

The Editor will be notified by a number of our ablest writers in the South; the number will be increased as the circulation of the paper is extended. Prices will be offered upon the best copy written upon any given subject 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.

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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.

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.

The Pulpit.

INTRODUCTORY SERMON.

The response of Rev. D. E. Burns to the Sermon of Welcome by the Rev. Dr. Ford, and to the charge of Rev. Dr. Graves on the occasion of his public recognition as pastor of the First Baptist Church of this city, on Sabbath, the 19th ultimo.

As introductory to his sermon in the evening Mr. Burns said, he could not feel otherwise than grateful for the hearty welcome he had this day received as the pastor elect of this church.

What is a church of Christ?

The word church signifies an assembly, or body of baptized believers, who have voluntarily associated themselves together to keep the Savior's commandments and worship in his name.

The individual church which the applicant may wish to join.

This prerogative of the church grows out of the very nature of things; for the church is a voluntary association founded upon mutual confidence and affection.

The Holy Ghost hath made you overseers.

Paul in his epistle to Titus i: 5, 6, 7, says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are found wanting and ordain elders in every city, as I had appointed thee."

It is manifest that guilt rests somewhere.

That "a wonderful and horrible thing is committed in the land," none will deny. But who has done this thing? Who has wrought all this mischief?

THE VOICELESS.

BY OLIVER WENDEL HOLMES.

We count the broken lyres that rest Where the sweet waiting singers slumber, But o'er their silent sister's breast

Sins Have Withheld Good Things from Us.

It is not intended in the present article to enumerate the many good things of which we have been deprived. None need be reminded of their losses, to be aware of them.

Four Impossible Things.

First, to escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves.

BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.
6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.
7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.
8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.
9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.
10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.
11. We regard Protestantism, as well as the Reformation of 1527, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimpaired bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed minister, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arrangement or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.
BAPTIST POLICY.
1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

Correspondence.

DEAR BRO. GRAVES: Your most excellent paper professes to be an organ for the promotion of refinement, intelligence, purity of diction, morals and religion in general, as well as Baptist faith in particular. I appreciate it as such fully and entirely; but will you permit me to call your attention, and the attention of your readers in general, to what seems to me a great error in the use of language which I occasionally perceive in the columns of THE BAPTIST, as well as other journals, religious, political and literary, all over the land? And if I succeed in making it appear that there is just foundation for the complaint I shall make, will you not use your Herculean strength of intellect and influence to uproot this error, not only from church usage, but from society?

I refer to the use of the term female as applied to woman, which I occasionally notice in your columns, and which, so used in an article headed "May Women Vote in the Churches?" in your issue of July 18th, prompted me to write this protest.

Is this not a degrading and offensive epithet to be applied to our mothers, our sisters, our wives and daughters? An epithet which only marks their sex as animals, and really has no reference to them as human beings.

The term "female," as a noun or name, is never applied to woman by the inspired writers. The Bible never permits her distinction of sex to signify her personality, for that would degrade her to a mere procreator of the species to which she belongs. Search diligently the Scriptures, and you will find woman always therein designated by terms expressive, not of her sex, but of her humanity, except as the term female is made use of in opposition to that of male, as "Male and female created he them."

The term female designating woman is used throughout the Bible but twelve times, while her appropriate titles of woman, mother, wife, sister, lady, maid, maiden, damsel, widow, bride, daughter, mistress, prophetess, princess, queen and other distinctive feminine appellations, none of which can be used in reference to animals, occur more than thirteen hundred times.

Woman is the Eden name of feminine humanity, and that term is not only the most significant, but the most dignifying and appreciative that can yet be applied to her; significant, because it shadows forth the completion of progressive creation, the intimate relation of dual humanity, and the office she was to perform in the economy of existence as man's helper; and dignifying and appropriate, because directly conferred upon her by God himself, through Adam, who must have had the foundation of language, nouns, or names at least, from his Creator, for we read that he gave names to the animals in Paradise before woman was made.

"She shall be called woman because she was taken out of man," or rather, to give the whole of Adam's speech upon her presentation to him: "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." How immediately and naturally too he draws the inference of the intimacy and sacredness of the marriage bond: "Therefore, for this cause shall a man leave father and mother, and cleave unto his wife and they shall be one flesh;" teaching, in all this, woman's position; her essential unity with man; a unity of nature, demanding, and only perfected in a unity of soul.

Another reason why it seems to me we should be particular to give to woman appellations distinctive of her humanity, rather than of her sex; our English version of the Bible seems to be a shield for the preservation of the Anglo-Saxon tongue; at least until one is made universally acknowledged better, and, even then, we shall look to the Bible for correctness of language; therefore it has another very important bearing upon the rightful title and appropriate style of address belonging to woman. The truth, correctness, purity and strength of our "mother-tongue" are preserved, and ever must be, in the Scriptures, and every time the term female is applied to woman as a noun, or name, the truth, correctness, purity and strength of our native tongue, are violated and woman degraded by being deprived of her appropriate, significant Scripture title.

Throughout the length and breadth of our land, the use of this degrading epithet as applied to woman prevails to a greater or less extent. Take up the first book, or paper, which comes to hand; seldom can you read far, without propriety being shocked by the occurrence of this vulgar and degrading epithet.

In no other language is her humanity thus lowered. All others, when speaking of man and woman, make use of the corresponding, correlative terms. But in our country, in our language, jurists and legislators use the offensive

term, and above all, the clergy, whose text-book is the Bible, have fallen into this violation of Divine appointment; or to say the least, of Divine sanction.

Christ never thus made mention of her; neither did the apostles. Should this article find acceptance, I may write again making some inquiries into the reasons for this false and degrading manner of speaking and writing of women, and why, and how, it has arisen and come into such general use.

A. C. G.

Winchester, Tennessee, July 23, 1868.

A MIDNIGHT HYMN.

In the mild silence of the voiceless night, When chased by airy dreams, the slumbers flee, Whom in the darkness doth my spirit seek, Oh God! but Thee?

And if their be a weight upon my breast— Some vague impression of the day foregone— Scarce knowing what it is, I flee to Thee, And lay it down.

Or if it be the heaviness that comes In token of anticipated ill, My bosom takes no heed of what it is, Since tis Thy will.

For oh! in spite of past and present care, Or anything beside, how joyfully Passed that most solitary hour, My God, with Thee!

More tranquil than the stillness of the night, More peaceful than the silence of that hour, More blest than anything, my bosom lies Beneath Thy power.

For what is there on earth that I desire, Of all that it can give or take from me? Of whom in heaven doth my spirit seek, O God! but Thee?

A FEW PROPOSITIONS.

BRO. GRAVES: Will you afford me the space in the columns of your truly Baptist BAPTIST, to present to my brethren the following propositions, with the hope that some of our able minded brethren may take them up and clearly demonstrate the true teachings of the Divine Word, on the subject involved? I do not here say that I do or do not hold the views advanced in the propositions; but there are good brethren who do. I hope, therefore, that they may be favored with the means of extricating themselves from error—if indeed they are in error—by having the matter thoroughly investigated, and the truth clearly stated.

FIRST: This earth, with all it contained, was originally created very good.

Scripture: "And God saw everything that he had made, and behold it was very good," etc.

THEOLOGIAN—Dr. Chalmers: "God after giving the fact teach of his creating hand reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw everything that he had made, and behold it was all very good."

Dr. Adam Clarke: "Everything was formed to the utmost perfection of its nature, only good, as good as they could be. SUPERLATIVELY GOOD."

SECOND: The earth, with all it contained, was subjected to the curse, and man, with his posterity, to a state of sorrow and death, in consequence of his disobedience of the Divine command.

Scripture: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou was taken; for dust thou art, and unto dust shalt thou return," etc.

THEOLOGIAN—Albert Barnes: "Here is the fact—that all men experience calamity, condemnation, death. How is this to be accounted for? The answer is: 'All have sinned.' This is a sufficient answer." Clarke and McKnight also.

THIRD: The earth is destined to be deluged with fire, which will destroy the works of man.

Scripture: "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are therein shall be burned up."

THEOLOGIAN—Methodius of Tyre, A. D., 270: "It is to be expected that at the conflagration the creation shall suffer a vehement commotion as though it were about to die; whereby it shall be renovated."

Dr. Cotton Mather, A. D., 1700: "Though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the dissolution, renewal, and purification of the world by fire."

FOURTH: This earth shall yet be brought into a most glorious condition, when God shall renovate or purify it from the effects of the curse, and sin shall cease, and sorrow and death shall have an end, and he shall give it to his people for their everlasting inheritance, and his glory shall be fully revealed.

Scripture: "But as truly as I live, all the earth shall be filled with the glory

of the Lord. * * * For as the new heaven and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. * * * And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. * * * For unto the angels hath he not put in subjection the world (Oikoumenon, habitable earth) to come, whereof we speak."

THEOLOGIAN—Augustine of Hippo, A. D., 390: "By the change of things the world will not entirely perish or be annihilated. Its form or eternal appearance, will be changed, but not its substance."

Jerome, A. D., 380: "God will make new heavens and new earth, not other heavens and another earth, but the former ones changed to better."

Gregory, A. D., 625: "Others are not to be created but these same renewed. They will pass as to their present figure or appearance, but as to their substance they will remain forever."

FIFTH: The God of heaven shall establish an everlasting kingdom on the earth; in which Christ shall reign forever with his saints.

Scripture: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. * * * Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven. * * * The Lord Jesus Christ. * * * Shall judge the quick and the dead at his appearing, and his kingdom."

THEOLOGIAN—St. Augustine: "His kingdom will come when the resurrection of the dead shall have taken place; for then he will come himself."

Thomas Grantham—In behalf of 20,000 Baptists in a petition to Charles I., 1660: "Concerning the kingdom and reign of our Lord Jesus Christ, we believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will according to the Scriptures reign on the throne of his Father David, on Mount Zion, in Jerusalem, forever."

Dr. John Gill, A. D., 1700: "Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign personally on the earth. This kingdom will be after all the enemies of Christ and his people are removed out of the way."

SIXTH: The promise of an heavenly country, which to Abraham and his posterity has never been fulfilled, and which he and his posterity are to possess, shall be fulfilled in the resurrection of the just.

Scripture: "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. * * * For they that say such things declare plainly that they seek a country. Blessed are the meek for they shall inherit the earth."

THEOLOGIAN—Dr. Lyng: "The covenant made by God to Abraham, remains to this day totally unfulfilled."

Dr. Gill: "Abraham, Isaac and Jacob, had it not [The land of Canaan], therefore, they must be raised from the dead to inherit it."

The quotations from the Holy Scriptures which seem to establish the six propositions above might be greatly extended; and so, too, of the citations from theologians—but as before remarked, it is not my purpose to introduce a new dogma; but if I know my own heart I do wish the truth of God's Word established, and its teachings clearly defined. It follows then, that if the truth of the six propositions laid down above be established, that the only proper limit of such a doctrine is found in the conclusion—that the everlasting inheritance, and eternal home of the saints is not to be in heaven, but on the renewed earth. Therefore the saints do not receive their reward at death, but at the coming and the kingdom of the Redeemer. Hence the coming of Christ in glory, and the resurrection of the dead, is the only hope of the church, and should ever be looked for and desired by the people of God.

Now, I want some strong minded brother to disprove the soundness of the above propositions and show that the Scriptures do not teach any such doctrine. I ask not in a spirit of vanity—but for the sake of the truth as it is in Jesus. Brethren, is this earth to be our everlasting home? Shall the saints receive no reward until the second coming of Christ? Please answer these, and gratify a weak brother. J. A. D.

Jonesboro, Illinois, August 3, 1868.

THE lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

EUROPEAN CORRESPONDENCE.

EDINBURGH, July.

MY DEAR FRIEND: The present still finds me in this quaint and unique old city of Edinburgh, a distance of some fifty miles only from Glasgow, by rail, through the lowlands mostly of Scotland. The scenery all the way is beautiful. We pass through a long tunnel when leaving Glasgow, and another on our arrival at this city, besides several others on the way. The first thing that attracts the traveler's eye in this city is the exceedingly tall and compact walls of solid masonry; many of these stone buildings are very high indeed, often numbering as many as eight, and some of them ten stories—very singular in architectural design and oddly shaped. All have slate roofs, and for the most part fire-proof throughout. The public squares here are small and poorly improved. There are, however, some splendid monuments in the streets and squares of this city. One erected to the memory of Lord Wellington, which is very tall, with his statue on the summit, beautifully sculptured. Also another shaft and statue erected to the memory of the immortal Scott. This is certainly the finest I have ever seen anywhere, and not only does honor to the artist, but to this people, for having invested so liberally and displayed such unprecedented taste in this memento of the renowned poet. There is also another exquisitely beautiful and elegantly chiseled monument to the memory of Lord Nelson, mounted on his beautiful steed. Any one would recognize this at once by its ponderous nose. And among other splendid monuments, to tedious here to mention, we will name that of King George IV.

Here is to be seen also, among other things of interest, the old church of the great reformer, John Knox. This church is by no means a dilapidated or mean looking old edifice, although it was built some three hundred and sixty-four years ago, or A. D. 1496. It is well worth a visit to Edinburgh just to see this stately old sanctuary which has stood the wear of time for these long centuries past.

The next object of interest is the Edinburgh College. This building is of the most beautiful architecture, of the most superb and substantial granite—covers about one and a half acres of ground. The Queen's Palace and House of Peers should also have at least a passing notice, both of which are famous for what they represent. We might describe many other places of like interest, but we have not time here to give a further or more full description of this the metropolis of old Scotland, which, taken altogether, is certainly one of the most venerable and interesting, ancient and indescribable places I have ever visited. To obtain a correct knowledge, then, of this city and its environs, and to fully appreciate it, one must see it for themselves. And so we will leave it and start for our next point of interest, viz: Melrose Abbey and Abbotford, by rail, immediately on our route to London.

And here we find ourselves at old Melrose Abbey. The sacred tapers' lights are gone; Gray moss has clad the altar stone; The holy image is overthrown— The bell has ceased to toll.

Shall we attempt a description? It would be vain to do so; and to give its history would require a volume. A brief biography must there suffice for the present, with a glance at its present appearance. We are informed that about the seventh century, during the reign of Oswald, King of Northumberland, a number of Scotch clergy (the culdees), were invited by that monarch as missionaries to his country; hence the origin and founding of this most ancient monastic Institution, which is situated two and a half miles from the Tweed on the south side. It is nearly insulated by the river, and is bounded on the farther side and hedged by lofty and precipitous banks, which are fringed and overgrown with beautiful shrubs and shady trees. And just here—

A saint might love to dwell Before he bids the world farewell, So sad—so sweet—so like a dream— So calm—so holy does it seem: A beautiful spot, to pilgrims given, Like a resting place 'twixt earth and heaven."

For a long period the Culdee Institution was conducted by men famous for intellectual the Christian religion. Tradition also informs us that there was an erratic and visionary nondescript by the euphonic name of Drythelme, who figured largely among the ecclesiastical annals of great men, connected with this honorable monastery. And it is said of him that he was restored to life after being dead one whole night. While his canonized bones were hearsed in death, he visited limbo, purgatory, and hell, and also approached the confines of heaven, and saw many things most wonderful to relate, and undreamt of in human philosophy. In the dead of winter he daily plunged into the river Tweed, and then allowed the wet garments to

freeze dry upon his body. It is also said during the 13th century there lived an old monk, who for sanctity seems to have equalled the eccentric Drythelme. For twenty long years he never lay down in sleep, but spent his night before the altar of the Virgin in the chapel, during the day dispensed food and blessings to the numerous visitors, among whom were Alexander II, and many other nobles.

The interior view of these majestic old ruins show very plainly the work of art and skill combined. From the North Trausept an excellent view obtained, which enables us to imagine what the exquisite beauty of the temple was when it stood out in all its pristine glory and grandeur.

Quite as good, and, indeed, a more perfect view of the original design of this great edifice can also be seen in the south front. One can enter himself deciphering and reading the inscriptions upon the weather-beaten and mossy old stones and slabs, which mark the festing places of some of the renowned, the ancient and honored ones, who passed off the stage of action many long centuries ago. Much of delicate carving and chiseling upon the marbles of this old cemetery, as well upon the columns and pillars which support this stately pile, are still to be seen in a perfect state of preservation, well calculated to make us feel our desire to have been able to invade all these in their gorgeous splendor, magnificence long centuries ago.

"If you would view old Melrose arise, Go visit by the pale moon-light: For the gay beams of lightning's day Gilt but to plant the ruins grey. When the broken arches are black in night, And each shafted oriel glimmers white, When the cold lights uncertain shower Streams are on the ruined central tower, When buttress and buttress, alternately Seemed framed of ebony and ivory, When silver edges the imagery And the scrolls that teach thee to live, And when the distant tassel is heard to rattle, And the owlet to hoot 'er the dead man's grave. Then go; but go alone the while— Then view St. David's ruined pile, And home returning, soothingly sweet, Was never scene so sad and fair."

But we will leave these enchanted ruins, and visit Abbotford, about five miles distant. And from the public house a short avenue leads, with a general elivity to the seat of the Scottish Peer. The connection of Sir Walter Scott with this sacred spot commences in 1811. After his death he succeeded to the Baronet's title, and estates; but he having died in 1832, the grand son of the old peer came into possession of Abbotford. Much of the interest is to be seen in the collection upon the walls of the old manor, which are as far as 1825, A. D., and which reads thus:

"By night, by day, remember me, The goodness of the Lord, Is spread throughout ye world— And Sir Walter's study contains a table, a plain arm-chair covered with leather, and a few books. A closet approximating contains in his country dress and costume. I study also communicates with a curious old library, lighted by a looking out upon the Tweed, contains about twenty thousand volumes, and in one corner of this is a rich stand of porphyry, upon which, a gift from Lord Byron, and a thousand other things of like value, we might here enumerate, and in this old homestead of the poet, which we might describe, had time. But lest we weary you, will close our already too long letter. In our next, which we will write you from London, we endeavor to give you a brief history of what we may see while passing through England, which we trust will be able to make both interesting and instructive to you, inasmuch as we have never taken a tour over the country. Adieu your friend, W. P. S.—As our correspondence has been all on one side, I hope to have letters from you and other dear friends on my arrival in London, becoming very anxious to hear how you are all getting on, especially as the Presidential campaign, which has opened up so auspiciously, especially Seymour and Blair, as the terminus of our telegrams seem to indicate they win the day, is the earnest wish of your friend,

THE GREAT MEN OF IRELAND—It is Ireland that gave the Duke of Wellington, Marquis Wellesley, Lord Castlereagh, Lord Palmerston to the state; it is Ireland that gave Goldsmith, Moore, Edgeworth to literature, Mulready, Macleise to art, and has now given Trench to science; it was Ireland that sent Burke and Sheridan, Grattan and Plunkett, and O'Connell to the House of Commons, and at this moment it is an Irishman who holds the Great Seal of England, while another Irishman fills the vice-regal throne of India.

THE CONSTITUTION OF THE BAPTIST CHURCH.

AS DETERMINED FROM THAT OF ALL OTHER CHURCHES.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus Henry began. Church-members by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted. God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10-20; 1 Cor. v: 1-12; 2 Thess. ii: 3, 4; 2 Tim. ii: 17, 18; Rev. xiii: 3-7.

The question, therefore, is of the greatest importance: What Constitution has Christ given to His churches? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follows:—

The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul was called to join himself to the disciples at Jerusalem, they declined to receive him, because they believed that he was a disciple. It was not till they ascertained this, from hearing that he had seen the Lord in the way, and had preached boldly at Damascus, that they permitted him to be baptized. With them, coming in and going out, at Jerusalem.—Acts ix: 29-35. All the members also, of the first church, are addressed as converts.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received into membership, without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, is as follows:—

Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

But churches, on the contrary, receive as members, those only who are credible evidence of their conversion; they do not acknowledge either infants or the unconverted, as having any visible connection with the church of Christ.—Acts ii: 41; 1 Cor. iii: 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all church members should be converted persons. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received into membership, without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, is as follows:—

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Revival News.

Bro. GRAVES: Having just closed a meeting of days at Cane Creek Church, I here present the result to the readers of THE BAPTIST. Our meeting commenced on Saturday before the fourth Sunday in July, and continued ten days. About forty professed faith in Christ, thirty-seven united with the church, and thirty-four were buried with Christ in baptism, and arose to walk, we trust, "in the newness of life." To God be all the praise and glory.

Bro. GRAVES, I beg permission, before closing this communication, to state some facts and peculiarities in connection with our meeting. In the first place, I would state that we have at Cane Creek that great auxiliary and nursery to a church, a flourishing Sunday-school. Its prosperity and efficiency is mainly attributable to the indefatigable exertions of Dr. W. F. Still and lady. Not long since the church entered into a covenant with each other that they would make earnest and special prayer for the conversion and salvation of all the pupils who had arrived to years, etc., and were not already professors. The result was that all that class, save two or three, were converted, and they quite serious. The school numbers about one hundred and thirty, superintendents, teachers and pupils, and of that number one hundred are professors of religion. Thank the Lord for the Sunday-school.

In the second place, I would state I had the assistance of Bro. E. H. Osborne and G. W. Day, whose preaching seemed to tell with wonderful effect, because it was scriptural and true. Bro. Osborne's sermon on Monday, from the text "My kingdom is not of this world," was thoroughly Baptist, being scriptural, and rejoiced the heart of every true and firm Baptist. And Bro. G. W. Day preached from "the three witnesses," which had its effect. In short, all the preaching was with power. The broad, full and complete plan of salvation by Christ was laid down and its claims pressed with ardor and zeal upon the sinner and Christian, and the result was glorious.

One peculiarity of our meeting was the deep feeling that seemed to pervade the congregation throughout the meeting. None of that outburst or boisterous manner of praising God was witnessed in this meeting; but deep feeling was manifest by sobs and tears, and the smiles and glowing countenances of God's chosen people. Truly did the Christians "sit together in heavenly places in Christ Jesus." Another peculiarity was the readiness of inquirers to lay hold of the promises of the Gospel. Not more than two or three ever came forward for prayer more than once. They received the truth and the love of it, and were made free.

One other incident I will record. The baptism was performed about two miles from the church, in a beautiful pond on the Central railroad. The scene was solemn and impressive, and could but remind one of John baptizing in the Jordan, and when Christ himself was baptized to fulfill all righteousness as a pattern for us to follow. After the baptism and change of the apparel of the candidates, they formed in a line under a beautiful shade in Bro. Noel's yard, to receive the hand of church fellowship. Such a sight my eyes never before beheld—to see the youths and young damsels, the only hope of the church and our ruined country, coming into the fold of Christ. Oh, how pleasant—how delightful. It was rich, it was glorious. Monday, the third day of August, 1868, will long be remembered by Cane Creek Church. I here close with a grateful and abounding heart to God, all grace, and His mercies and blessings unto us. Blessed be His holy name.

Yours in Christ, R. DAY. Jackson, August 4, 1868.

Bro. GRAVES: At the last annual meeting of the Mississippi Baptist State Convention, many of the brethren in attendance, influenced by a zeal which is according to knowledge, organized a Mississippi Baptist Sabbath-school Convention. The object of this organization is to stimulate the pastors and membership of our churches to immediate and intelligent labor in the Sabbath-school cause. We want to get every pastor in the State and every intelligent member to engage heartily and earnestly in the work. Our motto is, "A Sunday-school in every Baptist Church in the State."

As part of the means towards accomplishing this grand object, we propose to hold four sessions of the Convention in different parts of the State every year. The first quarterly meeting will be held with the West Point Church, Lowndes county, on Thursday, Sept. 10, proximo. We expect to have a large and enthusiastic meeting. Every Baptist Sabbath-school in the State is entitled to one delegate, and an additional delegate for every fifty members of the Sabbath-school. It is desirable that every school

should send its most efficient workers, that they may become more efficient. Acknowledging, however, our own inexperience, we should be glad to have the Sunday-school men of other States with us on that occasion. Will not Secretary Kingsbury and Bro. A. P. Hall permit us to look upon their faces at that time, and to listen to their words of wisdom and counsel? Will not Bro. Graves and Burns also meet with us? The Columbus Association meets with the same church on Friday, the 11th of September, and as the Moderator of that body at its last session, I extend to you, brethren, one and all, and to all others, a cordial invitation to both the Convention and the Association.

Mississippi Baptists are beginning to wake up a little to the importance of the Sunday-school work. In former years we have been negligent in this, as in other departments of labor. These things ought not to be, and we are thankful to God for a better prospect. We are, as a denomination, capable of doing much in this State in any cause. We have the power, and we ought to develop this power, and make it active for Christ and humanity. The world is moving; the powers of hell are wide awake. Shall we, brethren of Mississippi, take our position in the front line of battle and contend earnestly for the triumph of truth and the salvation of our children, or shall we continue in guilty supineness and indifference? Christ died to save them! They may be saved! This is enough. We must bring them to Christ. Let us then meet together in our Convention and stir up our hearts to the work, and unite our talents and efforts to secure the accomplishment of our grand purpose, a Sabbath-school in every church.

Most truly yours, W. S. WEBB. Crawfordsville, Miss., July 30, 1868.

NIL DESPERANDUM.

After the blackest hour
Of midnight has passed away,
Comes with refreshing power
The daylight's earliest ray.
Fair morning's rosy light
Follows dawn dim and gray—
Yes, the darkest hour of night
Is just before the day.
So when in sorrow's night
Sully we moan indeed,
Surely to-morrow's light
Will to the gloom succeed.
Long in despond a slough
Struggling, I strove in vain:
By mercy's aid, now
I tread firm land again.
Hope's star is glimmering:
Trembling, I watch its ray.
Come with its shimmering
Gleams of a better day;
Morn, with its star of peace,
Noon, with its sun of love,
Evening, when life shall cease
On earth, to wake above.
Learn all, to ne'er despair
In sorrow or dismay:
Trust God, and He'll prepare
A light to guide your way.
By its aid strive to win
Faith's garden while you may,
And death's night will usher in
The never-ending day. B. A. C.

A. C. G. AND THE BIBLE UNION.

THE BAPTIST of April 14th has a reply by A. C. G. to my request for "more light" on some things in the New Version. Bro. C. appears to be ready to defend the Union on all occasions. If I mistake not, he has taken upon himself an herculean task; such an one as will demand more of his "old negro's reason" than "let out the dark" of mere minds than mine. As "two are better than one," he had better employ two old negroes, for if he has let out much darkness in this effort, he has not let in much light. He thinks my question about the meaning of *apolutantai* is a strange one for a scholar to ask. I called myself a student, not a scholar. We use the terms emphatically. He also thinks it a strange question to be asked by "one who undertakes to correct the work of such men as Comant, Hackett and Kendrick." There is the tender nerve. The work of a D. D. or great man must stand, and it is sacrilege to think such to be wrong in any way. We must all bow submissively to their *ipse dixit* throne. If a great man takes snuff, the rest of mankind must sneeze. That kind of false reverence has been a curse to the world, and an obstacle in the way of common sense improvement in every department of life. I will say to Bro. C. that I have not so learned the religion of Jesus, which makes me free. I am commanded not to call any man master, either by expression or by my submissive silence.

I did not say that *apolutantai* was derived from *apolo*. When I asked, "Does *apolutantai* mean to perish?" I asked it, not literally, but in connection with the subject under discussion. There are many words used, if taken in their primary sense, would, in the connection, make nonsense and teach falsehood. Bro. C. would do well to get his "old negro" to dust his windows a little. We were talking about the earth and the heavens, of which it is positively stated that they

will be folded up and changed; which of-course refers to the same deliverance which I proved would take place, as declared in Rom. viii. 21, which I quoted. In the same connection we have *apolutantai* used, which, if rendered in its primary sense, to destroy, would contradict the other declaration, with many others in the Scriptures of like import. I still insist that it is no violation, in this connection, to render *apolutantai*, to deliver, to set free. *Apolutantai* means to sustain, to lose, to lose, to fail, become deficient, as well as to destroy; also, to be deprived of something, or part with something that is now about them. Then, whereas the violation in rendering *apolutantai*, deliver, set free, and save the apparent contradiction? If the heavens and the earth are to pass away, perish utterly, come to an end, as Bro. C. teaches, then we need a new Bible, not a new version. Will God destroy any of his work? Christ came to destroy the works of the devil, not the works of God. Bro. C. thinks there is no contradiction. Let us see. In one place it says they, the earth and the heavens, will perish. Bro. C. says, utterly destroyed. In another place it is said they will be folded up and changed. How anything can be destroyed or perish, and then be changed and preserved by folding it up, as we do a vesture, without involving a contradiction, is more than I can understand.

Bro. C. does not give light on *merito*, in Heb. ii. 4. God is the actor, and the Holy Spirit, not the "graces, impartations, and bestowments of the Spirit," is said to be distributed. God gives or bestows the Spirit upon individuals, but does he divide the Spirit? *Merito* means to partake, to distinguish, to give, bestow, grant, as well as to be divided. Gifts of the Holy Spirit certainly is no violation, and saves the idea of materialism. Bro. C. makes a mere show at sustaining the Union in their translation of *abaloutantai*, in Heb. vii. 16. *Abaloutantai*, but does the best he can to save the Union. He tells us that it means a life that cannot be dissolved, or destroyed, or ended, or annihilated. Now does dissolved and destroyed, ended and annihilated, mean the same? Who manifests confusion now? Destroy means to annihilate, and annihilate means to destroy. Ended, or endless, is just what I said the word signified. *Abaloutantai*, in one sense, means to dissolve, like a partnership, or an occupation, but not in the sense to melt. Its general signification is to end, abolish, quit, give up, relinquish or stop, showing that life can be ended or (a) not ended; but not dissolved, melted to a liquid. Life cannot be considered a partnership, so that it can be dissolved in that sense. As Bro. C. could not notice what I said about Heb. vii. 23, "And they indeed have been many priests," it is not necessary to add more on that point.

Bro. C. objects to my rendering *hades* the world of darkness, and yet he tells us that it "was held to be a vast subterranean place, full of the thickest darkness," etc., and in the New Testament, "is represented as a dreary prison, with gates and bars." That looks a little like a place of darkness, when the thickest darkness prevails, does it not? But what do you mean by *hades*? The world of glory is as much an unseen world as any world is. Which one of the unseen worlds do you mean? *Unhappily* is no better, for ours is an under-world, if it is true that the world of glory is above us, and if it is true that many of the planets are worlds. But you tell us that "lower down was the abyss called *gehennos* or *Tartarus*, in which the souls of the wicked are in torment." If that world is lower down than *hades*, it must be an under-world to *hades*. And if the world of glory is above *hades*, *hades* must be a kind of middle world. *Abes*, the invisible abode or mansion of the dead, the place of punishment, hell, the grave, the infernal regions, the shades below, death, etc. Now, what are we to understand *hades* to mean, as used by the Savior in Matt. xvi. 18, when he says "And upon this rock I will build my church, and the gates of hell (*ades*) shall not prevail against it?" Did he mean that the gates of some unseen world should not prevail against his church? or did he mean that the power of the devil and his emissaries, which make up the world of darkness, should not prevail against his church? I think that he meant that the powers of wickedness or the world of satanic darkness should not prevail against his church, which has been signally proven. It is no torturing of *ades* to render it world of darkness. When it refers to the grave, does it not with propriety refer to the place of the abode of wicked spirits, kept in reserve for the final judgment?

Since Bro. A. C. G. is disposed to set the Bible Union up at every point, and those back who presume to examine their work, I will ask him for what I most desire, "more light." How do you like the rendering of *apo*, in Matt. 3. 16?

Does not out of express the sense better than from?—Did Jesus only go up from the water? Read the fourth chapter of Matthew and tell us how that says *spiritus sanctus*? Also, "then the devil takes him." Try took. In chap. v. 22, we have *raca*—what of that translation? What about the word *church*? Does *ekklesian*, in Matt. xvi. 18, mean church? In Matt. xxv. 24, we find *strevedst*. Is not that an odd word? If you were a tutor, would you teach your pupils to say *strevedst*? Again, Rom. xi. 7, "What Israel seeks after, that he obtained not." Does that read easy? Seeks is in the present tense; obtained is in the past. Would not *sought after* read better? Is there much English about *maranatha*, in 1 Cor. xvi. 22? How about that work of those great men? I will stop this thing before Bro. C. concludes that I am opposed to revision, or he becomes tired of the work he has undertaken.

I am strongly in favor of a correct version of the Bible, and would be proud to have one. The Union has made many improvements, but to my mind there are many defects in their version. It will take a long time to get it off upon the common people. BIBLE STUDENT.

Dr. Samson's Historical Address—Councils.

IN THE BAPTIST of July 25th, first page, 4th column of Dr. Samson's Historical Address, occur these words:—

"Even more indicative of the power by which the gospel wins its way is the scene of his [Constantine's] meeting the Council of Nice near the city of Constantinople; an assembly like that at Jerusalem in the apostolic day; like those we call on occasions where differences of vital moment to the harmony of our churches are at issue."

The Nicene Council mentioned at 1,343 years ago, and Eusebius says, was composed of 250 bishops; Socrates says 318. Hosius, a man of great piety and learning, was President. The Emperor Constantine was present. The Arian heresy occasioned this convocation which held two months. The members of this council came from many different places, and as bishops, may be supposed upon this occasion equal in authority.

The councils called in our day, by different religious denominations, are much like that at Nice. The members are equals in authority—all have the right to vote in the determination of unsettled questions that occasion the calling of the council. Was there any such council in apostolic times? If there was, where is the record in the New Testament? The 15th chapter of the Acts tells of no such council as that of Nice nor of those common in our own day. Let us see:

Certain persons went from Jerusalem to Antioch (Acts xv. 1-24), and taught circumcision essential to salvation. Paul and Barnabas, who were then preaching at Antioch, had previously been at Jerusalem, and they disputed the doctrine. To end the dispute, Paul, Barnabas and others were sent to Jerusalem to see the apostles and elders about this question. Upon arriving in Jerusalem, the church, apostles, and elders received them. There is no evidence that the church in Jerusalem had heard that a council was to be held there till the Antioch part of it arrived; then "the apostles and elders came together for to consider of this matter." There was much disputing—Peter gave his view; Barnabas and Paul declared what God had wrought by them among the Gentiles; James gave his "sentence." The discussion closed, and "the apostles and elders, with the whole church," sent Judas and Silas, of the Jerusalem church, home with the Antioch brethren, bearing a letter expressing the "judgment" of the apostles and elders with the whole church in Jerusalem. The Antioch brethren were the only church members present, so far as we know, and had nothing whatever to do in deciding the question.

The letter in the case says, they of the Jerusalem church had heard that certain persons had gone out from them teaching circumcision, to whom they gave no such commandment. There was no council—no need for one. Certain preachers visiting Antioch from Jerusalem, taught the necessity of circumcision, thereby impressing the idea that the Jerusalem church did the same. Antioch sent up to know if it was so. Did they of the Jerusalem church need a council to tell them what they taught? Surely not. They decide for themselves—to whom WE gave no such commandment." Thus the "Jerusalem Council" was a called meeting of the Jerusalem church, in order to deny teaching circumcision.

P. S. G. WATSON. Marietta, Ky., July 27, 1868.

TENDER-HEARTED children require a great deal of sympathy, and they will not grow to be healthful men and women without it. When it is the parents' duty to deny children's requests, do it without making the denial unpleasant. Give them reasons, or tell them when they grow older they will thank you for not granting their requests.

The House and Farm.

From "The Southern Farmer" (Quantity) by August. ROCHELLE PAPERS—No. 4. NORTHERN TREE VEDDLERS.

I do not write for pay or pleasure. I may not please the publishers or patrons of the SOUTHERN FARMER. My papers may possibly affect the profits of the one and the pockets of the other. We pay those who amuse us far better than those who instruct us. There is a certain penalty a man must ever pay who devotes himself to the improvement of his neighbors and fellow-citizens. I have seen a huge imposition practiced for decades of years upon the South, and I have never in this public way endeavored to expose it. Why? Because my neighbors would deride me and despise me for presuming to know more than themselves. Time was necessary to make the imposition patent to the more sagacious.

What is the first fact? During the past twenty-five years not less than one million of dollars have been received by Northern fruit agents from the Southwest for the "choicest varieties" of Northern apples, peaches, pears, plums, cherries, grape vines, etc. The second fact is this: Travel over the entire Southwest and you will scarce find anything deserving the name of an orchard or a vineyard extant, and when you find a few living, bearing trees, they are not the varieties purchased—generally anomalous, which proves them to have been nothing but seedlings originally. Why have not the trees lived and proved fruitful when well taken care of? They were Northern trees, badly dug up, carelessly handled, and stunted in the process of acclimation. Stock-buyers know how difficult it is to carry stock purchased in Kentucky or Missouri through the first and sometimes through the second season, in Texas, Louisiana or Mississippi, and how many thousands die. The fruit tree is far more sensitive to the change of climate and soil. A large, very large per cent die, and those that live are naturally short-lived. They bear "shy" a few years, and then dry up. I think the experience of all will bear me out in asserting this for a well-established fact. Northern fruit trees transplanted to the South are more difficult to make live, are shorter lived, and bear less while they do live, than Southern raised trees; and that it is a thing impossible to get from the North an apple that will prove a winter apple in the South.

The summer with us is so much longer, that the longest keeper at the North ripens and rots with us in December and January. Were I setting out an orchard I would not stock it with Northern fruit trees, tree of cost, if I could get Southern varieties. When I set out orchards I do not wish to see them die in two or three years, and then be compelled to start and wait for another grow.

The most intelligent fruit grower in this country declared in my hearing that he would not give Northern trees the ground to be planted on.

How do I account for the second fact? Very easily. The mass of our people are imposed upon by the hordes of wildcat tree peddlers that cross our borders and darken our land. They canvass every county annually. They appear with the logstar, and sometimes herald its culmination, with picture-books in hand of "choicest varieties of fruit," grown by this man or that well-known nurseryman, or possibly by Mr. Dewey (the fortunate publisher of the fruit-papers), and with charming eloquence of description do they entrap the unsuspecting Southerner into giving a handsome order of from \$100 to \$200, to be delivered at his Court House such a day ahead. One of these "wild cats" has secured in a single season as high as twenty thousand dollars worth of tree orders. Now what remains for him to do to perfect his arrangements and fill his orders at the largest profits to himself? He visits nurseries, large and small, and purchases refuse stock on the cheapest terms, and fills out with seedlings—unbudded and ungrafted trees. With such stock, orders for choicest varieties are filled at a trifling cost to the "cat," and for these do our people by thousands change their money, and this barefaced imposition is repeated year after year upon the same party. My statements can be proved. Northern nurserymen know that they sell just such stock to peddlers. What recourse has the poor, simple victim, who is so opposed to book-forming and all book information that he will not take an agricultural paper published in the South? Oh, no, not he—you can't impose upon him. What recourse has he? It requires from three to seven years to find out what sort of fruit his "choicest varieties" are, for which he has paid two and three times the price of Southern trees, are going to bear. He finds out at last, and alas! that they are not true to name—unusable seedlings. The agent has got his money and gone, he knows not where, and has even forgotten his name, and perhaps the splendid varieties he ordered; and—what is he to do? What does he do?—Curse the whole tribe of peddlers, and buys a new stock of the next smooth-tongued "wild cat" that comes along.

Well, I have filed my paper, and you know? To what purpose? Who will be benefited? Not one in ten thousand read Southern agricultural papers. Doubtless no one will copy this, because Northern nurserymen advertise their stocks liberally in their papers, and Southern nurserymen, less enterprising, and more saving at the spigot and wasting at the bung-hole, do not—and the dollar is mighty just now. The paper is published to make money, and it should make money; and Northern advertiser's money—when you can collect it!

Whooping Cough.—A teaspoonful of castor oil to a tablespoonful of molasses; a teaspoonful of the mixture to be given whenever the cough is troublesome. It will afford relief at once, and in a few days it effects a cure. The same remedy relieves the croup, however violent the attack.

A COLUMN TO BE READ

AXIOMS.

- 1. All religions acts are acts of obedience. 2. There can be no obedience where there is no law. 3. There can be no obedience where the law is not known. 4. There can be no obedience that is not personal. 5. There is no obedience that is not voluntary. 6. There is no obedience that is not prompted by love, and accompanied by faith. 7. Every act of obedience is like baptism, the answer of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not and can in no sense be considered an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it essentially puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

- 1. Is Christian baptism a 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— 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.

TRILEMMA.

- 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 schismatics, 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 of Christ, then all Campbellite ministers are unbaptized and without authority to baptize. Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ; visible, 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 Catechism."

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

CAMPBELLITE.—"In baptism alone we received remission of sins, regeneration and justification. We go down into the water sinners; we come up saints."

The Baptist.

MEMPHIS, TENN., AUG. 15, 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.

CAMPBELLISM AS IT IS—No. 5.

NO SALVATION OUT OF "THE CHRISTIAN CHURCH," SO CALLED.

The fifteenth sermon of "The Living Pulpit of the Christian Church" is by Mr. Benjamin Franklin, and is entitled "THE CHURCH—ITS IDENTITY." The preacher is by no means one of the "lesser lights" of the "Current Reformation," and his position justly entitles him to be considered a "representative man" of his sect.

His text is Acts xxviii. 22, from "Anderson's Translation": "But we think it right to hear from you what you think; for as it respects this sect, we know that it is everywhere spoken against."

He begins: "The Lord says, in Matt. xvi. 18, referring to the confession Peter had made: 'On this rock I will build my church. My work in this discourse will be to define and identify the community styled by the Savior my church. This is evidently the same community styled in this text in my text.' p. 341. Now the community mentioned in the text was a visible society. This visible community, society, sect or church, Mr. F. proposes to identify.

In the outset of his undertaking he says: "There is a community called, in the New Testament, 'The Kingdom of God, the Church of the living God, one body.' To be in this body, church, or kingdom, is the same as to be in Christ. It is to be in a justified state, or pardoned state. To enter into it, is to enter into a state of justification or pardon. In entering into that body we come to the blood of Christ, which cleanses from all sin; to the spirit and to the life of Christ, all of which are in the body. If we enjoy pardon, the benefit of the blood of Christ, the Holy Spirit, the life of Christ, we must be in the body. God and Christ dwell in the church, which is the temple of God, and the pillar and support of the truth. To dwell with God and Christ, enjoy the cleansing of the blood of Christ, the remission of sins, the impartation of the spirit of God and the new life, we must be in Christ or in his body, the church. To be out of the church is to be separated from God, Christ, the Holy Spirit, the blood of Christ, the life of Christ, and justification." p. 342.

We have quoted the entire passage, that the reader may see what care the preacher has taken by his very verbiage and variety of expression to deny salvation to all who are without that visible community which, in the text, is called 'this sect.' Mr. F. adds: "It is not enough to know that we are in a church, but we must know that we are in 'the Church of the living God,' 'the Kingdom of God,' or 'body of Christ.' There is not a promise in any other institution or community but this. The Lord has one church, and we must not mistake something else for that church. How can we know that we are members of the church, unless we know what the church is? If we do not know what the church is, we do not know whether we are in the church or not, whether we are in Christ or not, whether we are justified or not. If we intend to enjoy God, Christ, the Holy Spirit, the blood of Christ, and, in one word, the salvation of God, in the kingdom or church, we must be in that kingdom. To be in the kingdom, or church, we must know what it is." p. 342. [His italics.] Having thus laid down that there is no salvation or even promise outside of the church or kingdom, he proceeds on an inquiry which terminates in the discovery (a foregone conclusion!) that Christ has no church or kingdom except "the Christian Church," so called, otherwise the Church of the Disciples, or the Current Reformation, commonly known as Campbellites.

In order to "identify the Church or Kingdom of Christ," Mr. F. lays down six tests, in one or more of which, he thinks, all other sects than his own fail. His own alone abides the trial.

Mr. Franklin's first criterion is this: "No party or community, not out of the foundation which the Lord laid in Zion, is the Church of the living God." "What, then, is the foundation of the true church?" p. 345. Quoting the Savior's declaration, "On this rock I will

build my Church," Mr. F. proceeds: "On which rock? On this grand statement which flesh and blood had not revealed, but which the Father in heaven had revealed, and which he compares to a rock, that Jesus is the Christ, the Son of the living God—on this, says he, I will found my church." This is the great proposition of the Divine government." p. 345.

Mr. F. goes on: "How many churches have we in this generation that are built on this foundation, or that will receive a person on this foundation? I regret to know that many of them openly declare this not sufficient." [His italics.] He again inquires, "Is there one church in the world that ignores all articles of religion, written out by uninspired men, in receiving the sinner, and that receives him on the confession that Jesus is the Christ, the Son of the living God? There is one church that does this. This church is built on this great truth, and receives every person that comes on this foundation, truth, to the initiating rite of the new institution; and it will receive him on nothing else. Those received on this foundation, and united in one body, are on the rock—the sure foundation." p. 346. This is "the Christian Church," so called, in which there is salvation and the promises. How of the rest?

Mr. F. says: "The Romish Church is not built on the truth that Jesus is the Christ, the Son of the living God—the rock; but on 'the lie' that Peter is the rock."

Mr. F. goes on: "The central idea or foundation thought in the Episcopal Church, is its form of church government. Its very name originated in this peculiar form of government. This is a side foundation, or another foundation, and not the one which the Lord laid." p. 347.

The Methodists are thus disposed of: "The fundamental or central idea in Methodism, or in the Methodist body, is method. It took its name from the idea of method. It is founded on the idea of method. There is nothing religious, spiritual, or celestial in method. There are as many methods of doing evil as of doing good. Still, this is the central idea of the largest Protestant party in the world. This is not only another, but almost no foundation." p. 347. [His italics.]

The Presbyterians fare no better. "The Presbyterian body has for its central or fundamental idea, the presbyterian form of church government, or the idea of governing by a presbytery. This is so far as it is a foundation at all, another foundation, and not the one which God laid." p. 347. [His italics.]

And thus, without salvation or a promise, Roman, Episcopalian, Methodist and Presbyterian are put on the left hand, in outer darkness. But what of the Baptists? Let Mr. F. answer. "The central idea in the Baptist body is baptism. The body takes its name from its initiatory rite of the kingdom, and not from the head over all, blessed forever and ever. It is founded on an ordinance, and not on the truth concerning him who authorized the ordinance. This is another foundation. So on, the whole round of sectarian establishments. Not one of them is founded on the true foundation." p. 348. [His italics.]

His own community then, Mr. Franklin being judge, is the only community on earth which is the kingdom of God, in which salvation can be enjoyed or a promise found. While with so liberal a hand "dealing damnation round the land," it is meek and gentle in Mr. F. to say that his sect is everywhere spoken against!

Mr. Franklin's second test is this: "A community, not founded or established in the right place, is not the true church." p. 348. As "all agree that in Jerusalem was the place," Mr. F. makes no special effort on this criterion. He applies it thus: "A difference, then, between any body of people and the body of Christ so striking, as originating in Rome and originating in Jerusalem, or the difference between being founded in Rome and being founded in Jerusalem, proves that which was founded in Rome, London, or Geneva to be counterfeit. The Church of Christ was first planted in Jerusalem, and all churches first planted or founded anywhere else are certainly spurious." p. 349. [His Italics.]

Mr. F.'s third criterion is: "A community not founded at the right time is not the kingdom of God, or body of Christ." p. 349. This "right time" the preacher determines to be "the time of the apostles;" and he goes on, "This is a mark of the genuine church not to be found in any counterfeit in the world. A community not founded in the time of the apostles, is not the one which the Lord called my church, or is not the Church of the living God." p. 350.

To apply this test, Mr. F. inquires for the origin of the Church of Rome. He locates the origin of Popery after the third century, and adds: "If Popery was born too late, or is too young to be the true church, what shall be said of those communities born in the past three

centuries? They are all too young by largely more than a thousand years." p. 350. [His italics.] What then is the age of Campbellism?

The fourth test is: "No church can be the true church that was not founded by Christ and the apostles." To this Mr. F. adds, "Churches founded by other persons, or originating with other persons, are simply not the Church of Christ. All books, all parties, and all men agree that Christ and his apostles founded the community called the 'body of Christ,'—the 'one body' of Paul." p. 350.

In applying this test, Mr. F. says: "There never was a Quaker before Geo. Fox, nor a Quaker Church." "The Lutheran Church originated with Luther. The body of Christ existed from the apostolic day till the time of Luther, before there was any Lutheran Church." p. 351. [His italics.] Let the reader remember. "The Presbyterian Church originated with John Calvin," and again, "The Church or body of Christ, existed from the time of the apostles till the time of Calvin." "The Methodist Church originated with John Wesley," and again he adds, "But the Church of Christ existed from the time of the apostles till the time of Wesley." p. 351. Mr. F. does not inform us when, or from whom, the Baptists originate.

The fifth test is: "A kingdom with any other law than the one given by the head of the church, is not the kingdom of Christ." p. 343. On this Mr. F. says, "The law of the great King is clearly laid down in the Bible," and adds: "Any church or body of people, who have substituted any other law, no matter how many resemblances there may be between it and the law of God, is not the body of Christ." p. 352. [His italics.] Then commenting on the Methodist Book of Discipline and the Presbyterian Confession of Faith, he adds, "The same is true of the creed of every other party in the world," and sums up thus: "The law of God is supreme, and those loyal to it, united under it, and keeping it, are his people—the body of Christ." Of course Mr. F. means that people of whom he is held forth as a "representative man," and among whom alone he has informed us is salvation to be enjoyed or a promise to be found!

Mr. Franklin's sixth test is as follows: "Any community labeled with a foreign name, or a name not found to designate the body of Christ, in the New Testament, is not the kingdom of God." p. 344. With reference to this the preacher says, "A man may read of the Church of God, the body of Christ, the kingdom of God, etc., for a month, and it never suggests a Methodist Church, a Presbyterian Church, or a Baptist Church, unless in contrast. He knows that he is not reading about these latter bodies, as they were not in existence at the time of the writing." p. 353. Here, then, we have a positive assertion that there was no Baptist Church in the times of the apostles; how then can Baptists and Campbellites agree?

It is a little singular, however, that Mr. Franklin himself should be put forth as a "representative man" of a community labeled with a foreign name, or a name not found to designate the body of Christ, in the New Testament. We have read the New Testament many times, and we no more find in it the designation of the Christian Church, than that of Methodist, Presbyterian, or Baptist Church. Yet Mr. Benjamin Franklin and his twenty-seven brethren are held up to the gaze of the world and admiration of posterity as representative men of "The Living Pulpit of the Christian Church," as appears by the very title of the book before me, as well as page viii. of the publisher's preface. Mr. W. T. Moore, one of the twenty-eight, and the editor of the book, also labels the body with the same "foreign name." He says, "Under the influence of these movements, which had no well defined organization, a latent force was excited, which has taken the body and form of what is now known as the CHRISTIAN CHURCH, OR DISCIPLES OF CHRIST." p. 14. [His italics.] In the biographical sketches which enrich the volume, Mr. Burnett is called the pastor of "the Christian Church, corner Eighth and Walnut streets," Cincinnati. p. 36. Mr. Munnell is called the "pastor of the Christian Church," at the same place. p. 85. Mr. Samuel Church is called the "pastor of the Christian Church in Alleghany City." p. 207. And in sundry other places the same label is attached to the body of which the authors of these sermons are the "representative men." Mr. Franklin must either expunge his sixth test, or establish another reformation which shall fix upon a scriptural basis the name of his sect.

(To be continued.)

SOUTHWESTERN PUBLISHING HOUSE

Our friends will remember that in April last we issued a circular in which we candidly stated our situation, and asked of them an effort to aid in our relief. Some of our friends responded promptly and generously, and to some extent did afford

us material aid, and did as much as we could have expected, under the circumstances—the complaint was general of the hard times and scarcity of money. Very many of those who responded with material aid, as well as many of those who excused themselves for want of means, said that when the crops began to come in, they would remember the Publishing House, and would aid in the desired relief. Now, brethren and friends, as the Lord has been gracious in bestowing upon you an abundant crop, and as you value the dissemination of his truth, come up to our help and aid in building up a house in the Southwest that is indispensable to the cause of Christ, and that our denomination may with grateful hearts be thankful for. Remember, we do not ask you to give anything—only buy our books. Make out your order and send it with the money.

The house will be a success with the generous patronage of its friends, but without this aid it will be lost to the denomination, and if lost, O what a loss!

History of the Indian and America from a Biblical and Geological View.

UNITY OF THE HUMAN RACE.—NO. IV.

The stone which the builders reject, becomes the chief corner stone in more senses than one. It was seen in Art. 3 that the division of the earth in the days of Peleg, though confirmed by the philology of the word as well as by the confirmation of the Scripture, as also by concurrent testimony of ancient historians, yet Mr. Delafield and others, determined not to be foiled in their Behring's Straits theory, to reject this testimony on purely infidel grounds, one of which asserts that it is not a natural way of accounting for the origin of the Indian in this country, when to the unprejudiced mind it is the most natural method known to man. The great fiat of Deity is the most natural method of accounting for all the common and uncommon things of earth's history. As well say the Deluge is not a natural method for accounting for many things which can be accounted for on no other hypothesis. The same writer objects to the traditions of Plato and Silesius as apocryphal, while he, doubtless, would glowingly quote Ovid in his Deucalion's history of the flood as a strong concurrent testimony of the fact of the Deluge and its universality. It is strange that Bishop Melville should have given such a pious preface to a work that rejected the most pointed and unmistakable evidence which the Scriptures have given of the speciality of God's hand—of the grandest and most self-evident truth of the excellency of those divinely inspired writings, in aiding the humble inquirer to combat most successfully the infidel, even in the field of science and history. Even the pious interpreter of prophecy has often stood in silent wonder when he could not see upon the apocryphal map of the Prophet of Patmos any delineation, the most faint, of this most wondrous part of earth, upon whose continental plains, and over whose mountains and rivers of unequalled night and length, scenes are transpiring that eclipse by their magnitude and effect, not only the historical romances of the ancients, but even the fabulous conceptions of their most gifted and cultivated poets. We trust that the "fulness of time" has arrived when men of science and piety may lift up their heads with confidence and calmness, not with the ravings and confused utterances of Armageddon, and behold "wondrous things in God's law" (word), even with reference to what has been deemed the phenomenon in history—the ancient history of America. From its silence of ages may come to our ears the eloquent explication of many things which hitherto have perplexed the most astute inquirer. From its monuments, traditions and hieroglyphical records, will come unerring testimony of the "sure foundation laid for our hope in his excellent word."

Having thus briefly noticed the objections which Mr. Delafield has to the testimony, which to our mind seems conclusive, and we suppose in meeting his we include in a nucleus that of most men who have given much thought to the subject, we now proceed to examine, as was promised, some of the concurrent testimony of the pyramids of America and their unerring confirmation of the thesis assumed in the first of these articles, from which it will be seen by a train of testimony, granted by all in similar inquiries, that they are older and of a more biblical origin than those of Egypt or Phœnicia, and it seems in the providence of God have been reserved for these latter days to come in just at the needed time to refute the gainsayers of the Scriptures and to unfold to us the dealings of God in such a manner as to check the progressive philanthropy of our age, which, in the language of the spectre that appeared to Eliphaz the Temanite, one of Job's comforters, would be "ciser than God and purer than its maker." (Job iv.)

When America was first discovered it will be remembered that Rome held sway, by its ecclesiastical system of priestcraft

network, over the leading nations of Europe, and with the sword and torch which they presented to Mexico and Peru, there always went the priest, mattering from beneath his cowl the jargon of the papacy as a substitute for the simple, though sublime, teachings of the pure gospel of the Redeemer. In some of the first expeditions (1506) into those new but harmless countries, a priest by the name of Pedro de los Rios, a Dominican Monk, copied on the spot all the hieroglyphic paintings he could procure from their temples, which were found mainly on the wall, and some of them of such ancient date that the priests of the temples frankly stated—an honesty worthy of imitation—that they knew not what they taught. He (Pedro) transmitted these paintings to Rome, where they were and are preserved in the Codex Vaticanus, and copied by Baron Humboldt in his Paris folio edition of "Vues des Cordilleres."

In order to appreciate them the better we should have a copy thereof before the reader. This however cannot be given in newspaper form, and the reader must supply the deficiency of the picture with his own fancy. The first, and to the Mexican priest the most obscure, is that of one in tableau form, in this wise: "The largest and most prominent is that of a woman most strangely attired, with a gaudily dressed crown, indicating majesty and royal caste. She is in the act of eating some tempting morsel, while at the same time she is intently listening to a serpent, represented in the form of a rattlesnake, which is standing on its tail, of equal height to the woman, with its tongue protruding out of its mouth in vibrating form and in very familiar proximity to the woman's face. Behind the serpent are two naked figures of different colors; the one on top, as if holding his antagonist to the ground by the throat, is of a blue color, flat head and vicious looking face, while the other is prostrate under the pressure and grip of his enemy is of clay, white color, elevated brain, aquiline nose, and of mild intellectual features. Under this group and near the two antagonists are two vases, as Baron Humboldt calls them, which are rude altars in fact, one inverted or turned over and its contents wasted on the ground, while the other is erect, with a burning flame ascending, consuming the contents of the altar. Now it must be borne in mind that the priests of these temples have lost the traditional legend of this pictorial hieroglyph, although they claim on other points to be able to trace the history of their country and religion for thousands of years anterior to its discovery by Europeans.

It is not a strange coincidence that upon the first landing of the written Word of God upon this continent, the first glance of its light into these heathen temples, it found a true and unmistakable likeness of its own image—a corresponding ray of its own light, and that ray and image bore testimony to the truth of its own record and that part which was so soon to receive the severest attacks of infidelity, to-wit: the first chapter of Genesis. Is it not furthermore strange that this learned priest, educated at the court of the wealthiest sovereign the world then knew (if gold is wealth), versed in the traditions of his religion and country for four thousand years, could not read this difficult hieroglyph, and yet a child, with the Bible in his hand, could once read it, by the light of God's word, as the history of the seduction of Eve by the serpent, and the rejected offer of Cain, with the accepted sacrifice of Abel, and the consequent anger of the former and death of the latter. But this is not all. It shows that these occurrences did not come by chance, or as Mr. Delafield would say, to prove the identity of the Mexican with the Semitic family of Central Asia. It proves that these people once had the truth in its purity from Noah through the sacred family of Eber, the father of Abraham, the great conservator of the faith and word of God, and the intermediate link between the first and second Adam. The truth of God, like the language of the stars, as David has it, had gone out into all the world, and men had forgotten God, because they desired not his ways. But this digression belongs to a subsequent chapter. Let us now turn to Mr. Delafield and his order of interpreters. I glanced briefly at his premises, affirming them, to me, absurd ideas that these temples and pyramids of Mexico were built by the descendants of the shepherd kings of Egypt, who are supposed to have built those wondrous works in that ancient and sacredly classed land. I ask, is it in accordance with the history of science and architecture that it commences at the highest point of perfection and gradually declines as the pyramids of America from towering heights of highly finished workmanship to the common earth mounds of varied sizes and insignificant dimensions, as they were found among the degenerate and wild Indian tribes throughout this continent? But on the contrary, does not architecture as a fine art, generally culminate in the most perfect

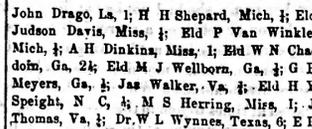
SPECIAL NOTICES.

Southern Life Insurance Company, of Memphis. We clip the following from the Memphis Appeal: "We call the attention of our readers to the card of the Southern Life Insurance Company, published in this issue of the Appeal. "It is unnecessary to do more than point to the organization and the list of officers and directors, yet flattering ourselves that our paper is known by many who do not know some of the names connected with the company, we will say a few words. Mr. Woodruff, the President, not nominally but active, and devoting his time to the duties of his office, has made reputation enough as a successful business man, (and since the war President of the Memphis and Ohio Railroad Company), to retire on it, if he so wished. "Ben. May the Secretary, is one of our oldest and most successful Underwriters, as is attested by his position as President of the Memphis Board of Underwriters. "The Assistant Secretary, Mr. Patterson is thoroughly competent for the responsible duties devolving upon him. "T. A. Nelson, Esq., President of the Chamber of Commerce, and Col. Frank White, President of the Mississippi and Tennessee Railroad, are Vice Presidents of the Company. "The patrons of the Company may well congratulate themselves upon such promise as such a Board of Directors guarantees. After two years of struggle, the Company has passed the crisis, and enters the third year with more than ample capital, and surplus and prospects bright and flattering. The arrangement just perfected in Kentucky, Georgia, and the Carolinas, and the management in such hands, cannot but prosper, and explodes the idea that Southern enterprise must necessarily fail and fall to the ground. "It is the solemn duty of every man to insure his life, and all things being equal, it is no less his duty to patronize his own institutions and keep his money at home, and thus enrich his own section. We do not hesitate to say that it is an impossibility, either here or elsewhere, to get the same number of business names together, better entitled to credit and confidence. They are determined on one point, and that is, to test our Southern people, and see if they will patronize a Southern institution, and in the case of the Southern Life, they offer the opportunity upon the naked question of equal ability. Those of our citizens who have heretofore sympathized, but stood back, fearing the enterprise an experiment, can now come forward and help build up, by insuring in their own home institutions."

A Non-explosive Coal Oil—Aurora.—There are hundreds of explosions daily from the explosion of Petro and the various coal oils sold in the South. The law makes it a penal offense to sell oils that will explode under 140 degrees Fahrenheit. The Aurora oil will stand this test. Below we give the certificate of Professor Caspary, whose reputation as a chemist stands as high as any in the United States, where he is known. He is also State Inspector. (Read it.) Messrs. H. C. Booth & Co., Cleveland, Ohio. "GENTS: I have submitted your Aurora oil to a series of tests, and find that it comes within the requirements of the law of this State regulating the qualification of illuminating oils. It emits no explosive gas, even when heated to 140 degrees Fahrenheit. If used with ordinary care, I consider it a safe illuminating agent. "Prof. J. LANG CASPARY, M. D., Professor of Chemistry, Medical College, also State Petroleum Inspector for Cuyahoga co., Ohio. "County Rights can be purchased of Mr. BREWSTER, Memphis, Tenn. "Appointments of Rev. G. A. Coulson.—I take pleasure in saying to my friends in the vicinity of Nolich Church, that I will preach there, the Lord willing, on the fifth Sunday in this month (August). I will answer Bro. Robert Thurman's sermon preached there on Thursday, July 30, in which he attacked my position in the Recorder—"No promise to the unbaptized as such," and "no discipline without baptism." I will show that he miserably misrepresented me, and also that a part of his teachings were contrary to the Word of God. I invite him to be present, and reply, if he wishes, to anything I may say. I ask all who heed him, to hear me, if possible. Service to commence at 10 o'clock, a. m. ii-6-11

The West Tennessee Baptist Convention.—Meets with the Baptist Church at Jackson, Tennessee, on Saturday before the 3d 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, Jr., Committee W. P. JAMES. Jackson, Tennessee, July 16, 1868. "Mary Sharp College.—The President has recovered his health, and the college will commence the first day of September, with a full faculty. Tuition from forty to sixty dollars per year, and board from fourteen to sixteen dollars per month, exclusive of washing. "Sunday-school Work.—This is the title of a little book of ninety pages, by E. D. Jones, the superintendent of the Pentecost 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. "To Teachers.—The Trustees of Hernando Female College wish to lease their brick building of twenty rooms and seven acres of ground for a series of years. Address THOMAS W. WHITE, Hernando, Miss. ii-6-4t

"The Great Prophecy," illustrating the noted periods of 1260, 1290, and 1835 years, and the great millennium, or thousand year reign of Christ upon earth, by Eld. D. G. Garrett—a new work. Send forty cents, and receive it, postpaid. GRAVES, JONES & Co. "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.



FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED No. 103. Little Sins.

AN ingenious mode of tiger-killing is that which is employed by the natives of Oude. They gather a number of broad leaves of the praus tree, which much resembles the sycamore, and having besmeared them with a kind of bird-lime, they strew them in the animal's way, taking care to lay them with the prepared side uppermost. Let a tiger but put his paw on one of those innocent looking leaves, and his fate is settled. Finding the leaf stick to his paw, he shakes it in order to rid himself of the nuisance, and finding that plan unsuccessful, he endeavors to attain his object by rubbing it against his face, thereby smearing the sticky bird-lime over his nose and eyes, and gluing the eyelids together. By this time he has probably trodden upon several more of the treacherous leaves, and is bewildered with the novel inconvenience; then he rolls on the ground, and rubs his head and face on the earth, in his efforts to get free. By so doing he only adds fresh bird-lime to his head, body and limbs, agglutinates his sleek fur together in unsightly tufts, and finishes by hoodwinking himself so thoroughly, with leaves and bird-lime, that he lies doudering on the ground, tearing up the earth with his claws, uttering howls of rage and dismay, and exhausted by the impotent struggles in which he had been so long engaged. These cries are a signal to the authors of his misery, who run to the spot, armed with guns, bows and spears, and find no difficulty in dispatching their blind and wearied foe. What more striking illustration of the danger of yielding to the first temptation. The deceit and falsehood resorted to in hiding a knowledge of the fact. Sin upon sin. But temptation once yielded to multiplies its power over us. Thus smeared leaf after leaf, until we are the powerless victim and prey of our sins.

WHEN alone in your study let these thoughts occupy your mind: "I am now watched by my God, no human eye beholds me, but God trieth my heart. He knows why I choose this subject, and why I propose to treat it in this manner; whether it is to display the power of genius, or simply to do good; he knows whether I aim to display my skill and ability, or his wisdom and grace."

THE MORE WE HAVE THE MORE WE WANT. A LAUNDRESS who was employed in the family of one of our former Governors, said to him with a sigh: "Only think, your excellency, how little money would make me happy." "How little, madam?" says the Governor. "O! dear sir, one hundred dollars would make me perfectly happy." "If that is all, you shall have it," and he immediately gave it to her. She looked at it with joy and thankfulness, and before the Governor was out of hearing, exclaimed: "I wish I had said two hundred!"

THE recently exhumed Baeculus in the ruins of Pompeii, with a cluster of ripe grapes in his hand, which he is pressing its juice in to a vase to be drunk by assembled guests, is an evidence that the office of the cup-bearer in ancient Greece, as well as ancient Egypt, was to express the pure unfermented, and therefore unintoxicating, blood of the grape to be drunk in the courts of kings, as afterward it came to be drunk in the offices of religion, drank at the wedding in Cana of Galilee, drank at the last paschal supper, drank at the first supper of our Lord, and is to be drunk with his disciples in the kingdom of his Father; but in all these instances, the wine drunk, and to be drunk, was new, unfermented, and therefore unintoxicating wine.

THE INFLUENCE OF THE HUMBLEST AND WEAKEST Christian Needed. "It is a startling fact that if the earth were dependent alone upon the sun for heat, it would not get enough to make the existence of animal and vegetable life upon its surface. It results from the researches of Feulit, that the stars furnish heat enough in the course of a year to melt a crust of ice seventy-five feet thick, almost as much as is supplied by the sun. This may appear strange when we consider how immeasurably small must be the amount of heat received from any one of these distant bodies. But the surprise vanishes when we remember that the whole firmament is so thickly sown with stars that in some places thousands are crowded together within a space no greater than that occupied by the full moon."

WHAT Christian will now say, my little faint, flickering light—my weak and insensible influence is not needed in my church or in the world? Suppose the light and heat of all the private members were extinguished, what would become of the world—though ministers were left?

A LITTLE boy on his death-bed was urging his father to repentance, and fearing he had made no impression, said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father burst into tears, but before he could give the answer, his dear Sunday-school boy had fallen asleep in Christ.

ONE evening, we are told, after a weary march, through the desert, Mahomet was camping with his followers, and overheard one of them saying, "I will loose my camel and commit it to God; for which Mahomet took him up. "Friend, die thy camel and commit it to God"—that is, do whatever is thine to do, and leave the issue with God.

BEAUTIFUL was the reply of the venerable man to the question whether he was still in the land of the living: "No, but I am almost there!"

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Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED No. 103. Little Sins.

AN ingenious mode of tiger-killing is that which is employed by the natives of Oude. They gather a number of broad leaves of the praus tree, which much resembles the sycamore, and having besmeared them with a kind of bird-lime, they strew them in the animal's way, taking care to lay them with the prepared side uppermost. Let a tiger but put his paw on one of those innocent looking leaves, and his fate is settled. Finding the leaf stick to his paw, he shakes it in order to rid himself of the nuisance, and finding that plan unsuccessful, he endeavors to attain his object by rubbing it against his face, thereby smearing the sticky bird-lime over his nose and eyes, and gluing the eyelids together. By this time he has probably trodden upon several more of the treacherous leaves, and is bewildered with the novel inconvenience; then he rolls on the ground, and rubs his head and face on the earth, in his efforts to get free. By so doing he only adds fresh bird-lime to his head, body and limbs, agglutinates his sleek fur together in unsightly tufts, and finishes by hoodwinking himself so thoroughly, with leaves and bird-lime, that he lies doudering on the ground, tearing up the earth with his claws, uttering howls of rage and dismay, and exhausted by the impotent struggles in which he had been so long engaged. These cries are a signal to the authors of his misery, who run to the spot, armed with guns, bows and spears, and find no difficulty in dispatching their blind and wearied foe. What more striking illustration of the danger of yielding to the first temptation. The deceit and falsehood resorted to in hiding a knowledge of the fact. Sin upon sin. But temptation once yielded to multiplies its power over us. Thus smeared leaf after leaf, until we are the powerless victim and prey of our sins.

WHEN alone in your study let these thoughts occupy your mind: "I am now watched by my God, no human eye beholds me, but God trieth my heart. He knows why I choose this subject, and why I propose to treat it in this manner; whether it is to display the power of genius, or simply to do good; he knows whether I aim to display my skill and ability, or his wisdom and grace."

THE MORE WE HAVE THE MORE WE WANT. A LAUNDRESS who was employed in the family of one of our former Governors, said to him with a sigh: "Only think, your excellency, how little money would make me happy." "How little, madam?" says the Governor. "O! dear sir, one hundred dollars would make me perfectly happy." "If that is all, you shall have it," and he immediately gave it to her. She looked at it with joy and thankfulness, and before the Governor was out of hearing, exclaimed: "I wish I had said two hundred!"

THE recently exhumed Baeculus in the ruins of Pompeii, with a cluster of ripe grapes in his hand, which he is pressing its juice in to a vase to be drunk by assembled guests, is an evidence that the office of the cup-bearer in ancient Greece, as well as ancient Egypt, was to express the pure unfermented, and therefore unintoxicating, blood of the grape to be drunk in the courts of kings, as afterward it came to be drunk in the offices of religion, drank at the wedding in Cana of Galilee, drank at the last paschal supper, drank at the first supper of our Lord, and is to be drunk with his disciples in the kingdom of his Father; but in all these instances, the wine drunk, and to be drunk, was new, unfermented, and therefore unintoxicating wine.

THE INFLUENCE OF THE HUMBLEST AND WEAKEST Christian Needed. "It is a startling fact that if the earth were dependent alone upon the sun for heat, it would not get enough to make the existence of animal and vegetable life upon its surface. It results from the researches of Feulit, that the stars furnish heat enough in the course of a year to melt a crust of ice seventy-five feet thick, almost as much as is supplied by the sun. This may appear strange when we consider how immeasurably small must be the amount of heat received from any one of these distant bodies. But the surprise vanishes when we remember that the whole firmament is so thickly sown with stars that in some places thousands are crowded together within a space no greater than that occupied by the full moon."

WHAT Christian will now say, my little faint, flickering light—my weak and insensible influence is not needed in my church or in the world? Suppose the light and heat of all the private members were extinguished, what would become of the world—though ministers were left?

A LITTLE boy on his death-bed was urging his father to repentance, and fearing he had made no impression, said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father burst into tears, but before he could give the answer, his dear Sunday-school boy had fallen asleep in Christ.

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forgotten us and each other—having been separated from each other. We hope our patrons will forward sufficient means to carry on the paper, and let these brethren see that you are alive to its interests. The clerks will do their duty, and credit all money and attend to all orders. We should feel abundantly grateful to learn on our return that one hundred new subscribers per week had been added and all had renewed whose time expires, so that not one had deserted his colors, but had brought in a new recruit.

WHAT NEXT?—Yesterday we were challenged by a Baptist to discuss in these columns these questions: "Is there a promise to the unbaptized, as such?" To-day: "There is but one person in the Godhead." We regard the above as equally sensible and "orthodox." To-morrow some one may challenge us to deny that the baptismal water should be drunk, and next week, that the feet of each new convert should be washed in open church, as a church ordinance. We have not space or time for public discussions on such subjects. It would be quite like discussing the multiplication table with Baptists. From the days of John the Baptist until now, they have baptized only professedly pardoned, justified and regenerated, and therefore saved persons. They believe, without a doubt, that the Scriptures contain promises of pardon, justification, regeneration and salvation to the penitent believer before baptism. We shall refer to this question again, but we deny that it is a debatable question among Baptists.

BRO. COULSON'S reply to Bro. Pendleton is criticised severely. We are asked why it was admitted. For three reasons: 1. Bro. Pendleton had written an article to correct an impression Bro. C. had made unfavorable to himself. 2. Bro. Coulson claimed that Bro. P. misrepresented his meaning. 3. We wished Bro. C. to set forth his true position. We suppose a reply is quite unnecessary from Bro. P. Bro. C.'s position is, "There is no promise to the unbaptized as such."

WE believe that pardon, regeneration, justification and salvation, are promised to the unbaptized. With Baptists this is no more a debatable question than any proposition of the multiplication table. Bro. C. claims that no one can be made a disciple until he is baptized. Is it not said by the Holy Spirit that Christ made and baptized more disciples than John? He first made them disciples and then baptized them. Did he not command his apostles to make disciples among the nations and then baptize them? Will our Bro. C. take Mr. Campbell's position that they were disciplined by the baptizing of them?

THE TABERNACLE TO BE STRUCK.—We worshiped last Sabbath with Bro. Ford, and heard from him an appropriate and striking sermon in favor of Christian liberty, and against the love of the "stuff" of this world. It certainly took effect, for at the close of it he raised a collection of some \$1,000, one-half cash, and the balance due monthly until Christmas. The object is to raise \$6,000, one-half to be appropriated to liquidating the last payment on their new lot, and the remaining half toward grading it and erecting a nice brick chapel—removing the present Tabernacle upon the rear to worship in until the new house can be erected. This church is able to carry out its designs and we rejoice in their success.

ELD. A. M. RUSSELL, Prairie county, Ark., reports that twenty-one put on Christ in baptism, five of whom had been Pedobaptists, as the result of a six days' meeting held by Eld. D. M. King and himself and others. Now we believe that that was a meeting of the old Landmark order—no pulpit communion there. We know of one minister—he too once a Methodist elder—who within the last twenty-four months has baptized 200 Pedobaptists. No ten anti-Landmark ministers in the Union can say this. What does this mean? Who is right?

SOUTHERN PSALMIST.—A new edition of this favorite hymn book is just going into the binders' hands, with the index printed in larger type—this meets all the objection that has been made to it. Send up your orders all you who have been waiting for the new edition. Those who have orders already in will be filled in a few days. Price—24mo. in sheep, single copies \$1, per dozen \$9; 18mo. in sheep, single copies \$1.25, per dozen \$11.25.

ELD. BURNS' SERMON, delivered on accepting the charge of the First Church in this city, will be found on the first page of this issue. It is published by request. We regard it as an able discussion of the characteristics of a gospel church.

INDEX MAMMOTH.—Bro. Shaver, you have not sent us your mammoth sheet—please X.

A. V. H., Tenn.—We have not seen the new Methodist Discipline, nor their new Ritualism. We have regarded Methodism so near dead in the South, that we have given it no attention. You are right in stating that probationary membership is discontinued, but if they sprinkle adults without a profession, we cannot say. They permit them to commune without a sprinkle, pour, moisten, touch, "or any such thing." We will procure a Discipline and post up the changes.

DR. G. D. NORRIS.—Hope the brace will give satisfaction. It had to be made especially. Your words sound like those we heard in days of yore. You can aid in the accomplishment of them.

J. A. DUNCAN, Ill.—Article received, and will appear. We wish you to act as our agent at Jonesboro, and for your Association.

A. H. DINKINS, Miss.—Thank you—a noble start, a cheering promise. Will remember to Bro. Burns. He is doing well.

J. H. GAMBRELL, Jr.—Brace sent to-day (August 7). If it does not fit, report, and if it is of service, do so, for the sake of others.

P. S.—We have repeatedly requested those who have or have not received benefit from the brace, to report to us for the sake of suffering hundreds. Will not every one who sees this do so at once?

ELD. T. R. FURGURSON, Ark.—You should address Bro. Sumner, Corresponding Secretary of the Domestic Mission Board, at Marion, Ala., and lay all the facts before him. That Board looks after the Indians of the West.

O. LAMAR, Ark.—Your money received, names entered, and eye-sharpeners sent. You are authorized to sell eye-sharpeners in Union county, Ark., so long as you sell \$25 00 per annum.

Wm. N. CHADWELL, Ga.—We have sent you twenty copies of the mammoth, and have credited you with \$1 00 on your brace, and sent a pencil as a premium to your wife. Write us on the 1st of September, if all is not correct.

C. J. KEE, S. C.—We do usually make good our promises, but we cannot control disease. You must overlook sickness this one time. We hope you have had your mammoth ere this, and are delighted with it, and will send for twenty or fifty more copies.

C. J. and Others.—Yes, send for fifty or one hundred copies, and sell them, and return the proceeds, and we will thank you. Take out all expenses. We have five thousand copies to dispose of, and we will be obliged if our friends will sell them for us. They are richly worth twenty-five cents per copy.

F. O. and Feet Washing.—It is a pity will dispute the teachings of God's Word and history, and persist in washing feet as a church ordinance or a public religious rite, we can only regret it. Let them not blame Pedobaptists for sprinkling babies, nor Catholics for confession and extreme unction; for there is more Scripture and history for all these than for feet-washing as a church rite.

BUSINESS.

Eye Sharpeners.—A correspondent asks us the following questions about the eye-sharpeners we recommend: Do they ever inflame or injure the eyes? Is there no danger in using them? Do they relieve in every case? Is the relief permanent or must they be used frequently? Can they be fitted to any eye? Is five dollars all they cost in every case?

ANSWERS. 1. No, unless you draw too hard. You can judge by the feeling. 2. Have never heard of an injury done. 3. In all cases where the loss of sight is from age alone, and they do relieve other cases. 4. They should be used a few times each year to remedy the natural failure of the eye. 5. They cost five dollars in New York, and everywhere. Send five new subscribers and twenty dollars, and we will send you a pair.

Mell's Parliamentary Practice. We noticed this work when it first came out, and as Associations are about to convene, we call the attention of ministers who may be called upon to preside, to send for and study this valuable book carefully, and be prepared to preside over your Association with dignity and credit. Do this for your own sake, and for the sake of your friends and the body itself. Every pastor should make himself familiar with it, so far as to preside over his church-meetings, especially when exciting questions are discussed. It is a standard work, called for and indorsed by the Southern Baptist Convention. It can be had by sending one dollar to Graves, Jones & Co., Memphis, Tenn., or two subscribers to this paper.

NEW PATRONS.

A. A. Thomas, S. C.; Eld. F. Owen, Miss.; Matt Bishop, Ala.; Eld. H. Doecher, Miss.; S. F. Brown, Va.; J. C. Browne, Ga.; Eld. John Bray, D. C.; Eld. T. P. Turnbaugh, Mo.; Eld. J. D. Wilson, Iowa; W. T. Brooks, Miss.; Eld. E. Elliott, N. Y.; James Moore, Tenn.; P. A. Lawson, Ga.; Thomas B. West, Ga.; Sam Bentley, Ga.; W. W. Finley, Miss.; Mrs. M. J. Foscoe, Ala.; Eld. B. F. Colwell, Ill.; A. Routh, Va.; A. T. Spalding, Ala.; W. F. Arnold, Tenn.; J. W. Moore, Tenn.; Eld. D. B. Ray, Tenn.; J. James, Tenn.; B. F. Cunningham, Va.; N. Corley, J. L. Farmer, Tenn.; J. C. Tharp, Tenn.; Rev. D. Austin, Ga.; J. W. Winston, Ga.; J. W. Thomas, Tenn.; A. G. Gilchrist, Tenn.; W. A. Swann, Tenn.; G. E. Prunk, Ill.; Thos. F. Holt, W. Va.; L. A. Gage, Ohio; A. H. Booth, Miss.; H. Y. Lanford, W. Va.; S. F. Gleason, Ill.; Eld. G. A. Coulson, Ky.; Abner West, Mich.; D. J. Garnet, Neb.; W. F. Long, Tenn.; M. W. Regan, Miss.; L. R. Barnes, Ark.; D. M. Cochran, Ark.; E. W. McCrary, Ark.; Rev. A. C. Caperton, Tenn.; Wm. McNatt, Tenn.; J. W. Bailey, Ga.; H. Corley, Tenn.; Mrs. S. J. Pierce, Tenn.; W. D. Walton, Tenn.; Eld. H. A. Hodge, Va.; W. M. Miner, Ill.; Eld. G. L. Black, Mo.; Eld. F. Elliott, Va.; Henry Jones, Miss.; J. H. Stribbling, Texas; J. M. Pumphrey, Mo.; J. P. Hall, Tenn.; W. W. Sams, S. C.; Eld. E. May, Mo.;

specimens, when the nations are effeminated by wealth and luxury, and then some hardier and more warlike people come along and cut off the degenerate nation, leaving the grand specimens of its architectural splendor, as the only record of its former greatness? This is the usual record. It is almost equivalent to a fixed law. If this be granted, it would be easier to sustain the postulate that the Mexicans were the originators of the art of building pyramids, and with it that of recording history by painting, than that the Egyptians were, and the tableau picture alluded to proves to the Bible reader that the history recorded on Mexican temples prove them to have been built by men nearer the time of the deluge than those of Egypt, from the fact that the legend therein demonstrated is the most important one in the epoch of man, and known to none save those near the time of the deluge and Eber, save those who have received it from the written record of Moses; and there is no better established fact than that no copy or part thereof of that written record was ever on this continent, till after its discovery by Columbus, and therefore, this painting, in so graphic and complete a style, the first sad record of our fallen race, must have been given in the most perfect and accurate manner that ancient tradition could give, and that through its purest channel. This could not have come with such a stamp of high authority through the builders of Egyptian pyramids, as Mr. Delafeld supposes, because they had it not to give, for sad as the story is and humiliating as is the fact, our race without God's grace is prone downward to grossest superstition and demology with an accelerated momentum, that would be astonishing to a German Pantheist or the progressive theory of Kant. Yea, more rapidly than Arminianism in its highest culture and most evangelic form can consistently admit. Yea, the towering pyramids of Egypt, whose builders had forgotten God only a few generations after the deluge, bear silent but grand testimony to the fact, while on the other hand, the preserved legends and written records and living people (Hebrews and American Indians), with their unmistakable lineaments of countenance of the "pre-erred" family of Eber on either side of the disjointed continent of Genesis, which was divided in the days of Peleg, according to Moses, bear equally as grand testimony to the preserving care of God and the "preservation," if not "perseverance," of his elect. The next chapter will be a continued examination into the legendary paintings of Mexican temples from same source, which will continue to demonstrate the antiquity of these monuments great as those of Egypt, yea, more so, and built by a more pious race of men, which will also account for the favorite theory of other American antiquarians that the Indians are the descendants of the ten lost tribes of Israel. But I must not excite the reader too far in advance. J. T. F.

ORDINATION OF W. F. TROUGHTON.

A presbytery, composed of Elders Graves, Caperton and Kingsbury, who were invited by the Chelsea Baptist Church, met in Memphis, Tenn., on the 4th of July, to examine W. F. Troughton, M. D., as to his qualifications to be ordained an Elder in the Baptist Church. The presbytery was organized by Elder Caperton being appointed Chairman, and Elder Kingsbury, Secretary. Prayer was offered by Elder Graves. After a long and careful examination, it was moved and carried that his examination be deemed satisfactory, and that he be recommended as qualified for ordination as an Elder. A. C. CAPERTON, Chairman. T. B. KINGSBURY, Secretary. Bro. Troughton was ordained on the following Sabbath in the First Baptist Church, Memphis, Tenn. The ordination sermon was preached by Elder J. R. Graves; ordination prayer by Elder J. Bateman; presentation of Bible by Eld. J. B. Kingsbury; hand of fellowship by Elder A. C. Caperton. THOSE PRIZES.—We once more request all those who worked for the prizes to send in a correct list of their subscribers, to compare with the clerk's list, so that no mistake may occur. The Bibles have reached here from Philadelphia, and the hymn-books are now being printed. We wish to publish the list and forward the prizes the 1st of September. None are regarded as contestants for prizes that had not at least twenty subscribers. Will the brethren at the banner offices indicate to us to whom to send the premium papers; and if they wish the postage paid here, forward us the amount at once, and we will start with the mammoth.

Family Department.

—SECLUSALVAL;
OR,
THE ARTS OF ROMANISM.

BY THE AUTHOR OF "JEREMIAH'S DAUGHTER."

CHAPTER V.

"Be it joy or sorrow
Which lieth in thy way,
Defer not till the morrow
What cometh for to-day;

But whate'er God giveth, use and take straightway."

Sitting on the trunk of this prostrate tree, the spirit of the strong man was overshadowed by a feeling of impending evil, unexplainable to himself and for which he could assign no adequate cause. He said in his own mind that he would yield no longer to such weakness, and began to consider that he had been perhaps too much impressed with what Mrs. Stanley had said in the morning; that having pondered on it all day, and gone out to meet and walk home with Helen in consequence of it, and being disappointed in coming up with her, and then so unexpectedly seeing her and Father Floyd together on the bridge, he had attached too much importance to what was undoubtedly a casual interview, and before he had reached home he had determined to dismiss such excessive, and probably unfounded, anxiety, and barely mention to Helen his having witnessed her interview with the priest, and inquire the subject of their conversation. He would not speak of what he had seen to his wife; doubtless he should learn from Helen that her meeting with Father Floyd was purely accidental, the first one that had ever occurred; he was speaking of the approaching school examination, and when all this was explained he began to think he should be very much ashamed at this excess of emotion at so commonplace an affair.

Supper was on the table when he arrived at home, and all were awaiting his coming. After the meal was over, of which the father noticed his child partook but sparingly, Helen took a light, and saying she "had hard lessons to learn and would have to study hard to get them," went to her room, kissing affectionately her little brother Charley on the way.

Mr. Stanley considered if he should go up to Helen's room for an explanation, his wife would know it, and her anxiety was too great now to be further excited. He would wait till morning, and having, or making, some business in town, he would go with Helen, and his and her mind being fresh and calm, it would be a better opportunity for conversation than the present; so he gave himself up for the evening to some light and pleasant conversation with his wife and children. But the morning proved rainy, and that necessitated riding and the presence of George, and so no explanation yet. Thus passed one day after another till examination week, and then no thought but that Helen, composed and dignified, acquitted herself admirably, receiving, as all expected, the prizes of literary merit and composition; standing confessedly first in all her classes. The prize for general deportment was conferred upon a young lady of Riverdale who had become a member of the Catholic Church with several of her school-mates during the session, and who were only waiting the coming of the Bishop to receive the sacrament of confirmation, while that for the most consistent Christian conduct was bestowed on one of Helen's class, a girl somewhat younger than she, who had decided to devote herself, even at that early age, exclusively to a religious life. This was to be her last session at school. She would leave with the Bishop, when he came, some said to enter a convent at St. Louis, others, to become a novice of the Sacred Heart at New Orleans.

In the little speeches which accompanied the bestowal of the different prizes, the recipients of them were made to feel how infinitely preferable were those tokens of moral and religious superiority to such as were conferred merely for a literary supremacy; the motive, actuating in the one case, was so much higher, purer and holier than the other; the former emblem of God's pleasure and approbation; the latter only having reference to the approval of teachers and friends.

Helen felt humiliated at receiving her rewards, for, by what was said, they lost all value in her eyes. She had never striven for them. They had never been the exciting cause of her studiousness, and yet by the language of bestowal, more especially what had been said in conferring the latter prizes, she had been made to appear to the assembled crowd of auditors to have been actuated by far lower and less virtuous motives than her fellow pupils who had received distinctions for general deportment and Christian conduct. Her friends felt that she was made to appear at a disadvantage, and began to believe that if she too had been a Catholic pupil, she would have

received all the prizes, for in the reading of the school record not a mark had been against her name, she had not had an imperfect lesson or received a reproof during the year. But she had not been regular at Catechism on Sunday morning, was not a constant attendant at church service, had even failed at times to join in the lesson for the evening when staying at the seminary; in fact, did not always repeat her *Pater Nosters* and *Ave Marias*; occasionally failed to notice—even the tolling of the Angelus bell; she did not fast in Lent; she ate meat on Friday; to sum all up, though knowing when fasts and festival days occurred, she failed to observe them, and though joining with teachers and pupils the last portion of the yearly session in religious exercises when with them, yet she did not entirely as yet avow herself a Catholic.

Once even, in almost the first conversation the holy father had vouchsafed to her—it was at the beginning of the year—she had made answer to some remark of his that she was not a Catholic and never should be, at which he only crossed himself with a sigh, and all the boarding pupils who were of his church, and the teachers, too, followed the pious example. For a few days after he had not spoken to her, and even the pupils seemed somewhat to shun her, though none of them said an unkind word, not even alluding to her non-conformity to their ceremonies and example, seemingly disposed to exercise that charity which is long-suffering and kind, and which produces a greater effect, by far, than the harshest words or the most convincing argument, for feeling is stronger than reason, most especially in the young. They all seemed to look on her, teachers and pupils, with tenderness and loving pity, and in this way so won upon her by their interesting affectionate interest that she began early to take part quite freely and openly in all their ceremonies; joined in learning the catechism, and attended Mass frequently on the Sabbath. But she had not gone far enough. She was a prize to be gained, herself, and though the avowed platform of this school deprecated any interference with the religious opinions of its pupils of other sects, yet this silent, constant, compelling influence scarcely capable of being described, yet unmistakably felt, which like the seed planted in the enshrouding soil, which no one sees sprout, and no one ever can tell how it grows, yet in time reaches maturity and brings forth its perfect fruit, so does this constant, constraining, unseen moral frown, ceaselessly exerted, draw all things to itself in time; no matter whether its foundation stones be laid in error or truth. It is far more to be dreaded than a more openly exerted one, because more certain in its results, for it expresses nothing to contend against, nothing to assail, and nothing to alarm, till its work is accomplished beyond undoing.

Helen said no word of thoughts or feelings to any one, but she was deeply pained by the implied imputation of not having been incited to her exertions by the highest motives, and yet not a word had been uttered which, closely analyzed, could be censured—they had all been too skillfully chosen, too deftly woven together, and yet they had left their sting in her heart. She loved her teachers most truly and affectionately; she wished she had more fully pleased them. Father Floyd had interested her from the very first of his coming among them, even when he piqued her by his stolid indifference as much as by the occasional notice and commendation he began after a little to award her, and lately his praise and approval had become almost necessary for her peace. Unaware to herself, he almost controlled her being, and her spirit knelt to him present, and thought of him absent, as the humble neophyte at the feet of the god-like hierophant, who embodies in himself all knowledge and all excellence; personally without blemish, mentally without defect; his life without reproach, imaging in himself the sanctity and the purity of a spirit purged from the dross of carnal thoughts and desires, and dwelling in a body which was but a meet temple for such an inhabitant. Altogether, Helen's mind was now, and had been for some time, in a condition of most uncertain bewilderment.

No explanation of what he had witnessed had been asked of Helen by her father, nor had any suspicion of her feelings and circumstances ever entered into the minds of those to whom she was deservedly so dear. They were yet in ignorance of all that had passed and was still passing among the quiet shades of their secluded valley home.

No decision had as yet been made as to what should be contrived to rest Helen from too close study the past year, to divert her mind and restore its healthy equilibrium. During the week following examination, Mr. Stanley observed his daughter closely, as he had opportunity. He felt a determination to mention to her what he had seen, now school was over for a time, and she was entirely at home again. Yet he pondered

much on his wife's anxieties for the child; and as often as he recurred to the priest's interview with Helen on the bridge, he was mystified; not by any one act he had seen, but by the expression of his face and the drooping, yielding listlessness of his child's figure, and the apparent feeling of weakness which leaned so fully on the railing for support after he had gone; a circumstance which seemed to say both mind and body were alike overpowered. The more he thought of it the more was he mystified; and the greater his dislike to mentioning it to Helen. She kept her own room, reading and writing most of the time, and when desired to rest from study during vacation, she merely replied that she never studied enough to harm her; that nothing gave her so much pleasure as her pen and books, and she hoped they would not prevent her enjoying herself with them. She almost seemed to avoid not only her father, but her mother, and all the family, so he began to think and feel; joined very little in conversation, and no longer took part in the little housewifely employments she had been wont to participate in when not at school, seeming to prefer the solitude of her own chamber to any other place. She did not come to meals with regularity as in other days, and not unfrequently taking a book in her hand, she stole out for a lone walk by the river side or up the steep, shaded ravines that scanned the hills down to the water's edge. Mr. Stanley began to feel certain that either the mind of his child was, as her mother had expressed herself, "ill at ease—in deep trouble," or that her health was failing, or perhaps both. He had mentioned to Helen his desire to take her on a journey, just after the close of the school, but she seemed much averse to it, and he had not then urged it, waiting for further developments. Helen had been to him as the apple of his eye. She was of a different nature from her mother or Minnie; more like himself in strength of mind and quiet reticence of thought and feeling, and usually more communicative with him than with any other person, for the bond of sympathy had been strong between father and daughter. It gave him more pain than he liked to acknowledge, to perceive anything annoying his child.

Pondering uneasily on these things, he was returning from Riverdale just before nightfall one evening, at the beginning of the second week of vacation. He had gone to a fair field, on the town side of the river, to look after some stock that grazed there, and took a night out to the bank, intending to descend it and cross by a pathway usable in summer when the water is low. He had descended to a ledge of rocks overhanging a little retired dell, the sound of his feet deadened by the mossy growth upon its surface, when he heard voices just below. Arrested instantly by the unexpected sound, he listened. One was Helen's, and the other unmistakably Father Floyd's. There was not another like it in the whole country round; so persuasive in utterance, so smooth in tone, and so tender in its gentle, almost womanlike cadence.

Silently, even stealthily, crept the father to the edge of the precipice. His feet were almost on a level with the head of the holy father, which was but a little below and underneath almost exactly where Mr. Stanley stood. His own face was hidden by a friendly bush, which shot out horizontally from the face of the rock, and sufficiently concealed him that he could see and hear without risk of discovery. Looking down upon the scene, he saw the priest lay his hand in blessing on Helen's head, saying solemnly, but in sweet, persuasive tones, "Remember, my daughter, you have given yourself fully up to the guidance of one who seeks only your happiness, your eternal good, and through you the good of many others. Forget never that you are not as others are. Your intellect is far superior to most of your sex; God has committed to your care the ten talents, rather than the one. You have consecrated them worthily, and he accepts the sacrifice, *pro beata filia mea.*" And making the sign of the cross, he was departing, when the voice of Helen recalled him. "I want to do my duty, Father." It was said in a voice of doubtful longing, which turned to one of passionate pathos and mournful entreaty, as she added: "Oh, if I might but talk with my father and mother!" The priest turned. "When you are equal to it, daughter. Your strength is small yet. He that loveth father or mother more than me, is not worthy of me. When the blind lead the blind, both fall in the ditch." Nothing could have exceeded the warning cadence of this solemn utterance, and quickly his right forefinger touched lightly the upturned, reverent forehead of the pleading girl with the rapid form of the cross once more, and he had disappeared among the thick foliage near at hand, before she had time to utter a word in reply. She fell to her knees, her face white and rigid, her eyes tearless, bowing her virgin

head with its mass of deep, waving hair upon her clasped hands, and the quivering lips uttered but few words, for the tortured heart was too full. "I will do right," Oh, God, show me the way, and I will walk in it."

The distance was too great for Mr. Stanley to jump on the rocky floor below; moreover it was some distance by the path to where she still knelt in her anguish, and it might not even be best to approach her at all in her present excited state. Unhappy and wretched, Mr. Stanley now understood plainly the power with which he had to deal. He knew Helen's peculiar mental constitution—her unflinching adherence to ideas of right—that it would be a moral impossibility for her to violate her conscience. Father Floyd, too, had learned her; had worked upon her principles of right and wrong, to what extent was still unknown; but if, as his words had seemed to imply, she had given her conscience to his keeping, she was lost to those who loved her better than life. He, the father, must approach his child with exceeding tact and delicacy. She was of the stuff of which martyrs are made, and dealt with unskillfully, would now make of herself a living sacrifice to the ideas of right and duty inculcated in her mind by this cunning priest.

It does not always require the palpable fire and stake, or the visible chain and *sau benito* for an "auto da fe," for there are many living martyrs who wear daily their crown of thorns, pressing closely its lacerating spikes to their bleeding temples, kindling ever their daily fires of consuming remorse for fancied sins, zealous devotees of a false sentiment, who, if they could come into a clearer light, would perceive that the chain which binds is linked and clasped by superstition, their daily rack the pains of a falsely accusing conscience, and the fires which gnaw and consume are those of a needless remorse for sins they never did, and never could commit; that our gospel is one of joy and peace to the believer, and the Savior, who redeemed our longing souls from the thralldom of sin, is a being of love and mercy, pitiful to suffering and unpropitiated by the quivering agony inflicted by the knotted lash of either a tangible or an intangible scourge.

The most difficult idea to combat is that of religious duty, especially when united to the conception of persecution for conscience' sake. It takes fast hold of the mind, and too often proves ineradicable, while any attempt to dispossess it of its hold only causes it to take deeper and firmer root, till entwined with every fiber of the resisting soul, worse results are the consequence than if it had not been meddled with at all.

The question with Mr. Stanley was, "How far had Father Floyd and his coadjutors succeeded in making his child a convert to the tenets of Catholicity?" Well did the father know that she was not one to be captivated by mere feeling, and yet he knew just as well that if feeling is not the parent of belief, it is the strongest possible assistant to it. Still Helen would never give her assent to their rites and dogmas except upon conviction, and it was patent to him that she must have been long and carefully wrought upon to be in the condition he had discovered her. Bitterly, now, he lamented having permitted her to stay at the St. Catherine's of rainy nights, for they constituted nearly one-half the time during the cold months; but then he had felt such confidence in the oft-repeated assurance that the religious faith of the pupils would not be meddled with, and that it would, in his child's case, produce no harmful effect if it was, that he seemed to himself almost to be in a dream, from which he must presently awake. The vision of Father Floyd's hand in blessing on Helen's head; the warning tone of voice in which he uttered the terrible denunciatory words, piercing as sharp arrows to the heart of the delicately sensitive young girl: "He that loveth father or mother more than me, is not worthy of me;" the apparently utter prostration of both body and mind in which she had sunk down at his departure, only moaning in her sore agony, "Oh, God, show me the way," all seemed as some terrible nightmare which must pass away; yet there lay the prostrate maiden, his own darling daughter, and there he stood, the living, yearning father, scarcely daring to address, or even approach her, fearing unskillful or unwise words might do far more harm than good.

The bright summer sun was near his setting and burnished the rounded masses of emerald foliage with a warm, sienna light; glistened up the shining waters in a broad line of glory, too bright for mortal eyes to gaze on; gleamed like a consuming fire from the windows of Seclusa Cottage on the opposite shore; tinted with a ruddier glow each copse, and hillock, and each jutting cliff, and rested in a rosy purplish flush on the heights beyond, the day-god's kiss of parting as he lovingly and linger-

ingly whispered soft "good nights," to all he warmed and beautified by day. The waters rippled musically over the rocks, cheerily hastening to the quiet depths below the bridge; the cow-bells tinkled dreamily beyond the sunny heights; even the birds of the air betokened the deep response of the secluded valley in their noisy circling flight preparatory to betaking themselves to their perches for the night. How quiet, how peaceful the scene! and yet how perturbed the spirits of the father and his child! the former in doubt as to the course he should pursue to elicit from the sufferer the source and extent of her sorrow, and the latter unaware that human eye beheld the manifestations of her grief.

The father's heart could not endure longer. He must, he would risk all, and, God helping him, would save Helen, his daughter, from the constrictor folds of Romish art. Noiselessly he descended from his platform of rock, stole around the jutting cliff which shut off the spot where knelt the sorrowing maiden, her face still buried in her hands, and breathing softly her name first, he advanced and drew his child to his breast, with that tender, yet forceful energy which makes itself felt and understood, and said to her, his voice meanwhile tremulous with deep emotion: "My daughter, you are in trouble. Your father and mother love you, better, far better than anybody else. Have we forfeited the confidence of our child that she keeps her sorrows to herself?"

Helen had risen, pale and trembling, as she heard her name, glancing about her with a timid, startled gaze as if about to flee, but when her eye rested on her father her spirit nerved it to encounter a great trial; a terrible conflict in which she must come off victor. A stern determination stole into the lines of her face—her tearless eye beamed a sorrowful determination not to be overcome. This feeling found language in the gentle, but decided movement with which she put away the enfolding arms, and in the slow measured tones of the priest's quotation, "He that loveth father, or mother, more than me, is not worthy of me." She seemed in this expression of implied renunciation of all earthly relationships, to be almost transfigured. The fervor of enthusiasm kindled to its height, burned with a super-human brightness in her eye and glowed upon her countenance with a radiance that belonged not to earth. For a moment she was lifted out of, and above herself, but the trial was too sudden. It had come unexpectedly and she was not quite prepared for it. The fortifications around the citadel of her earthly affections were still unfinished, some avenues were still open by which those beseeching, forcible, human loves might enter, and fraternizing with the yearning captive's, shut closely in her breast and longing almost for their coming, demolish remorselessly the bulwarks she had erected through so much of silent, patient suffering, and such self-denying perseverance.

The poor girl seemed to feel the struggle hopeless, and turning away from the fond, but anxiously sorrowing gaze bent on her face, the tears which had stayed their falling at the first sound of her name, now burst forth afresh. Had she remained calm, gathering her weapons coolly for the defense, she would doubtless have been lost.

Mr. Stanley spoke no word—attempted no consolation, till her emotion had exhausted itself by its own violence; then he said: "Helen, come here." He had seated himself, while she was weeping, on a ledge of rock. She obeyed and silently knelt at his feet, one hand shading the tear-dimmed, swollen eyes, and her heavy, long-drawn sighs bore witness to the terrible conflict of the hour. He drew her head softly toward his shoulder and held it there a moment. She made no resistance to the movement, but withdrew it so soon as his hand ceased to hold it there.

How sad, how reproachful was the language falling from lips that had scarcely ever formed a reproof for her before, as it penetrated to the ear of the child whose heart was longing to unburthen itself to love, and yet who felt that in thus, and only in thus withdrawing herself from all manifestations of affection on her own part, and steeling herself against them on the part of others, was she doing God's service? He was a jealous God, and would permit no sharing of the love which was to be his; and to be influenced, or affected by a mere earthly affection was no longer right for her, and she grieved that she could not purge her heart from all its human loves and be able to say, as could, and did some of the more devoted of her schoolmates, "I love only Christ," for all unknown to any, save her spiritual guides, had Helen Stanley been on the point of withdrawing herself from the world and proclaiming herself a zealous devotee of poverty, charity and obedience, secluding herself in some of the numerous convents, even then as now, spread over the land. Only a few moments before had

she conditionally, given her promise to Father Floyd, or rather announced to him her conditional decision, but which he chose to consider as her final one, and which doubtless would have been in its results if an opportune moment had not, in the providence of God, introduced Mr. Stanley upon the scene in time to understand the condition of affairs.

Helen had withdrawn her head from her father's shoulder where he had pressed it in assuring sympathy—once and again. The second time she did it, came the words that harrowed her spirit with anguish insupportable.

"Am I then become an object of mistrust and suspicion, even of loathing and detestation to my own child that she thus pushes me from her? What foul crime have I committed, Helen, that my own flesh and blood recoils from me with abhorrence?" Never had Helen Stanley loved her father with a more devoted affection than when he uttered such terrible words, and never did any creature long with more passionate longing to be loved, and to tell all her sorrows, all her doubts to some one whose disinterested judgment she could trust. But so entirely did she believe, as yet, that it would be wrong for her to do so, and that if she should be induced, in a moment of weakness, to yield to feeling, such a feeling that she would in so doing peril her hopes of heaven that she remained firm and unflinching, though the painfully contracting muscles of the pale visage of his child would have told the father, could he have seen them, of the almost mortal agony she was enduring. But Mr. Stanley knew nothing of her feelings—nothing of the course that had been pursued with her—and could neither understand the strange conduct nor the causes that had produced it. He continued, rising to his feet, "Helen, must we separate thus? I cannot plead when God has given me the right to command, especially when I perceive command of mine would no longer be obeyed. There is no filial affection, it seems, to which I can appeal. That feeling has perished, and duty even has transferred its allegiance to somewhere else. I command no obedience; I entreat no confidence. It must be given now spontaneously, to be accepted."

Helen had studied herself to resist the pleadings of love, but she was totally unprepared for this method of dealing, and as her father turned to leave her she laid hold of his arm, exclaiming, "Oh, father! I want to do right. I do not want to do anything else. It cannot be wrong for a child to love and trust its parents, and yet what am I to think? What can I do?"

"I cannot tell you, answered Mr. Stanley. I know nothing of the cause of your sorrow and anxiety, nor would I think it advisable to attempt to counsel one who has neither love for, nor trust in me." "Father," answered Helen, "I love you, and all of you, but too well. That is perhaps my chief trouble. Oh, if you could, if you might but understand!" and her fast flowing tears bore witness to the sincerity of her feelings.

"You speak in mysteries, Helen," he said. "You love me, but you put me from you; you place no confidence in me who has reared you as a tender flower which the winds of heaven might not visit too roughly, the father whose heart clung to you too closely. Perhaps my love and pride are justly punished in thus seeing their idol torn away. You would have counsel—shall I send for Father Floyd?" Helen faintly murmured, with hands close clasped, and eyes turned heavenward, "In this world ye shall have persecution." Mr. Stanley continued, "Oh, Helen! there was no need for secret conferences with that man. He has been in your father's house more than once, and no one, so far as I am aware, has ever failed in courtesy to him. There was nothing in the way of his meeting you and openly saying all he ought to say to a young school-girl. Helen, there is wrong somewhere."

The poor girl raised her hand appealingly to him, "Do not cast me off entirely, father," she entreated. "Never," answered he, "never; I have no right to do that, Helen. God established this relationship of father and daughter. I can not sever it, neither can you," saying these last words, without stopping to note their effect, he lifted the low trailing vines that hung across the pathway, bent head underneath them, and with a rapid step sprang upon the little foot-bridge that in summer spanned the shrunken Chihatchie. He had left his child alone with God and her conscience, nor stopped to consider the result.

[To be continued.]

"I wish you would give me that gold ring on your finger," said a village dandy to a country girl, "for it resembles the duration of my love for you—it has no end." "Excuse me, sir," she said, "I choose to keep it, for it is like my love for you—it has no beginning."

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