her spouse in the evenings. A suspicion is immediately excited in her mind that she hath lost the power of pleasing, and whenever this feeling occurs, the risk is great, that the wish to please will soon cease to exist. There is no rule without an exception, but in general, we would hold that a young husband should have few engagements of an evening, where his wife did not accompany him. It is most important to cultivate the habit of domestic sociability, and the fire-side will never have any charms if they do not exist at the commencement of a union.

The answer was given after the lapse of a minute. Other questions were given and answered with equal facility, when Mr. Jacoby discovered to his surprise that Henri could neither read, write, nor cipher, and had not the slightest acquaintance with fractions, or any of the ordinary rules of arithmetic.

* * * It was soon known in Touraine that Mr. Jacoby had adopted the strangely gifted child, and visitors came in crowds to verify the accounts they had heard of him.

To satisfy public curiosity, Mr. Jacoby fixed a day on which he would receive all the notabilities of the Department. Henri was in a state of vain delight. One of the first questions put to him was, "What is the sum of the squares of the first thirty-two numbers?"

After a few minutes' pause he responded, "11,440." "Not right, not right." "O yes it is," replied Henri. "Stop I will do it again." After a minute's pause he again asserted that he was right.

OUR SCHOOLS.

BROWNSVILLE Female College.

It is the old and well known brown blinds to the side of the building.

NEW MODE OF RECORDING
MEMPHIS.

If the following paragraph, clipped from an exchange, gives an accurate statement of facts, we may soon expect to see the last of the ubiquitous reporter. He will be transformed into an amanuensis, to write out machine-made hieroglyphics:

"A mechanic living on the shores of Lake Zurich, M. Theodor Zuppinger, has just invented a mechanism as marvelous as the daguerreotype was at first considered to be, the applications of which have become so popular and universal. The machine of M. Zuppinger is no larger than the human hand, and performs the work of an accomplished stenographer. Placed in contact with the vocal organ, it reproduces the slightest sound emanated by the tongue, throat or lips. While one is in the act of speaking a ribbon of paper is detached from the machine, similar to that thrown off by the telegraphic apparatus, on which the words pronounced are traced in black and white. The mechanism is in all respects most ingeniously constructed, and worthy of being compared with the inventions of Niepie, Daguerre and Morse."

A WAGER.

A curious short newspaper from London about a scientific wager and subsequent suit at law. Mr. John Hampden was very anxious to prove that the world is flat, not round; and he staked £500 on the truth of his defiant proposition—daring any one to stake a like amount in favor of the round theory. No one seemed anxious to enter the lists, though the challenge was advertised openly and widely; whereupon Mr. Hampden began to denounce scientific men as a set of cowards and wilful impostors. At this juncture Mr. Alfred Russell Wallace, the eminent naturalist, came to the rescue of his brethren and of the earth; he put up his £500, and went through an experimental proof of our planet's rotundity.

Mr. Hampden proposed that the experiments should take place at the Bedford Level. Mr. Wallace was quite content, and the trial was accordingly proceeded with. It was very simple. There were three long stakes of equal length. One was placed on the Bedford Canal, another was placed at a distance of three miles, and the third also at the same distance. A telescope was used, through which it was clearly and unmistakably perceived that the center stave was five feet above the line of the telescope, which at once proved that the earth was not flat, but oval.

Mr. Hampden expressed himself satisfied and ordered the money to be paid to his successful antagonist.

NEW T RAIL.

Letters patent have been taken out for a new rail for railroads, which promises to do away with the continuous rattle and jar of railroad travel. It is a continuous T rail, for which the inventor and those who have examined it claim important advantages over any rail now in use. The rail is in two sections, the upper section lapping over the lower, and fastened there by horizontal bolts. Between the sections is india-rubber packing, five-eighths of an inch in thickness. It is thought the use of this rail will prove important in many respects, and be much cheaper in the end than those now in use. The upper section may be made either of iron or steel, and when worn out can be laid without disturbing the undersection. A great expense will thus be saved in relaying the track. The india-rubber packing will give the car an easy and almost noiseless motion, and prevent the sharp concussions which frequently result in the breaking of the axles. The saving to rolling stock will be an item of very great importance, and will command the use of the improvement to all companies that study economy as well as safety.

ENGRAVING BY ELECTRICITY

M. Delmache and Falliman's process of engraving by electricity may be briefly described as follows: "A well polished plate of zinc is covered with a layer of white, similar to, though not identical with, that used by engravers on wood. On this white layer is drawn a portrait, with a special ink, and the plate is then suspended to the negative pole of a voltaic battery in a bath of sulphate of copper, whereby the inked portion of the drawing is coated with a coating of copper. When this is sufficiently thick the plate is removed and suspended to the positive pole, in acidulated water. The acid consumes and hollows out the parts not covered with copper, or the white parts of the design. The operation is complete in a few hours."

SURVEY TIPPED SHOES. Shoes are an important item in the expense of clothing children, as every parent will understand. They invariably wear out their shoes as the toe first, and not unfrequently before the other parts are a quarter worn. Children's shoes with silver or copper tips never wear out at the toe, and last twice as long. Remember this.—N. Y. Post.

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 the Society shall be to promote evangelical religion by means of the Printing Press and Colportage.

MEMBERSHIP.

Art. 3. The sum of \$100,000,000, and paid in, will constitute the 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 hold more than \$100,000, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided that each stockholder shall be prompted to contribute to the stock declared by the annual meeting of the Society, and that no stock shall be transferable upon the books of the Society or the stock in any other company.

Art. 4. The Officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and two Managers, who shall be elected annually, 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 managers; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Correspondents; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws (provided always they conform to this Constitution); assign the duties of the Corresponding Secretary; superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, and 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.

EXCLUSIONS TO MEMBERSHIP AND OFFICERS.

Art. 8. No Officer, Manager, Agent or Correspondent 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 generally, by a vote of two-thirds of the Board of Managers.

ALTERATIONS OF THE CONSTITUTION.

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

OFFICERS.

J. B. Graves, President.
J. P. May, Vice-President.
W. M. Lee, Ark., W. W. Keppel, Fla.
F. W. Blackwell, La., J. M. Moore, Ga.
B. W. Lusk, Texas, J. W. Bass, Ky.
J. M. W. Vining, Md., J. C. Cook, Miss.
J. W. Lowrey, Miss., M. P. Lowrey, Miss.
J. L. Reynolds, S. C.
D. S. Jones, Corresponding Secretary.
J. B. Graves, General Agent.

MANAGERS FOR 1870-71.

Ben May, A. B. Haynes,
C. C. Rogers, J. L. Verser,
F. W. Warren, Dr. M. W. Phillips,
B. G. Craig, S. H. Ford,
J. B. Canada, E. P. Lucedo,
Joseph H. Buron, N. H. McFadden,
C. B. Young, F. Hester,
G. W. Young, G. W. Johnston,

AGENTS.

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

SUBSCRIPTIONS IN THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

West Tennessee.....\$1,850.00
Middle Tennessee.....800.00
East Tennessee.....1,450.00
Mississippi.....5,453.00
Arkansas.....7,800.00
Missouri.....5,150.00
Alabama.....10,150.00
Texas.....8,300.00
Georgia.....250.00
Alabama.....500.00
Virginia.....50.00
South Carolina.....50.00

ALL SUBSCRIPTIONS PAID ONE-HALF JANUARY 1, 1872, AND ONE-HALF JANUARY 1, 1873, UNLESS OTHERWISE AGREED UPON WITH SUBSCRIBER.

THE SOCIETY SELLS, OR ASSISTS THE SUBSCRIBERS TO SELL, THESE LANDS AND THE PROCEEDS ARE INDED IN THE BOOKS OF THE SOCIETY.

A. M. Price (Ark.).....1862 43-100-\$3,6000
Capt. P. C. Farrow.....640 4 2500
W. W. Halliburton.....500 8 1500
J. T. Cooper.....600 2 1200
J. Y. McCulloch.....300 8 900
Hon. M. F. Lock.....80 20 1600

ACRES.....\$488 \$1,1850

LANDS SUBSCRIBED TO THE PERMANENT LOAN FUND.

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

ACRES.....

THE REST AND ONLY RELIABLE FIRST CLASS SEWING MACHINE.

Ed. J. V. McCullough.....1000 \$5,000
Ed. M. M. Lee.....400 10 4000
1400 \$3600

SUBSCRIPTIONS FOR 1871-2.

\$50,000.00 the amount to be raised this year.

ANNAHMADE, Dr. B. H. Anderson, 1, sheriff, 0
Lester, J. P. Dyer, 1, H. J. Williams, 1
Wm. Brown, 1; J. E. Bishop, 1; B. Wm. Warren, 2
H. Allen, 1; A. Lanier, 1; J. F. Griffin, 1;
Johnson, 1; S. C. Buckingham, 1; J. H. Howard, 1
J. F. S. Smith, 1; A. J. Conner, 1; Robt. Hyatt,
Mrs. M. A. Lee, 1; Mrs. S. C. Lee, 1; W. M. Lee, 1
J. W. Lowrey, 1; G. W. Johnston, 1
November 1, 1871.

DR. G. W. GRAVES, A. C.

TO BRETHREN IN ARKANSAS.

Mr. J. Craig, \$100; H. Edwards, 50; Geo T. Howell, 100; G. G. Edwards, 25; W. H. Garrett, 25; J. F. Smith, 100; Dr. J. C. McCall, 100; J. S. Scott, 50; G. G. Gandy, 100; J. C. Kimbro, 50; Dr. W. W. Morris, 100; E. G. Coleman, 50; H. H. Q. Scott, 100.

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