

BAPTIST COBOLLARIES.

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 effectively 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 these teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be and construe the action as our part into a recognition of their claim, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit these teachers into our pulpits who hold and teach doctrines on account of which we would excommunicate both 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 church can expect any other to endorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

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

8. That no Association, or Convention, or Council, is a "Court of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which may originate, but may only recommend, advise and urge to performance of duty in subordination 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 equalizers 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 1527, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

Louisiana Department.

Resolved, That we at present accept the Baptist as our State organ on the following conditions: viz.:
1. A reasonable portion of the paper shall be allowed to represent our local interests.
2. That the Ministers and other Baptists of the State be invited to write for said paper.
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.
Resolved, furthermore, that the ability with which the Baptist has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana Baptist Convention.

MARIA LOCKHART.

HER, THOMAS JACKSON.

CHAPTER II.

It was a day, by appointment, for administering the ordinance of baptism. Maria had never witnessed an immersion, and resolved to avail herself of this opportunity to do so. The spot was lovely—one, it seemed, designed by nature for the administration of this ordinance. It was a calm day in the early October, when all nature seemed quiet and at rest. A soft, hazy light overspread the leaves, streams, hills and vales; these half green, half golden-hued leaves were gently moved by the evening breeze to stoop and kiss the smooth-flowing waters as they moved on rippling wave on wave, then passed to meet the great "Father of Waters."

"To the Point," was the cry, and the crowd moved on to the steep, rugged banks where cliff overhung cliff, covered with the dying mountain ivy, falling in careless yet graceful festoons over rock and deep ravine. Yet the crowd wended their way down the winding hill till reaching a small plain, where a streamlet came gushing out from the hill-side, then crossing a rustic foot bridge they passed on to the grass covered bank of the stream, which for years had been the Jordan for the surrounding country. High up was a projecting point on which sat a group of gentlemen carelessly scanning a paper. On the opposite was another point, though not so high, on which sat another group. On the water, out in the clear sunlight, a little boat was launched, with only the blue sky above and the rippling wave beneath, with white sails slightly moved by the wind. In this boat were another group, of ladies, earnestly looking on. Around the water's edge were assembled the Christians in regular order, singing with voices sweet and clear that old and familiar hymn, "How happy are they who their Savior obey," and the woods, hills and stream echoed "How happy are they."

Slowly, and with almost measured tread, the minister entered the water leading the young candidate, a maiden, who clamy followed, her white robe gently and gracefully yielding to the water's embrace. A single white bud nestled 'mid her sunny hair, which was confined only by a white ribbon. With a face radiant with smiles she was buried with Christ in baptism.

"How beautiful, how imposing," exclaimed Maria with deep emotion. "Ah," she thought, "would that I were an artist, that I might place on canvas this scene; or mine the poet's gift, that I might paint in glowing words the solemn, impressive poetry of this one scene."

Again it is night. The village sleeps, the moon and stars are out, and Maria sits by an open window which overlooks the village and surrounding hills that raise their heads high up to meet the sky. The stream flows on, whilst myriads of stars and gently swaying leaves mirror their faces in its moonlit waters. Light, fleecy clouds move on as if trying to keep pace with the murmuring waves. 'Tis on the water she is now gazing as the baptismal scene rises before her, whilst still ringing in her ears are the minister's last words, "Thereby following the Savior's command," and unconsciously she exclaimed, "If this be baptism, the only baptism, then I have not been baptized. But what am I to do for in this I am not following the Lord's command." The water had been poured on her head in infancy, and were she to ask for an immersion it would be denied her, and she directed to the Baptist Church as the place for her; but she could not be a Baptist. She knew nothing of them save to know Alice's mother, to steal off and hear one of their sermons (though that one she had never forgotten), and to witness one immersion.

What would her friends think? Though her lips repeated, "Away with the thought," a still small voice whispered, "Thereby following the Lord's command." Long she mused arguing with herself; from time to time she would bring up a defense for her mother's church, but as oft refute the whole matter by a few plain passages of Scripture. Temptations and trials beset her on every side, though an earnest and devout Christian, though striving to do her duty, which she did barely thus far. Yet she had not done her whole duty, consequently she did not realize the "Peace I leave with you." Though her prayer was ever, "Nearer my God, to thee," yet by this act of omission she had placed a barrier between her and her God.

The cool autumn winds had warned Maria that it was quite time to seek her Southern home. Once again in the Crescent City, at her own home, Maria's first act was to seek her invalid friend, who had survived the summer, but, as Alice had said, it was very evident that she "would fade with the leaves." She was very thin, and only able to sit up in bed supported by pillows; her cheeks were bright with the hectic flush, whilst her eyes beamed with an almost unearthly brightness. "Twas plain now that foul disease, like the poisoned worm that hides 'mid the leaves and sucks the very life from bud and blossom, was fast drawing her life blood.

Maria was glad to renew her attentions to her friend, and minister to her temporal wants, whilst this dying woman gave in return spiritual food; for now Maria confided all her cares as a trusting child, told of her troubles in regard to baptism, and of belief

as to that being the true mode; also of ignorance of and prejudices to the Baptist Church. One morning she went early to the cottage, and seating herself by the couch of this lovely, dying woman, asked for instructions, for she wanted to talk long and freely.

"Well, what is your trouble?" she asked.

"Oh, this close communion," she said.

"We have no close communion," was the reply; "it is close baptism. We acknowledge nothing as baptism but immersion, and believe that no one has the authority to administer this ordinance save one who has been baptized by a properly baptized person. We claim to hold the baptism as practiced by Christ, and from that time to the present it has been handed down to us, link by link, in an unbroken chain, though I confess that there is a time when we lose sight of this chain, when it seems to be sunk in a deep, dark, gulf; yet we view from afar the one end, then as it seems to rise to sight, after passing through the dark ages, we then grasp this end, and we can but claim that it ever existed, and that our church was never really extinct, though lost to sight. We deem no baptism valid unless administered by one of us; hence, close baptism. We invite none, save those who have been baptized, to our table. We do not deem it a Christian, but a church ordinance; we cheerfully give to any the hand of Christian fellowship, but that of church fellowship only to those of the same faith and order. Communion is a church ordinance only; yet there is much said of our unchristianizing all save one church, because we invite only those to our table whom we consider properly baptized."

The invalid grew very faint, and paused for a moment for breath. Then taking a sip of wine, she continued:

"You hear so much of us, Miss Maria, yet you hear nothing of those who will permit all to come to their table, but will not eat and drink with any others, which is the more exclusive?"

To Maria this was a new feature, one she had never thought of; now she must go to work and pluck the beam from her own eye. "Remember," said the sick woman, "what we deem necessary to a valid baptism—a scriptural subject, a scriptural action, a scriptural design, a scriptural administrator. We hold that no baptism is valid if any of these is wanting, though it be immersion. Just as was the baptism of the twelve disciples at Ephesus, when Paul reimmersed on finding them deficient as to administrator and design. We should first have faith, then receive baptism, then church membership, then and only then, a right to the eucharist. When the Lord instituted the supper he did not call all the disciples at Jerusalem, but only the twelve, as the founders and instructors of his church to come. By so doing he did not unchurch all the rest, and his mother Mary. These apostles delivered the supper to the church as they had received it from Christ, and thus it has been handed, link by link, to us, and not one link in the chain has been broken." The good woman now sank back exhausted as she finished saying, "now, if you receive these truths and accept them, I will feel that my life work is done—I have not lived in vain." Another fit of coughing interrupted her, and soon a violent hemorrhage, with a blessing on her child and Maria, and a gentle pleading to her to care for her little orphan, she breathed her last, and the soul took its flight to realms of bliss.

(To be continued.)

A Great Work.

"The Lord hath done great things for us, whereof we are glad." "Not unto us, not unto us, but unto thy name be the glory."

On Saturday before the second Sabbath in August, Eld. Thos. E. Muse, assisted by Eld. A. J. Terry and four of the lay brethren from Evergreen Church, commenced a meeting of days at Chaffin's school house on the Atchafalaya river. The meeting continued nine days, and grew in interest from the beginning to the close. On the seventh day the writer of this, having received a pressing call to "come down and help," conferred not "with flesh and blood," but went immediately to "rejoice with those who were rejoicing." The result was the baptism of eight persons, and the constitution of the FAIRVIEW BAPTIST CHURCH, with sixteen members. The church will, for the present, worship in the school house, but intends to build a home on one of the most desirable spots on the river. The view from this selected spot is beautiful and charming; hence the name of the church.

THE BAPTIST

was performed on the morning of the third Lord's day by Eld. Muse, and witnessed by the largest assembly of people ever called together by any religious service in this vicinity. All were surprised to see such a large congregation. It was the first time that many present had ever seen a white person baptized. Monday we rested, and Tuesday, the 19th, commenced a meeting at WILLIAMSPORT.

Here the Lord was with us from the beginning to the close. The meeting continued six days and resulted in the baptism of eight, and the reception of one by letter—adding nine to the Fairview Church and making the membership twenty-five. Some five or six more are to come in by baptism, and as many more by letter.

The baptism here was on the Lord's day morning in Old river, a beautiful place, and witnessed by even a larger concourse of people than the one in the Atchafalaya. Three of the candidates were gray-headed, which made the ceremony more impressive. At 11 o'clock preaching the house in which we worshipped was crowded to its utmost capacity, and even then many failed to obtain either a sitting or standing place. Around the house the colored people were standing in crowds. After giving "the right hand of fellowship," an invitation was given by the ministers to all who desired us to remember them in prayer, to come and give us their

hand. Many came—perhaps half in the house. I noticed one lady bringing her children; one by one she looked them up and brought. At last she said: "I have brought all my children but two—they are not here—but I want you to pray for all of them." At Chaffin's school house and at Williamsport Bro. B. F. Miles made an effort to see how much he could get promised for the support of a minister for the two places, and succeeded in securing the promise of over \$1000. They have a minister in view, and if they can get a place for him to live, will have preaching twice a month at each point. A church will be constituted at Williamsport. Here the congregation will be large, and of more than ordinary intelligence.

The citizens generally were delighted with our meetings. A meeting of days and basket dinners was something new to many, but none the less attractive. The good influence of the meetings seemed to be diffused abroad, and to benefit nearly all.

The section of country in which this new and promising field is located deserves more than a passing notice. It is twelve miles from east to west, and about twenty-five from north to south. On the east is the Mississippi river; on the north Old river and the Atchafalaya, and on the west the Atchafalaya. Within this boundary are the following bayous: the Moreau, the Lewisworth, and the Lotinash; also Old river and the Ricconsee Island. The lands are productive, and the country healthy—very healthy for a swamp country. The range for cattle is excellent, and it ought to be a little Goshen for milk and butter. The people are intelligent, social and hospitable. Better people, judging from ten days' experience, are hard to find.

There will be two Baptist churches, regular preaching and Sunday school privileges. The people will welcome good people among them—are anxious to have them come. Land can be purchased, leased or rented on good terms. All supplies can be received, and produce shipped with little expense. Those intending to go west of the Mississippi river would do well to give this section a call.

Make Your Mark.

In the quarries should you toil
Make your mark;
Do you delve upon the soil
Make your mark;
In whatever path you go,
In whatever place you stand,
Moving swift or moving slow,
With a firm and honest hand
Make your mark.
Should opponents hedge the way
Make your mark;
Work by night or work by day,
Make your mark;
Struggle manfully and well,
Let us obstacles oppose,
None right-sided ever fell
By weapons of his foes—
Make your mark.
What though born a peasant's son
Make your mark;
Good by poor men can be done—
Make your mark!
Peasants' garb may warn the cold,
Peasants' words may calm a fear,
Better far than hoarding gold
Is the drying of a tear—
Make your mark.
Life is fleeting as a shade,
Make your mark.
Mark of some kind must be made,
Make your mark.
Make it while the arm is strong,
In the golden hours of youth,
Never, never make it wrong,
Make it with the stamp of truth—
Make your mark.

Shreveport University Agency.

Editor Baptist.—Having accepted and entered upon the duties of an agency in the interest of Shreveport University, I shall be executed by the Baptists of Louisiana for calling their attention to this institution.

I imagine I see some of the brethren smile as they read the above, remembering, as they will, my advocacy of the co-operation of the Baptists of the State with the College at Clinton, Miss.

Well, in the first place, it was never designed by the action on that subject that we should not foster our own institutions; and in the second place I have never, until lately, understood that Shreveport University was designed as a denominational school. This last fact is now fully established.

The first fact to which I would direct the attention of the denomination is, that it is the only Baptist male school in the State. This of itself would seem to be sufficient to rally around it the Baptists of the State. But, in the second place, it has at its head Rev. W. E. Paxton, A. M., a man known to the denomination for his learning and piety; a man of real and earnestness in whatever he undertakes; a man of large experience and success as an educator. It has been thought and said that the location was unhealthy. Nothing is further from the truth, as the mortuary statistics abundantly establish. Again it has been imagined that the temptations to vice are greater here than in most places. I would not disguise the fact that there is a great deal of wickedness in Shreveport, but the University is two miles away from these scenes of vice, and the strict discipline that will be kept will save students, to a great extent, from such influences.

There will be two able and efficient professors assisting the President in his labors. Besides the commodious buildings already on hand, there is a large two-story brick building, 89 by 100 feet, nearing its completion, and all that is necessary for a first-class college is in our grasp.

I expect to visit the Baptists of the State, and appeal to them for aid in building up their own institution. I feel that I am sufficiently well known to the Baptists of the State to gratify the hope of a successful agency.

F. COVATYX.

Shreveport, La., August 23, 1873.

Revival News.

DEAR BRO. GRAVES.—The Lord has been with his people at "Pilgrim's Rest Church" for the last eight days. The ministers and deacons' meeting of the "Louisiana Baptist Association" was to have been held with this church, commencing on Thursday before the fifth Sabbath in August. The meeting was a signal failure, and the church and community sadly disappointed. Eld. E. K. Branch, missionary of the Association, being present, with the writer, who is supplying the church, commenced on Saturday a series of meetings, resulting in great good. The church was greatly revived, and many were made, by the power of God's word, to inquire the way of salvation. Twenty nine will turn out to be buried in baptism, two were restored, one joined by letter, two were received from the Antislavery Church. Among the number received were eight from Methodist, and nine from Antislavery families. Our hard-hall brethren in this section begin to see the necessity of being hard workers for the Master. One young man joined of Catholic faith, whose wife is a strong Catholic, and as a great many of that class believing that her husband would be lost if united to the "Baptist Church," became almost frantic, and would not consent for him to be baptized. He is still lying over for baptism. May the Lord incline her heart, not only to consent to his baptism, but to go with him into the watery grave. As in the days of the apostle Paul, a whole household were added to the church, and they are all believers—none of them are infants. Many of the Methodists of this section are beginning to reject "infant baptism," and to favor immersion, though their clergy preach against it, and declare that our Savior was not immersed. At Big Cane, out of thirteen subjects twelve were immersed. To God be all the praise.

A. J. TERRY.

Opeolous, La., Sept. 6, 1873.

Letter from Alabama.

Editor Baptist.—On a visit of a few days to my family summering at Columbiana, I learned the following facts from our esteemed brother, Eld. T. P. Holcombe, which he requests me to communicate for the columns of THE BAPTIST, in connection with what was to have been a district meeting: The first Sabbath in August, at Liberty Church, Shelby county, Ala., T. P. Holcombe, pastor, the gospel was preached to the people several days with blessed results. The pastor was assisted by Elds. J. H. Carson and — Armstrong. Twelve persons were baptized on a profession of faith in Christ, and quite a number beside were believed to entertain hopes of forgiveness of sins.

While writing, I take occasion to subjoin several things. Eld. Holcombe is a son of the once widely known Hosea Holcombe, an eminent man in the early history of Alabama; one of the chief agents in organizing and putting on foot the State Convention; author of a history of Alabama Baptists. Three of the sons became ministers—T. P. Thomas, and William H. Eld. T. P. Holcombe has been resident in Shelby county through the greater part of a long life, and abundantly useful in organizing and preaching to the churches. He works under no mutilated commission, and accepts no compromises. In other words, though constitutionally modest, he has never been among the multitude who always seem to be "asking pardon for being Baptists." I was a part of yesterday and the day before with Elds. Carden, Armstrong and others at Bethesda, Shelby county, the church of our family for more than forty years, served for some thirty of that time by the venerable J. M. Scott, still alive, though above ninety years of age. This church, though always few in numbers, has sent forth many preachers—Holcombe, Mundine of Texas, Quinn of Arkansas, J. D. Teague, late of Texas, Carden, Armstrong and others. Bro. Armstrong is the present pastor. I found a deeply interesting revival progressing; several had been baptized, several more received for baptism, and many manifesting their interest by asking prayers. I was pleased to find that the pastor taught his people the immediate duty of being baptized on receiving the evidence of sins forgiven; understood it to be a part of his commission to baptize them in the name of the Father and the Son, and the Holy Spirit, and not to forget that the King's business requires prompt attention. This region of Middle and Upper Alabama is becoming most important for the development of mineral wealth, and will soon be the populous and controlling portion of the State.

E. B. TERRY.

Columbiana, August 22, 1873.

Religious Lotteries.—The Churchman makes this good point: "A Roman Catholic parish in Bloomington, Illinois, advertises that a 'grand lottery' will be held for its benefit, in which one hundred thousand dollars will be distributed in prizes. The object of the lottery is the rebuilding of the parish church, which has been destroyed by a hurricane. When we read of a lottery for religious purposes, conducted upon so grand a scale as this one, the evil character of the affair is very evident. Yet it does not differ in kind from other smaller lotteries and raffles used for the same purpose. We trust that the undoubted evil of the practice, as manifested in the great examples, will in time lead religious people to appreciate the unchristian and illegal character of all this doing of evil that good may come."

A PRIEST SUES A BISHOP.—Jas. Murray Ryan, a suspended priest of the Catholic Church, who for some time has been practicing medicine in Chicago, has commenced suit in the Circuit Court against Rt. Rev. Thos. Foley, Bishop of the Diocese, laying damages at \$25,000. The claim is based on the allegation that the Bishop, in suspending him, acted despotically and irregularly, and not in accordance with the canons of the church.

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Letter from Alabama.

Editor Baptist.—On a visit of a few days to my family summering at Columbiana, I learned the following facts from our esteemed brother, Eld. T. P. Holcombe, which he requests me to communicate for the columns of THE BAPTIST, in connection with what was to have been a district meeting: The first Sabbath in August, at Liberty Church, Shelby county, Ala., T. P. Holcombe, pastor, the gospel was preached to the people several days with blessed results. The pastor was assisted by Elds. J. H. Carson and — Armstrong. Twelve persons were baptized on a profession of faith in Christ, and quite a number beside were believed to entertain hopes of forgiveness of sins.

While writing, I take occasion to subjoin several things. Eld. Holcombe is a son of the once widely known Hosea Holcombe, an eminent man in the early history of Alabama; one of the chief agents in organizing and putting on foot the State Convention; author of a history of Alabama Baptists. Three of the sons became ministers—T. P. Thomas, and William H. Eld. T. P. Holcombe has been resident in Shelby county through the greater part of a long life, and abundantly useful in organizing and preaching to the churches. He works under no mutilated commission, and accepts no compromises. In other words, though constitutionally modest, he has never been among the multitude who always seem to be "asking pardon for being Baptists." I was a part of yesterday and the day before with Elds. Carden, Armstrong and others at Bethesda, Shelby county, the church of our family for more than forty years, served for some thirty of that time by the venerable J. M. Scott, still alive, though above ninety years of age. This church, though always few in numbers, has sent forth many preachers—Holcombe, Mundine of Texas, Quinn of Arkansas, J. D. Teague, late of Texas, Carden, Armstrong and others. Bro. Armstrong is the present pastor. I found a deeply interesting revival progressing; several had been baptized, several more received for baptism, and many manifesting their interest by asking prayers. I was pleased to find that the pastor taught his people the immediate duty of being baptized on receiving the evidence of sins forgiven; understood it to be a part of his commission to baptize them in the name of the Father and the Son, and the Holy Spirit, and not to forget that the King's business requires prompt attention. This region of Middle and Upper Alabama is becoming most important for the development of mineral wealth, and will soon be the populous and controlling portion of the State.

E. B. TERRY.

Columbiana, August 22, 1873.

Religious Lotteries.—The Churchman makes this good point: "A Roman Catholic parish in Bloomington, Illinois, advertises that a 'grand lottery' will be held for its benefit, in which one hundred thousand dollars will be distributed in prizes. The object of the lottery is the rebuilding of the parish church, which has been destroyed by a hurricane. When we read of a lottery for religious purposes, conducted upon so grand a scale as this one, the evil character of the affair is very evident. Yet it does not differ in kind from other smaller lotteries and raffles used for the same purpose. We trust that the undoubted evil of the practice, as manifested in the great examples, will in time lead religious people to appreciate the unchristian and illegal character of all this doing of evil that good may come."

Southern Baptist Publication Society.

OUR AGENT.

We have engaged this column to act as agent for our year. We want to complete the endowment this year. We cannot visit you personally, and we offer you this opportunity to enroll your name among the founders of the society, that your children may have a vote in its direction after you are no more. We are not called upon to give, but to invest. You would in any other joint stock company, as you can sell or transfer your stock, or child as you can any other stock. It is expected that, when once in full operation, the society will declare a dividend of twenty or thirty per cent. annually. This you will receive annually, or twice a year, in the publications of the society. You can use give away, sell, or otherwise dispose of your stock, and receive interest in cash. The grand feature of this society is, that it makes every stockholder a distributor to the extent of his dividend.

READ THE TERMS.—Whenever a subscriber pays up in full he will receive, by return from the first day of the quarter following, the sum of \$1.00 of March, his certificate (date from the 1st of April), in the publications of the society; and when the society goes into operation he will receive the annual dividends in its publications, to be selected by himself. There he can sell if he does not want to use.

CONSTITUTION.

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

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

MEMBERSHIP.

ART. 3. The sum of \$50, subscribed and paid, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$100, or to hold more than \$2500, except by special permission of the Board of Managers. It is also provided that each stockholder shall promptly paid the dividend upon his stock, as declared at the annual meeting of the Society, and that his stock shall be transferable upon the books of the Society as the stock in a other company.

OFFICERS.

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

BOARD OF MANAGERS.

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

Important Announcement!! ATTENTION!

In 1871 I invented and secured letters-patent

for an

IMPROVEMENT IN WASH BOILERS;

a simple arrangement by which steam was applied to the washing of clothing. I have therefore sold this under the name of

Steam Washer,

OR

Woman's Friend,

as such it is in fact. I have advertised it in nearly every Religious Newspaper in the United States and Canada—also in the leading Secular Papers, using double column advertisements. The readers of THE BAPTIST may remember seeing my Card in the various papers of the country during the past year. Extracts from letters received from my customers, also from the press, in another column, will indicate how it has been received by the people and press throughout the country.

THREE HUNDRED THOUSAND

have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertised ever rendered so general satisfaction. Yet this, my first invention, was not perfect. And for the last two years I have applied myself to the study of constructing and perfecting a

NEW STEAM WASHER,

and as the result of my efforts I feel every assurance that I have been entirely successful. My

NEW STEAM WASHER,

patented in 1872, is absolutely faultless; so much so that I never knew a single person, who has seen it work, fail to be delighted with it. It has rendered, thus far,

PERFECT and UNIVERSAL SATISFACTION

and such must be the result, for it works like a wonder—never failing to do all it claimed for.

In conclusion, let me say, that should any one say that he has seen a STEAM WASHER, ask him if he has seen the new

STEAM WASHER

of 1872, now being advertised so extensively in whole page advertisements. If he answers in the negative, request him to suspend judgment until a sample can be procured and fully tested. I will send one as

SAMPLE FOR FIVE DOLLARS.

just half the retail price, and I fully warrant

After a person buys a sample, he can get

them of me at cost.

Profit Can Be Made on a Single Dozen,

and I have known Agents to take orders for

One Dozen in an Hour.

There is no way to make money faster. Send for sample, and secure your territory. Make money while you can.

EVERYBODY

Will Cleanse Your Clothes Without Rubbing.

EVERY ONE SOLD IS FULLY WARRANTED.

It Saves Labor, Wear and Tear, and the Annoyance of Wash Day.

STEAM WASHER

OR

Woman's Friend!

It will do the Washing of the Family, while you are Eating Breakfast and Doing up Dishes.

It is Truly a LABOR and CLOTHES SAVING INVENTION.

READ THE FOLLOWING

CIRCULAR AND TESTIMONIALS:

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Woman's Friend!**EXTRA!****A FEW EXTRACTS FROM THE PRESS.**

Read the editorial published in the Pittsburg Advance, a live paper, independent, circulation increasing over 1600 per week. (Write the editor and send for a copy.)

We would not knowingly lend ourselves to practice on our readers a deception; but after having thoroughly tested Tilton's STEAM WASHER, the wife says, "Too much cannot be said in its praise. It not only requires a less quantity of soap than the old method, but it is a wonderful saving of hard, slavish labor over the wash-tub—the clothes, when coming out of the boiler, with only a little rinsing, thoroughly washed and fit to hang on the line." She further says, "I would not dispose of mine for five times its cost; if I could not procure another; or knowing its merits as I do, were there no other way, I would deprive myself of some article of apparel, or the family of some necessary, to procure one."

These statements are made after repeated trials of one of these washers, and their truthfulness may be relied on.

The principle on which the STEAM WASHER is gotten up will commend itself as soon as understood, to every thinking mind. It is so very simple that the wonder is that it has not been discovered before. We rejoice for the relief which this invention will afford those who have to perform that essential part of domestic labor—washing.

300,000 SOLD.

This does not probably represent one-fifth of the real number of Tilton's Washing Machines that have been sold. The press everywhere give testimony that Mr. Tilton's Woman's Friend is the best made or yet invented. Said a neighbor the other day, "There is no doubt about it; Tilton's machine takes away the drudgery of washing, and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing—over seven million that need and want this machine. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and who have a small capital, to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters, are full of men who need work. To all these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. Tilton is honest and reliable, and the statements in his advertisement can be relied on.—Christian Standard, Cincinnati, O.

TO THE INVESTIVE GENIUS

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TO THE INVESTIVE GENIUS

CONSTITUTION

The church of Christ, as constituted by divine authority, is a spiritual body, but it is a body, and it is a body that is subject to the laws of the physical world. It is a body that is subject to the laws of the physical world, and it is a body that is subject to the laws of the physical world.

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Miscellaneous.

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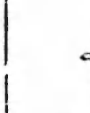
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