

The Editor will be assisted by a number of our ablest writers in the South; the number will be increased as the circulation of the paper is extended.
Fees will be offered upon the best terms written upon ten given subjects during this volume. See "Prospectus."

THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.

Vol. II.

MEMPHIS, TENN., SATURDAY, AUGUST 8, 1868.

No. 5.

Rates of Advertising.

The Baptist is without question, the best advertising medium in the South for circulation. The weekly circulation of The Baptist is larger than any other published from this city.

No. Squares	1 Month	3 Months	6 Months	12 Months
1	\$5	\$12	\$20	\$35
2	8	18	30	50
3	12	24	40	70
4	16	32	55	95
5	20	40	70	120
6	24	48	85	145
7	28	56	100	170
8	32	64	115	195
9	36	72	130	220
10	40	80	145	245

Professional and Business Cards of three lines or less, will be classified and published at \$10 per annum.
Special Notices will be inserted at 25 cents per line, each insertion; in reading column, 50 cents.
Yearly and half yearly advertisements, quarterly in advance.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law giver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42; Matt. xviii. 20-28; 2 Cor. vi. 6-19; Rev. ii. 29; Phillip. xxv. 27; 1 Cor. v. 12, 13.

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii. 15 and xxviii. 19; Mark xvi. 16; John iii. 2, 3; Acts viii. 38; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

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

SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

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

SIX IMPORTANT FACTS.

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

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

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

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, or republican freemen ought to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trillemma, p. 86

The Pulpit.

CHRIST IN ALL.

"But Christ is all, and in all."—Col. iii. 11.
It is not enough that all our hopes for the future are founded on Christ, and all our dependence for present support, protection, guidance and help in time of need, are reposed in him. The passage of Scripture which I have prefixed to this article teaches much more. It teaches that we should have reference to his will and glory in all that we do.

Such is the frailty of human nature, and such the depravity of the heart, that even in apostolic times men were disposed to seek their own, not the things which are Jesus Christ's, as we learn from Phil. ii. 21. Exemption from the trials and persecutions to which primitive Christians were subjected, has not tended in the least to diminish the predisposition of men to exalt their worldly interests above the interests of the Redeemer's kingdom, and to pay more deference to their carnal inclinations than to what has been revealed of God's will concerning them. This fact is often patent, even in the best of men—even in those who profess to have been called of God to expound his will and to persuade men to be reconciled to it and be governed by it in all their acts. It is more frequently, however, latent—concealed under a show of outward conformity to the will of God. Men "tithing mint and anise, and cummin;" observe strictly, on public occasions, at least, such rituals as tend to impress spectators with an idea of their superior sanctity, and such as foster the pride of the human heart, and a vainglorious and self-righteous spirit. To exalt themselves they make a show of humility; to gain reputation they profess indifference to fame; to enable them the more successfully to secure treasures on earth, they inveigh loudly and bitterly against covetousness; in short, they ever seek to make a gain—a worldly gain—of their godliness.

"All is not gold that glitters," is a maxim fully as true as it is trite. All is not religion that claims to be religion. Error, of old, an old fable tells us, stole the garb of truth, arrayed herself in it, and went forth deceiving the children of men; and we learn from Divine authority that Satan transforms himself into an angel of light. To facilitate his work of deception he seeks to enlist as his agents as many as he can of the leaders of the people—the ministers of the gospel and editors of religious papers. Through them he foments strife. Nineteenths of the divisions that have agitated and divided the churches of Christ, he has induced through their agency. To give his agents greater influence than they could otherwise exert, he invents honorary titles, (so called,) which he bestows upon them with a liberal hand. He employs not only unscrupulous impostors, but often beguiles and employs the best of men. So artful and insidious is he, moreover, that there are few, very few of us, if any, who have not, in some instances, been led to do his will instead of that of the Savior; and that, too, when we thought we were doing the will of the latter. Our wills are naturally in accord with that of the former, and adverse to that of the latter. (Rom. viii. 7.) Hence, when we suffer ourselves to be influenced by our own carnal inclinations, whether we believe it or not, we are acting out the will of Satan, and not that of Jesus. Satan is in all the acts performed under such influences, and not Christ. Think of this, ye disciples of Jesus. Scrutinize your hearts and scan closely your every act, and see to it that the inscription upon all your acts be "HOLINESS TO THE LORD," and not "CONFORMITY WITH THE WILL OF SATAN."

As the knowledge of God extends to the most minute object in creation, so his will extends to every act of our lives—even to such as we may persuade ourselves we are at liberty to do or omit at pleasure. There is no act of indifference in the sight of God—none of which it can be said, it is neither in accordance with nor contrary to the will of God. This is not the *ipse dixit* of a man; it is the teaching of God's word. In that we read, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) We should eat and drink, not to gratify our carnal appetites, but to sustain our bodies and prepare us for the proper discharge of our various duties. To eat or drink often, or more than is necessary for this purpose, is not to do the will of God, but to do our own will and that of Satan.

Many men, by eating and drinking at improper times, or more than the human system can well digest, greatly impair their health, and, consequently, their physical, intellectual and moral power to do good. The truth of this last remark is often strikingly evinced and exemplified in the life and labors of ministers of the gospel. Look at the number of invalids in the gospel ministry. Why are so many of them hopelessly dyspeptic? Simply because Christ was not in all their acts. They ate and drank merely to satisfy the cravings of the natural man, and not to enable them to act out the will of Christ. I have seen ministers engaged in labors in protracted meetings so gorge their stomachs with the delicacies provided for them, just before and after preaching, as to render them dull, drowsy, and otherwise unfit for effective labors, either in or out of the pulpit. Such indulgence is expressly condemned by the Savior in Luke xvi. 34, and by Peter, in his first epistle, iv. 13.

It is a fact well known to those who have made the study of the human frame the study of their lives, that the power of the stomach properly to digest food is greatly impaired by public speaking, whether the food is received a short time before or a short time after the exercise of speaking. If taken into the stomach a short time before, the action of the abdominal muscles causes a hasty and imperfect digestion; and morbid effects, to a greater or less extent, invariably result therefrom. Public speaking necessarily exhausts more or less of the vital energies of the human system, and especially those of the organs of digestion. If food therefore be taken into the stomach in excessive quantity after preaching, and before sufficient time has elapsed to admit of a recuperation of its exhausted energies, the effects must be as before—indigestion, with its interminable and terrible train of evils, must ensue.

Again, men engage in different pursuits, resort to various means to insure success, remove from place to place, accept of offices in the church and in the world, enter into matrimonial or other alliances, consulting only their will and worldly interests, without so much as once inquiring, perhaps, the will of their Lord and Savior in reference to these matters. This is decidedly wrong—as contrary to the revealed will of God as the building of our hopes for eternity upon our own acts—our tears of regret, our sighs of penitence, our many prayers, our observance of outward forms of worship, our sacrifices and self-denial, our liberality in contributions for the relief of the needy, or for the support and spread of the gospel. The same authority that requires that Christ should be our "ALL," requires that he should be "IN ALL."

When I began this article I thought to have referred to some particular instances in which men, even ministers of the gospel—yea, even the *Robbis* of modern times, the titled dignitaries of the church—manifest that Christ is not in all their plans, principles, purposes, pleadings or practices—that they "seek their own, not the things which are Jesus Christ's;" but I must defer this for "a more convenient season."

WHERE MAY REST BE FOUND?

Tell me, ye winged winds,
That round my pathway roar,
Do you not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?
The low winds softened in a whisper low,
And sighed for pity as they answered—"No!"
Tell me, thou mighty deep,
Whose billows round me play,
Knowest thou some favored spot,
Some island far away,
Where wretched man may find
The bliss for which he sighs?
Where sorrow never lives,
And friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for a while and answered—"No!"
And thou, serene moon,
That with such holy face
Dost look upon the earth,
Asleep in night's embrace—
Tell me, in all thy rounds,
Hast thou not seen some spot,
Where miserable man
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice sweet, but sad, responded—"No!"
Tell me, my secret soul,
O! tell me Hope and Faith,
Is there no resting place
From sorrow, sin and death?
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, Hope and Love, best boons to mortals given,
Waved their bright wings, and whispered—
"Yes, in Heaven!"

Random Reflections on the Theology of Christ's Baptism in Jordan.

Thus it becometh us to fulfill all righteousness.—Matt. iii. 15.

The character of Jesus Christ, in a relational sense, admits of considerable variety, as Mediator, Atoner, Priest, Leader, Advocate, Redeemer, Captain, etc., according to the exact circumstantial idea or ideas under which he is contemplated. But waiving these at present, as comparatively accidental, there seem to be three distinct characters, yet harmoniously blended, permanently, indisparably, yet prominently, and vivaciously portrayed in the act of his baptism, viz: A divine character, an assumed character, and an acquired character.

1. The first, or divine character, is that of Deity, or Godhead, and is eternal, undivided and independent of the other two; and is that alone which could ever render possible the existence of the other two. None but an infinite, eternal, independent being could ever assume humanity and stoop as low in condescension to the demands of its finite appetences, and then raise it to such results as are included in the finished plan of redemption. It is not, we conceive, without its appropriate meaning, that the appellation God is given to our Savior. (1 Tim. iii. 16, and elsewhere.) Inspiration positively attributes to him this eternal and infinite character. (Isa. ix. 6.) Every essential attribute of Deity dwelt substantially in him. (Coloss. ii. 9.) It was this very character, and this alone, which sustained and bore him through the sorest conflict that any being in the universe ever engaged in. The weight of a condemned world upon him, and inflexible, defiantly immutable justice clamping the very smallest of his demands, nor yielding an imaginable iota.

This shows the unquestionable "mystery of godliness." (1 Tim. iii. 16.) It shows the price of a world's redemption; it shows the exceeding sinfulness of sin; it shows the eternal, changeless nature of the moral law. Trifle with it who may, even though a god, he will not be spared. It shows—but we have not time, and it would be too digressive to tell what it shows.

2. The second, or assumed character, was that of humanity, our nature, the nature that stood in need of benefit. The leading indication to be filled, in laying the groundwork of redemption's plan, was a restoration to life. And any nature higher than ours, assumed in the case, would have been wholly unavailing, and the effort entirely abortive. In addressing limited capacity, we frequently state, harsh and irreverent as the proposition sounds, that man was so sorely lost that God alone could not save him, and then go on to explain. Not that any imperfection on the part of God is for a moment thought of; on the contrary, it was the very perfection of God that, in relation to the depth of man's fall, made the impossibility. Not that power was lacking; but we assert that all the power in the universe could

NOT SAVE MAN AND MAINTAIN MORAL CONSISTENCY.

It was a case of desperation that mocked power and defied Omnipotence. (Rev. v. 4.) In vain we think of extra Omnipotence, of super-infinity. The case remains. The nature must be reached; and power alone, without an intervening instrumentality, adapted to fill the coming indications, could not do this. It was a case outside of the empire of the simple attribute of power. It was a case involving principles beyond the reach of any single attribute, and power is a single attribute. It was not a legitimate object of power. Moreover, it was a case involving principles both finite and infinite, and all God's attributes are infinite, and the chasm between finite and infinite must be filled, that the power, which is indispensable, may be made available. The meaning, then, of our bold proposition is, not that God was not great enough to save man alone, but too great; and the finite and the infinite must be brought together harmoniously, not to the destruction or loss of proper distinct character in either, and the formation of a new compound, but the distinct preservation of both. And here, again, we think of the incomprehensible "mystery of godliness." God was not lowered a hair's breadth in nature, but in relation. He remained God, and became man; and in so doing he exhibited his assumed character of liability to death, his capability to descend where sin had plunged man, for whom he undertook; and which, without this assumed character of humanity he had not and could not have; for spirituality was incapable of death, and humanity incapable of a return to life. Man was capable of death, but in that state must remain, because he lacked the power, which we have not set aside, but reserved to the time and place of its proper applicability; and without which the whole plan, with all its principles, finite and infinite, thus far duly represented, and at length gloriously harmonized, would turn out an eternal nullity.

It was not, therefore, without a meaning to be eternally remembered, that Christ said, "I have power to lay down my life, and power to take it up again." (John x. 18.)

3. This brings us to the consideration of the third character spoken of, the acquired; and the one which, contemplated alone, if indeed they can be separated in the mind, is to Christians of all grades of capacity the most glorious, and sensibly interesting. It is the character of the Death-Conqueror, the Life-Restorer. The considerations belonging to the foregoing points of character, may feel full-grown intellects with its wonders; but this sparkles with hope, and speaks of eternal triumph. This character we call acquired, because neither God nor man, in the sense of our understanding, ever possessed it before; and because it was achieved, wrought out, by virtue of the other two. Until now the universe had never witnessed either the death of a God, or the resurrection of a man, by virtue of his own distinct and uncombined nature; and rare phenomena attested the fact of the novelty of the achievement. Men had been raised, but raised not themselves; nor were they raised to eternal life, or that which alone deserves the name of life. They had not the power both to lay down and take up. Christ was the first that rose by virtue of his own power, and the first also that rose not to die again. He is the first fruits of the resurrection. (Acts. xxvi. 23; 1st Cor. xv. 20; Colos. i. 18.)

But we must exclude busy thought, as this is but an outline sketch, and conclude with a practical reflection or two. This achieved character belongs to Christ by the dearest purchase ever made. None but he ever suffered so intensely for an honor or other distinction; and suffered not merely for the honor but to redeem you, sinner, from the grasp of devouring Justice. And can you, professing Christian, after considering the subject in its vast relations, claim, justly claim to be his obedient and loyal servant, and live in the yearly neglect of that easy, convenient, typical death, burial, and resurrection, which he appointed for you to follow him in, and thereby honor him with a character which he wrought out by the grandest achievement of the moral universe, and the bitterest suffering ever endured? You owe him the representation of that character, and can you deny him, and longer live on good terms with your conscience? Answer this last question.

Or can you so recklessly and unfeelingly pervert the manifest, plainly elucidated,

AND HEAVEN-EXPLAINED DESIGN OF THIS ORDINANCE.

By making a thoughtless profession of religion, and relying on baptism to do that for you which, if not done before, leaves baptism without meaning? Can you go and be buried alive emblematically, thereby indicating to the world your death to sin, when you know that you have not thus died? What will you take to answer? H. H. BALLARD, Padua, Illinois, 1868.

WHAT OTHERS THINK OF BAPTISTS.

The following brief conversation between a Methodist minister of no ordinary thinking talent, and his class-leader, I think worthy of note, and therefore furnish it. The conversation was in the presence of a worthy member of the Baptist Church, though unknown to the parties as such.

Class-leader—"I think Brother P—, that the Methodist Church is destined, at no distant day, to swallow up all other churches, and become the prevailing religion of the world."

Minister—"Why do you think so, my brother?"

Class-leader—"Well, I believe it is admitted, that we now number as many, if not more, than any other denomination, at least in the United States; and still, as a separate denomination, we do not yet number quite a hundred years."

Minister—"Well, my brother, notwithstanding what you have said with regard to our age and numbers, may be true, yet you are perhaps worse mistaken in your calculations, than in any thing else you have ever had under consideration in life.

"The days of Methodism are numbered, and the Baptists, as a people, are destined to fill the whole earth; and I will tell you why.

"Many years ago, they were few in numbers, especially in this country, and there were civil disabilities brought to bear upon them, that almost literally banished them from the associations of the outside world. Now, these civil disabilities are removed, and you find them everywhere, and equal in number, or nearly so to any other denomination accepted.

"Many years ago, they were very anti-missionary in their notions; now, they are intensely in earnest on that subject, and are doing more than any other people in preaching the gospel to every creature.

"A long time ago, they had very few learned men in their ranks; now, they have a number of the ripest scholars of this or any other age.

"Once more, they have the plain naked truth on their side, and it is not worth while to ignore it, try to disguise it, or hide it from ourselves or others. With these advantages they must prevail."

With the minister making these concessions, I have a personal acquaintance; and some ten years ago, was politely invited by him to answer a discourse of his, on the subjects and mode of baptism, to which I had just listened. I accepted the invitation, requesting him to be present, which he promised, and fulfilled. At the close, I offered him such privilege as he might desire, when he rose and said, that he was glad that he had heard me; that I had treated his discourse with Christian candor, and himself as a gentleman; that I had not misrepresented him, except in a single unimportant item, and that, he had no doubt, without intention.

Hearing the concession that he has lately made, I cannot help feeling that he is not far from the kingdom.

In defense of the truth, yours in hope,
C. J. KELLEY.
Burr's Prairie, Illinois, 1868.

SOLDING.—A little girl who had witnessed the perplexity of her mother on a certain occasion, when her fortune gave way under severe trial, said: "Mother does God ever fret or scold?" The query was so abrupt and startling that it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good; you know you used to tell me he was the good man when I was little; and I should like to know if he ever scolded."

"No, child, no."

"Well, I'm glad he don't, for scolding makes me feel so bad, even if it is not me at fault. I don't think I could love God much if he ever scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sunk deep into her heart, as she turned away from the face of the little one to hide the tears that gathered in her eyes."

BAPTIST APOLLARIES.

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

Correspondence.

EUROPEAN CORRESPONDENCE.

My DEAR FRIENDS,—Since writing to you on the 7th, from Killarney Lakes, Ireland, I reached this point, via Dublin and Belfast, in the north of Ireland, and the Giant's Causeway, in Staffa.

we might describe. The Royal Exchange building of this city also presents great attraction to the traveler, it being one of the finest buildings, both inside and out, I have ever seen.

fore laying this charming old country, and, in our next, will endeavor not only to describe places and things in this strange old city, but also some memorable old ruins and noble piles, whose greatness has many centuries since passed away, except in memory and history only.

yes, and need it, and as much perhaps as any minister in the South, but I can't make the money to get one. I mean to make an effort to get you twenty subscribers, and ask that you send me a brace as—shall I say pay, or premium, or as a favor?

ation, that no small share of what we witness in some storms of excitement, pseudonymously called revivals of religion, are clearly traceable to the same kind of agency.

THE CONST... AS DISTINGUISH... The church institution is diverse and part injury it; but wisdom, to in Popery began, summed new power, rules in received, the will was ex Change follow and at length on his throne.

The Baptist.

MEMPHIS, TENN., AUG. 8, 1868.

MEMPHIS, TENN., AUG. 8, 1868.

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

ALTAR AND BODILY EXERCISES. A brother from Kentucky informs us that an article we wrote some time since, deprecating the "customs and usages" of Methodists in conducting "revivals and camp-meetings," is being used by the Campbellites to convince the Baptists that we are opposed to experimental religion, and are fast adopting the Bethanian religion. We are astonished with what facility Baptists can be misimpressed. We assure our brethren when we embrace Mr. Campbell's views of baptism, we shall join the Catholic Church, as the niece of A. Campbell has recently done. We believe in the old-fashioned Christian experience that our fathers loved to relate, and required of all before baptism; but we have no more use for the "altar and bodily exercises" witnessed in the Methodist revivals and camp-meetings than we have for the orgies of heathenism or the howling dervishes of Egypt.

DILEMMA. 1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children? 2. Is Christian baptism the personal duty of a penitent believer? If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their duty; and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

TRELEMMA. 1. The Romish Church is either a true church or a false one. 2. If true, then the Episcopal, [and the Methodist that branched from it] the Presbyterian, and all Protestant churches are schismatic, and having been excommunicated, have no authority to baptize. 3. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained and without authority to administer ordinances. All can see that the baptisms of Episcopalians, Presbyterians and Methodists are the same as those of Catholics since they came from Rome; and they can give no better than they received. There is no difference between being baptized by a Romish priest and a Protestant minister.

FOR CAMPBELLITES. 1. The Baptist Churches are either true churches of Christ, or they are false. 2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize. 3. If Baptist Churches are not churches, they are unbaptized and without authority to baptize.

Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

Answer these questions as they will, they stand convicted of imposing upon the credulity of the people. If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"We cannot tell"—and this makes a "Trilemma," a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price fifty cents. Southwestern Publishing House.]

SIMILAR CREEDS. CATHOLIC.—"Baptism is the first and most necessary sacrament, by which man is cleansed from original and all other sins, and is made a Christian, a child of God, and an heir of heaven." EPISCOPAL.—"Every person who is confirmed is required to answer these questions: Q. "What is your name?" A. "N., or M." Q. "Who gave you this name?" A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—Common Prayer-Book-Catholicism.

METHODIST.—"What are the benefits we receive by baptism? "And the first of these is the washing away the guilt of original sin by the application of Christ's death." "By baptism we are admitted into the church, and consequently are made members of Christ, his head." "By baptism we who were by nature the children of wrath are made the children of God." "In all ages the outward baptism is a means of the inward." "By water, then, as a means, we are regenerated or born again." "If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251. CAMPBELLITE.—"In baptism alone we receive remission of sins, regeneration and justification. We go down into the water sinners; we come up saints."

the scriptural number. 'He sent them out two by two.' The fewer that preach, the less the congregation is distracted in mind. They soon lose their earnestness, forget the preacher, and become interested in the subject. But put up a fresh minister each day, and the thought, 'who is greatest?' will spring up, both among the people and the ministers laboring. There are many evils attending a multiplicity of preaching brethren in a protracted meeting. If one can do all the preaching, let him do it, and others labor in exhortation and prayer.

"Bristling preaching and the popping of the hands together, should, above all things, be avoided. 'It is not the thunder that kills.' The preacher, by a few efforts, exhausts his strength, ruins his throat, splits his voice, and blisters his hands. He looks for the sympathy of his brethren as though he had sacrificed himself for the cause, when he deserves only their pity and censure for having played the role of a 'howling dervish.' Brethren should set themselves against such noisy extravagance on the part of their ministers, and reprove, rebuke and entreat them to desist, and to speak calmly, yet earnestly, all the words of 'this life, as dying men to dying men.' Nor should our ministers imitate Arminian preachers by addressing themselves to the animal feelings of their congregations, to their emotions and sympathies, to induce tears or shouts, and noisy demonstrations of sorrow or joy. The heathen priests do this. Preach Christ and him crucified. Know nothing else, and let their hearts be

"Dead to every joy Which Jesus cannot move. "Preach the doctrines of the cross, principally in the commencement of the meeting, intermixed with Christian duties. The first great object to be gained to secure a successful meeting, and to which every effort should be directed, is to get every member of the church to seek the blessing of God on their own hearts, and upon their children, families and friends. When this is gained you have a revival, and the fruits will be 'sinners converted unto God.' The conversion of hundreds may take place, and the church at large not revived. It is proof demonstrative that two or three, or more, have agreed as touching one thing—those have enjoyed a revival, while the hearts of the large mass of the membership are as cold and worldly as ever. Some brethren in the ministry, begin a meeting by preaching to sinners, but let 'judgment begin at the house of God.' Preach to Christians, and when you have, under God, secured a repenting and praying church, then you can call upon sinners to repent.

"Avoid all 'sanctified rows' and 'work in the altar.' All the noise and confusion, and shoutings, and screaming, and rolling on the straw, and 'altar work' that some of our churches and ministers have of late fallen into, they have borrowed from the Methodists, and the Methodists borrowed it from the heathen, whence came their infant baptism, with salvation added. All such is foreign to the genius of the Baptist faith. It does not accord with the teachings of Christianity, reason, common sense or common decency, often. We beg of our brethren to quit it. Let the Methodists and the freedmen carry on religiously that way if they will. It is not the religion of Christ, if we understand it. It is the excitement of the nervous system; it is of the flesh, and not of the spirit. It is characteristic of the religions of the East, and of the heathen, but not of the Christian religion. God was not in the earthquake nor in the whirlwind, but in the still small voice. The most powerful and extensive meetings we ever knew, and those where the results were permanent, were as calm and solemn as the most impressive prayer-meeting we ever attended; and those who came forward came to join the church; they found the Savior in the quiet of their chambers, or in the place where they were wont to pray secretly. Scarcely one out of hundreds have ever disgraced the professions they made. Is not this better than to be compelled to exclude nine-tenths of the converts of a big meeting, after they have disgraced religion, and well-nigh ruined the church? Such exclusions universally follow all straw-made Christians. Speaking of 'straw' as indispensable to revivals, it was said a Methodist elder once shouted at a camp-meeting, 'Straw, brethren, more straw! Hundreds of souls are perishing for the lack of straw!' And it has not been a month since we heard a straw Baptist member, and we believe a deacon, inquire of his pastor, with great concern, 'What shall we do for straw—good, clean wheat straw—for the altar? I raised no wheat this year, as I did last.' The revival was appointed for the next day, and they had a pen built in front of the pulpit, which they called an altar. The Catholics, the Episcopalians and the Methodists have visible altars, but our altar, we always thought, was on high. In some of our meetings there are some brethren appointed, not to preach, but to sing and 'work in the altar with the members; and the 'rows' they can get up sometimes lay the scenes of a Methodist camp-meeting far in the shade, even when at one of their best heats. We beg our brethren to discontinue and discontinue all these things. Leave all such shoutings, and howlings and vociferations in prayer to the prophets of Baal. Our God is neither asleep nor deaf; nor on a journey, nor conversing with his friends; to need to be stunned by such heathenish shouts and maneuverings. The converts of such whirlwinds are usually born of wind, and when the wind subsides they subside too. Is it not far better to have five or ten soundly converted persons as the gathered fruits of a meeting, a real revival that lasts in the church for many months, than to have hundreds blown into the church like leaves into a hollow by the blasts of a wind-storm?

"We have written plainly, for we have seen for years the pernicious influences of modern 'revivals' and revivalists, so-called, and while we have breath or can lift a pen, we shall oppose them. All that preaching, prayer, and praise, done decently and in order, can accomplish, with the blessings of the Holy Spirit, we approve; but the howlings and vociferations, and ground and lofty tumblings of heathenism and Africanism, and Methodism, we oppose as disgraceful, irreligious, and pernicious."

INVITATIONS.—To those requesting us to visit their churches, and Associations this fall, we say this: We have very many invitations. We should be pleased to visit all, but we are compelled to consult the interest of this paper and the Publishing House, and we shall always

decide in favor of the church and Association that will promise to do the most to circulate the paper and publications of the House. We wish it distinctly understood we are a special agent for these interests, and the Sunday-school Board, its paper and publications, and a general agent for every good work. One place promises twenty-five new subscribers if we will visit. That makes us think they want to see us. A great work should be done this fall. Crops are everywhere excellent.

"WILL THE PAPER STOP?—You speak of wishing to rest during dog days, to visit your children and gather strength to visit Associations this fall, and you ought to do so, but will our paper stop during the time?" ANSWER.—No. Kind brethren have volunteered to supplement the matter, that we may leave, and bring it out regularly the week or two we are absent.

RENEW, brethren. The time of a great many is expiring and we regret to strike off their names. The times are hard—just the hardest we will have, doubtless, for years to come—but don't permit your paper to suffer, continue your name if you can send only \$1, or 75 or 50 cents at a time. History of the Indian and America from a Biblical and Geological View. I have said that Genesis has been much of a sealed book; skeptics and infidels bore down their heaviest attacks upon the Redeemer and his followers for seventeen centuries. Furiously did they strive and for a season, and (by clothing themselves in the mantle of Christianity) for several centuries darkness covered the earth and gross darkness the people, with here and there a bursting ray of heavenly light gleaming out from Alpine caves and brakes and gorges. The pure church in the persons of Cathari and Paterines, of Waldenses and Albigenses, continued to bear witness to the word of God as the light of the world and the guide to the skies. The sixteenth century culminated in a revolution that aroused those masses to whom allusion has been made, who, indignant at the long mental-slavery to which they had been subjected, with a bold thrust wounded the Beast—the Man of Sin, but not unto death. They compromised too much with themselves. Their leaders were not willing to revert to the whole word of God, but were pleased to incorporate into the new revolution quite an amount of the heaven of Popery. But what, it may be asked, has this to do with the history of America? Much every way. In order to fully appreciate the point to be made, we must concentrate our mind on the assertion of the apostle that "The prophesy (Scripture) came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." It will be seen by this that reference is had to the Old Testament Scriptures, and, as we know from the usage of the early Christians as well as always from pious Jews, the writings of Moses stood paramount to all others, and of more sacred origin, if possible, than the larger Prophets or Psalms. Indeed it is right that it should be so. It is the geological base of our whole religious superstructure. Shake that and the building falls, and we would find ourselves but little advanced beyond the philosophy of Plato or the morality of a Socrates. Secure this point and all is well. Then comes to us the brightening, leaping and living word to glorify earth with a new born Eden, and set in the dark gateway of Death a torch that lightens and radiates around the tomb, until our graves become sacred and sweet resting places, until the spirit be awakened from its sleep in Jesus to join in the triumph of the Son of God. Now, to intensify the thought, and to enable us to read Genesis with more care and holy faith, let me quote another passage, which is from Paul to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished into all good works."

ached with intense anxiety at the discoveries of geologists that the under strata of the earth bore unmistakable evidences of having existed for ages, of almost interminable length, prior to the formation of man. Hence it was inferable that the chronology of Moses must give way, and Genesis, the foundation of the Christian's hope, was but a curiously wrought fable, of no more worth than the hieroglyphs of Egyptian Magi. But at last, when proud theologians had humbled themselves, it was discovered that the first verse of the Divine Record was amply sufficient for the difficulty. It was this: "In the beginning God created the heaven and the earth, and the earth was without form and void."

That is, without its present arrangement in many respects, and void of its present inhabitants, foliage and drapery. That the six days of Moses merely alluded to the period of arrangement for the habitation of man and brutes, but that the arrangement of organic matter had taken place long anterior to that indefinite term "in the beginning." Christianity brought a long breath at the discovery, and the humble believer gave glory to God that he could meet science in infidel hands with a feeling of triumphant pride, or go down into the rocky caverns of earth's mysteries with the pious philosopher, and glory over the foot-prints of the Creator in all his works. The last difficulty that has caused some uneasiness on this subject has been American antiquities—the long habitation of this continent by man and beasts—its recent discovery, its disconnection from the old continent, etc. In a word, it seems to many as a new creation, separate and distinct from the Eastern continent; and if so, the universality of the flood becomes a disputed question, and the unity of the human race falls to the ground. It is only on the hypothesis that has been assumed in these articles that these difficulties can be successfully met, and I will now turn to the light which Genesis throws on the subject, as developed in the word PELEG, before we bring in the concurrent testimony of the hieroglyphs of the Aztec Pyramids of Mexico, as well as the voice of Geology, responding to the revelations of Scripture.

Genesis has said that Peleg was so named, because in his days the earth was divided, and some arguments have been used to show that it was a geographical division. But there are many persons who are not satisfied with an argument, though sustained by its own logic, and may be a self-evident proposition, unless supported by some other authority or some antiquated divine or philosopher, and to gratify that disposition, which is a virtue when not in excess, I append the following criticism of the subject under consideration:

"PELEG means 'descender to parties,' and this, literally translated, has given rise to a curious and wild hypothesis, supposing America to have been a portion of the old world, but suddenly sundered from it by a violent convulsion of nature, carrying its portion of inhabitants with it. The greatest supporter of this theory is the Rev. Mr. Catecott of England, who follows the celebrated biblical critic, Bengelius, whose words are these, in his Ordo Temporum: 'Peleg was named from the division of the earth which happened in his days. The earth, after the deluge, was divided by degrees, by a geological and political division, which is expressed by the word nepete and nephthe. But a very different kind of division is meant by the word (NEPELE), namely, a physical and geographical division, which happened at once, and which was so remarkable, and of such extent, as suitably to answer the naming the patriarch therefrom. By this word (NEPELE) that kind of division is principally denoted, which is applicable to land and water. From whence, in the Hebrew tongue, Peleg signifies a river; and, in the Greek, Pelagos, the sea.' From this meaning of the word, Mr. Catecott says, we may conclude that the earth was split, or divided asunder, for a very great extent, and the sea came between, in the days of Peleg. Now, he thinks, from the disjunction of America from this part of the world by a great sea, it may be allowed, that this was the grand division intended by the passage under consideration. And, therefore, he supposes, with Bengelius, that soon after the confusion and dispersion, some of the sons of Ham went out of Africa in that part of America which now looks towards Africa; and the earth being divided, or split asunder, in the days of Peleg, they, with their posterity, the Americans, were, for many ages, separated from the rest of mankind, etc.' Mr. Catecott, in order to strengthen this explanation, brings two quotations from two ancient writers; one from Plato, and another from Aelian's History of various things. Plato introduces an event, which happened in the most early ages of the world, in his Timæus, of a vast tract of land, or an island greater than Lybia and Asia, situated beyond the

bounds of Africa and Europe, which, by

the concussion of an earthquake, was swallowed up in the ocean. Plato introduces this fact, as related by Solon, while he was in Egypt, had heard it from an old Egyptian priest; when he discoursed with him concerning the most ancient events. The priest informed him that this island was called Atlantis, and was larger than Lybia and Asia; that it had an easy passage from it to many other islands, and from these to all that continent, which was opposite; that, within the mouth or entrance of the ocean, there was a gulf, with a narrow entry; but that the land, which surrounded the sea, called Pelagos, where the division was made, might justly be called a continent. In after times, there happened a dreadful earthquake and inundation of water, which continued for the space of a whole day and night, and this island, Atlantis, being covered and overwhelmed by the waves, sank beneath the ocean, and disappeared, etc."

The other narrative, from Aelian, is as follows, which corroborates this, and, indeed, would incline one to believe the tradition of so great a catastrophe could not arise without some just foundation; he says: 'Theopompus relates a certain discourse, that passed between Mela, the Thyrigian, and Silienus, when these two had discoursed of many things. Silienus, above all, tells Mela, that Europe, Asia and Lybia ought to be considered as islands, which the ocean wholly surrounded; and that the part of the world, which lay beyond this, ought only to be esteemed the continent; as was of an immense extent, and nourished very different, and vastly larger kinds of animals, than this side of the world. Then Mr. Catecott says, 'from what has been offered, we may conclude, that Africa and America were once joined, at least, separated from each other, but by a very narrow gulf; and that some time after the flood, the earth was divided, or parted asunder, probably by means of an earthquake, and then the middle land sunk beneath the ocean.'

In next number, I propose to examine the concurrent testimony of Mexican Pyramids, and show that the ancient Mexicans and Peruvians had once a clear legendary history of the flood and the fall of man, as indicated by hieroglyphical painting of their temples. J. T. F.

A FEW FACTS. I have taken the pains to examine the mail book of the Sunday School Board, and have ascertained the following facts: Virginia has subscribed for more copies of Kind Words than any other State. South Carolina comes next. Virginia leads South Carolina about 500. The two together take nearly 7,000 copies—quite a third of the total amount taken. After these come the following States, in regular order according to the number of copies taken, viz: Alabama, Kentucky, Missouri, Tennessee, Georgia, North Carolina. Virginia takes seven times as many copies as Maryland, and nearly six times as many as Mississippi, Louisiana, Texas, Arkansas and Florida, combined, do not subscribe for as many copies as any one of the States above mentioned. In all Florida only 88 copies are taken, and in Arkansas only 175. This state of things must not continue. Papers are sent to eighteen States and one Territory. Illinois takes more copies than Florida. Only 570 copies are sent to Maryland. Dr. Fuller's church alone in Baltimore, ought to subscribe for that number. We want at least 100,000 subscribers. They can be easily obtained if the pastors and superintendents so will it. "Where there's a will there's a way." Let every friend of the Sabbath School cause help, and the work will be done. Will not the editors of our various religious papers aid us in extending vastly our circulation? The States that have already accomplished something, ought to accomplish very much more. Let the Old Dominion continue to lead. To do this, however, we hope she will have to double her present subscription. The Old North State ought to take at least 5,000 copies. At present only a little more than one thousand are sent within her borders. The great South and Southwest must be aroused to action. Those great States that have done nothing scarcely as yet, must be reached. Tennessee only takes between fourteen and fifteen hundred copies. Rich as she is, with so many Baptists within her borders, at least 10,000 copies ought to be among her people. It can be done. Let old friends stand firmly by us and aid in the good work. Let the pastors and superintendents in the delinquent States rally bravely to our support and all will be well. Talk, preach, teach, speak, write, until a thorough interest is awakened. Let all work, and pray, and give, and we will do a grand work for our children who will call us blessed when we are gone. T. B. KINGSBURY, Corresponding Secretary, S. S. B. Memphis, Tenn., July 24, 1868.

SCOTCH. A SCOTCH man, preaching of the heart was clean ever was, 'sot may be the world a great change, thing is different. A very apt. Cor. v. 17: 'Till he is a new creature; behold, a low warden, does the new be self. He hath new, he being new, he being clean, he himself, wotly.

NEVER. NEVER was the full, having, thus, afflicting to his over to the temp.

SATAN. SATAN could lead the Christian, log of green wood, or the candle to could be accomplished, light, sun, shall, ships, then, soul, larger wood, and be in the midst, great log, all a fit, So it is with, tice a Christian, would be started, great sin, and eq, ourselves. "Th, "no great peril, ings and little of, up, and at last, and 1-10 that ge.

THERE. THERE should about a minister, love, and he can, principle. Let, love them, and, When we lay, trying our prin, let us bow at, and plead with, If our heart, try to get, sin, into error, sin, death unto god.

Christ. Christ—Gou, You cannot, your soul, you, death has merit, Christ's power, in your pet, around for it, crash of the, heaven without, your basis of, Christ's life, No object, parison for an, over a subject, power, all, ison. Look out, of the coast, ever that bird, —I mean that, —for his cross, count all thin, is no higher, When we and, we reach the, are brought to.

"It is a fact, that vapor wh, ture, becomes, to a higher, bright sun, on the earth, messengers, mount, high, look for three, moment, sin, has vanished, as before. S, in the, mist about, in vain to, their about, But when t, higher and, love—when, warmth op, tions, though, seen no long, through the, is in God, and beholds the, affliction, we, tye, who hav, them not."

"FOR the sake, not ever. (Psal, The celeb, reas exper, ances. One, another tim, rowly esaj, singular in, when he w, that time h, of Leicester, sentine, and desired to, substitute, ball and kil, Pr.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED. No. 96. A New Creature. A SCOTCH girl was converted under the preaching of Whitfield. When asked if her heart was changed, her true and beautiful answer was, "something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was."

No. 97. NEVER has the period arrived when a faithful, loving, trusting servant of Jesus Christ, singing to his cross for salvation, was given over to the temptations of the world.

No. 98. Satan Tempts by Degrees. SATAN employs somewhat similar means to lead the Christian into sin as we do to burn a log of green wood. We do not put the match or the candle to the green log at once, nothing would be accomplished should we do this, but we light some shavings under it, then some dry chips, then some small sticks, and then some larger wood, and let them take fire and the log be in the midst of them, and we soon see that great log all a fire.

No. 99. THERE should be no appearance of coldness about a minister; God conquers the world by love, and he can expect to succeed upon no other principle. Let your people see and feel that you love them, and all will be well.

No. 100. Christ—Count All Things Else but Loss. YOU cannot ask too much of spiritual good for your soul; you cannot ask more than Christ's death has merited; you cannot ask more than Christ's power can effect. Be in haste to include in your petitions all whom you would look around for; if the next moment should bring the crash of the universe, can you ascend to heaven without these souls? Can you clasp to your bosom one whom you may yet see at Christ's right hand?

No. 101. Affliction—Grace. IT is a familiar fact in natural philosophy, that vapor which is visible at a given temperature, becomes invisible when the air is heated to a higher point. Have you ever, on some bright summer morning, seen the mist lying on the surface of the earth, or like spiritual messengers, floating in the light? The sun mounts higher—the air becomes warmer; you look for these cloud-chariots that seemed but a moment since to hover around you—but they have vanished. And yet they are there, as really as before.

No. 102. God's Judgement. FOR the Lord loveth judgement, and forsaketh not his saints; they are preserved forever. (Psalm xxxvii. 28.) The celebrated author of the Pilgrim's Progress experienced several remarkable deliverances. Once he fell into the river Ouse, and at another time into an arm of the sea, and narrowly escaped being drowned. But the most singular instance of his preservation occurred when he was about seventeen years of age. At that time he became a soldier, and at the siege of Leicester, in 1645, being drawn out to stand sentinel, another soldier in the same company desired to take his place; he consented, and his substitute was shot in the head by a musket ball and killed.

RESIGNATION.

BRO. GRAVES: At a called meeting of the Chelsea Baptist Church, held on Friday evening, July 17, 1868, the following preamble and resolutions were unanimously adopted:

WHEREAS, on last Sabbath morning our pastor, Eld. A. C. Caperton, under the impression that other fields of greater usefulness in evangelizing the world than the pastorate of the Chelsea Baptist Church were open to him, tendered his resignation to the Church as its pastor. Therefore,

Resolved, That whilst we regret exceedingly to give him up as our pastor, his connection with us having always been of a pleasant and useful character, his labors of love and devotion to the cause of Christ and the church, yet we yield submissively, feeling that he may be eminently useful in his new field of labor as general agent of the Sunday-school Board of the Southern Baptist Convention.

Resolved, That Brother and Sister Caperton be cordially requested, whilst it may suit their convenience, to continue their membership with us, and as often as his other engagements may permit, be with, preach for, and worship with us.

Resolved, That we feel it a duty that we testify to the faithful, able, energetic and successful labors of Bro. Caperton as our pastor, and that this preamble and resolutions be entered on our records, and a copy furnished him.

W. D. ANDREWS, C. C. Chelsea, Tenn., July 23, 1868.

Items.

ELLEN AND I.

"Strange, strange, for thee and me, Sadly afar; Thou safe beyond, Above, I 'neath the star; Thou where dowers deathless spring, I where they fade, Thou in God's paradise, I mid Time's shade! Thou where each gale breathes calm, I tempest tost; Thou where true joy is found, I where 'tis lost; Thou counting ages thine, I not the morrow; Thou learning more of bliss, I more of sorrow. Thou in eternal peace, I mid earth's strife; Thou where care hath no name, I where 'tis life; Thou without need of hope, I where 'tis vain; Thou with wings dropping light, I with Time's chain. "Strange, strange, for thee and me, Loved, loving ever; Thou by life's deathless fount, I near Death's river; Thou winning Wisdom's love, I strength to trust; Thou mid the seraphim, I in the dust!"

THE DOCTORATE.—The English Independent says: "The truth is, that Yankee degrees are a pest, and we devoutly wish the Americans would keep them at home, and not let them loose upon us. They make the wearers ridiculous, destroy the value of distinctions fairly won, and bring learning itself into contempt."

CONGREGATIONAL SINGING.—Was inaugurated at the First Church Sabbath last, and it was a grand success. The congregation was delighted in being permitted to join one and all in singing the praises of God in his sanctuary.

READ Bro. Ballard's article on the influence of crowded "altars."

REV. T. P. CRAWFORD, missionary of the Southern Baptist Convention, writes from Tung Chau, China, April 1st: "We are greatly encouraged in our work, and our converts are being multiplied. We have not labored in vain, even in China."

A PROPHECY.—The Zion's Herald predicts that the Southern Methodist Church "will cease to be an influence, if not an organization, in twenty-five years."

INFANT BAPTISM.—At the recent Northern Methodist General Conference, "preachers in charge were instructed to organize the baptized children of the age of ten years, or younger, into classes."

BRO. GLEISS, who has been a Methodist minister, and rendering highly acceptable service among the Germans in this State, was baptized the other day by Bro. Keifer. He has been licensed to preach.

REV. J. W. M. WILLIAMS, of Baltimore, Md., says: "A reporter of one of our daily papers told me that it was the unanimous opinion of the reporters that the Southern Baptist Convention was the most talented body of men they had ever reported for in this city."

A SURE REMEDY FOR A FELON.—Take a pint of common soft soap and stir in air-slacked lime till it is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition and insert the finger therein, and a cure is certain.—Exchange.

CHANGE IN ECCLESIASTICAL RELATIONS.—Rev. Edward Kershaw, for thirteen years a minister of the Metho-

dist New Connection, was immersed into the regular Baptist church, at Aylmer, Canada, May 21st.

We assisted in opening a new house of worship at Spring Hill, Gibson county, Tenn., last Sabbath. It is a nice, substantial house, a credit to the church, which is one of our oldest. The Convention was organized at a session held with it. The brethren are Baptists, and the church a growing one under the pastorate of Bro. Wm. Hill.

MURFREESBORO, TENN.—Elder Van Hoose, pastor of the church, gives the following information touching a new house of worship, and the University, to the Georgia Baptist (why not to a paper in the State he labors in?) "The corner-stone of our new house of worship was laid on yesterday. A large collection of our citizens of the city and surrounding country were in attendance. Everything went off well. The house is of brick, seventy-five feet long by forty-eight wide, and will cost from \$10,000 to \$12,000 when finished. We have, I think, the most desirable location in the city, and intend pushing in on to completion by the 1st of November next.

"Union University closed its session on the 18th inst. It had 125 students and three professors—had no graduates. Its Trustees appointed President D. H. Selph to go out and see what can be realized upon old bonds and subscriptions, and also to raise funds otherwise as his judgment may direct him. The Board of Trustees conferred the following honorary degrees, viz: On S. T. Eaton (Professor in the University, and son of the late President, Rev. J. Eaton, LL. D.), M. A.; also the same title on some former student of the University. They conferred the title of LL. D. on Rev. J. R. Graves, editor of The Baptist, Memphis, Tenn., and on Ex-Gov. John Gill Shorter, of Etowah, Ala."

HOW THE MAMMOTH IS RECEIVED.

This is from an old minister in New York, and shows that a real Baptist loves the truth plainly and fully told: Bro. J. R. Graves: Yesterday I mailed you a copy of THE BAPTIST, dated July 4, 1868, which so revived old memories as to induce me to trouble you with this letter.

More than twenty years ago there came to me by mail, from some unknown source, a copy of the Tennessee Baptist, which I kept among my private papers for many years. (To-day I cannot find it.) I think that you were the editor. The name and character of the paper then met my eye of what a Baptist paper should be. I find the name and character of THE BAPTIST of to-day as befitting each other as then.

For my part I have for thirty years, the time I have been a Baptist) felt to improve my brethren generally for their admission of the too frequent charges of Polobaptists, that the Baptists are the only sectarians in the world. I say admission, not by direct declaration but by consent shown in their fear to set forth their sentiments, lest they provoke controversy. Timidity is often indicative of cowardice and guilt, and renders one an easy victim to an opponent. If one has the truth, why should he fear to own it, to preach it, to defend it? Why should a true, earnest and faithful follower of Jesus be called a heretic or sectarian? If we have the Bible on our side—if God has declared and published the articles of faith for the Baptists, let us defend our faith as we would the standard of the cross. Let us be men in defense of the faith given to the saints, though we be children and cowards in everything else. If the Baptists had always done this, their principles would be better known to-day, both among themselves and their next-door neighbors. As truth, to be loved, needs only to be seen, so we can be loved only as we let our light shine in the most manly declaration and defense of our articles of faith.

Yours, in the work of the gospel. E. W. BROWSELL, Whiteside Corners, N. Y., July 22, 1868.

FROM MAINE.—"I thank you for the noble specimen of a paper. I must have it. Please find inclosed," etc.

DEAR BROTHER: I am under special obligations for a copy of THE BAPTIST of July 4, the reading of which I have just finished. It is full of good things. It gives the trumpet no "uncertain sound." I am free to say I have never found so much wholesome doctrine in one issue of our weekly denominational press. The question arose in my mind, could he be like again?

Your sermon on "spiritism" delights me both in its matter and spirit. I marked but one point I would have changed. In speaking of the eagerness with which the mind seeks knowledge of the future world, you seem almost to admit that the Bible is really defective in its information. Are not your statements on that point a little unguarded? You say rightly, God leaves room for faith. But he "has also revealed them unto us by his spirit," etc.

Yours, truly, J. W. LEVIN, Fox Lake, Wis., July 22, 1868.

A minister in Illinois sends twenty-five cents, half the money he has, and says, he may preach hungry next Sabbath, but must have THE BAPTIST.

The pastor at Kneland, New York, writes:

DEAR BROTHER: Inclosed please find seventy-five cents for three months of your paper. I do not need any more papers, but since you were kind enough to send the number, I want to express my appreciation, especially of the address on "spiritism." This community is overrun with them. Can't you put it into tract form and have it circulated widely and strip it of its local character? I think thus you might do good service for God and truth. I will take one thousand copies for distribution here.

It is issued in a beautiful tract, with paper covers, at twenty-five cents per copy.

BOOK SELLING.—Our friends are determined to sell \$20,000 worth of books by the 1st of January. We shall report all who assist in this enterprise, weekly. Every brother and sister who buys \$1 00 of books or stationery, helps us to pay off the debts of the Publishing House, and make it a success.

Acknowledgements for Books from May 16th to June 12th, Inclusive.

- Tennessee—B. C. Rogers, 1.50; S. S. Mallory, 3.00; L. D. Ring, 1.50; J. J. Russell, 2.00; T. H. Collinsworth, 1.50; A. J. Brandon, 2.00; A. Sperry, 6.50; J. W. York, 1.00; D. F. Ham, 5.00; J. Wiseman, 1.50; J. E. Glass, 1.00; G. P. Whitaker, 10.00; R. D. James, 1.15; P. N. Smith, 3.00; J. P. Weaver, 15.00; P. Hall, 1.00; S. L. Sanford, 3.00; Wm Hill, 3.00; G. S. Taylor, 2.25; J. M. Chambers, 3.00; H. B. Folk, 1.00; J. R. Lawrence, 18.50; Mrs A. E. Henderson, 2.00; J. M. Jones, 5.00; J. W. Talliferro, 2.75; M. White, 10.00; ...

NEW PATRONS.

- Mississippi—A. N. White, J. B. Gumbrell, J. W. Harshbarger, J. M. Childs, L. T. D. Strain, S. M. Hollingsworth, ...

THE SOUTHERN FARMER.

We beg to be excused for calling special attention to the Southern Farmer, published at Memphis, Tenn., by M. W. Phillips, at the small sum of two dollars. We do hope every farmer in our parish will take this paper and from the Holly Springs (Ga.) Reporter.

SOUTHERN FARMER.—We ask the attention of every reader of the Reporter, to the advertisement in another column of the Southern Farmer. The Farmer is published in our sister city, Memphis, and should be found in the house of every Southern farmer. It is decidedly one of the best agricultural journals published in the country, North or South, and deserves a liberal support from every planter who desires to succeed in his noble calling. The Farmer is practical, and no person can read its columns without deriving benefit therefrom.

THE SOUTHERN FARMER.—We have received the May number of this first class agricultural paper, conducted at Memphis by Dr. M. W. Phillips, a gentleman not without some repu-

tation in this section, and indeed, throughout the South. We are glad to know it is meeting with favor among our farmers.

It is very true that every one should read his profession, and every man can sift the wheat from the chaff, according to his intelligence and judgment. There is one fact that all must admit—there have been great improvements made in agriculture within the last twenty years, and the world has been benefited by them through the medium of the press. Send for Dr. Phillips' paper; you cannot spend two dollars to better advantage. We will take pleasure in forwarding names.

THE SOUTHERN FARMER.—Is a paper that should receive the patronage of every intelligent farmer. The time has come when it is as necessary for the farmer to study his profession as it is for the lawyer, physician or divine. The farmer should keep fully posted in everything pertaining to his business. He should know what improvements have been made in farm machinery, what crops are best adapted for different soils, how best to cultivate them, what is the best way to economize his labor, &c. No paper is more able to furnish all information necessary for a Southern farmer than the one published at Memphis, Tenn. It is edited by a practical farmer, assisted by Prof. E. W. Hilgard, of the University of Mississippi, and a large number of the ablest writers on Agriculture, Horticulture, and Stock Raising, in the Southern States. Price \$2 00 per annum.

Every farmer should send \$2 to M. W. Phillips & Co. Memphis, Tenn., for their Southern Farmer, a most beautiful monthly, devoted to agriculture, stock raising, etc., and always filled with useful hints and suggestions that will be of value to all. Don't fail to subscribe—you will never regret it.



William Starkfield, Arkansas.—Send on subscribers, if you will be responsible for payment on the first of November. We do not advise the reopening of the discussion—do you?

M. S. Kennard, Arkansas.—We did send, and we have again sent. If both come, sell the last and remit the proceeds, less expenses.

A. J. Fawcett, Tenn.—Have sent you 12 No. 1's and entered your name.

Wiley Jones, Postmaster, Crystal Springs, Mississippi.—Those \$5 never reached this office. We send papers as you suggest, and await your remittance.

R. A. Hodges.—Your money was received. C. B. Mallory.—The Reporter is not published now. We will collect what is due you \$1 50 and credit you on this paper. Will this answer?

P. Hensley, Va.—We have your letter and words. Thank you for your letter and words. They cheer us.

Bro. Dodge, Va.—Shake that brother's hand for us. If our churches were only made up of such! Money credited all right. Do so again.

T. J. Perry, Ga.—We have sent a second box by mail. Your promise encourages us. It will be generous in you to do it.

A. Cox, Tenn.—Thank you for your letter. The correction is made. We offer THE BAPTIST for three dollars to ministers, to aid them. It will be unkind in them to use this to our injury. If we lose money at \$4 00, what would we lose at \$5 00? We expect that many or most of those obtained will become permanent subscribers. We did not send you our brace, because we were called away to preach, and needed it. We send it to-day. We will point you a thousand minutes for \$25 00.

J. E. Saxton, Texas.—Your money all right, and your papers are mailed from this office every week. We send all again. If all come, sell them, and remit.

R. N. Birge, Saitillo, Miss.—We sell you the eye-sharpener and pencils, so that you can make fifty per cent on the \$25 00 you invest. That is the best we can do. We will send on receipt of money, by express or money order.

A. M. Baker, Texas.—Your brace was ordered from New York—sent to Huntsville. It is doubtless in the express office at Galveston, unless you have an office in H. We will send books.

J. McBride.—Is your brace too large or too small? If a fit, use will instruct you what to do. You can put up the two screws so as to make it smaller. Write again after longer use.

Mrs. W. M. Johnson, Ala.—We have received your papers, and we will soon comply with your request.

BUSINESS.

Mammoth.—When subscribers inform us that they have not received their mammoth, we promptly send again, asking only, where both packages come to hand, that the brother will sell one lot, and after paying postage, remit to us the balance. We have given away over five thousand. Cannot each brother give away five or ten? Send the names of your friends to us, and the dimes, and we will send the paper to them.

Braces.—We have sent forward all braces paid for up to this date, save one of extra size.

A. G. Swindall.—Your brace was sent to Bryant City, by express. All money sent by our directions, we lose—not the sender. Have you received the brace?

S. Green, West Virginia.—We will send any brother a brace for twenty new subscribers and eighty dollars. Will you not try this premium? How many churches could present their pastors with a brace, by getting up a club. Measure around the hips and abdomen.

Eld. Wm. Hill.—We have to-day sent to New York for your brace—No. 11. Wait patiently.

E. B. Webber & Bro., cotton factors, can be found on Front Row, No. 230. This is in all respects a reliable house, and during the past two hard years such is the satisfaction

they have given to their customers, their business has increased nearly one hundred per cent. This is commendation sufficient. See their card in another column.

"Ariel."—We say again, that for two reasons we could not publish our reply to Ariel in the mammoth. Owing to sickness and absence, we could not finish writing it, and then the paper was full without it. If any one feels himself cheated, we will send the book when issued.

SPECIAL NOTICES.

"Sunday-school Work."—This is the title of a little book of ninety pages by R. D. Jones, the superintendent of the Benton Street Mission Sunday-school, St. Louis, and it will be sent to any one, gratis, who will send for it. We will notice it hereafter, as it deserves.

Ordination.—The ordination of Dr. Trenchton, by the Chelsea Church, will appear next week. The delay was owing to the Secretary being absent.

"The Great Prophecy."—Illustrating the noted prophecies of 1260, 1290, and 1335 years, and the great national, or thousand years reign of Christ upon earth, by Eld. D. G. Garrett—a new work. Sent fifty cents, and receive it, postpaid. Graves, Jones & Co.

State Female College.—Professor Holcomb, formerly of the St. Louis University, a ripe scholar and experienced teacher. In addition to his other qualifications, he holds a diploma from the celebrated physical culturist, Dr. D. Lewis, and will introduce that important branch of teaching into the college.

The Medical College.—An announcement of the reopening of its institution will be found in this paper. We take an especial pleasure in commending it to the notice of our readers and medical patrons, who will soon advise their students touching the best point at which to attend lectures this winter. These professors stand *pari passu* with the best of their profession in this city, noted for its many eminent physicians. They are, from long practice, thoroughly acquainted with the diseases of the Valley of the Mississippi. Those who intend to practice in this valley should study its diseases at this point.

Bee Keeping.—A new system, by Dr. D. L. Adair, adapted to the habits and characteristics of the honey-bee. Sent by mail, postpaid, for fifty cents. Graves, Jones & Co.

The West Tennessee Baptist Convention.—Meets with the Baptist Church, at Jackson, Tennessee, on Saturday before the 31st Lord's day in August. A committee of reception will be in waiting at the Union Ticket Office of the Mississippi Central and Mobile and Ohio Railroad, on the arrival of trains, and at the Baptist Church at other times.

JOHN E. GLASS, DR. JOUX WEST, Committee W. P. JAMES, Jackson, Tennessee, July 16, 1868.

The Memphis Weekly Appeal. ALEX. FISK, Editor.—The largest and best family newspaper published in the South. Price four dollars a year, or three dollars to the getter up of the club. 41-1st

Baptist Associations.—We should be pleased to learn the time and place of holding the various Associations in Mississippi, Tennessee, and Arkansas. We shall visit as many as time and means will permit.

GENERAL ASSOCIATION.—At Shelbyville, on Friday, before the 4th Sabbath in October.

GENERAL ASSOCIATION OF NORTH ALABAMA.—At Athens, Friday before the 31st Sabbath in October. Eld. B. Bruce to preach the introductory, and Eld. F. L. Seward, alternate.

WEST TENNESSEE CONVENTION meets in Jackson, Tenn., on Saturday before the third Sabbath in August. It is hoped that there will be a more general representation than there has been for years. The question should be put this year for every church in West Tennessee to decide before another meeting, shall the Convention be discontinued, or revived and made a power in the State?

THE WESTERN DISTRICT ASSOCIATION meets with the Tumbling Creek Church, Weakly county, Tenn., Saturday before the first Sabbath in October.

THE VALLEY BAPTIST ASSOCIATION will meet at Water Valley, Miss., on Saturday before the second Sabbath in October.

BIG HATCHER.—At Elton Church, Lauderdale county, 21st Lord's day in October.

COLD WATER, MISSISSIPPI.—Meets a Chulahoma, Marshall county, Friday before the 31st Sabbath in October.

UNITY ASSOCIATION, TENNESSEE.—Meets at Healdersden's Station, eight miles South of Jackson, on Saturday before the second Sabbath in September. [Shall try to be present.]

CENTRAL ASSOCIATION, Tenn., meets with Antioch Church four miles from Humboldt, on the 23rd Lord's day in September. (We are invited by the church to attend—will try to do so, and if so will preach in Humboldt, going or returning.)

MEDICAL COLLEGE OF MEMPHIS.

FACULTY.

- ALEXANDER ERSKINE, M. D., Professor of Obstetrics and Diseases of Women and Children, and Dean of the Faculty. BENJAMIN W. AVANT, M. D., Professor of the Principles and Practice of Surgery. ALFRED H. YONKES, M. D., Professor of Materia Medica and Therapeutics, and of Ophthalmic Surgery. FRANK A. RAMSEY, M. D., Professor of the Principles and Practice of Medicine. DUDLEY D. SAUNDERS, M. D., Professor of Descriptive and Surgical Anatomy. RICHARD B. MATRY, M. D., Professor of Physiology and Pathology, and Secretary of the Faculty. ALMON BROOKS, M. D., Professor of Chemistry and Toxicology. G. B. THORNTON, M. D., Demonstrator of Anatomy.

Family Department.

SECLUSIVAL;

OR, THE ARTS OF ROMANISM.

CHAPTER IV.

Of all the fold, the lamb the most beatific. Best suited to the needs of him who sought. Stood most aloof in gentle timidity.

To one only of the striving throng of learners at the St. Catherine's Father Floyd paid no attention, or next to none; in her progress he seemed little concerned; in fact her absence or presence among them appeared wholly indifferent.

Far removed from the slightest appearance at familiarity with any, yet Father Floyd had mostly a kindly greeting, a friendly word of recognition for all but her. To her he seldom spoke, and reticent and sensitive as her nature was, and accustomed as she was and ever had been to at least an average share of notice and attention both at home and abroad, such an oversight, whether intentional, or otherwise, could not fail to pique her in no slight degree.

So far did this obliviousness to her presence extend, that frequently as Helen Stanley on her way home from school, encountered the priest apparently returning from a lonely walk along the closely wooded banks of the river-road, that led to the quiet Seclusa cottage, where she dwelt, she would turn and look at him as he passed without seeming to see her, and wonder if he did it on purpose, or if he was really so absorbed as not to see her.

All her teachers made much of her. None of the pupils were more honored or stood in higher estimation than she did. The music teacher especially, who gave her instruction in that, to her, most delightful accomplishment, never wearied in extolling her docility and progress.

From the very commencement of attending school, Helen Stanley had, by special agreement, remained at the St. Catherine's among the boarders rainy nights, for it was too far for her to go home in inclement weather.

Occasionally, too, in a spring freshet, the river was so high that for several days together it would have been deemed dangerous to attempt to cross the bridge over the resistless flood of the Chihatchie, even if one could have reached it through the accumulated volume of rapid and deep water at each end of the structure, only accessible by a skillfully navigated dug-out.

In this manner much consecutive time had been spent by Helen there, and no pains had been spared to make her sojourn both pleasant and agreeable. Not being a Catholic pupil, no obligation was laid on her to take part in any of the exercises required of them, but she was permitted to devote herself, as much as possible, in a room with several others, to her studies just as she would have done in her own little chamber at home.

But we are all creatures of imitation, and what we have repeated often we cannot help sometimes listening to; and thus we learn it, whether we try to or not.

Always up at sunrise, or awake, at least, when the Angelus bell rang out its three solemn tolls with the little space between, how natural that Helen should repeat, with others, at the first tap of the bell, her mind following the words of her companions without her being scarcely sensible of it.

of God, pray for us sinners now, and at the hour of our death. Amen."

And at the third, too, feeling that it was expected of her, and all who were present would notice her neglect and indifference if she did not, she made also repeat, "And the Word was made flesh and dwelt among us. Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus; Holy Mary, mother of God, pray for us sinners now, and in the hour of our death. Amen."

How, too, impelled as it were by some irresistible force, could she refrain from joining in the concluding prayer appointed, "Pour forth, we beseech thee O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ, thy Son, was made known by the message of the angel, may by his passion and cross be brought to the glory of his resurrection through the same Jesus, our Lord."

How easy to float with the current! How hard to breast its force! Hearing these prayers three times a day while with her Catholic room-mates, is it to be expected she would not learn them without even trying, or is it astonishing that though the child of another faith herself, a faith which puts God and Christ in place of Mary, that she should repeat them with others, silently if not audibly, impelled, as all are who do not resist from reason and principle, to do as others do?

And as all who repeated these forms of adoration and petition, pupils, teachers, and even the holy father himself, if he chanced to be present, as he sometimes did at noon, or night, did it with the fervor and devotion of feeling and sincerity, could it be expected that Helen Stanley's mind, truthful and earnest as it was, should not be impressed with that one characteristic that appealed so strongly to its counterpart in her own being?

Who has not more respect for a zealous and sincere partisan of error, even than for a lukewarm searcher after truth? Character is made up of attributes, and in the one case the proper elements are there, though misdirected in application; while in the other, the very elements themselves are wanting. Life and activity roll forward the car of progress; indolence and carelessness block the wheels in front.

These people among whom Helen was thus thrown, manifested daily and hourly that they practiced what they believed and believed what they practiced, with a fervor of devotion she could not but acknowledge to herself she had rarely, if ever, witnessed in the votaries of other religious beliefs.

Twice a week came Father Floyd to catechize the daughters of his own church, the children of that careful mother, for an hour at a time on her doctrines and requirements, and now and then it happened Helen Stanley was present at these interviews, and could not help listening to the questions, answers and explanations of the parties. With all the prayers of the Rosary she soon became familiar; festivals and fast-days had early been learned, and mystified and bewildered by their unceasing recurrence and the constant repetition of the same daily prayers, as well as by the unflagging interest these Catholic teachers and pupils manifested in repeating the same monotonous forms over and over again and again, she could not help sometimes contrasting the zeal of both teacher and taught, in learning and imparting church lore, with the lukewarmness of religious feeling among the members of other sects, and it needs scarce be said the latter did not gain by the comparison.

How natural to feel that those are the best people who are the most zealous, most occupied with their religious beliefs and most devoted to their propagation. An earnest, persecuting Paul, going up to Jerusalem to destroy the Lord's anointed and taking vengeance upon all as he had opportunity, verily believing that by such a course he did God service, was a grander spectacle to the mere beholder, than a Christian Paul meekly pursuing his occupation as a tent-maker that he might not become chargeable to the brethren for his daily needs. The plastic mind of childhood and youth! how careful should all be who have charge of it of the influences thrown around it, especially of such as have reference to its eternal well-being:

Soft and moist, the potter Fashioneth the clay, As he'd have the vessel Hardening to stay.

The school year was again drawing to a close. The annual examination was to take place in a few weeks, and the different prizes were all ready for distribution. Competition with Helen Stanley, in the different branches of study to which she had attended, was scarcely to be thought of. All conceded to her the first grade of scholarship, as her undoubted right, for her studious habits and rare intuitive intellect left all far behind in the contest. But the prizes for general deportment and consistent religious conduct, admitted of many contestants;

though the latter could only be competed for by Catholic pupils as a matter of course; the former, some supposed, by the school at large. To all of them, however, Helen manifested a perfect indifference. Prizes were no stimulants to her exertions. Knowledge she loved for its own sake. She studied and investigated for the sake of knowing, which was in itself, to her at all times, the choicest and most desirable reward of any to her inquiring mind. The nature was self-contained and received its stimulus from within, rather than without; the noblest impulses, the loftiest desires, exciting to far greater activity in the pursuit of mental or moral excellence than any extraneous circumstances possibly could. But of late Helen was less studious than usual. Her mind seemed to wander. Often she sat in school, or in her room at home, her book open at the lesson as usual, but her thoughts absorbed, and when listlessly she turned to her tasks she appeared to study with a divided attention. She grew pale, seemed ill at ease, avoided the society of her father and mother, brothers and sister, and seldom volunteered a remark. Her brow was shadowed as with some strange puzzling subject which study and investigation could not make clear.

"Have you noticed Helen lately?" inquired Mrs. Stanley of her husband, as they were strolling about the garden one fine morning in the latter portion of June, only a week or two before examination. It had rained all the previous afternoon, in fact until dark; consequently Helen had not been at home since the previous morning. Mr. Stanley turned and looked at the questioner as he replied, "No, not particularly. Is anything the matter with her?" "She says not," answered his wife, "but she looks pale and harassed. If I did not know such a thing could not be, I should say she must be in trouble. She appears rather to avoid me, and in fact all of us, and it seems as if she did not love us as she used to. And yet she is as obedient as ever; just as attentive to all my wishes when they are expressed, and yet somehow I feel there is a change in her, though I cannot explain it."

Mr. Stanley laughed lightly as he took the hand of his wife and drew it within his arm, walking down the garden path and saying cheerily, "Why, Mary, you and I both know the dear child has been studying very hard all the year. Now you mention it, I do think she is grown somewhat paler than usual, and I begin to be afraid she has been studying too hard perhaps. She must have some recreation as soon as examination is over. What do you think of a trip down or up the river, or both perhaps? I think I can afford it, and none of us have had a steamboat ride yet. It would be something different from journeying on a flat-boat or a keelboat even. What say you?"

Mrs. Stanley seemed not to have noticed the questions at the conclusion of what her husband had been saying, for she replied, "Helen may have been too closely absorbed in her books, but I do not think it is books or study that has changed her so much. It is a something I feel, Henry, but cannot understand. Maybe it will pass away in vacation and she will be her own self again. I hope so, for it is hard to have anything come between the heart of a mother and her child."

"Helen was never very communicative," answered Mr. Stanley, "not like Minnie. She was always reticent of her thoughts and feelings, still a most considerate, affectionate child, and consistent in all her principles and habits, and most particularly conscientious. She needs rest, depend upon it; that is all, and she must have it. We will contrive something to divert her, and you must help me think what it shall be."

"I hope you are right," rejoined his wife, looking up at him affectionately with a tear in her eye, "and yet I feel that you are wrong."

Despondency and gloom were very unusual to the calm, even temperament of Mrs. Stanley, and perhaps more anxiety was elicited for his wife in her husband's mind on account of these expressions of her in regard to their child than for the child herself. "Was Mrs. Stanley growing nervous?" he asked himself, while he left his mind ill at ease, too, about Helen. Toward evening he strolled down to the river, over the bridge and up the long dug-way that led up the high banks of the opposite side toward town, intending to meet and walk home with his daughter, and conversing with her and observing her closely, come to some conclusion if there really did exist any cause for the anxiety of his wife, so uneasily expressed that morning in the garden.

He expected to meet Helen about the commencement of the long, steep dug-way on the farther bank of the Chihatchie, but when he reached that point she was not yet in sight, so he still walked on. About a quarter of a mile from town, in a deep ravine made by a frolicsome stream that came leaping down from a ledge of rocks on its way to the absorb-

ing river, was a flouring mill, and proceeding that far, and still not seeing Helen, Mr. Stanley turned aside to stand in the door of the mill and talk with his neighbor, the miller, till she should come along. But the jovial miller had some fine wheat to show him in the loft, and they went from one bin to another; then he was planning some changes in the position of his wheel and other machinery, and Mr. Stanley must see and give his opinion, and so they went from one place to another, chatting about this thing and that, till, looking up through some open spaces of the mill, he saw by the slant arrows of gleaming light that sunset was near at hand, and hastily bidding the miller "good evening," he hurried up the bank of the mill stream, hoping yet to overtake Helen somewhere along the sloping, shaded dug-way, or if not, then along the rich, low bottom lands that lay between it and the river.

But he was too late. She had passed but just after his entrance into the mill. Walking on and on and not seeing her, he came to the conclusion that he should only find her at home, when, turning the sharp angle of a rocky cliff that shut out the view of the bridge beyond till almost upon it, he saw his daughter standing at the farther end of the structure, or rather leaning against the railing of it, her books lying upon it, and her bonnet trailing by one string upon the planks at her feet. An immense button-wood tree stretched its white skeleton arms over all that portion of the bridge, flecked thickly with the light tender green of the early summer foliage with its pendant emerald balls at the end of every flexible twig. Helen's face was in deep shadow, for her back was to the setting sun which streamed up the waters of the river, widened into an almost mimic lake below the bridge and making them glitter in the burnished gleams like the gilded pavement and jeweled walls of the heavenly city. Her face was in shadow, but her drooping attitude and the listless fall of the limbs betrayed a feeling of regretful yielding to some resistless power, the uselessness of further resistance.

Another countenance, however, was in full strong light, and it looked down on Helen with an expression of intense interest; the loving interest a tender mother's features might assume when, seeing her child tempted and about to go astray, her agonizing affection points and pleads it to take the course of right, and happiness, and safety. Such was the look upon the face of the holy father—for it was he, Father Floyd—a look of ineffable sweetness, and holy entreaty, and the countenance lighted up by the mellow rays of horizontal light, which gleamed among the rich, wavy, brown locks left by the tonsure, and framed it as in a setting of glory, and gave to it an appearance almost seraphic.

Helen's eyes seemed to be riveted on the face looking down on hers, and as Mr. Stanley paused gazing in astonishment at what he saw, the priest bent his head as with a slight farewell inclination, placed his hand upon it, folded his arms across his breast, and with eyes bent upon the planks at his feet, began slowly to retrace his steps towards town. At the same time Helen's drooping figure turned towards the railing where lay her books, her bonnet dropped loose entirely, and she leaned far over the banisters as if her weariness needed some strong and firm support. Astonished beyond measure at what he had seen, Mr. Stanley scarcely knew what course to take. He had seen nothing positively wrong, to be sure, not a movement—not a gesture—and yet a feeling of terrible forbidding took possession of him. It was as if some danger was threatening his beloved child; as if she was about to be snatched from him forever, and eager as he was to meet, to see, to gaze on her once more, to hear her speak, to seek an explanation of what he had seen, yet he felt a repugnance to encounter Father Floyd until he had seen Helen and learned from her how it happened they were on the bridge together at that hour, and what was the subject of their conversation.

A thick clump of tall undergrowth was close at hand, and Mr. Stanley stepped behind it till the priest should pass, for there was a sense of some hidden wrong, that roused his indignation to such a pitch that he feared his power of proper self-control if he should encounter him just then. He tried to reason it down as he stood there, saying to himself that he should have thought nothing of seeing another man speaking to his daughter in the public path-way; but the feeling would not be reasoned down; he should think something of it if he saw the same, or a similar scene enacted with any one, and thus revolving, pro and con, he stood and patiently waited for one he felt was a hidden enemy to pass on his way. Slowly the priest came forward, with folded arms and bowed head, as Mr. Stanley could perceive between the rifted leaves, and when he had passed Mr. Stanley came out and looked after him till he had so far climbed the river dug-

way that the overhanging trees and shrubs, and the dim, uncertain light of the arching pass-way hid him from view, and he uncrossed not his folded arms, nor once raised his eyes from their search on the ground. Then when his form vanished in the twilight of shade, disappeared as a shadow among shadows, Helen's father felt that her Mephistopheles had only passed for a time, into his native darkness, from which he would emerge as occasion presented, upon errands of mischief.

Somehow the memory of his lost sister came back to him with a freshness and poignancy he could not resist, and covering his face with his hands, man that he was, he sat down upon the trunk of a fallen tree, and overpowered by his feelings, wept bitter, regretful and unavailing, but irrepressible tears.

[To be continued.]

The House and Farm.

From the 'Southern Farmer' for August.]

Culinary Couplets.

Always have lobster sauce with salmon, And put must sauce your roasted lamb on. You cut a dip in egg and bread crumb— Fry till you see a brownish red comb. Grate Gruyere cheese on macaroni; Make the top crisp, but not too bony. In vacation gravy, currant jelly Mix with cold port—see Francatelli. In dressing salad mind this law: With two hard yolks use one that's raw. Roast veal with rich stock gravy serve, And pickled mushrooms, too, observe. Roast pork, sans apple-sauce, past doubt, Is 'Hamlet' with the Prince left out. Your mutton-chops with paper cover, And make them amber brown all over. Broil lightly your beefsteak—to try it Again's contentment of Christian diet. Buy stall-fed pig ones. When you've got them The way to cook them is to put them. To roast spring-chickens is to spoil 'em— Just split 'em down the back and broil 'em. It gives true pictures the vapors To see broiled mutton, minus capers. Boil turkey, gourmands know, of course, Is exquisite with celery sauce. The cook deserves a hearty cuffing Who serves roast fowls with tasteless stuffing. Smelts require egg and biscuit powder; Don't put fat pork in your clam chowder. Egg sauce—few make it right, alas! Is good with blue-fish or with bass. Nicotian sauce gives zest to cod— A fish, when fresh, to feast a god. Shad, stuffed and baked, is most delicious— 'T would have electrified Apelles. Roasted in paste, a haunch of mutton, Might make academics play the glutton. But one might rhyme for weeks this way, And still have lots of things to say. And so I'll close—for, reader mine, This is about the hour I dine.

Recipe for Making Mead.

One quart honey and one pound white sugar, boiled in five quarts of water, until the scum arises on the top of the water, then add two tablespoonfuls of ginger (tied in linen), and let boil two or three minutes; then take four dozen grains of allspice and four dozen grains of cloves (both in the grain), and put it in an earthen or stone jar, and pour the boiling mead into the same, and leave it stand until cooled. Then add five quarts of warm water and one egg of yeast, and cover the jar and leave it stand until done working. Strain and bottle. Bottles should be well corked.

How to Keep Fresh Meat.

Simply immerse it in buttermilk. This will keep it for several days, when the milk should be changed, and fresh milk substituted. In this way beef, veal, etc., can be kept for several weeks, and it will be sweet and fresh at the end of that time as when first put in. Our butcher furnished us with the receipt. The whole neighborhood is now saving its meat in this way. It is equally efficacious in the hottest weather.

Cure for Chiblain, or Frosted Flesh.

Hog's gall, 1 part; fresh lard, 2 parts. Put in a small dish and set in a kettle of boiling water, to simmer three or four hours. When well cooked, pour into a box and cover tight. If your feet are troublesome, soak in strong soap-suds as hot as you can bear it. Then plunge your feet for a second or two in cold water, wipe dry and apply the ointment wherever there is soreness. Rub it in thoroughly before a fire. Two or three applications will cure ordinary cases. This is by far the most valuable application for frosted flesh we have ever met with, and no family in this climate ought to let a winter go by without preparing a little. Our neighbors have several of them, being greatly benefited by applications from our box, especially one man who had both feet badly frozen in the winter of '67, and was consequently confined to the house some days. For frosted ears and fingers, I apply it two or three times a day with- out soaking in water. If possible, use it as soon as the frost is out.

AUST ANSIE, Des Moines, Iowa.

Original Recipes.

To cure and prevent chicken cholera. Take 1 pound lard, 1 oz. asafoetida, 1 oz. pulverized red pepper, melt over fire and mix well; parch brown one gallon of corn, and mix all together, and feed two or three times a week. If any should be too sick to eat, put the lard mixture down their throats.

FOR HOG CHOLERA.

Take fat midding lard, cut into small pieces, and feed it to them. H. C. MASSEY, Germantown, Tenn.

A Cure for the Earache.

There is scarcely any ache to which children are subject, so bad to bear, and so difficult to cure as the earache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper; gather it up and tie it; dip it in sweet oil, and insert it in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief. From the Vicksburg Times.]

Drying the Sweet Potato.

Who CAN FURNISH AN ANSWER?—I have an inquiry to propose to the planters and scientific men

of your country, to which I have for many years sought a reply. It is this:

Cannot sweet potatoes, which our soil and climate are so wonderfully adapted to produce, be cut up in slices and so dried that they might be made an article of merchandise? Fruits and vegetables have been dried and prepared for shipment, and thus become valuable crops. If sweet potatoes can be treated so as to preserve the saccharine matter and it becomes an article of food, even though not so agreeable as the undried root in its best condition, they would pay as handsomely as any product of the Southern soil.

Bear in mind that where these excellent grow in the greatest abundance it is generally remote from transportation, the soil poor, and people generally poor. In such districts the potato is raised at a small cost and when dried, may produce a valuable and good article of food, capable of transportation to any part of the world.

If this can be successfully accomplished, the sweet potato crop of the South might become as valuable as one-half of the cotton crop was formerly.

Who can furnish an answer? C. K. MARSHALL.

REV. C. K. MARSHALL, D. D.

Your letter of the 4th of September published in the Vicksburg Times, on drying the sweet potato, has just met my view, and I can furnish an answer."

A patent has been granted me for drying bricks, fruit, vegetables, broom-corn, peanuts and many other articles, by what is called the "Drying Tunnel."

Imagine a chamber built of lath and plaster, 20.0 long, six feet wide and six feet high. Near the entrance is a chimney made of boards, and near the exit is a furnace of peculiar construction throwing hot air into the tunnel. This causes a constant current which carries the moisture when liberated by the chimney. As a tray of green fruit is entered, a dry one is taken out, and this goes on all the time. A tunnel of this size will turn out twenty-five bushels of dried peaches in a day weighing 900 lbs. at 25 cents—\$22.50 leaving a good price for the fruit.

I have upon your suggestion tried the experiment with the sweet potatoes, and with perfect success. They are peeled by a little machine and sliced three-eighths of an inch thick by another with great rapidity. When dried they have lost two-thirds their weight, are white, and so flinty that the knife makes but little impression, but when cooked—steaming is the best—they resume their original appearance, and are in every respect equal to the undried root in its best condition. It has merely parted with water. The operation is attended with but little expense, and why may it not become food for the million?

To afford you a better idea of the invention, I send you a model and drawing with specimens of the dried potato.

FRANCIS H. SMITH, Baltimore, 20th December, 1867.

Drying the Sweet Potato.

We have known Rev. C. K. Marshall these five and thirty years, and have heard much good from his lips; even many good things from his pen, and many good things done for "the boys in grey;" these latter will be remembered, we trust, longer than the beneficiaries can live. In the above we cannot err; but in this sweet potato question we may be in error, for we think it may be a great thing. We give place to Mr. Smith's response, and hope he is not in error in saying there is thirty-three and one-third of dry food; and why the potato will not sell to millions of people, and be a large article of trade we cannot see. Put the product at two hundred bushels per acre and at twenty-five to fifty dollars per acre.

We say to our friends, if you cannot get a house cheaper, make one yourselves, with a brick arch in the bottom, and a good due to draw well, with vents above for moist air to pass out, with an arrangement of shelves and wire gauze bottoms, and put the children to making fires and larger persons about the house to drawing out the shelves with the potatoes as they dry, and pack away in barrels. We believe this will prove a lucrative business, and open out a new product to feed our hogs, horses, cows, and feed the N. W. who have been feeding us long long enough.

Please, Mr. Charlie K., don't say "poor" soil, and "poor" people; for away down in Pike, where your old friend has been staying, sweet potatoes have been sold cheap as twenty-five dollars per bushel—a friend states to us. Talk of "poor" land and "poor" people making potatoes for export. Give them some of your good head-spirit, Mr. M., and they may.

An Experiment in the Use of Salt.

For the crop of 1867 we were compelled to plant tobacco a piece of land, in regard to which we heard three things: first, clover it was clover very thickly set, which had not been grazed. Second, the cut-worm; it was very rich in vegetable matter. Third, spotting; it was wet and level—very hard to drain. We applied about a bag of ground-alum salt to the acre, in March. We did everything else we could. By plowing, high-hilling and draining we kept the clover down. Did the salt help? We were not troubled with cut-worm. The spotting was not as bad as in other parts of the crop, where no salt was applied, because we did not expect to be troubled with it. How much credit must we give to the salt?—Southern Planter and Farmer.

ENGLISH dairymen object to the establishment of cheese factories, on the ground that they will deprive their wives and daughters of an honorable and healthy employment, and by relieving them from labor, lead to idleness and extravagance.

STABLES that are not used through the summer season should be kept very clean and well ventilated. Some quick-lime or plaster of Paris should be sprinkled over the floor.

ENGLISH many farmers support large families on the produce of six English acres of land, besides paying heavy taxes. Many in Germany do even better than this.

NEW ADVERTISEMENTS.

A CLEAR, SATISFACTORY and Beautiful Complexion follow the use of HEMMOLD'S CONCENTRATED EXTRACT SASSAPARILLA.

IN THE SPRING AND SUMMER months, the system naturally undergoes a change and HEMMOLD'S HIGHLY CONCENTRATED EXTRACT OF SASSAPARILLA is an essential of the greatest value.

YOUNG LADIES, beware of the injurious effects of Face Powders and Waxes. All such remedies close up the pores of the skin, and in a short time destroy the complexion.

NOT A FEW OF THE WORST DISORDERS that afflict mankind arise from corruption of the blood. HEMMOLD'S EXTRACT SASSAPARILLA is a remedy of the utmost value.

HEMMOLD'S EXTRACT SASSAPARILLA cures and renovates the blood, instills the vigor of health into the system, and purges out the humors that make disease.

THOSE WHO DESIRE BRILLIANTLY OF complexion must purify and enrich the blood, which HEMMOLD'S CONCENTRATED EXTRACT OF SASSAPARILLA invariably does.

HEMMOLD'S HIGHLY CONCENTRATED FLUID EXTRACT SASSAPARILLA eradicates ERYTHRA and LUPULINARIA of the THROAT, SORE, ERETHIS, SCALD SKIN, and all eruptions of the skin, and removes all humors, hereditary or otherwise, such as the taints of ACHILIS and CHLORIDES with perfect safety.

HEMMOLD'S CONCENTRATED EXTRACT SASSAPARILLA is the most valuable medicine for the cure of all diseases of the blood, and is the most powerful purgative that can be used.

The best test of their purity and superiority will be a comparison with the properties as set forth in the United States Dispensary.

My laboratory for the manufacture of Fluid Extracts has been visited by thousands of physicians and druggists from all parts of the United States, and the mode of preparation received their unanimous commendation.

HEMMOLD'S Highly Concentrated Fluid Extracts are pleasant in taste, and immediately in their action. Some are genuine, unless done up in the steel engraved wrapper, and signed, H. T. HELMOLD.

The proprietor was compelled to adopt such a wrapper, because of the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

H. T. HELMOLD, druggist of eighteen years' experience, and manufacturer of HEMMOLD'S Genuine Preparations. Principal depot—HEMMOLD'S drug and Chemical Warehouse, No. 50 Broadway, New York, next Metropolitan Hotel; and HEMMOLD'S Medical Depot, No. 104 South Second street, Philadelphia.

SOLD BY DRUGGISTS EVERYWHERE. Price \$1.25 per bottle, or six bottles for \$7.00. H-5-3mP

LADIES AND GENTLEMEN EMPLOYED. Picture business. Very profitable. No risk. Seventy-on specimen Pictures and Catalogue sent for 20 cents. No money sent. Address A. MASSON LANG, No. 104-106 N. 4th St., Philadelphia, Pa.

\$10 a day for all—Stenell Tool. The original article containing more than 1000 different tools. Address A. J. FELIX, Springfield, Vermont.

Dutcher's Lightning Fly Killer. The original article containing more than 1000 different tools. Address A. J. FELIX, Springfield, Vermont.

ROOFING SLATE.—JOHN GALT, Wholesale Dealer in Red, Purple, Green and Blue Slates, 21 and 23 North Avenue, New York, and 57 West Madison, N. Y. Send for circular before purchasing elsewhere.

AGENTS WANTED!—MALE OR FEMALE. To sell my new and splendid Engraving, "FROM SHORE TO SHORE," suggestive of the Jews' journey from Chanaan to Old Land. Address D. B. BUSSELL, Boston, Mass.

Children.—All parents should understand that children's shoes, with metal tips, will wear at least three times as long as shoes without. The new Silver Tip is decidedly ornamental, and is being extensively used in children's first-class shoes. Sold everywhere. my25P

NEW ADVERTISEMENTS.

FIRST MORTGAGE BONDS OF THE Central Pacific Railroad Co. BEARING SIX PER CENT. PER ANNUM. Principal and Interest Expressly Payable in Gold Coin OF THE UNITED STATES.

These securities, based upon the most favored portion of The Great National Pacific Railroad Line, representing the first claim thereon, and which rest upon a valuable and productive property furnished by an equal amount of the Government Bonds, and a similar amount of Private Capital, No Landings, Donations, etc. They have thirty years to run, are already taken in large amounts for steady investments both in this country and in Europe, and are favorably regarded as being among the very best and safest Corporate obligations offered on this continent, and are secured to be secure against all ordinary contingencies.

The Bonds are of \$1,000 each, with semi-annual coupons attached, payable in New York City in January and July, and are offered for sale at 103 PER CENT. AND ACCRUED INTEREST, in currency, from the date of the payment of the last coupon. At the present rates of gold they yield more than Eight per cent. upon the investment, with the prospect of a steady appreciation of the premium upon the Bonds.

The Company have now built and in successful operation 140 miles of road, on both slopes of the Sierra Nevada mountains, including by far the most difficult and expensive portion of the whole. They have also an unproductive road, extending the track into the Salt Lake Basin, the middle of which will be reached in autumn, making more than 320 miles in operation. Several important tributary branch and connecting roads are projected and now being built, and the prospect is fair that the continuation of the line will be completed early in 1870, or about two years from this time.

The Net Earnings from Local Business property, for the past year, upon less than 50 miles, operating under temporary disadvantages, amounted to \$1,067,900, in gold, over the operating expenses, and the Gross Earnings for the first quarter of the current year were 50 per cent. greater than for the same period in 1867. It is estimated that the Net Earnings for 1868 will reach \$2,000,000, which, after deducting interest payments, (estimated at less than \$1,000,000) are applied to construction purposes. Bonds subscribed to the capital stock and other resources, the Company will be receiving from the United States Government its thirty-year six per cent. Bonds at the rate of \$2,000 per million, and are therefore enabled to carry forward the enterprise with the utmost confidence and vigor.

The Company reserve the right to advance the price of any bond, but it is actually on bonds at the time of such advance will be filled at present price. We receive all class of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 10 to 15 per cent. profit and keep the principal of their investments equally secure.

Orders and inquiries will receive prompt attention. Information, Descriptive Pamphlets, &c., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise, furnished on application. Bonds sent by return Express at our cost.

FISK & HATCH, PERMANENT AGENTS OF THE C. P. R. B. CO., No. 6 Nassau St., New York. Office of the Company, No. 54 William Street, New York.

Subscriptions received through Banks and Bankers generally. All descriptions of GOVERNMENT SECURITIES BOUGHT, SOLD, OR EXCHANGED, at our office, and by Mail and Telegraph, at MARKET PRICES. SEVEN-THIRTY NOTES converted into the New Five-Twenties, or any other class of Government Bonds. ACCOUNTS OF BANKS, BANKERS, and others received and favorable arrangements made for desirable accounts.

NOTES, COUPONS, and COMPOUND INTEREST MISCELLANEOUS STOCKS and BONDS bought and sold at the Stock Exchange, on commission, for cash. Dealers and Investors out of the city desiring to make negotiations in any of the above, may do so through us by mail or telegraph, as advantageous as though personally present in New York.

FISK & HATCH, BANKERS AND DEALERS IN GOVERNMENT SECURITIES, No. 5 Nassau Street, New York.

Burnett's Cocaine, For Promoting the Growth of, and Revivifying the Hair—making it Dark and Glossy. The Cocaine holds in a liquid form, a large proportion of deodorized COCAINE OIL, prepared expressly for this purpose. Another compound possesses the peculiar properties which so exactly suit the various conditions of the human hair.

LOSS OF HAIR. Messrs. Burnett & Co. cannot refuse to state the salutary effect in my own aged case, of your excellent Hair Oil—Cocaine. I had lost the hair on my head, and was fearful of losing it entirely. The Oil, however, had become gradually more and more inflamed, so that I could not touch it without pain. By the advice of my physician, to whom you had shown your process of purifying the oil, I commenced its use the last week in June. The first application allayed the itching and irritation. In three or four days the redness and tenderness disappeared; the hair ceased to fall; and I have now a thick growth of new hair. SUSAN R. POPE. Yours, very truly,

A REMARKABLE CASE. East Middletown, N. H., June 9, 1868. Messrs. Burnett & Co.—I send you a statement of my daughter's case, as requested. She will have been sick six years, if she lives until the 1st of August next. When her hair came off she had been afflicted with neuralgia in her head for three years. She had used, during that time, many powerful applications. These, with two bottles of Castor Oil, all came off, and for two years her head was as smooth as her face. Through the recommendation of a friend, she was induced to try your Cocaine, and the result was astonishing. She had not used half the contents of a bottle before her head was covered with a fine young hair. In four months the hair has grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use the Cocaine, and we have little fear of her losing her hair. With respect, WM. S. EDDY.

BURNETT'S COCAINE is the best and cheapest hair-dressing in the world. It promotes the GROWTH OF THE HAIR, and is entirely free from all irritating matter. JOSEPH BURNETT & CO., Boston, Manufacturers and Proprietors. For sale by druggists everywhere. my2 P

A NEW PORTRAIT OF GRANT. A large size, handsomely engraved on steel—price sent by mail on receipt of price. Also, small portrait of Grant and Colfax, 25 cents each. Liberal discount to Agents. Address J. C. BUTLER, 57 Franklin street, New York. H-2-4W P

NEW ADVERTISEMENTS.

DIALOGUE. Extract from Report of Business' Club. WILLIAM OSBORN.—"Will the Club give us the opinion of Washing-machines? I am going to pay fourteen dollars for one of Doty's machines? Washing-machines have so generally proved to be failures that I am afraid of throwing away my money upon one."

SOLOMON ROBINSON.—"If you had to pay ten times the money you mention, it would be the best investment you ever made upon your farm. But you must not have that notion. Get the Universal Clothes-Wringer with it, and your wife and children will rise up and call you blessed, for they will find washing made easy."

The following testimonials have been given: "We use our machine much; could not be persuaded to do without it. It is the best of Doty, we feel that we are wiser of the machine."—REV. HENRY WARD BEECHER.

"It is worth one dollar per week in my family."—REV. T. T. T. "I use it the most unqualified praise, and pronounce it on an indispensable part of the modern household."—REV. HENRY WARD BEECHER.

"In the household of my house there is a great abundance of washing for the attention of your wife and children."—REV. HENRY WARD BEECHER.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, Greenville, South Carolina. JAMES D. BOYD, D. D., President and Moderator. JOHN A. BRADY, D. D., Professor of Interpretation of the New Testament, and Exposition and Delivery of Sermons. DANIEL MANLY, Jr., D. D., Professor of Biblical Introduction, and Interpretation of the Old Testament. WM. WILLIAMS, D. D., Professor of Church History, Church Government, and Pastoral Duties.

The Session opens the first day of September, and continues eight months. It is particularly desirable that students be in writing. This includes all the Theological Study, it is important to attend lectures in full. Those who have not attended in full, will not now attend, their course will be full. The plan of the Seminary is to provide instruction in the various branches of the Baptist Ministry. Those who have not attended in full, will not now attend, their course will be full.

THE AURORA OIL. PATENTED BY H. C. DEWITT & CO. We invite your attention to our new and improved Aurora Oil, which is the best of its kind. It is the only oil that will burn in a lamp, and give a bright, steady light, and will not smoke, or give out any odor. It is the only oil that will burn in a lamp, and give a bright, steady light, and will not smoke, or give out any odor.

MERCHANTS' NATIONAL BANK, MEMPHIS, TENN. Collections made in this city and all other parts in the South, and promptly remitted on day of collection. W. H. CHERRY, President. J. F. FREEMAN, Cashier. A. T. LACY, Vice-President.

AMOS WOODRUFF, Capt. C. B. Church, R. Hough, A. J. White, John L. Taylor, Thomas R. Smith, W. H. Cherry.

PENN & BURKE, ATTORNEYS AT LAW, 425 1/2 JEFFERSON, TEXAS. Haynes, Stockton & Hart, ATTORNEYS AT LAW, OFFICE, 425 1/2 JEFFERSON, TEXAS.

R. LEACHMAN, U. S. DISTRICT ATTORNEY FOR THE SOUTHERN DISTRICT OF MISSISSIPPI. WILL give earnest attention to all business in the Federal Courts in the State.

Removed their office to No. 264 Second Street, corner of Second and Canal, Vincent Building. Reference—No. 77 Adams street, opposite the Catholic Church. H-2-4W P

NEW ADVERTISEMENTS.

DRUGS, WINES AND LIQUORS, &c. G. W. JONES & CO., Wholesale Druggists, 257 MAIN STREET, MEMPHIS, TENNESSEE.

All Goods offered at as low figures as in any house in the West.

FOR SACRAMENTAL AND MEDICINAL USE. PURE WINES AND LIQUORS. Port, Sherry, Madeira, and California Wines. COGNAC BRANDY, HOLLAND GIN, &c., &c.

Imported direct by us from the first houses in Europe and California. For sale by B. J. SEMMES & CO., 254 Second Street, Irving Block, Memphis, Tenn.

R. G. CRAIG & CO'S Seed Store, 329 MAIN STREET, MEMPHIS, TENNESSEE.

WE are now making preparations to issue our Catalogue of GARDEN, FIELD and GRASS SEEDS, for 1869, also to offer the planting public the most desirable and profitable IMPLEMENTS AND FERTILIZERS. This season we have had one of our experiments, we ask our patrons what success they have had in making profitable the cultivation of

Goodrich and Russel Potatoes, Navy beans, Broom Corn, Early Yellow Canada Corn, Sorghum, Red Welhershfield Onion (from seed), Clover, Timothy, Orchard Grass, Blue Grass, Herds Grass, Lucerne, Mangold Wurtzel, Beets, Stock Carrots, Stock Turnips, Barley, for winter-pasture, what variety of WHEAT is preferable for this climate; will it pay to grow HOPS for a crop, what success have you had with

CUANO, LAND-PLASTER AND SUPERPHOSPHATE, Which do you consider the most valuable for the different crops? This practical information is desired for the benefit of the planting interests at large. Please let us hear from you. We are ready to supply the following

TURNIP SEEDS: EARLY FLAT DUTCH, 81 1/2 per pound. PURPLE TOP DO, 1 1/2 per pound. LARGE GLOBE, 1 1/2 per pound. YELLOW ABERDEEN, 1 1/2 per pound. RUTA BAGA, 1 1/2 per pound. HANOVER, 1 1/2 per pound. LARGE NORFOLK, 1 1/2 per pound.

Any of the above variety SENT BY MAIL, post paid, upon receipt of the cash at the postoffice directions plain. Very respectfully, R. G. CRAIG & CO., 329 Main Street, Memphis, Tenn.

THE LAMB KNITTING MACHINE. PATENTED BY H. C. DEWITT & CO. We invite your attention to our new and improved Lamb Knitting Machine, which is the best of its kind. It is the only machine that will knit in a lamp, and give a bright, steady light, and will not smoke, or give out any odor.

WILCOX & GIBBS' SEWING MACHINE. VERY RAPID, easily managed, and will do all kinds of family sewing, heavy or light. Its hemming, falling, gathering, embroidery, etc., can not be excelled. But for all its simplicity it is wholly without an approximate parallel. It meets the wants of those who, whatever their position in life, desire to do their own sewing, have no dependence on the tailor, and who, in the most economical and profitable manner, wish to secure a machine in their families.

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