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THE VALUE OF THE BODY AND LUNG BRACE.

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted, that I may make it a benefit to my paper by making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you.

More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little while without getting hoarse. My throat was generally sore and easily irritated, and its tone became heavy and husky. Soon a hacking cough set in, that increased until at the close of a long morning my voice failed entirely, under the effects of a chronic laryngitis, that had superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and either to overcome those difficulties and recover the lost treasure—the voice, that to a minister more valuable than gold or jewels. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prostrated lungs, and the professor of the theory and practice of medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was over worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonder at advantage to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through one they obtained it, and were relieved, as I was. I made known the power of the Brace to restora, strength n and preserve the voice in public speakers, and he commenced recommending it for that purpose.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion, after speaking, and weakness of the back and limbs, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the ribs.

The diaphragm on floor of the stomach sits, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat, and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate them and soon produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are w at to complain of, and which has carried hundreds to their graves, and which yearly are lying a-ido as useless he dreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion on and "blue Mondays" that most ministers know as well, as it is of hernia and piles. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered my lost voice, and am blessed with one of the most powerful and enduring. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak six hours a day without exhaustion or hoarseness. I now use only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weak ere of the back or limbs, should he wear it, ordinarily lose, and only slight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition.

It should be worn by every minister to carry the energy and vigor of youth far into old age.

Our labor in protracted meetings is what prears ten and uses up a many ministers in voices and strength, and save the foundation of premature decay.

This invaluable article I am prepared to place with n the easy reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will ever be grateful to me.

Five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs, prevents hernia, piles, hemorrhoids, consumption, increases the breathing capacity, gives strength to the body, increases the vital powers, expands and enlarges the lungs; renders breathing free and easy; relieves chronic c o s i v o n e s ; it is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus of the bowels or womb in males or females. It relieves when all other means fail, it will last a lifetime; it benefits in every case. Who ever do not, every minister should use one.

I offer it to any one as a premium for 15 new subscribers to THE BAPTIST at \$2.00 and postage, 20 cents. Let the fact be known to your members that you need a Brace, and by this means you can secure a Brace, and they will readily help you to secure it in this way. Secure as many as you can and send one dollar to every one of the 15 you lack and you can secure it. If you will sell 5 Braces at the regular price I will give you a Brace as a premium. In one of these ways you can secure a Brace, and when you have experienced its benefits gold would not induce you to part with it.

Read What Those Who Have Tied It Say.

"For the last two months I have suffered a great deal from sore throat, from preaching and speaking. About the first of August my throat became so sore that I became uneasy lest it should result in something serious. I put on the Lung Brace, and strange to say, that was the last of my sore throat. It acted like a charm. And though I preached on through the entire month, preaching twice a day, in all fully three hours, my throat has not troubled me in the least. In this connection excuse me for saying a word to afflicted sisters: I believe the Brace would be of as much service to them in many cases, as it is to preachers. I know a sister who, without the Brace, is helpless, but with it she is able to attend to all her household duties. A word to the wise is sufficient.

R. J. HEWLETT.

Oxford, Miss., 1874.

"I have worn the Brace for thirty days and I find it to do all it is recommended to do, and I advise all ministers and sisters to use it. I had been singing about four weeks when I received the Brace, and my chest and lungs had become sore and was broken down. I put on the Brace and continued to sing for three weeks longer, and my surprise my breathing capacity increased and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my notice.

T. J. COOPER.

Morris'own, Eas Tennessee.

Consumption Cured Bro. Graves if physicians are correct. In 1873 I bought a Brace for my nephew, Jas. T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians of the country. I differed from them, recommended him to get the Lung Brace and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I write this because I think it ought to be known, and thousands of females ought to know its advantages in weakness.

E. B. FULLER.

Friend's Point, Miss.

Mossy Creek, East Tennessee, March 30th, 1875.

I received my Brace about the 10th of February. I am much pleased with it. I find it of great service in riding on horseback, in walking and even in sitting in my study. I can't get any so well as to its value to me in preaching. I ride to Dandridge on Saturday morning and preach three or four sermons, and ride home Monday morning and do not feel at all worn or jaded. Thus much I have experienced and this is all I can say at present. As the time for me to forward my

testimonial will soon be up I send this and will if need be send another when I make further experiment. Truly and sincerely,

JESSE BAKER.

I can preach day and night for two months with my Brace on and not be hoarse as I would in one week without it. Every minister, strong or weak, ought to have one.

A. ROUTH.

Union Depot, East Tenn.

I can labor all the time and not feel worn down. It strengthens the back, supports the lungs, and strengthens the system throughout. I have thoroughly tested it. Mountville, Ala. J. H. GLAZNER.

For old persons, and for all with weak backs, it is the very thing.

Fall Branch, Tenn. A. L. MORGAN.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.

Fulton, Miss., 1874.

I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister or public speaker as the very thing he needs.

J. W. PALMER.

FEMALES TESTIFY.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness. I obtained and have been wearing a "Banning's Lung and Body Brace," and am satisfied there is no supporter equal to it. I feel confident others similarly afflicted would be greatly benefited by its use.

EUDORA COLE.

Watson, Miss., 1874.

It has greatly benefited me in singing, in preaching, and riding horseback—especially preaching—relieving me of a hoarseness that I usually suffered from, and that is a study of body so common to public men after speaking.

Evergreen, La. THOMAS E. MUSE.

My old Brace that I have worn for sixteen years has become too small for me. I find that I cannot do without it. They are worn—I cannot estimate how much. I forward you ten subscribers and \$5 each. I cannot wait until I get the remaining ten subscribers.

THOS. OILBERT.

Beulah, East Tennessee, Dec. 27, 1874.

The Brace sent to my order for a female relative, was received the 7th August, 1874. She instructed me to say that she much pleased with the relief afforded by its use. To her testimony I can add my own. I have used a "Banning Brace" about three years. I have also worn many other styles of Brace within the last twenty-five years, but nothing comparable to the "Banning," if it fit be a good one. A good rule is: it is important to ease and efficiency.

J. H. WILSON, Sr.

Lexington, Lee Co., Texas, 1874.

My complaints were general debility, chronic catarrhes and spinal affection, all of which the Brace has remedied. I regard it as the most valuable piece of property ever possessed by me.

Edm. Tenn. J. M. YOUNGBLOOD.

It is certainly a blessing from God through modern science to the overworked public speaker, singer or teacher.

Long Town, Miss., 1874. S. C. Lusk.

PRICES.

The price of the Brace is \$18, but to all ministers \$15, cash in every instance to accompany the order, at the sender's risk, unless sent by P. O. order, express, or in registered letter.

In no case will money be refunded for a Brace, but it will be exchanged until a perfect fit is secured—the purchaser paying the expressage. If the measure is properly taken, a fit is secured the first time. The Brace, like secured, to benefit in every case, needs only to fit the person, and this I guarantee.

How to secure the Brace "without money and without price," see premium list.

Directions for Measuring.

Take a tape, if you have not a regular measuring tape-line, and measure two inches below the tips of the hips around the abdomen, and send the measure in inches to the office.

The Braces are all marked in even numbers, and can be enlarged two inches. Most persons increase in flesh and rotundity by wearing it. Don't wait until you are half dead or permanently injured before you send for one. Borrow or beg the means of self-preservation. Address all orders to

J. R. GRAVES,

Memphis, Tenn.

THE BAPTIST.

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

Old Series—Vol. XXXII.

MEMPHIS, TENN., SATURDAY, JUNE 5, 1875.

New Series—Vol. VIII, No. 29.

Our Contributors.

THE SOUTHERN BAPTIST REVIEW

BY REV. G. A. LUTON.

THE following resolution was introduced by myself during the session of the Southern Baptist Convention at Charleston:

WHEREAS, it is understood to be the desire of the Southern Baptist Publication Society, located at Memphis, Tenn., to establish a Southern Baptist Review, and whereas, the proposition of the said Society has been highly recommended by resolutions unanimously adopted in the Conventions of Georgia and Tennessee, therefore,

Resolved, That it is the sense of this body that such a publication, properly conducted, would be useful, and without assuming any responsibility in regard to it, we should be glad to see the brethren throughout the South subscribe to such a Review, if undertaken.

With but one exception the resolution was unanimously adopted by the vote of that body. In fact there was no discussion against it except by Dr. Dickenson, of the Religious Herald. Others might have been opposed to it, but it so they said nothing. However, as Dr. Jeter said, "the Herald is sometimes divided," it is due the venerable senior editor to say that he fully sustained the resolution, nobly vindicated its importance and urged the publication of the Review with transcendent ability. So did those grand brethren Drs. Fuller and Broadus. I shall never forget the magnanimity and unselfishness of these brethren, and the kind, brotherly, Christian, Baptist spirit they manifested. God bless them. It does a young man good to receive such encouragement from such brethren, and to see true specimens of the Christian religion over-leaping the narrow confines of conventional and sectional "rings," extending the hand and the heart to all and to every interest of the denomination. Nor shall I ever forget the kindness of that staunch and noble ex-President of the Convention, Dr. Moll, the former friend and harmonizer of every Southern interest, the impartial and enthusiastic inspirer of every sectional enterprise in the glorious and concordant entirety of an administration that gave each and all a fair representation in the peculiar affairs of our venerable body. He came to my assistance, in the interest of the Review, at a critical juncture, when by the rules of the Convention, if I had been silenced by my inexcusable ignorance of parliamentary usage, I should have lost the best opportunity to present and urge the great educational and literary interests of our Society.

One motive I have in presenting this article to the public is inspired by the silence of the Review question in the reports of the Christian Index and the Religious Herald. I have waited patiently the issue of two numbers of these papers. to see some mention and encouragement of our enterprise, but not a word. Well, I am a regular subscriber to them both, and am a well wisher to their success. It is true this is no reason why either of them should urge our enterprise or promote the interests of our Society, unless these interests are commendatory in themselves. I have expected especially much from the Index. I have done many a hard day's work for that venerable paper in days gone by, when I was a Georgian, and when our peculiar interests were one and

unseparable. But after all low and out of sight, I suppose I am "out of mind." Is it fair, Bro. Butler, to have any item, especially one which elicited so much interest, discussion, and such a unanimous vote as the Review question did in the Convention? I ask, in all candor, as it fair, just, and much less as it brotherly, Baptist or Christian?

As to the Herald, I could not have expected so much from its columns, especially those over which my Bro. Dickenson has control, and in which his report of the Convention was published. He opposed the resolution (1) from the stand point of costliness and probable failure, and (2) when that argument of *quantum edips* failed he applied the *ad hominem* theologian involved in the old Sunday-School Board question, in order to throw the *word* of that failure which he, as much as any, had helped to create, upon our enterprise. I ask, in all candor, did not Bro. Dickenson know that the debt of the Sunday-School Board to its failure, had nothing to do, by way of illustration or otherwise, with the publication of the Review, a proposed private enterprise of the Southern Baptist Publication Society? Did not Bro. Dickenson know that, in case the Review failed, not one dollar of debt would be involved by the Convention nor by one solitary member of it, as such? Yet this was the impression he sought to create. Did not Bro. Dickenson know that all we asked in the resolution was encouragement and sympathy, by vote of the body, to go on in its publication. He certainly did know this. The resolution did not even pledge the patronage of the Convention, although it was solicited. Oh! my brother, my brother, we did not expect this of you, nor did we even contemplate your *silence* in the published report of the Herald. Is it not a misrepresentation of the business of a body for the reporters of it to leave out any item of the action of that body? Query, Again, is it not highly culpable if such item is left out purposely to suppress the influence of such an item? Query.

But for the belligerent attitude of the Herald and the Index toward each other, I should feel as if there was some collusion on the part of my brethren toward us in this matter. I cannot think, however, I do not believe that they have buried their feud in order to shake hands across the bleeding form of a once struggling but now successful enterprise. But, brethren, you have shown us a cold shoulder and the back of your hand in your silence and virtual—whether intended or not—misrepresentation of the Review proceedings of the Southern Baptist Convention. I love you, brethren; I am not angry; but I am wounded by your unkindness. I see that Northern reporters—Dr. Sampson and others—have done likewise in some of the Baptist papers of New York and other places, but I expected little else where the interests of the Philadelphia Society were involved.

But the blessed Savior forgive this boomerang blow at us, and help us to forget the past. One thing is certain, the heart and body of the Convention were with us, as its unanimous vote demonstrated. Never did our Society meet with a more hearty approval or commendation. Our maxim: "Self-development is self-preservation,"

especially to the impoverished and heart-stricken South, was fully sustained; and we return our most heartfelt thanks to the brethren who so nobly hid us God speed in our work of love and development. We bless you, brethren, one and all.

Let me say, in conclusion, that silence nor misrepresentation will answer the purposes of opposition to us in this hour of trial and effort. We are embarking in a Southern enterprise—in the heart of the South—at a trying moment, but God has blessed us, and his blessings will continue. Our Society, too, is a Baptist Publication Society. It is neither mongrel nor mixture, nor is its trumpet blast to be an uncertain sound nor an equivocal twang. Nor is it an institution for private speculation. Beyond the salaries of its officers and the wages of its employees, its whole work is to be devoted to the benevolent purposes of its constitution and the education and development of the masses. We only ask, therefore, *patronage, prayer and encouragement* at the hands of our brethren. Send in your books, periodicals and papers for publication, and buy our works, send us your jobs of printing, which we can execute in the very best styles of the country; send us your subscriptions to our papers, THE BAPTIST, Mayfield's Happy Home and the Review—private enterprises, except the last, but printed and issued in the interests of Southern culture and development. Help us all you can. Speak a word of kindness everywhere in our favor. Do unto us as you would be done by. Many complain of the high prices of Southern work. Why? Because you do not patronize Southern institutions sufficiently to make their enterprises cheap. But remember, that every dollar you contribute to Southern institutions, you are feeling the impoverished mouths of Southern laborers—men, women and children—whose little all has been swept away by the ruthless hand of a war which forced upon us, and which could not have been evaded without dishonor. I do not oppose Northern enterprises. I bid them God speed. But Home, Sweet Home! "Happy Home"! Baptist Home! I sing and plead the wants of helpless masses who need development and bread. It is cheaper to us to spend our money at home for all we can do; even at a higher cost of investment, and where the money remains for the development of the country, than to spend it abroad at the smallest conceivable cost of investment, and where the same money remains forever to the development of others and the impoverishment of ourselves. But this has been the custom of the South. It is high time to quit the rule, if we would be great, free or independent, or self-reliant.

One word more. We are not set up in opposition to anybody or anything, save what we deem to be error and evil. Everybody stands upon this platform. Our aim is to do good. We intend to co-operate with every institution of a similar character with our own to the extent of duty and consistency. But we are devoted to the specific development of our Southern Baptist Zion. Baptists everywhere are a "peculiar people," but Southern Baptists are the peculiar Baptists of the world. We have a mission that no other Baptists can ever fill. Our sufferings and poverty are for a purpose—the grand purpose of Baptist development to the world. To us belongs the stronghold of faith, pure and entire, mighty and perfect. God has seen our afflictions and he has heard our cry. Out of these we shall yet tower in the grandeur and glory of the truth of God. We cannot go back. Then onward and upward to the fulfillment of our heavenly mission. Southern Baptists, stand firm to your post of honor, and yet of danger.

131

METHODISM STILL CHANGING.

"Variable, Movable, Sensitive"—Methodism.

FUNDAMENTAL and astonishing as have been the variations of American Methodism in the past decade of years, so radical indeed as to constitute it a new system, there are still greater changes in store for it. It has been said "reformatio semper agit." Southern Methodism has been changed from a pure hierarchy to a modified republican government—the laity are now admitted to its Conferences, and the wishes of the local societies are respected in the appointment of their preachers, but the authority of the Bishops, who are elected for life, is still unbroken, and the influence of the Bishop's spies—alias Presiding Elders—is still almost all controlling in the local societies and demoralizing to the inferior ministry where fate they determine, and this despotism is all the more fearful because the Presiding Elders are the appointees of the Bishops, whose servants, or spies, they are. The note of dissatisfaction has, ere this, been sounded. It has been suggested that the Bishops be elected for four years only, and that the office of Bishop's Spy be abolished. The Presiding Elders will put forth all their powerful influence against this change, for their occupation would be gone. They would sooner favor the abolition of the office of Bishop and the retention of their own, and submit their election to the General Conference.

What do we now hear? From *The Methodist*, the people's paper, New York, that to-day is exerting a greater influence in favor of reform and the people's rights than any other paper, if not all other Methodist papers in America, has boldly taken its position upon the coming question of "Bishops or no Bishops." "We clip this from a New York exchange

"Dr. Curry, editor of the New York *Christian Advocate*, says that Presiding Elders should be elected by ballot, and strongly hints that Bishops are superfluous."

This is but the beginning of the end. There is now a greater demand in the North for "The Great Iron Wheel" than there has been since the war. The plates having been destroyed during the war, we shall, ere long, rewrite it, and bring down the "various" until the present time, "The New, Great Iron Wheel."

THE PAPACY.

UNDER this head our readers will find the current news and items touching the religion and the doctrine of this most deadly system of politico-ecclesiasticism that is arrayed against our civil as well as religious liberties. There are some who insist that there is nothing to apprehend from the designs and efforts of American Catholics, and they cry "peace, peace," while the stern fact stares us in the face that Catholics are rapidly gaining the balance of political power, and they are sworn to use it whenever they are ready to do so. We beg our readers to read, reflect and act.—Ed. BAP.

PERSECUTIONS COMMENCED.

The Papacy is not dead nor dying. The great end it is now seeking to gain is to establish the dogma of infallibility in the minds and consciences of all its members, in all climes, as a fixed article of faith. This once done, then look out for the reappearance of the seven-headed and ten-horned beast, red from the pit; then look for the temporal power of the reigning Pope to be restored, and blood to flow like water. Will every reader who wishes to understand the Papacy read and re-read carefully Gladstone's articles in this paper, that are awaking all England and Germany. Read last week's article and then these items from Catholic papers:

"The Boston *Pilot* learns from its Roman correspondent that the Pope has raised the dioceses of Boston, Philadelphia, Milwaukee and Santa Fe to the dignity of archdioceses, and the respective Bishops to that of Archbishops.

"Mr. Henry Petre, a member of one of the oldest Roman Catholic families in England, for denying that the Pope is infallible, has been formally excommunicated from the church by Bishop Vaughan, and priests are solemnly warned that to allow him to enjoy the privilege of the sacrament would be an act of sacrilege on their part.

"The *Milan Gazette* says it is reported from the Vatican that categorical instructions have been issued to the priests in reference to confessions to be heard next Easter—at which season all Roman Catholics are bound to confess themselves under pain of excommunication. The confessor will be required, in the first place, and above all things, to ask his penitents explicitly whether they believe in the infallibility of the Pope. In case of an affirmative answer, the confessor

will proceed; but if the reply should be in the negative, the penitent will be at once dismissed with the warning that he has incurred the sentence of excommunication."

QUERIES.

MOONSTOWN, TENN., May 6, 1875.

EDITOR BAPTIST. Sir—Should parents teach their little children to "say their prayers?"

Yours, etc. J. H. TRENT.

Answer—Not to "say their prayers," but to pray. Not to repeat the Lord's prayer, for that was given to the disciples—the church—and not fit in the mouths of others.

1. What ought to be done with a Baptist preacher who will send his children to a dance, or encourage dancing in any other way? 2. When a person presents him or herself to the church for membership and a brother objects, has the church the right to demand the objector's reasons for objecting?

Answer 1—The church ought to excuse him from preaching, and if a member discipline him, and if incorrigible exclude him. Such preachers are a curse to the cause.

Answer 2—Yes, the church has a right to know the objections, and if they are well founded she will also approve if not, then she can receive the member, and if the objector will not yield, he can be disciplined for persecution.

MAY NOT AFFILIATE WITH THE PATRONS OF HUSBANDRY.—Some of my good brethren are opposed to this institution. They argue that it is identical with the "beast" that is to rise out of the earth. These are brethren whom I love and whose opinions I have ever respected, and if I believed as they do, I should withdraw from the institution at once, but I can't find in the thirteenth chapter of Revelations or elsewhere in the Bible a single passage that seems to apply to the Grangers. Will you not give your views on the subject through *THE BAPTIST*, as many of us would be glad to have your opinion. May God direct us in duty and deliver us from evil. Your unworthy brother.

Remarks—We truly pity the ignorance and superstition of those who associate Grangers with the "beast" of Revelations. The "beast" is the symbol of a civil government, and the "woman" is that of an apostate, persecuting church, and those oppressed are the true followers of Jesus. Now, farmers associating together for self-improvement and the protection of their mutual interests are called Grangers. There is certainly no more harm in the order than there is in a temperance society. One condition of membership in some is, "buy for cash," "pay as you go." We advise every farmer to join a Grange and live up to its rules, and redeem the land from destruction, and the country from bankruptcy.

BRO GRAYES: If a member of one church should move off some fifteen or twenty miles in the vicinity of some other church of the same faith and gospel order, and should fail to put his letter in, and was to retain his letter for two years, and at the same time failing to visit or correspond with the church from which he took his letter, has that church a right to call him to a hearing for retaining said letter? Let us hear from you on the subject.

Smith Creek, Fla., May 1, 1875.

Answer—A letter is not a dismissal from any church; it only operates as a dismission when the holder surrenders it to another church of the same faith and order. A brother holding a letter stands in the same relation to the church as before it was granted. If he refuses to attend church when near, or moves off and fails to report himself, the church can and should withdraw fellowship from him on the charge of contempt of the church, for his treatment is nothing else. If it had been five dollars in his pocket every time he reported he would have done so every day in the year. The church should kill the force of that letter.

Do you think that Baptists should, in any way, countenance spirit rappings, or spiritism in any form? Several Baptists of my acquaintance have become converts to spiritism and are themselves spirit mediums, so called.

YOUNG BAPTIST.

Remarks—If the members of a church should avow the unscriptural doctrines of spiritism they should first be visited and instructed, and shown the folly and sin of the error; and we know no better way to do it than to send to the Southern Baptist Publication Society and procure a few copies of a little book recently issued, entitled "The Bible Doctrine of The Middle Life," with a full exposition of spiritism and Swedenborgianism; price 75 cents by mail. The work has received the highest endorsement, and scores should be circulated in every church to counteract the baneful error.

KIND WORDS AND DEEDS.

ELD JACOB BRASSIE, of South Carolina, aged seventy-six years, sends us twenty new subscribers for his deed, with these words:

"I entertain the opinion that God has a special purpose to accomplish through your labors and instrumentality in exposing and confuting error and defending and confirming Bible truth both from the stand and press. Located as I am in that section of country where wealth and population are destined to surpass any other part of North America, your talent, tact and unflinching firmness, with the grace of God, abundantly qualifies you for a great measure of usefulness, hence a terrible responsibility rests on you. You have need of Job's grace and the prayers of God's people, which I hope you will seek and share largely in. The impressions made by your labors in this section are very favorably spoken of, and many desire to have the sermon on Sunday at Big Creek printed. I heard a brother say he would give five dollars to have it. I anticipate there will be application made to you to visit us again and deliver that series of sermons you are preparing, some time this fall. There can be arrangements to have them at different places, so as to make of more interest to you, respecting which you may expect to hear more soon. Please excuse this long scribble and imperfect communication. Remember my poor afflicted wife in your prayers. I remain yours, with due respect and love."

BETHEL HILL, N. C., APRIL 28, 1875.—My Dear Bro. Graves: *THE BAPTIST* comes to me enlarged and beautified, just the form I have desired for years. It has been my constant companion for more than a quarter of a century. To be honest, I have received more information and comfort from *THE BAPTIST* than all other reading, the Bible excepted. It now fills my ideas of a religious weekly journal. I have witnessed its conflict with A. Campbell, Bishop Soule, Howell and others, and it stands to day the crowned conqueror, the dreaded exponent of error and the faithful witness of God. Let it prosper. All devoted Bible-reading Christians love it. It has many devoted friends in the Old North State who would make any reasonable sacrifice for the cause it pleads. I write these lines to encourage you, because it is due one so faithful and self-denying. I close, with the earnest prayer that the Lord will bless and spare you long to plead our cause.

J. E. MONTAGUE.

A WORD FROM ALABAMA.—I have been a regular reader of *THE BAPTIST* since '69. I have always tried to get persons to subscribe for and read the paper. Many have said hard things of its editor, whom I always defended, believing that he was persecuted for the truth's sake. *THE BAPTIST* has been a teacher to me, and you know that children love good teachers. I am pleased with its enlarged, nice new dress and healthy looks. It must be strong to be able to carry such loads of Christian truth. Surely every lover of the truth who is a Baptist will try to do something to keep it in its present healthy condition, who reads its pages "The Bible Doctrine of The Middle Life"—this little book seems to be a shell thrown into the camps of Spiritists. It is doing a good work down here in Alabama. Let every Baptist procure one.

J. A. WILEY.

"I suppose I have been a reader of your paper for about thirty-five years, and always pay in advance, which is, I think, the only way a paper can sustain itself, and I am satisfied that your paper has done more for the up building of the Baptist cause than any other paper in the United States. I don't say you are always right; but who may not err in some respects? How many churches in the North where your paper is not read are gone off into open communion, or what is quite as bad. That doctrine, I think, is Satan's brightest shaft to wound and cripple the true church. I suppose you are tired reading my trash, and I will close. Find ten dollars."

Tennessee, April, 1875.

A. MONTAGUE.

ARLINGTON, BALLARD CO., KY., APRIL 26, 1875.—Dear Bro. Graves: I cannot refrain from expressing my appreciation of the work you are doing for the Church of Christ in the publication of *THE BAPTIST*, especially in the articles of Bro. G. A. L. and review of Ariel by Dr. Selas. I would not have missed the second number of that review for the entire price of *THE BAPTIST*. The subject has been one of perplexity to my mind; not that I believed Ariel's doctrine, but that many of my brethren did, and I think that any candid mind will decide with Dr. S. after reading his review.

Probably Southern Baptists would do more toward Christianizing the negro in the South if they could realize that they, like us, are endowed with immortal principles. They are citizens with us, some of them our law makers. Then let us try to make them better men and women.

S. N. HARR.

SENTIMENTAL CHARITY.

THE following is from Rev. T. K. Beecher, in the *Elmira Gazette*, touching the so-called "close communion" of the Baptists. He says:

"All regular Baptist churches contend that (1) none but baptized persons should be admitted to the communion table; and (2) none but those who have been immersed on profession of faith are baptized persons."

Therefore—who can finish this sentence in more than one way?

Dr. John Hall, a famous Presbyterian, has declared: "If I believed with the Baptists that none are baptized but those who are immersed on profession of faith, then I should with them refuse to commune with any others."

Said another prominent Presbyterian divine: "You regular Baptists are fighting the battle for us all. Open communion rests only on a sickly sentimentalism, and if that sentimentalism carries the day in your denomination, it will soon be making trouble in other churches. May God help you regular Baptists to stand firm."

We wholly agree with these Presbyterian brothers. It is sickly sentimentalism to profess far and wide certain profound convictions as to the requirements of God, written down in Scripture, and straightway stultify the whole of them in the name of charity. Such charity is sentimentalism, and very sickly. We admire the regular Baptists, while we do not agree with them.

Hyatt Smith, the leader of open communionists in New York, now claims that the Lord's supper is a sacrament, a conductor of grace into the soul, and adduces the case of a woman who lately professed religion while eating it, as a proof that sinners should be invited to come and eat to obtain salvation. He says the Spirit has approved the act, and "can you, will you dispute the seal of the Spirit?" He would now make an excellent Presiding Elder. What next?

THE BAPTIST OUR SEVERAL CHURCHES.

I have become almost a custom for every State to have its own paper. Texas, Alabama, Florida, Georgia, South Carolina, North Carolina, Virginia, all have their own State organs. Now, can Tennessee support three? The past deplorable experience answers, no. The wall of dying organs in East Tennessee answers, no. But we are told that there are forty-five thousand Baptists in East Tennessee alone. Well, what of all that? How many take a religious paper? Large churches without a paper?

THE BAPTIST has been our State paper since our childhood, has fought our battles long and hard, has never failed to stand in the forefront, has, and does deserve our united support, has failed to receive it, so justly due. Now, since these facts stare us in the face, and force themselves upon every generous emotion of our souls, shall we turn a deaf ear to our own interests, and steel our hearts against the calls of just retribution for favors long since and now being received?

Again, can we feel that we are doing this stained, scarred banner justice? Since our sister States rally around their own standards, this virtuously demands us to do likewise. Is it fair, right, even merciful to get up counter papers, and, seizing shadows, lose the real, while our neighbors, cutting loose from us, wisely point us to our State organ? Can it be to our interest to break down *THE BAPTIST* by attempting to build air castles on the quick-sands, as in by gone days? We cannot hope to build as sure and as good a one in an age. Wisdom demands us to make one organ our State paper, one that has a solid base and promises success. We, of East Tennessee, have caught at shadows long enough, and shall we not profit by our miserable failures and now lay hold of the staff of him who has battled for the ancient landmarks, for which he has received more vituperation than perhaps any man living? Had Bro. Graves attempted to pursue a middle, popular course, and, shunned to declare the whole counsel of God, well, then, might we have cause to forsake *THE BAPTIST*, but ever true to the counsel of our fathers who were martyred before the rise of the "Branches of the Church" in the sixteenth century, it has never turned to the right nor the left on those vital questions upon which hang the purity and perpetuity of the church of Christ. Then shall we not concentrate our efforts for *THE BAPTIST* and aid in making it all that its veteran leader desires it to be.

Now, brethren, especially of East Tennessee, let us bury the hatchet against men and papers, and as we find ourselves without a local paper let us make one paper ours, and let that be the one that can do the most good in the least given time. Our churches are in a desolate state of poverty, of souls torn by internal feuds and backslidings. Our ministers are torn by want from their flocks and driven to labor for a support, while their churches are famishing for want of spiritual food which their pastors have no time to secure. Let us do something to drive back this flood that the serpent is casting among us. Can any one thing do more than a good, well ordered religious organ by which the truth may be made to reach the leading spirits in such force as to bring us to action? G. H. COLTHARP.

POSTPONED TO JULY 17TH.

TO accommodate the largest number of workers, for the offered premiums, we have postponed the day of decision to the 17th of July next. But few have commenced to canvass, so backward has been the spring, and then farmers wanted to see their stands and form some judgment of their coming crop before they part with a dollar. Let all who have clubs send them in, with what money they have, and so work on sending names and money as often as they get \$5.00 in hand—keeping their own accounts—and the book-keeper here will keep one.

Our minister writes that he needs and shall work for the *Watchman* premiums. For those who have not commenced turn and out the "Easy Terms," and begin now with a *Watchman* comes out for you.

REMEMBER THEM.

Bro. T. G. Jones, pastor, reports a revival in the first church in Nashville. About fifty have been baptized.

Rev. W. L. Eaves, of D. D. in Baltimore, with a view of having another operation performed on his eyes. His general health is good.

Rev. M. D. Lee, for six years a minister of the Methodist Episcopal Church, united with the Baptist Church in Elba, N. Y., April 7.—*Journal and Western Star*.

Rev. H. L. Traves, until about five years ago a Methodist preacher of eight years' standing, was immersed at Barreville, Cal., on the 18th inst., by Rev. C. W. Rice.

Rev. W. S. Wynn, President of Mississippi College, preached the Seminary sermon at Greenville on the 23d inst., and his effort was pronounced able and forceful, and gave great satisfaction.

Bro. T. T. Eaton, of Chattanooga, says: "Our church is getting along very well, no extra meetings, but we have baptisms nearly every Sunday. Three now stand approved for baptism."

TALLEYHAY once complained that the English had thirty-nine religions and only one sinner, which evoked the retort from a witty Englishman, "And the French have thirty-nine sinners and no religion."

Rev. T. G. Jones, D. D., is to preach the Baccalaureate sermon at the coming commencement of the Southwestern Baptist University, at Jackson, Tenn., and Rev. T. T. Eaton is to deliver the annual literary address.

THERE are a million of Baptists in the States where the *Herald* circulates.—*Religious Herald*. You are surely contracting your circulation. There are more than two millions of Baptists in the States and Territories and nations where the *Recorder* circulates.—*Western Recorder*.

THE notorious J. R. Graves, of Tennessee, signifies his willingness to enter the arena and demolish something he calls "Campbellism." Would he like to try his hand on Bro. J. S. Sweeney?—*The Christian*. We have a partiality for the *Sweeney*, but we can take Lord, if Campbellites wish.

Rev. J. L. Burrows, D. D., during the war, while in the discharge of his duty as a member of the ambulance committee, had his coat stolen from an ambulance. In this sad condition he arrived in Harrisonburg on foot on Sunday morning; slipped into the Presbyterian Church, hoping to have a quiet hour of worship, but he was recognized by the pastor, who insisted so earnestly upon his preaching, that he went into the pulpit and preached an eloquent sermon in his shirt-sleeves.

Cor. J. T. Moore, President of Howard (A. S.) College, has just been honored with the degree of LL. D., by the Trustees of Furman University.

BRO. BEN FRANKLIN, of the *Review*, has added forty persons to the church at Sullivan, Ind. The meeting continued nineteen days and was a grand success.—*American Christian Review*. That's Campbellism. Man can add to one of Mr. C.'s societies, but the Lord adds to his church the saved.

That was a pleasing example of the "great religious" liberty of the Roman Catholics, given at Munroville, Ind. The priest, discovering at the last moment that the dead man had been an Odd Fellow, refused to conduct the services any further. The indignant friends tore the cross from the coffin and had the body buried by a Protestant clergyman.

THE Sisters of Charity, recently expelled from Mexico, are scattered throughout the South and most of the United States. There are a number in California and Utah, and a company has just arrived in New Orleans. These very orders that Catholic countries spew out as unendurable, are received in this country and employed to teach our daughters!

THE *Watchman and Reflector* closes its notice of the *Christian Quarterly* with the hope that the Disciples and Baptists will soon be one, and adds: "The tendency is in that direction." That may be the tendency of the *Watchman*, and we know it is the tendency of the *Religious Herald*, Virginia, but it is not the tendency of any sound Baptist, that is certain.

THEY COME.—Last Tuesday the quarterly meeting of the London Association was held; and there is promise of a very interesting session of the Baptist Union three weeks hence. At Dr. Landels' church lately, an eminent Congregational minister, Rev. J. S. Pearsall, was baptized, and gave reasons for his change of views on the baptismal ordinance. Mr. Pearsall is at present without a charge.

THE OUTLOOK, a strong Baptist paper in New York, thus notices our change: "The *Baptist*, Memphis, Tenn., Dr. J. K. Graves, editor, appears in new form and dress. It has now sixteen pages, of the same form and nearly the same size as *The Outlook*. It shows the same vitality and uncompromising orthodoxy as in the old times when, with its great circulation and tireless energy, it constituted the leading denominational power in the Southwest."

TO tolerate error on topics that ought to be deemed vital, and in such a way as half to approve of them, is a crime against truth and a sin before God. *** Love of the truth, both for its own sake and on account of its practical consequences, is a sure mark of a devout disciple.—*Talmadge*. What do pulpit affiliationists and Baptist ministers who engage in union meetings say to these sentiments from a Pedobaptist?

A CARING old woman said once to her pastor, "Dear me, ministers make muckle ado about their hard work; but what is two bits o' sermons in the week tae mak' up? I could do't myself." "Weel, Janet," said the minister, good humoredly, "let's hear you try it." "Como awa' wi' a text, then," quoth she. He repeated with emphasis, "It is better to dwell in the corner of the house-top than with a brawling woman and in a wide house." Janet fired up instantly, "What's that ye say, sir? Dae ye intend anything personal?" "Stop, stop," broke in her pastor; "you would never do for a minister." "And what for no?" said she. "Because, Janet, you come ower noon to the application."

YOUR PAPER.—There is nothing more pestiferous in a household than a religious paper, unsound on the great cardinal doctrines of the gospel. If some one should come into your house and throw over your shoulder a coat that was tainted with some disease, how quickly you would fling it out of the window; but it is more dangerous to have a newspaper in your household that has been in contact with some spiritual small pox. Seek, above all, a sound religious newspaper.—*Exchange*. [So writes the editor of a Pedobaptist paper; and will not every Baptist the more say amen? Now it is known, felt, admitted and urged by Pedobaptists that to receive their baptisms and to exchange pulpits with them, and thereby admit their societies to be evangelical churches, leads directly to open communion at the table. Can you then regard that paper a sound Baptist paper that advocates alien immersion and pulpit communion? It is dangerous. Better have the small-pox in a family than such a paper.]

Mississippi Department.

EDITOR M. P. LOWREY, Editor.

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

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

SUMMARY.

ELIJAH H. CASON, of Columbus, after prayerfully surveying the path of duty, has resigned his charge of the church in Columbus, which he has served so long and so efficiently, to enter upon the duties of an evangelist. Bro. C. possesses rare qualifications for that work, and will doubtless succeed well. The church at Columbus is in search of a pastor, and presents an inviting field for some able and devoted Christian minister. Bro. CASON is still there, and may be addressed with reference to the pastorate by any one desiring the place, or having a friend whom they could recommend.

A MISTAKE.—In our editorial on "Difficulties of the Immersion Theory" in THE BAPTIST of May 22, the printer makes us say, "Dr. Doll writes four volumes on the subject." We wrote, "Dr. Dale."

MISSISSIPPI BAPTIST STATE CONVENTION.—Please read Bro. Hall's article; and we hope pastors will take heed on the subject of minutes. The pastor of Hazlehurst wishes all who expect to attend to give him notice so that he may have arrangements made for their accommodation. Send a postal card to Eld. A. A. Lomax, Hazlehurst, Miss. Bro. L. will please have a corner engaged for the Mississippi editor.

THE RIGHT SPIRIT.—A young minister in Mississippi College writes: "I feel a deep interest in our old banner, and I intend to be an earnest supporter of it when I get out into the field, which will be in a few more weeks."

ELIJAH R. N. HALL has accepted the care of the church at Enterprise, Miss., and is giving it half his time. His correspondents will please address him there. He writes us: "Ask hundreds to excuse me for not answering the applications that came for children at the Home."

A BROTHER writes on 10th of May: "Save me room in your make up of 29th for a short letter, etc., which I will write next Saturday." Our package for the paper leaves Ripley one Saturday for the next. It requires a whole week to print and mail the paper.

"WHAT are your views in regard to immediate steps being taken in the matter of education of colored ministers?" They ought to be educated, and we believe steps would have been taken looking to that work by the Baptists of Mississippi long ago if it had not been that the colored people have been combated against the white people, and have voted so much money out of their pockets that they have not been able. We hope the colored people begin to see their folly. The black "color line" which was formed long before the white "color line" was thought of has operated greatly against the blacks. But we believe a brighter day dawns, and when the white Baptists of Mississippi have proof of it they are ready to lend a helping hand to their colored brethren.

ELIJAH JOHN H. EAGER, of Vicksburg, writes: "I am delighted with the new form of THE BAPTIST, and with the matter. I only hope it will remain in its present form."

ROLL FROM POSTAL CARDS.—Postal cards are on the increase. See roll this week. Send them on, brethren, and let us make this column one to be read by all who take up the paper.

ROLLS FROM OUR POSTAL CARDS.

"Don't we lead that Tennessee division though?"

ELIJAH BUTT, of BOWSVILLE.—Dear Bro. Lowrey: I want to congratulate Bro. Graves and yourself, and all the lovers of our old battle-flag, THE BAPTIST, for the great improvements recently made upon it. We must sustain it. Bro. G. visited us in March and preached twice with fine effect. We would like more of the same sort. My church here is making some progress. I hope. We have, at present, three Sunday-schools, three weekly prayer-meetings, and monthly preaching at three mission stations connected with the church, which employs me for half my time. Pretty big plantation I have to oversee. Some new-ground, some fallow-ground, and some that is fruitful, and a good deal in the woods.

ELIJAH WALKER, Corresponding Secretary of State Mission Board.—Dear Bro. Lowrey: Has your church made a contribution to our State mission cause during this Conventional year? If not, want you at your next appointment to ask them for a contribution, and either bring it or send it to the Convention at Hazlehurst. Shall the State Board collect its first year of work without your doing something for its success? Help, dear brother.

ELIJAH MILLER, Holly Springs.—Bro. Lowrey: Yes, yesterday I baptized two, a husband and wife. Valuable additions to our church. In all have baptized seven this year, received five by letter; but, then, we have dismissed an unusual number by letter.

BRO. S. W. SIDLEY.—Dear Bro. Lowrey: How can the Baptists carry on the work of the Lord successfully? I think they can do it by practicing what they preach. What do they preach? First, they preach that the work is the Lord's; second, that the Lord uses his work as instruments for the accomplishment of this work; third, that he will bless even the weakest effort. Now, if the work is the Lord's, and he uses us as means, and will bless our weakest efforts, what will make us more prosperous than for each Baptist to be a public praying man? Oh, that all of our brethren would pray in public!

ELIJAH WALKER.—Shall the State Mission Board report a debt to the Convention? Yes, if the brethren and churches fail to come up to the help of the Board during the month of June. No, if the pastors talk to their churches about the work, and ask them to give even a small contribution, and send or bring it up to Hazlehurst. Brethren, won't you do it?

ELIJAH A. S. BAUGH says "here is my vote, and adds: "It is a literal truth, a scientific fact chemically demonstrated, that a poisonous substance like tobacco, whether in powder, juice, or vapor, cannot be brought in contact with an absorbing surface, like mucous membrane, without, in many cases producing disorder of the system. Dear Christian, think of this, meditate, and do not let the poison come in your mouth to the mucous membrane. Abstain from every form of evil. Think again."

"The stinkiest of the stinking kind. Filth of the mouth and fog of the mind."

ELIJAH E. D. MILLER corrects as follows: Bro. Lowrey—I think perhaps it would be well to call attention to a grave mistake in my article of May 22. I put a note at the bottom of the page, but the printers have put it in the body of the article. See the last column. It is a reference to these words: "As the most learned Romanist." I put a figure 1 over the word "Romanist" and then to note at the bottom of the page. Also "gun plot" ought to be gun powder plot.

WORK FOR NEXT YEAR—A MEDIUM OF COMMUNICATION.

NEXT year will probably be the most important to the Baptists of the United States of any since 1776, when the declaration of independence was made by the oppressed colonies, which secured to Baptists that religious liberty under which they have attained their greatest measure of prosperity. The national centennial of 1876 will awaken great enthusiasm from the highest mountain-top to the lowest vale in North America. Baptists have determined to improve this great occasion, and to try to turn it to the best account. Education will be the subject of greatest interest, and Baptists have determined to make a grand rally and charge all along the line. In Mississippi our chief concern as a denomination, aside from simple church order, concentrates in Mississippi College. A motion has been already made and seconded to complete, in next year, the one hundred thousand endowment. It can be done with all ease if the brethren will remain united and work together. Division will ruin our prospects. We desire to see the brethren in every part of Mississippi come forward and take hold of this good work. One dollar from every Baptist in the State, with what has been already subscribed, will fully complete the endowment. The importance of this measure can scarcely be overestimated. In this College from thirty to fifty of our young ministers are receiving instruction every year. Here noble sons of Mississippi, Louisiana and Arkansas are preparing for usefulness in the various pursuits of life. All working Baptists in this State

*I refer to Cardinal Wiseman. See his Lectures, Lect. xi, Baltimore, 1870.

love the college, and it is a bond of union to the whole brotherhood. Baptists have other important interests in the State, but take away the college and they will all languish. Our State Mission work is now well started. Great good has already been done, and the harvest whitens. The more for the college will move that up too. In order that we may work together as a denomination we should have a medium of religious correspondence, well managed and well circulated. It should find its way into every family. There was never a time, it seems to us, when the Baptists of Mississippi so much needed this help of the press, and the very best help the press can give. Will the Convention hold on to what they have in THE BAPTIST or will they start a new paper of their own? We are aware that some brethren say, let us have a paper of our own. When the Convention meets at Hazlehurst, in July, if there is a prospect of a paper in Mississippi that will succeed and answer the purposes of such an organ, and a majority of the brethren let us have it we will say so too. Let the Convention say, and let the *syn* of the Convention be final. We cannot afford to divide on any question now. God grant that the brethren may see eye to eye. The Mississippi Department of THE BAPTIST has existed in its present form five years. We are the editor by the vote of the Convention, and have done what we could to make it useful. The work suits our taste, and we love it much better now than we did five years ago. Our relations with Bro. Graves have been of a most pleasant character, and we love him more than we did five years ago, because we know him better. The brethren throughout the State have shown us great kindness, for which we thank them. We have not pleased them all, nor have we pleased ourselves. They have seen imperfections in our work, but we have seen more, we think, than they have. Most of them have been exceedingly kind and forbearing, while some have complained, and while they have brought their complaints against us, we have had to go before God and make heavy charges against ourselves, and ask his pardon.

God knows that we have tried to do right and to perform faithfully the duty confided to us, but as we know as well that we have failed a thousand times God has given us grace to do one thing for which we thank him, that is, to exercise the spirit of forgiveness and love to our brethren, and we can now say in truth that we have not sought against any brother on the earth. We have come as near pleasing everybody as we expected to do, and we rejoice at the general approbation we have received. We have labored to preserve union and harmony among the brethren, and to promote all our denominational interests, and to advance the truth as it is in Jesus. With what success, let the brethren say. For two years we have been ready, and a part of the time anxious, to lay down our editorial work, and are ready now. We have continued because our brethren urged us to do so. We have not desired to lay down the work because we were tired of it, but because we had other interests demanding our time; and for two years we have had too much in hand. We are determined that before the close of this year we will lay down the principal part of our pastoral work, or our editorial work. We must do less, and try to do it better. We will resign our editorial work if the brethren are willing.

We believe the best thing the Convention can do in the way of a medium of religious correspondence is to continue their connection with THE BAPTIST. If they will let us off we will second the efforts of any man they will elect to take our place; and we hope this arrangement will suit Bro. Graves. Yet we are, as ever before, in the hands of our brethren, and are willing to do almost anything they will require of us, except to connect ourselves with a new paper. We would not do that. We have made a little reputation, and we are not willing to risk it in a sinking ship. We are now forty six years old, and have not been hardened or wounded by falls, and we are not willing now to risk our bones by a leap in the dark. We are persuaded that if the Baptists of Mississippi start a paper now they will have to find a man who has plenty of money that came easily, and another man to edit who has had no experience and that is young enough to fall and rise again. But the good brethren, when they meet at Hazlehurst, may entertain different views from ours, and if so, we will say, as we did once before on the floor of the Convention, "we will never be a party to dividing the Baptists of Mississippi." We are willing to use much effort to

unite them and hold them together, but none to divide them.

But some may say, Alabama Baptists have a paper that is doing well, and why may not Mississippi have one? We love to testify that the Alabama Baptist is an excellent paper. But these able brethren unite and edit it free of charge. If some of our rich brethren will furnish the money and three or four of our best men will undertake to fill and supervise its columns for nothing, we can probably start a paper equal to THE BAPTIST, nor that will, in our judgment, answer the purposes of Mississippi as well.

We have given our views freely on the subject, and our columns are open to any who have anything to say about it. Let all who feel an interest in our work think about this matter, and talk about it, and if they are so inclined, write about it, and let none neglect to make it a subject of earnest prayer. And may God direct

peace to his ashes, and condolence to his bereaved relatives and friends.

Pawtucket Church in Conference, May 1st, 1875. Resolved, That in the death of our esteemed brother, Thomas Davis, we feel our church has lost a warm-hearted, devoted member and deacon, and the church one of its most trustworthy citizens.

Resolved, That we tender condolence to the surviving relatives and friends, and would remind them that their loss is his gain. He cannot come back to them but they may go to him.

Resolved, That the foregoing as a memorial, be spread on the Church records; also, that a copy of the same be sent to the editor of the Mississippi Department of THE BAPTIST for publication.

Signed by order of Pawtucket Church in Conference, May 2nd, 1875. H. D. WHITE, Moderator, JOHN A. WHITE, Clerk.

LETTER FROM JACKSON.

DEAR BRO. LOWREY.—The new form of THE BAPTIST pleases me, but the reading matter pleases me much more, and I desire to congratulate the denomination as well as the energetic editors upon the great improvement I am doing all I can to increase the subscription list, and hope soon to be able to do so. Bro. Graves' editorials are much more moderate in their tone than in former years, and this cannot fail to be a cause of congratulation with his friends. No one man has been more abused by, not only Pedobaptists, but by Baptists, than J. R. Graves, and it is very natural that he should at times "let fly" an unfortunat expression in reply to the abuse which has been heaped upon him, but I trust he will in future, let his friends attend to such cases. His silence will generally prove his most effective weapon.

I regard Bro. Graves as the conservator of the denomination in the South, and ultra Pedobaptists have said to me that he was the most consistent Baptist they knew of. I can understand why others should not particularly fancy Bro. Graves, but (while I do not at all times approve of what he says, or how he says it,) I feel that he is too good a Baptist for any one bearing that name to abuse; he is one of our best friends. May God bless him and his.

I have strong hopes that we will get to work here soon. Our church is more thoroughly aroused upon the question of a pastor than I have seen it for some time. The sisters had a festival last week, and raised about \$250 towards the pastor's salary. We are on the lookout for a good pastor with a very small family—one who can live on a small salary, but not a single man. Do you know of one?

Can't you call and see us when you come to the Convention.

THE STATE CONVENTION.

WILL meet with the Hazlehurst Baptist Church on Thursday before the first Sabbath in July next. Only about five weeks intervene between now and the assembling of the brethren from different portions of the State to hold sweet converse, and take counsel together. As business of importance will arise, business which will affect our churches and the Master's kingdom, it behooves us to go up to the Convention with praying hearts. If the brethren have nothing else to be attended to on that day I have nothing but to invite the great brotherhood to meet the day before, and let us have a ministers' conference, such as we had in Meridian when our dear Bro. Theo. Whitfield was pastor there, in 1872.

Everything should be done before hand to make matters glide easily. As much as can be let matters be discussed to some extent before hand, so that we will all go up with some idea of what will come before us.

To you we look, Captian-General Lowrey, to mention some of the issues that will need consideration and discussion. I will venture one myself. It is very certain that the questions of minutes will come up, and I do hope the brethren, without exception, will be prepared to make valuable speeches on this topic. It may be that "what shall we emote and where shall we get the money to print them?" will be live questions. So, brethren, come prepared. Will not each minister in the State present the matter to his different churches and get them to send up some money for minutes. I am of opinion that we can furnish each church with ten copies of the minutes

and leave some for distribution in destitute places if they will send us two dollars.

The old way of sending a package to each Association will never enlist our people in our enterprise for the great majority of the people will never see them. Let pastors, and men of influence in their churches, arouse their people to get hold of the minutes and read them. Two dollars will set ten copies, and every church in the State should have that many. Send your money, with a memorandum of number of copies wanted, to whom sent, and post-office, to me at this place, or to Bro. Lowrey, at Ripley, or send up to Convention.

R. N. HALL, Secretary.

Enterprise, Miss., May 22, 1875.

IS IT BAPTISTIC?

DEAR BRO. LOWREY:—In THE BAPTIST of the 8th ult. I was much pleased and edified by reading Bro. L.'s sermon on "A Mother's Dedication." Perhaps I was more intensely interested because it is the subject of our Sunday school lesson to-day.

At the teachers' meeting this morning I mentioned Bro. L.'s remark, viz., "I have found it quite profitable to meet with parents and conduct the services of the dedication of their little children or infants." All the dedication of their little children or infants. At the meeting questioned the propriety of such services. Of course all agree with Bro. L. that parents should dedicate their children to the Lord; but should the pastor visit the families and conduct a service of dedication? I think the most appropriate place and time for this dedication is daily around the family altar and in the closet.

It is not my object to take issue with Dr. L. upon this subject, but I simply desire "more light."

I would like to hear from you or any other good brother upon this subject, if you deem it worthy of an answer. Yours, fraternally, C. B. FREEMAN.

P. S.—All the young brethren who have read the article of Dr. L. are anxious to have him explain more fully, we, in our humble opinion, think the practice dangerous, and liable to be misconstrued by Pedobaptists and those who hold to infant baptism.

C. B. F.

"DON'T BE DECEIVED, LITTLE CHILDREN." NOT long since a Presbyterian minister at his church service on Sunday morning requested those who had children to baptize to please bring them forward. Some three or four little infants in their parents arms, were brought forward. The minister then said in substance: "Eighteen hundred years ago the Savior said, 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.' My friends I am glad that you now obey this injunction, and I entreat you to bring up these, your children, in the nurture and admonition of the Lord." After this he passed around to each of these little children, dipped his hand into a bowl or vase of water, and applied his hand with the water on it to their little heads, saying, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost, Amen." This act of this minister performed in immediate connection with the quotation of our Saviour's words, "Suffer, etc.," whether intended or not, a tenor "Suffer, etc.," whether intended or not, a tenor to deceive as to the real object which our Saviour had in view, and make some witness to the act believe that the Savior baptized the children, or deigned that it should be done. Mark x. 16 tells in language unmistakable, what the Savior did on that occasion. "And he took them up in his arms, put his hands upon them and blessed them." No baptism in hands upon them and blessed them for the practice.

Pedobaptists often quote to justify this act, "for of such (little children) is the kingdom of Heaven," alleging this being true, that they should be baptized. From their act they necessarily put a literal construction upon this Scripture, because they take the actual, literal little child and baptize it, (if sprinkling is baptism.) What is the legitimate result of this literal construction? If "of such," literally, "is the kingdom of Heaven," no others are literally of it. This being true their arguments forever debar them and all others except the such from entering and enjoying the kingdom of Heaven. It necessarily excludes grown persons. This is to be greatly deplored, for I wish to be a member.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

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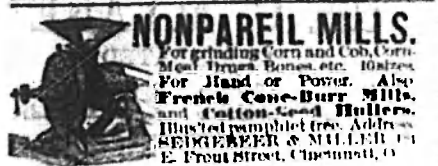
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The Baptist has by far the largest circulation of any religious paper in the South, and is the recognized organ of the four great States of Tennessee, Mississippi, Louisiana and Arkansas, and North Alabama.

We wish no correspondence with parties unwilling to pay our rates, which are very low for our large and increasing circulation.



NONPAREIL MILLS.

For grinding corn and cotton seed. For flour and other meal. For making cane sugar. For making cane molasses. For making cane rum. For making cane vinegar. For making cane oil. For making cane soap. For making cane paper. For making cane cloth. For making cane shoes. For making cane hats. For making cane furniture. For making cane everything.



THE ONLY RECOGNIZED STANDARDS IN

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\$1,000 COOK EVAPORATORS are in use, and

\$1,000 VICTOR CANE MILLS are in use.

They have taken the

First Premium at 17 State Fairs.

All attempts, thus far, to equal these unrivaled

machines by other contrivances have signally

failed. Planter's can afford to risk

crop of cane on light, weak, soil-baked Mills that

break or clog, or on common pans or kettles, that

do not cook cane, and only half enough at that.

The Nonpareil Mills, and the Victor Cane

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MARY SHARP COLLEGE,

So. Baptist Publication Society.

THIS is a successful and famous school for girls

and young ladies located about thirty five miles

from the coast of an arid and fertile country

bordering the Gulf of Mexico. It is situated on a

high and healthy spot, and is surrounded by a

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TARRANT'S SELTZER WATER.

The World is in bloom, and even

the most delicate of flowers

are in bloom, and even the

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