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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.
 2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.
 3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.
 4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42; Matt. xviii: 20-23-28; 2 Cor. vi: 1-9; Rev. ii: 23; Phillip. xxv: 27; 1 Cor. v: 12, 13.
 5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, as such, (that is, in church capacity,) not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.
 6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii: 16 and xviii: 17; Mark xv: 16; John iii: 2, 3; Acts viii: to the close; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.
 Durying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.
 SIX IMPORTANT PRINCIPLES.
 1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.
 2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.
 3. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.
 4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.
 5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, *treason*.
 6. Principles can neither be conceded nor compromised.
 SIX IMPORTANT FACTS.
 1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—[Liddell and Scott, Carson, Anthon, &c.]
 2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]
 3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.
 4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are *anti-scriptural* and *anti-republican* tyrannies which no Christian can lawfully countenance, or *republican* freeman ought to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.
 5. No society, organized upon principles differing from those of the apostolic churches, having different *ends, ordinances, orders* in the assembly can justly be called a *gospel church*, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."
 6. Present-day historians frankly admit that irregular bodies are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trilemma, p. 36.]

THE BAPTIST.

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

Vol. I. MEMPHIS, TENN., SATURDAY, FEBRUARY 15, 1868. No. 38.

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THE NECESSITY OF ATONEMENT.
 BY J. M. PENDLETON.

In treating of the necessity of Christ's atonement it is generally deemed sufficient to refer to it as an expiatory measure to satisfy the law and justice of God. When this is done the interests of truth are not likely to suffer. At times, however, it is well to go more thoroughly into this matter of necessity, and trace it to the ill-desert of sin and the nature of God. The logical and theological exigencies of the case require this. For it may be asked why the law of God, when violated, needs satisfaction? This is a legitimate question, and it finds its only answer in the nature of sin and the nature of God.

There is intrinsic demerit in sin. Its inherent turpitude renders it deserving of punishment. It is better to present the matter concretely than abstractly. I say, then, that the sinner, because he is a sinner, deserves punishment. He is a rebel against the government of God, and justice requires that he pay the penalty of rebellion. He is guilty of high treason against the eternal throne, and equity demands that he shall suffer the consequences of his capital crime.

It is to be regretted that the philosophy of punishment is by many imperfectly understood, and is not therefore presented in its most important aspect. They regard punishment as exemplary; that is, they suppose a criminal is punished to deter others from committing crimes. This class of philosophic theologians was virtually represented by the English Judge who said to a culprit, "You are punished, not because you stole a sheep, but that sheep may not be stolen." Justice and common sense revolt from the judicial declaration, if taken in its obvious and full sense. The culprit was punished because he stole a sheep. This was the charge against him, and it was proved. The fact that the theft had been committed, and established according to law, gave the judge the right to pronounce sentence. Otherwise he would have had no right. Ay, more: If the culprit was not punished because he stole a sheep, there was no reason why he should be punished rather than some other person. The first part of the judge's declaration, "You are not punished because you stole a sheep," places the unfortunate man on a level with all innocent persons; and if he was not punished for stealing, an individual who had not stolen might with as much propriety have been punished. The judge ought to have said to the culprit, "You deserve to be punished, because you stole a sheep. This is the primary reason for your punishment, and a secondary reason is, that others may be deterred by punishment, as exemplified in you, from stealing sheep."

It may be assumed that men intuitively believe that criminals should be punished because they personally deserve to be punished. The benefit society receives from their punishment is incidental and collateral; and this benefit would be precluded if personal ill-desert was not regarded the proper ground of punishment. For how could suffering inflicted on the innocent—that is, inflicted without respect to personal criminality—promote the welfare of society? How could its influence be suppressive of vice and promotive of virtue? Would not the question arise in the mind of many a citizen, "Why should I specially concern myself about obeying the laws when the innocent are made to suffer as well as the guilty?" Thus does it appear that a government, by disregarding the primary object of punishment, usually deny that his death was, in any proper sense, a vicarious sacrifice. Not believing that God needed to be propitiated, so as to turn away His wrath, they cannot believe that Jesus died as an atoning substitute for sinners. If they use, at all, such words as *propitiation, expiation, substitution*, etc., it is to be feared they do so to "deceive the simple." To say that no influences emanate from the cross Godward, is equivalent to a denial of all expiatory value in the sufferings of Christ. They may possess other and inferior values, but if their atoning quality is abstracted, to what saving purpose can those values be applied? But this may be called philosophizing, and it may be asked, what do the Scriptures teach? To the Scriptures, then, we will go.

The Bible teaches that there is something in the nature of God to which sin is so offensive; so infinitely hateful as to excite his wrath. And it may be said that sin is the only thing that has ever

excited the Divine wrath. That moral quality of the Divine nature which necessitates hatred of sin necessitates wrath against sin, and therefore inevitably necessitates expiation in order to the pardon of sin. If sin originates wrath in the Divine bosom, it is morally certain that wrath cannot be turned away unless some atoning provision is made for the pardon of the sin which originates it.

What do the Scriptures teach in regard to the wrath of God? Hear their utterances: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "We shall be saved from wrath through him." "The wrath of God cometh on the children of disobedience." "Who delivered us from the wrath to come?" Here are four passages of Scripture which speak of wrath; nor can it be doubted that wrath is meant. It is expressly termed "the wrath of God." We are not to suppose that the wrath in God is something similar to exasperated passion in man. It is not. God's wrath is his holy and just indignation against sin. We are not left to conjecture whether this wrath exists; for it is revealed from heaven. It comes on the children of disobedience, and believers are saved from it through Christ. Wrath against sin and love for sinners are perfectly compatible. The feelings of every good man may be appealed to in verification of this truth, but the truth itself receives its highest exemplification in God. He so loved sinners, and so hated their sins, as to send his Son from heaven, "to put away sin by the sacrifice of himself," that he might gratify the impulses of his love in saving sinners. In the cross God shows himself to the universe as the sinner's friend and the uncompromising eternal enemy of sin.

Some think it detracts from the perfection of the Divine character to speak of the wrath of God. Their view of wrath is that it is a resentful vindictive passion. Such a passion is, they suppose, and properly too, unworthy of God. For God is neither resentful nor vindictive. But there is a vast difference between *vindictive* and *indictive*; and while the wrath of God is not vindictive, it is *indictive of his justice*, his law, his government. This is seen in the agony of Gethsemane and in the tragedy of Calvary. Jesus had come in the flesh to assume the legal responsibilities of men; God the Father had sent him to be the Savior of the world. The love of God to sinners prompted him to give his Son, and his wrath against sin prompted him to require his Son to "suffer for sin; the just for the unjust."

There is one remarkable Scripture which teaches that God, in his three-fold personality, was concerned in the work of atonement: "How much more shall the blood of Christ who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Here we have the second person of the Godhead, through the agency of the third, offering himself to the first. Men may say that this is altogether above reason. So it may be, but it is not above revelation. To understand many passages of Scripture we must consider God the Father as Lawgiver and as the Guardian of the rights of Divine government. He presided over the awful transaction of Calvary. Whatever Jesus suffered, the Father required him to suffer as the substitute for sinners. Hence the Savior, when his death was at hand, said: "The cup which my Father hath given me, shall I not drink it?" It was an inconceivable bitter cup, but the Father gave it. As the preserver of the authority of his law, and the protector of the interests of his moral empire, he was obliged to give that cup; and Jesus with the legal responsibilities of sinners upon him, was obliged to drink it. This was determined on in Godhead council before the worlds were made. There are many other Scriptures kindred in meaning to the passage just referred to. For example: "The Lord hath laid on him the iniquity of us all." "It pleased the Lord to bruise him and put him to grief." "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered." "My God, my God, why hast thou forsaken me?" "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" It is needless to quote farther. If any thing can be proved these inspired declarations prove that the sufferings of Jesus were inflicted on him by his Father. It pleased the Father not to spare him,

but to smite and to bruise him. How much was implied in the *smiting* and *bruising* no finite mind will ever know. They were inflicted by the omnipotent hand. They were worthy of a God terrible in his majesty, and inflexible in his purpose, to vindicate the rectitude of his throne. We are not to suppose that the Father, in smiting the Son, inflicted suffering merely physical. Flavel has well said of Jesus, "The suffering of his soul was the soul of his suffering." The bodily sufferings of the Savior seem to have made scarcely any impression on him. When the crown of thorns was placed on his head: when he was buffeted, scourged, nailed to the cross, there was not a word of complaint. But when the lowering cloud of heaven's wrath poured out its awful contents on his soul—when he tasted the bitterness of that wrath—when angels looked on aghast and impotent to help—when communion with heaven was suspended—when the Father, as the executive of the Divine government, abandoned him to the responsibilities he had assumed—leaving him alone to feel all the anguish of excruciating solitude—all the horrors of unmitigated desolation—then did his agony reach its climax, and extort the exclamatory question, "My God, my God, why hast thou forsaken me?" He was forsaken by the Father. Because he was in the place of sinners, their iniquities were laid upon him: and sin must be condemned in the flesh—that is, in the nature that sinned. The Father must show his displeasure against sin, and his judgment of its ill-desert, even when it was charged to his beloved Son, not personally, but by imputation. What a fact is this! Full of solemn significance, and far reaching in its significances. It seems that hatred of sin is, if possible, a stronger feeling in the bosom of the Father than love for his Son. What mighty emotions stirred that bosom when Calvary was bathed in blood! The Divine displeasure against sin shows the Divine estimate of sin, and this estimate grows out of the Divine nature. Hence it follows that the supreme argument in proof of the necessity of atonement is supplied by that moral quality in the nature of God to which sin, in its intrinsic demerit is so odious as to be pardonable only through an expiatory sacrifice of infinite value.

What wonders are involved in the atoning work of Jesus the Nazarene! Had there been no sin there would have been no atonement. Had there been no atonement we would know far less of every Divine attribute than we now know, and consequently much less of the Divine character. And thus it appears that the existence of sin has been so overruled as to give the universe sublimer and more exalted views of God. This is the wonder of wonders. We are lost in its contemplation. Oppressed with its greatness and unable to comprehend its glory, we call our thoughts from it, hoping ere long to fix on our admiring contemplations, amid other scenes, and in brighter worlds.

AN ANCIENT PROVERB.
 Let me alone till I swallow down my spittle.—Job vi: 10

This is a proverb among the Arabians to the present day, by which they understand, give me leave to rest after my fatigue. This is the favor which Job complains is not granted him. There are two instances, quoted by Schultens, which illustrate the passage. One is of a person who, when eagerly pressed to give an account of his travels, answered with impatience, "Let me swallow down my spittle; for my journey hath fatigued me." The other instance is of a quick return made to one who used that proverb: "Suffer me," said the person importuned, "to swallow down my spittle;"—to which his friend replied, "You may, if you please, swallow down even Tigris and Euphrates;—that is, take what time you please.—*Bib. Researches.*

THE GRANDEUR OF THE BIBLE.
 If you have ever tried it, you must have been struck with the few solid thoughts, the few suggestive ideas, which survive the perusal of the most brilliant of human books. Few of them can stand three readings; and of the memorabilia which you had marked in your first reading, on reverting to them you find that many of those were not so striking, or weighty, or original, as you thought. But the Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.—*Rev. James Hamilton.*

I have for many years made it a practice to read through the Bible once a

year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*J. Q. Adams.*

When I commenced my duties of Professor of Theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but after more than fifty years of study, it is my experience that with every class my interest increases.—*Prof. Leonard Woods.*

I have always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.—*Lieut. Maury.*

"THAT BOURN."
 The *Methodist*, commenting on "misused words," very justly denounces the ignorant quotation of the word "bourn," as we often hear it in the phrase: "Our friend went (or was accompanied, or has gone) to that bourn from which no traveler returns."
 The line is intended to be, and seems generally supposed to be, a quotation from Shakespeare—which, however, it certainly is not.
 Hamlet, in his soliloquy on suicide, says that "something after death" is "the undiscovered country, from whose bowels no traveler returns."
 And "bourn" means boundary, border, limit, or edge of a country; not the country itself. Independently of which meaning, the construction of the verse shows that Shakespeare did not use the word in the sense of a locality, but as the dividing line between localities. Shakespeare's meaning would be fully expressed by—
 "The undiscovered country, from whose edge no traveler returns."
 And in that case, were the popular phrase to run thus: "Our friend has gone to that edge from which no traveler returns," the quotation would be just as correct and just as silly as it is now.

A TEST APPLIED.—A correspondent of one of our religious exchanges says: "I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that he might as well drop the subject of conversation; 'for,' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for to my certain knowledge you have not given, for the last twenty years, as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed the one-half of what you say you believe, I would make the church my rule for giving, and my farm the exception.'"

HELPING THE MINISTER.—"I am past usefulness," said an old lady to her minister; "the Lord spurs my days, but I can do no good now." "You are doing a great deal of good," said the minister. "You help me to preach every Sabbath." Of course she was very much surprised. Help her minister preach! "Why, how?" "In the first place," said he, "you are always in your seat at church, and that helps me. In the second place you are always wide awake, looking right up into my face, and that helps me. In the third place, I often see tears running down your cheeks, and that helps me very much."

INSTRUMENTAL MUSIC IN CHURCHES.
 "Instrumental music, the more I think of it, appears with increasing evidence to be utterly unsuited to the genius of the gospel dispensation." * * * "If my memory does not deceive me, it originated in the dark ages of Popery, when almost every other superstition was introduced under the plea of its according with the worship of the Old Testament."—*Andrew Fuller.*

WEALTH.—Wealth is given to Christians, not to be expended in costly raiment, extravagant equipage and luxurious living, but to be employed freely in the service of the Master. "Freely ye have received, freely give."

FORGIVENESS.—If thou bearest light provocations with patience, it shall be imputed unto thee for wisdom: and if thou wipest them from thy remembrance, thy heart shall feel rest—thy mind shall not reproach thee.

BAPTIST COBOLLARIES.

- 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...
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.
5. This, we claim, is one of the old landmarks of the Baptist Church.
6. 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...
7. Whenever any church acts in violation of the directions of her only lawgiver, as found in the New Testament, she becomes rebellious...
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 vitory 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 1517, 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 unimmersed 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 non-ordained, although immersed ministry, 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 arraignment or trial brought and conducted in violation of the laws of Christ. Each member 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, such as Missionary efforts, Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Prayer-meetings, and Religious periodicals.
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 and land, 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 can not 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.

BRO. GRAVES: By order, and on behalf of the Mississippi Baptist Association, convened with Zion Hill church, Anite county, Miss., Oct. 12-14, we ask the privilege of replying, through THE BAPTIST, to an article which recently appeared in its columns over the signature of Wm. F. Cain, respecting certain moneys appropriated by said body to the Orphans' Home at Lauderdale Springs, Miss. It is conceived that the article of Bro. Cain, taken in connection with the editorial remarks thereon, does the Association and its Treasurer great injustice, and places them in an unenviable position before the denomination and the world—unintentionally, of course.

The facts in the case are simply these: At a meeting of the Association, held with the church at Holmesville, Pike county, Miss., Oct. 7-9, 1865, it was "Resolved, That the funds in the hands of the Treasurer, after defraying the expenses of the Association, be appropriated to the Orphans' Home and school at Lauderdale Springs."

By another resolution (same session) Elder M. S. Shirk was directed to prepare for publication in the minutes of the Association an extended report on the query, "Are infants born into the world with sinful natures?" It was at the same time ordered that the publication of the minutes be deferred for said report.

The Clerk, after receiving the report, carried his minutes, in manuscript, to the publisher, when it was found that the cost of publishing would exceed the amount of funds in the hands of the Treasurer. It was finally decided to publish the minutes, omitting and deferring the report to the next meeting of the Association. After paying for the minutes as thus published, there was left in the hands of the Treasurer a balance of sixty-eight dollars and seventy cents. As, however, the report would be published in the minutes of the next meeting, the Treasurer deeming the expense chargeable to year 1865, retained the above amount of \$68 70 subject to the direction of the Association. At her next annual meeting, Oct. 13-15, 1866, the question arising in reference to the Treasurer's disposition of the money balance in his hands from A. D. 1865, the Association, by her vote, unanimously sustained her Treasurer believing that no wrong was at least intended.

Now, it so happened that at the meeting of the Association in A. D. 1866, no further action was taken making appropriations to the Orphans' Home, and when subsequently called upon by Bro. Cain, the Treasurer did not feel authorized to pay over the balance from that year on the resolution of A. D. 1865. This led to some little altercation between the two, and was probably the occasion of the letter published in THE BAPTIST. A letter which, with its accompaniments, had the facts been known, would not, we trust, have been written or published.

In reply to the intimation that the Association had allowed her Treasurer to enjoy the use of her moneys for several years without interest, it is only necessary to quote the Treasurer's reports, as audited and published in the minutes of several meetings.

After defraying Associational expenses there was a balance in the hands of our treasurer, in A. D. 1860, of \$2 50. The minutes of A. D. 1861 show that the Association was indebted to her Treasurer to the amount of \$23 72. In A. D. 1862 the Association was still indebted to her treasurer in the sum of \$5 72.

Owing to the war, no minutes were published during the years A. D. 1863 and 1864. But at the meeting of our Association in A. D. 1865, it was required of the Treasurer to report all the associational funds passing through his hand during the fiscal years A. D. 1863 and 1864.

His report accordingly showed the contributions of the churches for A. D. 1863 to be \$350; and in A. D. 1864, between three and five hundred dollars; all in Confederate money, and which had been kept on hand to pay for printing minutes, etc., until finally it had become worthless.

Balance in the hands of the Treasurer, omitting the report of Elder M. S. Shirk for want of funds, in A. D. 1865, was \$68 70. This carried to the year A. D. 1866, after paying all expenses, left a balance in the Treasurer's hands of \$113 20, subject to order of Association.

No action having been taken by the Association in reference to its surplus for A. D. 1866, the Treasurer, of course, declined paying out its moneys in the absence of any order from the body. Thus it remained until our recent meeting, when the question again recurring in reference to the disposition of her surplus funds, it was ordered, that the Treasurer pay over to the Orphans' Home and school at Lauderdale Springs, an amount equal to the balance in his hands at the close of A. D. 1865. This was not from any fear of legal process, nor from any

consciousness of moral delinquency, but from a sincere desire to promote, as she is able, the interests of that institution, together with every other good word and work.

Believing now that THE BAPTIST will be equally ready to commend as to censure, and that it would not willingly lend its columns and its influence to the prejudice and reproach of an unoffending brother, or to wound, unnecessarily, a venerable body of Christian brethren and friends, we ask for the above a place in its columns.

M. S. SHIRK, JAS. A. JENKINS, CHAS. H. OTKIN, STEPHEN JOHNSON, Committee.

[The committee are right in all they say in their closing paragraph, and we are right also in saying that the Treasurer should have paid over the surplus funds according to the instruction given him by the Association in 1865. The Association is only an annual body. Its acts are final. When it has made an appropriation and adjourned, no subsequent meeting of a similar body can recall that appropriation, or an officer the right to refuse to carry out its instructions. We have no unkind feelings towards any one. We wrote and now write to vindicate a principle only. When an unincorporated Association acts, and adjourns, that body expires, and its acts are final, and its appropriations cannot be retained by its officers at their option, to be acted upon by the meeting of a similar body that may meet another year.]

J. R. GRAVES—Dear Brother: I have read Orchard's 2d volume, and I now write to thank you for putting that book in the hands of our church. I do hope you may be successful in your Publishing House.

If you have the third volume please send it to me at once, price marked. We, as a people, have been remiss, hitherto, in attending to our history. I have taken pains in several instances of reference to authority, to verify the quotation. So far as I have been able to do so, I find him correct. The facts thus scattered in profane history is the more valuable, as it was not recorded by men in our church, and appears to be in many instances, grudgingly given.

With many thanks for your book, and hopes for your success, I am, dear sir, yours, etc. W. R. SCOBY. Hamilton, Ohio, 1868.

[Every minister of Christ and every Baptist in the land should purchase and read these histories and get their children to read them. Not a Baptist in one thousand knows anything of the history of his church or what she has suffered, or who have opposed her, or for what she has been persecuted.]

BRO. J. R. GRAVES: I concluded this morning I would send you a short account of the success of the gospel with me for a few months past. At Bluff Springs I baptized eight into the fellowship of that church. I have preached to them for a number of years. At Pleasant Plains I baptized between thirty and forty, white and black. I have been preaching there, this is the third year. The church was quite weak when I went there—some thirty members; now we are some one hundred and twenty white members; and the blacks are now a church to themselves. Lavenia was a little, deserted and broken down church. The difficulty gotten up by Brethren Neal and Cook, ruined the church. Bro. Greer went there a few times, and then left them. I preached there last year, and we were blessed with a good revival; and between twenty and thirty joined the church. Thank the Lord for success. I then held a meeting at a place where there was no organized church, called Hepzibbo. I was there ten days, preached sixteen sermons, and there were about sixty professions. Brethren Hodges, McCraw, and myself, organized a church. Some had letters, and some had once belonged to the church at that place. There were some ten members in the organization. Then I opened the door for the reception of members, and baptized thirty—thirty-seven whites and twenty blacks—thirty-seven whites. I left a membership of fifty-seven.

I helped hold a meeting of days at Quincy; at the close, we baptized sixty-three. The good Lord be praised for the many manifestations of his approval of the labors of the Baptist ministry. All these things should humble our poor hearts. Lord help us to be faithful unto death.

There is a great opening now at Trezevant for a good revival; and I am going to try, under God, to improve the opportunity to do good. I am preaching this year at Pleasant Plains, Lavenia, and Humboldt; and I expect I will preach at Trezevant and Henderson Station. The Lord grant it may long remain so. I am your brother in Christ, etc. M. E. SENTER. Humboldt, Jan. 27, 1868.

In your paper of 31st August, there is an article headed "Light Wanted," signed J. B. C. "Will Bro. Young let us

know why there was no report made by the Executive Board of the West Tennessee Baptist Convention," etc. I have to say to Bro. J. B. C., that I was not chairman of that Board then, or since its location was removed from Durhamville; and if he paid attention, he had perhaps as much light on that subject as I got, or any other member of the Board. The acting Secretary of the Board was prevented from attending the Convention, and in consequence the Board had no reports, on which to make a report. I presume the minutes will show the amount of labor performed by the agents and missionary, when they come out.

Another inquiry: "Will some one tell us why some of our most wealthy churches give their hundreds to other Boards, and only a few dollars to their own Convention? They are great friends to the Convention, and yet they give the very life of the Convention away." Here seems to be an insinuation. I refer any one who desires to know who are friends to the Convention, to examine the minutes for a series of years past, where they can see what has been done, and by whom means have been sent up to the Convention. Geo. W. YOUNG. Durhamville, Tenn., Sept. 28, 1867.

JESUS PASSETH BY. Lord, I hear of showers of blessing Thou art scattering full and free; Showers the thirsting land refreshing— Let some dropping fall on me. Even me.

Pass me not, O God, our Father! Sinful though my heart may be; Thou might'st lead me, but the rather Let Thy mercy light on me. Even me.

Pass me not, O gracious Savior. Let me live and cling to Thee; I am longing for Thy favor, Whilst Thou art calling, O call me. Even me.

Pass me not, O mighty Spirit! Thou canst make the blind to see; Witnessing of Jesus' merit, Speak some word of power to me. Even me.

Have I long in sin been sleeping, Long been slighting, grieving Thee? Has the world my heart been keeping? O forgive and rescue me. Even me.

Love of God, so pure and changeless, Blood of Christ, so rich and free; Grace of God, so strong and boundless, Magnify it all to me. Even me.

Pass me not! Thy lost one bringing, Bind my heart, O Lord, to Thee; Whilst the streams of life are springing, Blessing others, O bless me. Even me. —Dublin Hymn Book.

We whose names are annexed, while in council for the purpose of ordaining our beloved brother, Dr. Maberry, to the office of deacon, in the Pleasant Hill Baptist church, hold it to be the duty of all ministers setting apart deacons, to require that the qualifications of deacons, as expressed by Paul, be understood to include the custom of holding family prayer, and also, conference and other meetings of the church, in the absence of the pastor. As also to look after the wants of the poor, with a view to the support of the same from the charities of the congregation. And to see that the equitable support of the pastor is attended to. And yet more, we propose to ordain only such as we believe will do these things, and who will also firmly refuse to take a social glass. And we advise all deacons in office, who cannot or will not act as above, that they resign and let others take their office who will; to the intent that the Baptist churches of Arkansas may be scripturally burning and shining lights.

Done in Conference, second Lord's day of December, 1867. ABRAHAM JENKINS, WOTENSAW, W. H. ROBERT, Little Rock, J. M. KING, Pleasant Hill, MOSES GREEN, Pastor P. H., T. CARROLL, Church Clerk.

The past few days have been those of rejoicing among the deluded followers of Alexander Campbell in this place. For months they have been trembling under the analytic and expiating sermons of Eld. Kincaon, of our church, with scarcely a living clement among them. As a means to recuperation from their lifelessness, Rev. Dr. Bullard, one of the ablest and most influential men of the organization, was sent for, who came and ministered to their spiritual necessities according to the peculiar tenets of their faith. His labors were compensated in the reception of some half dozen poor, ignorant sinners into the bonds of church fellowship. We say sinners. Yes, because in accordance with his dogmas and the creed of his church, they could not be considered as possessing saving grace, but only just started in the faith which leads to such fruition.

During the delivery of some half dozen sermons, which were labored and studied efforts, as well as in the many exhortations he made during the attempted but abortive revival, he never as much as once implied the necessity of repentance as efficacious to redeeming grace. He ignored the spirit of the atonement in this respect, altogether. The only requisite to admission to mem-

bership, not only for this life, but the one to come, was the simple acknowledgment of the belief that Jesus Christ was the Savior of the world; that his death atoned for the sins of the human family. As to regrets for offenses against so benevolent a God, gratitude to Jesus for his sufferings in behalf of a suffering world, nothing whatever was mentioned. Christ said that unless ye repent and believe on the Lord Jesus Christ, ye shall be lost, or words to this effect. Repentance is made a prerequisite, or the first step towards favor with God unto salvation. But Dr. Bullard says that if ye believe that Jesus is the Savior of the world—that through his atoning merits the whole human family are saved, and that they as a part of the human family are embraced in the plan of salvation, this faith, with submission to baptism, is all that is required to insure redemption from sin. In lecturing those who were induced to unite themselves under the banner of such heresies, he told them that they were not, in reality, Christians yet; that they would never realize such a glorious change until their temporal warfare was at an end. He never as much as once indicated that they were in possession of satisfactory grace, as the soul's reward for the exercise of faith in the merits of the atonement. Faith, without baptism, he urged, was inefficacious, absolutely of no avail! Thus virtually accepting the "plan of salvation," as submitted or proclaimed by the Roman Catholic Church; for two of the principal tenets of that apostate organization are confession of sins and baptism—not repentance! Strange that such sentiments and creeds should be expressed and taught by any professed evangelical church, when the Bible, which it claims as its guide, breathes with no other sentiments and principles than those of the absolute necessity of humility and repentance before the unregenerated can be identified with the living Church of God, and granted those graces which satisfies the disquieted conscience.

The existence of such ideas in the minds of the so-called leaders of a professed evangelical church, and of the efforts of such leaders to indoctrinate the public mind with such infamous heresies, is additional evidence of the march of Anti-Christ. Indeed, such theories are more insidious and dangerous than the idolatrous and corrupt teachings of the mother of apostacies. His addresses, which bore evidence of profundity—much more strength than any of his denomination of this section—fell lightly upon the many who were in attendance. The more illiterate evinced some appreciation, but not such as to affect the community. More anon. Fraternally, B. G. M. Bristol, Tenn.

EXCOMMUNICATION. Be it known to the Baptist brotherhood, that the Stanton Baptist Church of Christ, in conference, on Saturday before the 2d Lord's day in January, A. D. 1868, did expel from her fellowship W. C. CAPPELL for grossly immoral conduct. Said W. C. Capell carried with him an official license to preach, which is hereby revoked.

Done in Conference, and ordered to be published in THE BAPTIST. JOSEPH H. BORUM, Mod'r. F. W. CHANEY, Clerk.

NO HIDING PLACE.—In all our cheerful life there is no hiding place where our Savior cannot find us. Alike in the clear, bright sunshine, or in the darkening gloom of the winter storm, his eye is over his people, and his infinite knowledge weighs them in the balance. When the hill is steep, and briars and thorns grow up its steep ascent, he is watching the weary flock, and helps and pities them, as they strain up the mountain side. When the road lies through velvet lawns, and beside peaceful waters, the Shepherd gazes tenderly, yet fearfully, upon them, for these are the "Enchanted Grounds," where there is danger that the pilgrim fall into a fatal sleep. Jesus knows the works of his people. He knows whether they are walking on the skirts of the dread forest of the world, or whether they are earnestly striving after a closer union to himself. He knows when they extend a helping hand to the pale children of sorrow, and when they shut their ears to the cry of the desolate. Their motives are all open before him. Men judge by results. Christ sees the secret spring. Let the thought that our Maker knows our works stimulate us to do and dare for him. When the spirit is weary in well-doing, let it lift its eyes to Jesus, who went about doing good. In the hour of prayer let it take encouragement, because he who knows of its secret wrestlings will bear and sustain. Uphorne by the everlasting arms, and looking to the Author and Finisher of our faith, let us press on to the joy that is set before us.—Christian Intelligencer.

It is the cross that tells us of the free grace of God to sinners; for it shows us that rather than let us die God gave his Son to die for us.

Revival News.

OREGON.

BRO. GRAVES: It is not a custom of mine to write for publication, but if you think what follows would benefit or please your readers, you may give it publicity. I will first give you a short sketch concerning some few protracted meetings held in this and adjoining communities during the summer months. We cannot tell you of having as many added to our church, perhaps, as you can in that thickly settled country, but truly the Lord has been with us.

The first that I speak of was held with Providence Church, which continued some eighteen days under the labors of Elders C. C. Kelly, R. C. Hill, and J. W. Osborn, and there were added to the church during the time fifty-one persons, mostly by baptism. The next was with Scio Church, under the management of Elders Riley and Hill, which lasted several days, and received some fifteen or sixteen members. From there the same preaching brethren visited Albany Church, which is comparatively young, and held a meeting there for several days, and the church received eighteen believers. Truly, it was a great sight to the inhabitants of Albany to witness baptism at the hands of Baptists, as a host of them are Pedoes. But I trust and pray that we may from now on have plenty of such sights to witness, and that many may be the happy recipients of that same kind of baptism at the hands of Baptists. In our little city we have several denominations, (or rather societies)—the Baptists, M. E. Church North and M. E. Church South, Christians, (Campbellites,) Cumberland Presbyterians and Soul Sleepers, or, as they choose to call themselves, the Church of God; though I presume you are well acquainted with them, as they have existed some twelve or thirteen years in Illinois, I believe. J. J. NORRIS. Scio, Oregon, Dec. 5, 1867.

BRO. GRAVES:—At the request of many of my friends in Granger county, East Tennessee, I visited them in October, and spent two weeks, preaching at Beech Grove, Puncleon Camp, and Locust Grove Churches. Puncleon Camp is my old mother church. It was that church that gave me license to preach, and ordained me to the full work of the ministry. I love that old church. "For her my tears shall fall. For her my prayers ascend." It was truly refreshing, after being absent for several years, to meet with old friends again and greet them as brethren. I found those churches in a very cold condition, with old prejudices, gendered by the war, existing among them; and I am sorry to have to say that some ministers in that section have taken a course that encourages strife and division. I have reasons to hope that the Lord blessed my labors in those churches, to the removing, to a great extent, the strife that had existed among the brethren, and when I left them, a spirit of love and union seemed to pervade the hearts of all God's people. At Beech Grove we had a refreshing time; nine professed religion, and I had the privilege of baptizing seven happy converts during the meeting at that church. At Locust Grove I left a good meeting progressing. Brethren Morton and Baker staid to carry out the meeting.

On the fourth Sabbath in November, I closed a meeting of nine days at Fraley's Chapel, in Castle's Woods, in this (Russell) county. I have scarcely ever seen a better meeting during my labors as a minister. The church at that place was organized in July last, and numbered 24. During the meeting I had the privilege of baptizing 24 into the fellowship of the church: six of those baptized were Methodists, and some of them had lately been immersed by the circuit rider, but were not satisfied with it; one was a Campbellite; three joined by relationship, and one was restored, making in all 28 received during the meeting. Elder Elihu Kiser, who is the pastor of the church, was with me part of the time. The meeting closed, leaving 15 penitents at the altar praying for mercy.

On the third Sabbath in November, Elder E. Kiser and J. Jessu closed a revival meeting at Sulphur Spring; nine were baptized during the meeting. Like the psalmist, we may truly say, "The Lord has done great things for us, whereof we are glad." A. ROUTH. Lebanon, Va., Dec. 4, 1867.

On one occasion, when the late Bishop of Lichfield had spoken on the importance of diligent, pains-taking preparation for the pulpit, a verbose young clergyman said, "Why, my lord, I often go to the vestry even without knowing what text I shall preach upon, yet I go up and preach an extempore sermon, and thank nothing of it." The Bishop replied, "Ah, well, that agrees with what I hear from your people; for they hear the sermon, and they also think nothing of it?"

Blessed much meditation, intense thought and fervent prayer in your compositions.

THE CONSTITUTION

The church of Christ is a divine institution, and its constitution is a divine revelation. It is not a human invention, but a divine gift. The church is the body of Christ, and its members are the members of his body. The church is the temple of God, and its members are the stones of the temple. The church is the kingdom of God on earth, and its members are the citizens of that kingdom. The church is the bride of Christ, and its members are the members of that bride. The church is the seed of God, and its members are the members of that seed. The church is the light of the world, and its members are the members of that light. The church is the salt of the earth, and its members are the members of that salt. The church is the oil of the lamp, and its members are the members of that oil. The church is the life of the world, and its members are the members of that life. The church is the joy of the world, and its members are the members of that joy. The church is the peace of the world, and its members are the members of that peace. The church is the love of the world, and its members are the members of that love. The church is the grace of the world, and its members are the members of that grace. The church is the mercy of the world, and its members are the members of that mercy. The church is the kindness of the world, and its members are the members of that kindness. The church is the gentleness of the world, and its members are the members of that gentleness. The church is the meekness of the world, and its members are the members of that meekness. The church is the patience of the world, and its members are the members of that patience. The church is the kindness of the world, and its members are the members of that kindness. The church is the gentleness of the world, and its members are the members of that gentleness. The church is the meekness of the world, and its members are the members of that meekness. The church is the patience of the world, and its members are the members of that patience.

THE CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan.

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 Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul essayed to join himself to the disciples at Jerusalem, they declined to receive him, because they believed that he was a blasphemer.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion.

On the contrary, the Liverpool correspondent of the Religious Herald, Richmond, Va., gives an account, (in its issue of December 12th,) of a sermon he had heard from Rev. Hugh Stowel Brown, a distinguished minister of the gospel, in which he represented the "fear of God as the only efficient agency in producing a real reformation of character."

Neither the correspondent nor the editors of the Herald questioned the correctness of this representation, or intimated any disapprobation of the doctrine it contained.

This doctrine appears to me, not only unsound and unscriptural, but decidedly anti-Christian, and subversive of the fundamental doctrine of the gospel of Christ. It teaches "another gospel"—one that neither Paul, nor Peter, nor James, nor John, nor Jesus himself, ever preached.

I probably should have not noticed it—certainly should not now have called attention to it—had I not heard the same doctrine indirectly sanctioned by some of our Baptist Rabbis, (D. D.'s) exalted to high positions that they may the more successfully mold public sentiment.

Better, ten thousand times better, that there should be diversities of sentiment among us than that we should all be united in holding and advocating the soul-destroying doctrine, that is the fear of God that transforms the heart into the likeness of Jesus!

The Bible teaches, evidently and abundantly, that it is the love of Jesus shed abroad in the soul that works that transformation of character which Mr. Brown ascribes to the fear of God.

It is the love of Jesus that subdues the native enmity of the heart to God. It is the love of Jesus that, by its superior attractive power, displaces the love of the world, and makes way for the holy affections to which we had been hitherto strangers.

It is the love of Jesus that allures us onward from the paths of folly and leads us onward and upward in the way of holiness. "For the love of Christ constraineth us," says the Apostle Paul, 2 Cor. v. 14.

It is the love of Jesus, produced by the revelation of "the grace of God that bringeth salvation" which "teaches us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world," etc. Tit. ii. 12.

The fear of God may deter us from doing many evil things—it may induce us to make great sacrifices, to give our goods to feed the poor, and our bodies to be burned; but without love it will avail us nothing. See 1 Cor. xiii.

We may be told that the word of God teaches that the "Fear of God is the beginning of wisdom," that it also contains many precious promises to them that "fear the Lord." This is all very true, but it nowhere teaches that "the fear of God is the only efficient agency in producing a real reformation of character."

The fear of one may lead us to obey him, but never to obey through love; and it is obedience, influenced by love, and such only, that is acceptable to God. Fear never did, nor never can, lead us to love the object feared. A slavish fear has a directly opposite tendency—a tendency to excite not love but hatred.

We may be told that the preacher probably did not mean to make the affirmation he did of a slavish fear, but of a holy, filial one. But can such a fear exist in an unregenerated heart? We affirm, unhesitatingly, it cannot. Such a fear is the product of love and not a producer of it.

Although the fear of God does not and cannot produce the love of God in the soul; the love of God can, and ever does, beget a fear of offending him. A child may love an unmerciful father without loving him; but he cannot truly love a kind and indulgent parent without fearing to offend him.

The devils believe in God and fear him, for they tremble at his presence; yet their fear works no transformation of character in them.

There are very many persons in our churches, and not a few even among our learned and honored Rabbis, who have been led, by their fear of God, to break off from former evil practices, to make a profession of religion, and perform the outward acts required of them in the word of God, who are yet destitute of the love of Jesus.

There is within them an inward consciousness that they fear God, but no corresponding inward consciousness that they love him. When they are called on to decide the question, "lovest thou me?" they look not within at the emotions of their hearts, but outward, at their acts.

The Baptist.

EDITORIAL CONTRIBUTORS.

SOUND AND UNSOUND THEOLOGY.

In Burke's Weekly of Dec. 21, 1867, is a tale of a little boy who sought the Lord, and, ultimately, found him precious to his soul. It concludes as follows: "What George then found he never lost. More and more he finds it better than rubies, and all the things that may be desired are not to be compared to it."

This is evidently a plain recognition of the doctrine of the final perseverance of the saints—a doctrine that has cheered and sustained a way-worn pilgrim amid his struggles with the adversary of souls.

The reading of this passage afforded peculiar delight. The pleasure derived from the doctrine itself was enhanced by its occurring to us so unexpectedly in a paper, the editor and proprietor of which is connected with a denomination that teaches, in its discipline and standard theological works, the opposite, cheerless doctrine of "falling from grace."

It is due to Mr. Burke, however, to state that he does not make his very interesting Weekly an organ for disseminating the peculiar tenets of his denomination. It is strictly non-sectarian, and richly deserves the extensive circulation it has gained.

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Better, ten thousand times better, that there should be diversities of sentiment among us than that we should all be united in holding and advocating the soul-destroying doctrine, that is the fear of God that transforms the heart into the likeness of Jesus!

The Bible teaches, evidently and abundantly, that it is the love of Jesus shed abroad in the soul that works that transformation of character which Mr. Brown ascribes to the fear of God.

It is the love of Jesus that subdues the native enmity of the heart to God. It is the love of Jesus that, by its superior attractive power, displaces the love of the world, and makes way for the holy affections to which we had been hitherto strangers.

It is the love of Jesus that allures us onward from the paths of folly and leads us onward and upward in the way of holiness. "For the love of Christ constraineth us," says the Apostle Paul, 2 Cor. v. 14.

It is the love of Jesus, produced by the revelation of "the grace of God that bringeth salvation" which "teaches us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world," etc. Tit. ii. 12.

The fear of God may deter us from doing many evil things—it may induce us to make great sacrifices, to give our goods to feed the poor, and our bodies to be burned; but without love it will avail us nothing. See 1 Cor. xiii.

We may be told that the word of God teaches that the "Fear of God is the beginning of wisdom," that it also contains many precious promises to them that "fear the Lord." This is all very true, but it nowhere teaches that "the fear of God is the only efficient agency in producing a real reformation of character."

The fear of one may lead us to obey him, but never to obey through love; and it is obedience, influenced by love, and such only, that is acceptable to God. Fear never did, nor never can, lead us to love the object feared. A slavish fear has a directly opposite tendency—a tendency to excite not love but hatred.

We may be told that the preacher probably did not mean to make the affirmation he did of a slavish fear, but of a holy, filial one. But can such a fear exist in an unregenerated heart? We affirm, unhesitatingly, it cannot. Such a fear is the product of love and not a producer of it.

Although the fear of God does not and cannot produce the love of God in the soul; the love of God can, and ever does, beget a fear of offending him. A child may love an unmerciful father without loving him; but he cannot truly love a kind and indulgent parent without fearing to offend him.

BATTLE OF THE CHURCHES.

CLERGY—LADY—PRIESTHOOD—BAPTISMAL GRACE.

We have seen the retrocession of the churches in all spiritual matters, and the human machinery introduced to fill the vacuum. Without spiritual power, or attractive formalities, ruin and extinction must have succeeded. We have seen the gradual growth of clerical and episcopal supremacy, and the arrangements to discipline the catechumens by human appliances.

The result of all these Jewish and Pagan ideas and arrangements was the entire denial of the direct agency of the Spirit in conviction and conversion. Hence, as soon as the catechumen, or learner, could repeat the words of a creed, the stereotyped renunciation of the devil and all his works, and answer a few historical and theoretical questions, he was introduced, on the grand festival week, to the bishop for baptism.

Hence children, boys and girls, from these church schools were considered among the faithful. Necessarily consequent upon the denial of Divine agency in conversion, was the dogma of baptismal efficacy and grace.

Hence in the year one hundred and forty after Christ, Justin Martyr, writing to Antoninus Pius, says: "I will now declare to you also after what manner we, being made new by Christ (or baptized), have dedicated ourselves to God, lest, if I should leave out that, I might seem to deal unfairly in some part of my apology. They who are persuaded and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray and to ask of God with fasting, the forgiveness of their former sins; and we also pray and fast together with them. Then we bring them to some place where there is water; and they are regenerated by the same way of regeneration by which we were regenerated; for they are washed with water in the name of God the Father and Lord of all things, and of our Savior Jesus Christ, and of the Holy Spirit; for Christ says, unless you be regenerated you cannot enter into the kingdom of heaven."

From which it is evident that as yet the churches baptized none but those who could promise to live according to the gospel; and that though pardon was not to be expected in baptism, as the persons were taught to pray for this previously, yet some vague carnal idea of regeneration in the water was already beginning to be associated with obedience to that ordinance.

The utter hollowness of all existing forms of superstition, and the religious wants of the human spirit, would lead many a thoughtful Jew and Pagan to consider the claims of the new institution. "Many among the number who had been led along to Christianity by a profound sense of religious need, fell into a mistake which hindered them from rightly appropriating to themselves the gospel, and from giving themselves up to its Divine, intrinsic power. The longing after reconciliation with God, and the forgiveness of sin, often lay, in truth, as we have already seen, at the root of the superstition of this period; but this longing remained covered under a grossly material form. A craving of this sort met with eagerness the annunciation of a Redeemer, the promise of the cleansing away of all sin by means of baptism; but this was the very source, too, of the delusion which led to the misapprehension—say rather the crass, material apprehension of what Christianity proposed. Such persons sought in Christ, not a Savior from sin, but the bestower of an outward and magical annihilation of sin. Bringing their Pagan notions over with them into Christianity, they were seeking in baptism a magical lustration, which could render them at once wholly pure. That outward view of the church and the sacraments, of which we have spoken before, presented, beyond a doubt, a convenient point of support for this erroneous notion."

Here was the consummating step; seeking in baptism a magical lustration or washing which could render them at once wholly pure. The declarative and memorial ordinance was changed into a purifying ceremony. Baptismal cleansing and baptismal remission were borrowed from Paganism, and laid the foundation for apostasy and Popery. Jewish forms, a distinct order of clergy, an episcopal government, united with priestly functions, and finally a magical washing away of sin in baptism, were the successive steps of retrogression. Truth was sold for Jewish and Pagan error. It was trampled in the streets; it was driven from the once true churches of Christ. The minorities protested and withdrew; and the darkness deepened into Papal night.

How, then, were these innovations met? What battles did the valiant for the truth wage? What were their weapons, their successes, their defeats, their struggles, their sufferings, their succession and their triumphs? This is the history of the church—all else is a history of apostasy, of corruption, of blasting error, and anti-Christian assumption and tyranny.

We now enter upon the details of the BATTLE OF THE CHURCHES.

LUKE XV. 8, 9.—If a woman in America were to "lose a piece of silver," it would scarcely be necessary to "light a candle and sweep the house diligently" till she found it. Yet in the dark, windowless, floorless, dirty habitations of the Chinese, such a process would be exceedingly in keeping. It would be some trouble, and a somewhat needless display of joy in the West, to call one's friends and neighbors together, to rejoice over the recovery of a piece of money. In Fuh Chan it might happen any day. The streets are but a few feet wide, and the houses narrow, and all open to the street, so that if a single woman raises her voice, as they are wont to do, on all sorts of occasions, she could easily be heard by a dozen or twenty families, and a dozen or twenty females would be stamping across the street full of loquacious congratulation upon the good fortune of their neighbor.

It is the cross that tells us most of the evil of sin; for it shows us the Son of God punished for our sin.

THE LAND BEYOND THE SEA.

The land beyond the Sea! When will life's task be o'er? When shall we reach that soft blue shore O'er the dark strait whose billows foam and roar?

The land beyond the Sea! How close it often seems! When flushed with evening's peaceful gleams And the wistful heart looks o'er the strait and dreams!

The land beyond the Sea! Sometimes distinct and near! It grows upon the eye and ear. And the gulf narrows to a threadlike mere; We seem half way to thee, O calm land beyond the Sea!

The land beyond the Sea! Sometimes across the strait, Like a drawbridge to a castle-gate, The slanting sunbeams lie and seem to wait For us to pass to thee, O calm land beyond the Sea!

The land beyond the Sea! O, how the lapping years, Mid our not un-ambitious tears, Have borne, now singly, now in fleets, the biers Of those we love, to thee, O calm land beyond the Sea!

The land beyond the Sea! How dark our present home! By the dull beach and sullen foam How weary, low droovy we roam. With arms outstretched to thee, O calm land beyond the Sea!

THE NEW YEAR.

It is night. As I sit in my easy-chair, by the cheerful fire, my thoughts turn back upon the past, and many are the events which come crowding upon memory, some pleasant, others sad and melancholy. It is natural for a man of forty-five to indulge in the melancholy pleasure of retrospection, and to call up, not only scenes, but the actors and their actions. As the kaleidoscope of memory is arranged for reproducing the images of the past, how many start into being as if by some magic touch! There is the well-defined image of a strong man, upon whom no marks of age are seen; but we recognize it as the form of one who has gone down in the battle of life, his noble spirit quelled by the icy hand of the great image-breaker.

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As we look into the manly face, how many precious reminiscences come welling up from the shadowy past, and plead for recognition. There is the old cottage home! with its ample grove of spreading trees, beneath whose shade many a childish play was planned and executed. There, too, is the old spring, with its moss-covered curb, where we (for the writer was one of the actors) quenched our eager thirst, and thought, as we looked down into the crystal flood, that there was no fountain beside so cool and refreshing! And there is the little noisy stream, running over its pebbly bottom, where youthful anglers cast the deceitful hook, skilled thus early in the art of ensnaring the unwary fish which floated lazily in the half-transparent waters. And there is the old school-house, where the master, with look severe, seemed, by his port, to say, "I am monarch of all I survey," and few there were in that noisy band of youths who were prepared to contest a claim so just, and enforced by dignity which might have shone in a higher sphere. There, too, are the old play-grounds, the spot to memory dear, where the noisy neophytes of Academic sacred shade made the hills and valleys ring with their merry shouts. In that group is one, a beautiful boy, bearing in his face the marks of true and high resolve. He is ruddy of countenance, his eye is bright as the laughing sky above him, and his shout is as loud and merry as any heard ringing over the old play-grounds. Now let us compare this image with that of the manly brow, to see if we can find a resemblance! Gradually we trace out the lines of the two faces, and we exclaim with astonishment, "they are the same!" And as I gaze upon the image, a word is seen beneath, and that magic word is brother. Then a tear blinds the eye, and the image fades from the tablet, and I fancy I can hear, in a whisper, the touching word FAREWELL breathed by unearthly lips.

My brother, when I heard that thou wast dead, Say, wast thou conscious of the tears I shed? Howered thy spirit o'er the sorrowing one? Wretch art thou then, life's journey almost run?

And there are four little faces, all bright and fresh as the new-blown rose, and eyes they have which rival the sparkle of the diamond. They came to our home and looked in upon us with their sunny smile, and hearing in the far-off future the hoarse roar of earth's troubled waters,

and hearing the low, muttered thunder of life's gathering storm, they turned their eager gaze upward, and seeing that all was bright above, they stretched out their tiny hands and said, "Take us, Father, from the evil to come." And he who said "suffer little children to come unto me," took them to himself. And there are three little graves, but one is not there. She sleeps far away on Thronateska's magnolia-fringed shore, but not alone. Around her lie many sleepers in their last repose, and by her side the mother, close following her early dead to the "Better Land."

But this is the new year, and we are nearer to our Father's house above than when the old year began. Thankful for mercies past, hopeful for the future, and gazing up through the rifts in the clouds above us, we can, by faith, catch glimpses of the Jerusalem on high, her spires glittering in the uncreated light of the heavenly glory, and we may hope soon to walk her golden streets, communing with the loved and lost who have gone before us.

Such are the feelings with which one poor wayfarer commenced the new year, "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ," whose "dominion shall be from sea to sea, and from the river to the ends of the earth."

Then roll on, ye years, though ye do bear, in your full sweep, our most cherished ones to the grave, for they shall rise again to die no more. Even so, come Lord Jesus. Amen. H. C. II.

Business Department.

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PREMIUMS. 1. For two subscribers to THE BAPTIST, \$5 00, I will send one copy of the SOUVENIR FARMER one year. 2. For five subscribers \$20 00, Foote's Eye Sharpener, price \$5 00. 3. For five subscribers, \$20 00, one copy of THE BAPTIST for one year, or any other \$4 paper or magazine published. 4. For thirty-five subscribers, one of Wilcox & Gibbs' magnificent Sewing Machines, warranted to be equal to the best, price \$60 00.

BUREAU OF WANTS. [Advertisements under this head will be inserted at \$2 per square each insertion. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy or lease farms; all who wish situations as clerks, or employment, and all wanting assistants, would do well to advertise in this column.] Teachers.—We can recommend two number one teachers, male and female, and a Baptist preacher, to any church and community needing them. Wanted.—Two active Agents in each of the Southern States, to collect accounts due and canvass for THE BAPTIST, Farmer, and other publications. Address, Graves, Jones & Co. Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The Indelible Pencil, The Ready Reckoner, The Southern Farmer, and Those that wish an agency for the above, can accept by forwarding any amount from \$25 and upwards, and we will return him his commission and the value of his money on such terms that he can make from \$34 to 50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from \$100 to \$150 per month. Don't write a long letter, but if you want a county, or two counties, send \$25 and name the counties. GRAVES, JONES & CO., 37 South Court Street, Memphis.

Madison College should be liberally supported by the Baptists and citizens of West Tennessee. President Bennett deserves to be patronized, and he has secured the services of Furman Dargan, of South Carolina, as Professor of Ancient Languages, and a full corps of efficient teachers. They are toiling manfully, but do not receive the encouragement they were promised and have a right to expect. Brethren, resolve that Madison College shall live and become the pride of West Tennessee Baptists. Have You Tried Foote's Improved Eye Sharpener?—Here are a few of many testimonials: Bro. GRAVES: The eye-sharpener you sent me was missed to Halifax Court House, Va. They finally came to hand, and I have been using them fourteen nights, and am now enabled to read a chapter in the Bible by the light of a very small candle, without missing a single word, which I could not have done ten days back, without my specs. If my life had been at stake, I am much gratified with the result thus far, and am determined to persevere in their use and give them a fair trial; and I am in hopes when I have used them two months, I will be enabled to lay by my glasses altogether. I have been using glasses eighteen years, and I am now in my sixty-third year. D. H. HARRIS. Dethel Hill, Pearson county, N. C., Nov. 18, 1867. Eld. D. B. Bryant, of Grand Junction, Tenn., says: "If you wish my testimony touching the eye-sharpener, I can say, after a few weeks' use, I am reading with great satisfaction without glasses—a thing I have not been able to do for many years. It is a grand invention." The Meeting of the Board of West Union Association will meet in Mayfield, Ky., on Saturday before the second Lord's Day in March. B. W. BUSH, Clerk.

The Baptist.

MEMPHIS, TENN., FEB. 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.

UNION—UNION!

A scheme has been inaugurated at the North for the union of all existing sects and heresies calling themselves churches of Christ, and out of the many to form one grand open-pulpit and open-communication church. The members may believe what they please and practice what they please, so they call each other brethren and commune together. This is the new and true Church Catholic of the nineteenth century, of the "broad-gauge" order. It will allow for the present all existing "churches" to retain their present names and organizations, provided they will indorse each other as evangelical branches of The Church, and keep open pulpits and open tables. The leaders seem to think if this end can be gained, the millennium will burst on the world at once, and a reign of righteousness and peace follow the sun from the rising to the going down thereof. The apostles of this "new dispensation" have been at work in secret, organizing schemes for its public organization, and by these means have entrapped the unstable and unwary. Now they come forth boldly into the light and declare their purpose. They have established their papers to advocate, and they plan and call conventions to organize it.

One of their papers, the Christian Sun, thus discourses of this grand unity of opposites and contradictions:

"The day of sectarian bitterness between Protestant sects has passed. The great battle for Christian union, and co-operation has been fought. The American Church has been reorganized. The organization of the American Tract Society, the Young Men's Christian Association, Union Prayer Meetings, and now Union Conferences and Union Conventions, are all so many grand divisions of the union and co-operative forces wheeling into line. One after another of these divisions has appeared on the field, until the body of sectarian bigots has been completely routed, and are now flying before the advancing forces of the union and co-operative army. These straggling ones, who with their pop-guns and pocket weapons conceal themselves and shoot at the advocates of union among God's people, and co-operation in doing good, only serve to annoy for a while, but will do little harm, comparatively speaking."

The same paper closes a lengthy article as follows: "That this is the present tendency of the Church in America, no reading and observing mind can fail to see. Those who are in the advance, in this grand movement, may afford to wait patiently for a season for the glorious consummation. It is already on us. The massing of Protestant forces, the bringing of all divisions of the Church into co-operative lines, is the work of the present hour."

They claim they have a large number of learned, liberal and influential Baptist ministers and thousands of the "laidy" secretly co-operating with them to move the stubborn Baptists into line, and "all these advocate an exchange of pulpits" as the most successful means of forcing open the bars that guard the table. Let it be so. As Christ's words are true, there will be a remnant of Baptists in America who cannot be deceived or carried away by this "wind of doctrine." All such will notice the societies, and unions and associations, etc., set on foot to entrap them into a public acknowledgment of the evangelical character of all human societies, and the public recognition of them as true churches of Christ—the Tract Society, the Sunday School Union, the Young Men's Christian Association, Union Prayer Meetings, Union Conferences, and he should have mentioned the Evangelical Alliance. We have for twenty years faithfully warned our brethren to beware and stand aloof from each and all of these—be separate, and touch not the unclean things, if they would be true to their avowed principles and true witnesses of the blessed Jesus. We have long known that all these, with the cry of close communion were designed to overthrow the Baptists of this country, but many of our brethren have thought us too bigoted and dogmatic.

But another organ of this "New Jerusalem Church," the Church Union, New York, declares the forces are all marshaled and the grand charge will be made this year, and "close communion MUST YIELD." Hear him:

"Already we hear of a large number of leading Baptist divines that are convinced that the time has come to move. The best method is the only thing to fix upon. Do depend upon it, friends, that High Church

close communionist who reads our paper through 1868, will hear thunder all around before the year closes, unless Providence moves slower than we apprehend."

Another evangelist, maintaining "that each of the evangelical bodies has a special mission to compass by holding up, vindicating and impressing most signally, some one great phase of Christian doctrine or life," says:

"The Baptists make prominent and authoritative God's word. They contend for the authority of its literal teaching. They magnify and honor its declarations, and claim that Christians are to know no traditions, but are to have a 'thus saith the Lord' for everything they say and do. With them, in their theories, at least, Christ's orders are positive and unmistakable, and apostolic examples are tantamount to Divine command. They never say, 'Something else will do as well,' when they think the Master's instructions are explicit. We think God means something in raising up this people, who adhere with such fidelity to what they think he has taught in the Scriptures concerning the ordinances of his church."

He is compelled to pay the Baptists this distinguishing compliment. They have, indeed, a mission from above, but one they can never fulfill by affiliating with these societies and unions, and receiving unbaptized heretics into their pulpits as evangelical ministers, and thus indorsing them as teachers of the Gospel of Christ.

Bro. Shaver, of the Index, truly says: "Now, if the half of these things be true, the 'leading divines' aforesaid may 'move' just as soon as they please—the Baptists will not follow them away from 'God's word' into open communion! Loyalty to that Word is the rod that will make them thunder-proof—the more especially when the thunder is simply theatrical, such as the Union manufacturers'!"

But the scene in the great tragedy (the death of the Baptists aimed at) appointed for 1868, is the calling and assembling of an "Exposition Universal"—a Pan-American Convention of all religions to form a basis of union. The Church Union, in speaking of it, pays the Baptists a high compliment. He may intend it only as "soft corn." He says:

"A Convention of all the branches of the Church is likely to be called. Great care is needed and watchfulness that no sect gets the upper hand in that Convention. It is, in fact, the greatest danger. Old School Presbyterianism is very respectable. It should be watched. Episcopacy will bring along its bishops. It is proud of a history, and cannot forget apostolic succession. All eyes should be upon it. Methodism is, par excellence, liberal and Catholic, but it is immense in numbers, and ambitious. The Baptist denomination are the most positive and aggressive power in Christendom. What they know they know. There is no mistake about it. Immersion is clearly with them the only ordinance. In such Convention, we guess, if they come in with all their soul, they will need more watching than all the rest, and we are not sure that watching will do much to prevent the evil, if evil it be. They are never afraid of their principles, and are not likely to be embarrassed much by having the eyes of the Church on them."

But, seriously, has not the time come for all Baptist ministers and members, in view of the above, and the increasing tendency of the age, to say, with our Bro. Courtney, editor of the Louisiana Baptist, whatever doubt there may be as to the strength of the proofs claimed from the Scriptures to sustain all the positions of the close-pulpit advocates, that practically the open-pulpit practice is evil and injurious to Baptists in its influence, and should be discontinued. We hope and pray that this may be the last year when an unbaptized teacher of error will be invited to preach in a Baptist pulpit.

Bro. Dudley: I send you the following "precious scrap," which you will see is clipped from the Weekly Argus, published in Cape Girardeau, Mo., of Jan. 21, 1868.

"THE GREAT DRAMA.—Ten Nights in a Bar Room.—An association of young ladies and gentlemen of the city, will give an entertainment at Turner's Hall, on Friday evening next, at which will be played the great drama, 'Ten Nights in a Bar Room.' To conclude with a tableau—'The Bells of the Cape.' Proceeds to be applied to the erection of the bell of the Presbyterian church. After the entertainment arrangements have been made for a dance."

Is it any wonder that infidelity, worldly-mindedness, pleasure seeking, together with all the "works of the flesh," are so rapidly taking possession of the heart of men and women, when a church claiming to be "evangelical" will stoop to such means to "erect" a bell. If the Baptist "affair" at Nashville was reprehensible, what of this?—Ch. Western Recorder.

[Or that other "Baptist affair" at Memphis, in regard to which THE BAPTIST has been so silent, and which was far worse than the "Baptist affair" at Nashville?—Ed. W. R.]

There it is at last. The ghost of murdered Duty haunts you, Bro. Dudley, and will not down at your bidding. You ought to have condemned when you apologized—exposed and denounced when you protected and defended. Your conscience has been ill at ease ever since. Don't do so any more. You are plucking up heart. You say there has been a Baptist "affair" in this city far worse than the Nashville one. If that's so, bring it to the light, Bro. Dudley, expose and re-

buke it with severity—don't cloak it, or apologize for it. But it is a serious charge, and in the name of every Baptist in this city we beg you to tell when and under the auspices of what church it happened. We know that each one had a "fair," a "Vanity Fair," and the Chelsea Sabbath School an exhibition, but heard of no tickets sold for a dance, no midnight dancing and revelry.

This paper, Bro. D. well knows, was, during the "fair" season, faithful in its testimony against the sale of such "indulgences" to commit sin, in order to replenish the empty coffers of the church. If they must be sold, Tetzel ought to be raised from the dead to defend them. We protest against our Bro. Dudley's engaging further in that sort of business.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED.

No. 29.

It is Pleasant Floating.

SEVERAL years since, three young men, bathing one sunny day in a beautiful river, allowed themselves to float downward toward a waterfall some distance below. At length two of them made for the shore, and to their alarm found that the current was stronger than they had supposed. They immediately hailed the other, and urged him also to seek for the shore. But he smiled at their fears, and floated on. "It is pleasant floating!" he said, and seemed to enjoy it much. Soon several persons were gathered on the bank of the river, and alarmed for his safety, they cried out in deep earnestness. "Make for the shore, make for the shore, you will certainly go over!" But he still floated, laughing at their fears. Soon he saw his danger, and exerted his utmost energies to gain the bank. But alas! it was too late! The current was too strong. He cried for help, but no help could reach him. His mind was filled with anguish, and just as he reached the fearful precipice, he threw himself up with arms extended, gave an unearthly shriek, and then was plunged into the boiling abyss below.

How striking an illustration of the conduct and final ruin of thousands of immortal souls, who are floating pleasantly and thoughtlessly on the stream of life towards the gulf of despair! They are warned and entreated with tears by alarmed and faithful friends. Christians urge them, Christian ministers warn them, but all in vain! They float on, they flow on, mocking the fears of those who love them most, till too late they awake to their danger, and see just beneath them the gulf of eternal ruin! Reader, it may be that this is your case. You have been warned, you have been entreated, but hitherto you have been warned and entreated in vain. The year began, and you were floating on to your eternal doom. How near you may be to the brink of the precipice, neither you nor I can tell. Make for the shore! make for the shore! Before it is too late seize the hand of the Savior stretched out to save you! It will be too late some time. It may be too late soon! Thank God, it is not too late now!

No. 30.

Liberty of Rationalism.

THE folly of men who feel superior to a reliance on the Bible, as the sole rule of religious faith, is well illustrated in the following similitude:

The mind in the view of some, may seem to be very much confined in being thus moored to the record. But in this confinement is the soul's true freedom and power. The kite, of which you hold the string in your hand, struggles to get free; but its only possibility of soaring is in this seeming bondage. While you hold it confined, it sustains its flight. When you cut the string, it bounds as if it had a new impulse upwards. Then it wavers and plunges with irregular wild movements this way and that, always falling till it pitches headlong to the earth.

Just so it is with faith, and the human mind, in relation to the word of God. They who cut loose from it play the most fanciful and extraordinary vagaries. They seem, at first, sometimes, as if they had a sudden upward impulse. They then plunge and dive irregularly in space and for a season turn the world's gaze upon them, as if they were meteors. By and by they pitch headlong and motionless to the earth. Yet some of those who watch them are very much disposed to regard their wavering pitches and plunges as the daring and sublime efforts of original and adventurous minds conscious of power and disdaining to be fettered.

No. 31.

The Heart the Muddy Pool.

DO you see that pool of standing water? Look at it on a summer's day, when not a breeze ripples on the surface, not a bird flies over to cast its light shadow on its face. It is so clear, so bright, you may see your own image reflected there. Now cast a stone to the bottom, and watch the effect. The dark mud is rising all around, dark weeds are floating up which you never saw before; the whole pool is in a state of motion, and hardly a drop of water has escaped the foul pollution.

Your heart is like that pool. How placid and clear, when all outward things go well. No vexing, crossing care mars its tranquil calm, and you think you see the image of Jesus reflected there. It is so long since sin has molested you that you think it has left you quite, and that all is pure within. Now, let a sudden offense come, an unkind, an undeserved rebuke; let pride be touched, or self-will

roused, and presently all is lost. Like the waves of an angry sea, the poor mind is tossed from thought to thought, and finds no rest. The mud is raised from the bottom, and no corner of that wretched heart is free from its polluting influence. All gentle, soothing thoughts are gone, and one by one the dark weeds are floating on the surface. But do not give it up, it is not all lost. Do you remember the sea of Galilee, and one who had power to calm its troubled waters? Go to him; he has done greater things than these. Go to him in earnest, persevering prayer, and wait the result in faith. Again shall his image be reflected there; again shall the sunshine of his love sparkle over the scene. But learn, O man, from thy misery this lesson; for therefore was it sent. There is no moment in which thy foe may not spring upon thee; therefore watch and be sober. He lieth coiled up in the darkest corner of thy heart; but the mighty one will give thee strength against him; therefore look to him.

ORDINATIONS.

At the request of the church and candidate, a council, consisting of Elders D. E. Burns, Chaplin, C. H. Otkin, and the writer, convened with the First Baptist Church, New Orleans, on Sabbath evening, January 12th, ult., for the purpose of ordaining to the full work of the gospel ministry, Bro. A. C. Carpenter, acting pastor of said church.

After prayer by Bro. C. H. Otkin, the presbytery organized by electing Bro. D. E. Burns Moderator.

Bro. Chaplin examined the candidate, Bro. M. S. Shirk offered the ordaining prayer, and Bro. D. E. Burns delivered the charge. After which, while the choir sang an appropriate hymn, we gave the hand of fellowship, and the services closed with benediction by the candidate.

It is due to Bro. Carpenter, to the church, and to all, to state that during the prevalence of the war, and after New Orleans had been taken by the enemy, the church being without a pastor, authorized Bro. Carpenter to preach as a licentiate. God blessed his ministry. Souls were converted, and some fifty were received for or awaited baptism. The Baptists had no recognized ministers in the city; Bro. C. was unwilling to receive ordination at the hands of a Radical ministry; Gen. Butler refused him permission to pass through the lines, and brethren from without could not enter New Orleans even upon this sacred mission. Under these circumstances, the church, by her solemn act, appointed Bro. C. to administer the ordinances.

Her right to do so, and the validity of the ordinances thus administered, cannot reasonably be doubted. Each church being independent of all others, an isolation, it has the right to elect, and if so, to authorize its pastor to administer its ordinances. This ordination by the church is, however, an ultimate, not an ordinary right, as it does not confer the right to exercise his ministry in any other church, but binds it to the church which invested him with the office.

The mere act of the laying on of the hands of a presbytery does not make a man a minister. It communicates no grace, no gift, no virtue. It only expresses, by a public act, our hearty approval and consent that a brother thus designated by his church shall fill the sacred office of a Christian minister, and it pledges to him the fellowship, confidence and affection of the ministry and churches at large. Or, in other words, it is saying that he ought to be recognized as a minister of Christ by all other churches and their ministry.

The church and congregation seem quite united in Bro. Carpenter as their pastor, and with such a charge, though small in numbers, yet strong in faith, active and efficient, we anticipate much from the ministry of our brother. Peculiarly, however, the church is embarrassed by debt, and unless help is furnished from abroad they will be compelled shortly to sell off a portion of their beautiful and most eligibly located church lot to meet payment. Who will send them help?

Yours, Fraternally,
M. S. SHIRK.

On the fourth Sabbath in November last, Brethren Dennis Durham and H. B. Pender were ordained to the office and work of the gospel ministry, by the Mt. Pisgah Church, Shelby county, Tenn., of which they were both members; Elders E. P. Luckado, pastor of said church, and A. C. Caperton, of the Chelsea Church, acting as Presbytery; sermon by Eld. Caperton; charge by Eld. Luckado; hand of fellowship by the church and Presbytery.

MINISTERIAL CHANGES.

Ministers desiring their change of address to be made known, will apprise us of the fact.

Lane, E. W., has removed from Macon, Tenn., and taken charge of the church in Mayfield, Ky. He has a noble church, and the church has secured an energetic and devoted minister. Mayfield is the Banner P. O. in Ky. Bro. Johnson takes charge of the church at Macon, Tenn.

The Sabbath School.

THE SABBATH SCHOOL WORK.

- 1. To teach the Word of God.
2. To bring souls to Christ.
3. To watch over them and build up in them a Christian character.

There is food for much thought, my friends, in this definition. Its order and its comprehensiveness are alike important. How many of us teach mechanically, forgetting that the test of our success is the winning of souls? How many of us strive to win souls, forgetting that our best method is to teach the Word of God—to teach, if I may so say, rather than to preach! Brother teacher, let me say to you, that fervency of exhortation will not supply the place of study and preparation. A child is easily persuaded; but a soul merely persuaded by the force of sympathetic preaching is often but half won; while a soul won by intelligent teaching is doubly won, has a reason for the faith that is in it, and will not lose that faith when enthusiasm flags, or joy is overclouded. Finally, how many of us teach, and preach, but do not train. Do not think, when your scholars have taken upon them the name of Christ, that your care of them is over. Do not give your anxious thought to the unconverted alone. The little Christians are just beginning their life's conflict, and your work for them is but just begun.

PRAY FOR YOUR SCHOLARS.

A teacher who was eminently successful in his work in the Sabbath school, and whose labors were blessed in the conversion of many of his pupils, when asked the secret of his success, gave this answer: "I love my work; I desire above all things the conversion of my pupils, and as this is a work which God alone can accomplish, I carry them to God in persevering prayer. For the salvation of each member of my class I make frequent and earnest supplication. I pray expecting a blessing, and God does not disappoint me."

It is such labor that God delights to bless. It is upon such labor that he has promised to bestow his blessing, and has "he spoken and shall not make it good?"

Samuel Budgett, a pious English merchant, in one of his letters, speaks of a young teacher whose class numbered thirteen scholars. For several years she saw but little fruit of her labors, and was almost discouraged, but did not abandon the work. She began to wrestle with God in earnest prayer, and in a short time one of her girls began to inquire with deep anxiety what she must do to be saved. This soon spread through the class, and in a few months every member gave satisfactory evidence that her heart was changed.

With such examples for encouragement, the faithful teacher need never despair. The soil may seem barren, but by faithful culture it will yield at last an abundant harvest. "In the morning sow thy seed, and in the evening withhold not thy hand." Your faith may at times be sorely tried, but if you grow not weary in well doing, God will, in the end, appoint you "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

A WAY TO HEAVEN.

"Mother," said Emma, "don't all good children go to heaven?" "Yes," answered mother.

"Not because they are good," said Lucy, "for Jesus says: 'I am the door; by me, if any man enter in, he shall be saved.'"

Lucy is right. We can only get into heaven as Jesus opens the door for us. He died for us, that our sins might be forgiven, and we made pure and holy. That is the way to heaven.

A SAVIOR FOR NINE YEARS OLD.

A little girl went to church on Sabbath. She listened with all her might. Mr. Adams preached to grown people; so I do not know how much of the sermon she took to herself; but when she came home, "Mother," she said, "is Jesus a Savior for a little girl nine years old?" Her mother, I know, said, "Yes, indeed;" and lest some other little child might think the same question, I want to say, "Yes, indeed." Jesus is a Savior for a little girl nine years old. He knows just how you feel. He knows what worries you. He knows your little trials and temptations. He knows what makes you glad, and when you are happy. He can feel for you. He can carry your little sorrows for you. He can take away the evil of your heart, and give you his Holy Spirit to make you good and happy.

He is a Savior also for ten years, and twelve years; and for a child of one year, and two years, and three years, and so all the way up. He was a babe in his mother's arms, and a boy at his mother's knee; he worked and played as you do, and knows all about you; and he died upon the cross to save you, my little one. You need not be afraid to go to him and tell him all your wants, and thank him for all your enjoyments.

THE BAPTISTS

The Boston Bee is the honorable days until now, em, unflinching and political. I which neither scaffolds, nor c move them. T and its blandis alike indifferent them to act or stained; neither on their garments

Leave me not, Clouds are gone, Night is coming, Fall upon the

Leave me not, Ever watch, Thou, my love, Help me—sl

Leave me not, I desire thee, And my ear has of the far-se

Do it Over student once exander in great ing whether he doctor encourag. After he was th laying his hand young brother, ance is—what think you one? Now, don't fig over again—reg now; that's th ness of accepta do both very and give yours let doubts go. disciple, be o devil on his ground of Ch atonement, and

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Dr. Palmer's services are h street Method much religio ries of meeting Palmer and preaches ever week, to very gregations.

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Bro. Bright without com did not permit church—he th

An admission spread of Cal "In families never entered way: in othe have never e precede the fi have taken t Medad proph is among the it. Call it a of boils. It Throw ashes Popery."

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h School.

SCHOOL WORK. ... of God. ... Christ. ... and build up ...

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HEAVEN. ... "don't all good ...

NINE YEARS OLD.

NINE YEARS OLD. ... to church on Sabbath. ...

also for ten years, and ... for a child of one ...

Items.

THE BAPTISTS AND RELIGIOUS LIBERTY. The Boston Evening Traveller says: "It is the honorable distinction of the Baptists that they have, from the earliest days until now, been the steady, consistent, unflinching supporters of religious and political liberty, a position from which neither dungeons, nor stakes, nor scaffolds, nor exile, have been able to move them. To the threats of power, and its blandishments, they have been alike indifferent, when duty has called them to act or suffer. They are the unstained; neither smoke nor blood resting on their garments."

Leave me not; the way is lonely, Clouds are gathering o'er my head; Night is coming, fast its shadows Fall upon the path I tread.

Leave me not; the foe is near me, Ever watching for my life; Thou, my heavenly Guide be near me, Help me—shield me in the strife.

Leave me not; fill o'er the hill-tops I desire the promised land, And my ear has caught the echo Of the far-off seraph band.

Do it Over Again.—A theological student once called on Dr. Archibald Alexander in great distress of mind, doubting whether he had been converted. The doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith in Christ is. You think you once repented and believed. Now, don't fight your doubts; go it all over again—repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ this moment, let doubts go. If you have not been his disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

"We have just made a contract by which from one to three millions of specimen copies of the Church Union, abridged or condensed, will be sent to any part of the country. This cannot fail to add very much to our rapidly increasing influence."—Church Union.

Such are the actions and sacrifices to spread error—and the principal aim of this movement is to break down the Baptists, inaugurate open communion by bringing about a general exchange of pulpits with all "evangelical" denominations! A great many of our ministers would not have to join the "Union"—they already work for it.

DR. PALMER VS. PAUL.—A series of services are being held in the Greene street Methodist Episcopal church, where much religious interest exists. The series of meetings are conducted by Dr. Palmer and his wife. Mrs. Palmer preaches every night, and has for over a week, to very large and interested congregations. Dr. Palmer ascends the pulpit and conducts the introductory services, after which Mrs. Palmer, standing within the altar rails, addresses the audience.—N. Y. Examiner.

Bro. Bright only chronicles this fact without examining it by the Word. Paul did not permit a woman to speak in church—he thought it a shame.

ARCHBISHOP MANNING, speaking of the spread of Catholicism in England, says: "In families where a Catholic priest has never entered, Catholic books find their way; in others where Catholic books have never entered, Catholic engravings precede the faith. Even the newspapers have taken the infection. Eldad and Medad prophesy in the camp; Saul also is among the prophets. The air is full of it. Call it a plague of frogs, of flies, or of boils. It is upon man and beast. Throw ashes into the air, it comes down Popery."

This is true respecting their books, tracts and papers, in this country, and Baptists are doing nothing, comparatively. By the way, Bro. D. B. Ray, has written a most useful Key to Campbellism. Any one who knows anything about the Campbellites, knows that it is very difficult to locate them—so varied are the doctrines taught among them. Mr. Ray's Key unlocks the whole system, as it clearly shows, by reference to chapter and page, that Mr. Campbell taught these varied doctrines at some time of his life, though many of them are perfectly contradictory. His disciples simply followed him in these varied opinions, and he possessed them with the belief that they were following the Bible all the time.—Religious Herald.

Go to Work.—Let me commend to some of our brethren a child's version of a sermon delivered in Chicago last Sunday. The preacher urged that Christians should be active to Christ. "They should serve him, not with breath alone, but also with the hands and the feet." One of the audience, leading home his little boy of six or seven years, asked him if he understood anything of the sermon. "O, yes! I hear preaching now-a-days." "Well, what did you hear this morning?" "The minister said we should stop blow-

ing, and go to work."—Christian Banner. More force and point can often be got into a "slang" phrase or word than can be conveyed by any of the more elegant forms of expression. Orators and writers of wit and judgment often select from the patois of children and peasants the rough bolt that will best hit their mark. It is the stone from the brook that killed Goliath. "Stop blowing and go to work" contains the gist of a sermon.

THE FAILURE OF THE CURRENT REFORMATION IN VIRGINIA.—A friend informs us that Dr. W. H. Hopsop, at a late meeting at Louisa C. H., delivered a lecture on the slow progress of the Reformation in this State. Whatever may be the reason, the fact is undeniable that the system has well nigh failed here.

Religious Herald. Campbellism is a failure in all respects and in all places—the basest counterfeit of Christianity.

An English Protestant clergyman says that over five millions of the people of England are living in open neglect of the means of grace, and gives statistics to prove his assertion.

TO THE READERS OF "THE BAPTIST." I take this method of saying that subscriptions for the Child's Delight may be remitted to Memphis, Tenn., in the care of Rev. J. R. Graves, and they will reach me. Money for me may be deposited with him. I have made arrangements with him, by which the address of subscribers will be forwarded to me in Macon, Ga., and the paper sent immediately.

I intend to make the Delight such a Sunday School paper as the Baptists of the South will like, and I look to them, confidently, to support it. Till March 1st, subscriptions may be made at the rate of 20 cents per copy, where 100 or more copies are taken; and if the Sunday School is on a line of railroad, or near to a Southern Express office, I can send them their papers free of postage. This is quite an inducement, where one, two or three hundred are taken. And, if the school chooses to subscribe for 200 or 300 copies, and pay in installments, every two or three months, until the whole bill is liquidated, they are welcome to do so. Money may be sent to me through the mail, carefully sealed, at my risk, but I much prefer it sent by postoffice order, or by express, expenses paid; and I urge its being sent in one of those ways. I am grateful for the patronage being extended to me in Kentucky and Tennessee.

S. BOYKIN, Editor "Child's Delight," Macon, Ga. December 28, 1867.

DEAR BAPTIST: By giving my agency, and furnishing the paper at four-fifths the subscription, I have been able to send you seventeen new names in the past month.

I will send you the amounts paid by each of these subscribers soon, and furnish you a draft on Domestic Board. And when I send my next report you will have more than sixty paying subscribers on your books, sent by me. A few names must be dropped. Isham J. Jones and J. H. Jones, are both discontinued, and both from the Charleston postoffice.

Isham J. says he has never received a copy of the paper. Hence, I was obliged to excuse him from paying anything. J. H. received 9 copies, and paid for one quarter. These are good brethren, but poor; and wish to wait till the mails are better.

The paper comes very irregularly to many persons and offices out here. Please send me a copy of No. 29. It failed to reach me, and I do not want my file broken.

I send the following proposition, which please publish. Proposition.—As agent for the Southwestern Publishing House, I will act without charge till the 1st of April, 1868. I make this proposition to induce persons to subscribe for THE BAPTIST, and those now reading it, to continue.

THE BAPTIST is very cheap at \$4 00, but as many of our brethren in the West are very poor and hard pressed, I offer this inducement. Hence, I will take your subscriptions for one year at \$5 25; six months, \$1 60. During my absence from the city at any time Bro. M. S. Buckley, of the firm of Buckley & Ayers, will represent me. Persons may deposit their names and amounts with him, taking his receipt. Remember: 1st. When any single subscription is sent forward by the subscriber, there is no deviation. 2d. This proposition to furnish the paper for four-fifths the regular subscription, will be good till April 1st, 1868, but not after that time. Hence, bestir yourselves, brethren, for your own sakes.

Orders for books will be taken on the same terms. Also a liberal discount will be made on all old claims due the Southwestern Publishing House. E. L. COMPERE, Agent S. W. Pub. House. Fort Smith, Ark., Jan. 1, 1868.

Bro. GRAVES: Please allow me to say, in explanation, that I have discovered several errors in the orthography of Hebrew words in my article of "Ariel and his Beasts." I know that the fault was in my writing, and as there are at least two ways of pronouncing Hebrew, either of which it is difficult to give in English, I will not attempt to correct them, lest I make matters worse. On

the whole the article is exceedingly well put up, and reflects great credit on your compositors and proof-readers.

Very respectfully, Jos. WALKER. P. S.—Thanks to Dr. Crawford for his very able review of the Expunged Dogmology. J. W. Charlotte C. H., Va., Feb. 5, 1868.

THE MODEL WIFE.

I first saw Mrs. Louise J. Graves about a month after her marriage. Her face was at once familiar, for I had seen it in "Theodosia Ernest." Thousands as well as myself have been impressed with that face. Not to name any one feature, I think it may be said that the whole face exhibited a serene dignity well adapted to attract the attention of the beholder. It was natural that Mrs. G., both on account of her personal merits and because she was the wife of my friend, should be assigned a high place in my esteem. Such a place was promptly given her—such a place was hers as long as she lived—and now her name and virtues are sacredly embalmed in my memory. My thoughts go back to the years when the home of her husband at Edgely was so attractive, and she contributed so much to its attractiveness.

As daughter, wife, mother, friend, Christian, I think Mrs. G. made as near an approach to perfection as is often made in this imperfect world. From the caption of this article it will be expected that I make special reference to her as wife. She admired and loved her husband. Her heart was so united to his that she entered into all his plans and sympathized with all his purposes. Identified in feeling with him in all his diversified labors, she was ever ready in her quiet way to do anything in her power to promote his usefulness. She found in his frequent absence from home one of her greatest privations, but as duty called him away, she made no objection and uttered no complaint. She considered the sacrifices she had to make as made for her Lord and Savior. They were, therefore, made with Christian cheerfulness. If there is an object in this world that excites my enthusiastic admiration, that object is the devoted wife who, when she thinks of the privations the absence of her husband-preacher will cause her, retires to some secret place and weeps, and prays; but feeling the love of Christ and the love of souls in her heart, rises up from her knees, and, lest her husband should be distressed by her sad countenance, she wipes her weeping eyes, puts on a kind smile, and says to her husband, "Go and preach to lost sinners," she having failed, in the meantime, to wipe the big tears from her cheeks. If I could be convinced that only one class of human beings will at last reach the heavenly mansions, I would expect such wives to be found in that class.

Mrs. Graves had the mind of Christ. What gentleness, what meekness, what patience! There was in her nothing like stoical apathy, but exquisite sensibility, and yet she kept under Christian control feelings which in most persons would have found expression in indelicate words. In proof of this I need only say that when her husband was the subject of a cruel ecclesiastical prosecution which set at naught the law of Christ—a prosecution more unjustifiable than any I have ever known—I never heard Mrs. G. say an unkind word of her husband's enemies. When I say this, all of the circumstances considered, eulogy is exhausted. And this lovely woman is no more! Her queenly form has fallen under the stroke of Death. They have laid her in the repository of the dead. But I find a mournful consolation in the fact that her body only lies in the grave. The emancipated spirit has gone up to mingle with the spirits of just men made perfect. What bright scenes of beauty and glory are opening before it! What rich attainments in knowledge it is making! What rapturous joy is thrilling it! And the body will rise again. Yes, when Jesus comes, it will emerge from its resting place, glorious to behold, bright as the sun, and beautiful as heaven. What a word is RESURRECTION! J. M. P.

THE MODEL MOTHER.

Some weeks have passed away since the death of Mrs. Lois Graves was announced. The announcement made me sad, and called up many interesting reminiscences. I thought of the many pleasant hours I had spent in the family of which she was a member—how often we had sat at the same table, bowed around the same domestic altar, gone to the house of God in company, etc. Those days are gone, never more to return. She sleeps the sleep of death, and I am a thousand miles from the place of our first acquaintance. Still, I remember her as if I had seen her yesterday, and my feelings prompt me to lay a few flowers on her grave while I move on hastily to my own.

Mrs. Graves was remarkable for her energy. She had what John Foster so happily describes as a "decision of character." In proof of her energy I need only refer to the circumstances of her early widowhood. She was left with three infant children to provide for, and defrauded of the means by which she expected to accomplish an object so dear to her heart. But did she sink into a despondency which induced inertia and inaction? Far from it. Her native energy found alimant in the very pressure of adversity, and called up the light of hope from the darkness of despair. Placing a proper estimate on education, she decreed in her heart that her children should be educated. With a mother's love (if I forget it let my tongue cleave to the roof of my mouth) she said, "Let me economize, let me toil, let me submit to privations, let me suffer, that my children may rise." She was ready to do anything within the wide possibilities of maternal love to promote the interests of her fatherless ones. She achieved her objects. Her children were educated, and, in answer to her prayers, converted to God.

Perchance some widow, who often weeps over the gloomy prospects of her infant children, may read these lines. Let her remember Mrs. Graves—take heart and press forward in life's weary pathway. Maternal energy, or its opposite, affects the destiny of families, communities, nations, the world.

I have intimated that the energy of Mrs. G. was consecrated in her early widowhood, to two objects—the education and conversion of her children. She was happy in seeing both of these objects accomplished. Hers was the satisfaction of looking forward to that day when, in the midst of congratulating angels, she can say, "Behold, Lord, here am I and the children thou hast given me." The memory of such a woman is blessed.

Though Mrs. G. is dead, she still lives in her children. Her influence is felt in their families, in the halls of learning, in the chair editorial, and in the pulpit. As to the Mary Sharp College, over which one of her sons presides, I practically expressed my opinion years ago. And now I say that, after living more than five years in the North, and making many inquiries concerning female schools, I know of no place from Maine to Texas where a young lady is so thoroughly educated as at Mary Sharp College, Winchester, Tenn. The influences that have gone out, are going out, and will go out from that institution, will be felt till the world shall end. And these influences are traceable, through President Graves, to his mother. It is a sublime thing for such a woman to live, for the good works she begins in her life are not stopped by her death, but promoted by the contemplations her grave inspires.

As to the influence of Mrs. G. on the chair editorial, it is not becoming that I enlarge in these columns. Peace to the sleeper in Elmwood Cemetery. J. M. P.



J. T. Marshall, Ark.—By all means appoint a committee to wait on them and show them their sin, and reclaim them to duty, if possible. If they will not forsake their sin, then exclude. Dancing is sinful—an immoral pastime.

A. P. Copeland.—Read the essay on Feet Washing next week, and say if all points are not met.

J. H. Corley.—You shall have the State. We send you the necessary papers, etc. Send \$25 00 for the eye-sharpening and pencils.

Hro. Sproles, S. C.—That article shall be looked up. Thank you for your expressions. Your friends in the West are anxious for you to get your armor on. A wide door is open for you.

T. W. Smith.—What more can we say than thank you, and God bless you?

R. H. Jackson.—If you see fit to give your commission to subscribers, very well. How can you afford it? Names entered. We cannot publish cheaper, or we would. When the prices of labor fall, we will fall in price.

G. T. Milburn, Americus, Ga.—Your \$9 00 never came to hand. Did you register your letter? We risk nothing over \$5 00 in an unregistered letter. All should send money orders when they can be obtained at their postoffice.

Mrs. C. E. McDaniel.—The price was \$5 00, but you shall have one for the sum you sent. It is ordered to be sent.

Bro. Woodfin.—We send you the paper. We have not time to write. If your lungs are weak, or back, you will find it the very thing you want. Lawyers come and get it. All speakers should have it. It is no humbug—invaluable to us.

J. W. Terrell.—Money for two braces this day received and forwarded to manufacturer to have them made to order. You will get them in ten or twelve days, and you must report if they help you and Bro. Hall.

Braces—J. P.—You need not question the utility of the lung-brace. It is invaluable as an abdominal supporter, a shoulder-brace and a lung-brace. It will prevent a host of dire diseases—dysentery, piles, falling of the bowels, hernia, (and for the cure surpassing anything) bronchitis, stooping shoulders, etc. Send measure just above, not over the tips of the hips, the height and \$20 00, and the brace will be sent. In no instance without the money. Twenty subscribers to THE BAPTIST will secure one.

Bro. M. P. Lowry is laboring a few weeks at Vicksburg, with a promise of good results to the cause. The weather has been unfavorable. He is in the service of the Mission Board and the Executive Board of the Central Association.

J. W. Lipsey.—There are no such in the city. Do you write to Lippencott & Co., Philadelphia. Hard to get, you will find. Cannot tell when we can come—not until spring.

A. Yates, Ark.—We are sole agents. You can have those counties. See terms. Add pencils and Farmer, and BAPTIST, also send them back. Regret to hear of your sickness. Hope for better times in the spring. Will answer all your letters.

J. M. Breaker.—We have not had time to read it. We have, so far, only done the work for authors, for the best of reasons. It may be different a month hence.

A. P. Copeland.—Don't attempt it yet. How hopeless, if Baptists are as remiss as you say, and it is, alas, too true. Wait a while. Write for a premium.

T. M. Anderson, Cameron, Texas.—Take your money to your Postmaster and get him to register it, if it is not a money

order office, and then we know who steals it. We will risk all sums under \$5 00, inclosed before a witness, and the fact unknown to the Postmaster. Send by our directions, and we risk, and the paper will be sent, money or no money.

NEW PATRONS.

R. G. Hewlett, Miss., J. A. Ragan, Ark., J. W. G. Miller, Tenn., C. C. Darr, Mo., H. A. Vesey, Miss., W. S. Maloo, Ky., J. W. Bozeman, Miss., S. C. Hearn, Ala., Mrs. N. C. House, Miss., H. T. McLarty, Miss., Eld. G. F. Cooper, Ga., J. W. King, Ky., Thos. J. Cunningham, Ga., A. G. Raine, Ala., B. H. Crumpton, Ala., W. B. Crumpton, Ky., J. A. Hill, Ala., A. L. Stovall, Miss., D. V. Stokely, Ga., A. G. Hudson, Ala., L. R. Burris, Miss., Mrs. L. K. Bramblett, Miss., Eld. E. R. Jackson, Ga., Eld. R. A. Massey, Ky., J. R. Ryan, Ala., Eld. T. J. Hand, Miss., Eld. A. D. Brooks, Miss., M. E. Senter, Tenn., Eld. J. I. Power, Texas, J. T. Brown, Ill., Eld. S. G. Mullins, Miss., G. W. Allen, Tenn., F. M. Wood, Ill., James Dennis, Miss., James S. Sanyer, Ala., Eld. S. A. Hayden, La., J. H. Newkirk, Ark., W. C. Berry, Tenn., T. W. Brents, Miss., E. Lumkin, Ga., Eld. G. W. Hall, Fla., C. D. Campbell, Fla., E. A. Wesson, Miss., Eld. G. M. Lamkin, Mo., Eld. W. A. Smith, Texas, T. W. Smith, S. C., E. S. Smith, Ill., Eld. A. B. Copeland, Tenn., Eld. F. Hinson, La., J.

SPECIAL NOTICES.

East Week.—The paper did not reach you last week. We sent to a new mill for better paper, and it was delayed; but by noticing the numbers, you will see that you will not lose the issue. The Prize Essay on Feet Washing will appear next week, and we hope it will close the discussion on that subject. New subscribers are coming in, hand as the times are. Now is the time for ministers to work in earnest.

We call attention to the card of Mr. R. Hays, in another column. Those wanting watches or jewelry repaired will do well to call on him. A Slight Difference.—To the Officers of the Union Fair: The undersigned, your Special Committee on Sewing Machines, report that it was agreed, by the agents representing the two competing Machines, to render to your committee, in writing, the peculiar points on which they based their claim of superiority, and in testing the machines each point was to be taken separately, and after a fair trial to be judged to the best of our ability. Each Agent represented his claims in due form. For the Wilcox & Gibbs Machine, thirty-five distinct claims were made for its superiority, all of which, on a thorough and impartial trial, were sustained! For the competing double-thread Machine, but ten were presented, two of which were sustained.—(Signed) S. D. Tucker, L. C. Champney, J. Wheelock, Judges.

We need not call the attention of our readers to the advertisement of the American Agriculturist, as none can help seeing it. That is a fine paper, and when in New York we were courteously treated by the gentlemanly clerks, but did not see the "orange." They feel their high keeping, are live men, and issue an Agricultural Bazaar. We recommend their paper to all our readers who can afford to take two agricultural papers, but if only one, subscribe for the Southern Farmer, published in this city, and edited by a corps of our most able horticultural writers, who understand the wants of our people, our soil, climate, and the crops we should raise, and the peculiar cultivation they need. Then, when able, take the Agriculturist, (they have never sent us a copy—we speak from hearsay of its merits) The Country Gentleman, and Rural New Yorker. Success to all of them. No farmer should be without a good agricultural paper.

J. L. Verser, Cotton Factor.—We take pleasure in calling attention to the card of this house. He has long been in the cotton and commission business in this city, and gained an extensive and well merited patronage. He will be pleased to be remembered by all his old friends, and wishes an opportunity to make new orders by securing the highest figures for cotton, as heretofore.

Southern Life Insurance Company.—Is it our duty to provide a support for our families in case we should be taken away? In no way can this be more certainly done than by obtaining a life insurance policy. The sum paid to secure \$5,000 or \$10,000 is but small, annually, and we never heard of a life insurance company breaking. "But is it right to insure one's life?" Is it right to insure one's house, or goods? The principle is the same. Scores, if not hundreds of widows with their children are today in comfortable circumstances, who would have been penniless had not the life of the husband and father been insured. The company we notice this week is one of the best in this city—sound, and in all respects reliable. Its gentlemanly agent, L. B. Hatch, Esq., goes to North Mississippi this week to present its claims upon its citizens. He is a courteous and thorough business man, and we bespeak for him a hearing from all our friends, and advise them to do as we have done—secure a policy from the Southern Life Insurance Company.

The New Pain Killer.—The important discovery made by Dr. W. B. Richardson, that parts of the body can be reduced insensible to pain at the will of an operator, has been introduced into veterinary practice, and with such success that we ought to hear no more of horses being tortured by operations. This "local anesthesia," as it is called, is produced by directing a shower of ether spray on the part affected, and from an instrument which acts as a fountain, throwing off the finest dew. In a short time after the instrument has been let to play on any part of the head, body or limbs, all feeling ceases in that particular spot. Those wishing to test the efficacy of the above, call at Dr. Elliott's Dental Rooms, No. 33, Madison street, Memphis.

\$1000 FOR PRIZE ESSAYS

TO BE PUBLISHED IN

'The Baptist' in 1868.

Those wishing to secure one valuable editorial article for each number of my paper for 1868, I propose the subjoined passages and subjects for Prize Essays to all writers of all sections, the editor of this paper not excepted, who may be willing to write for the amount offered, upon the following terms:

- 1. I will pay twenty dollars for the best exegesis of each passage or essay upon the subject.
2. The name of the writer must accompany his article in a sealed envelope, which will be unopened until the decision is made.
3. The article approved as best to be the property of the editor, all others will be returned if desired.
4. The four articles designed for each month must be received at least one month before the month of publication.
5. The articles not to exceed three columns of space in the paper.
6. The following brethren have been selected as arbiters: Elder S. H. Ford, LL.D., Elder A. B. Miller, Dr. P. S. Jones.

Dr. J. W. King, Referee. Address all communications to J. R. GRAVES, editor and proprietor of The Baptist, MEMPHIS, TENN.

First Prize Essay on Acts xix.—Awarded to J. M. FENNER, and published in No. 18. New subscribers can obtain back numbers and get this essay. Second Prize Essay, on Matt. xix. 28. Awarded to Eld. Geo. VANDER, Paris, Ky., and published in Nos. 32 and 33.

FEBRUARY.

- 1. 1 Cor. xv. 29.—Import of "Baptism for the Dead."
2. John xiii. 14.—Did Christ enjoin the washing of feet as a Church ordinance?
3. Matt. xxiv. 31.—The meaning of "generation" in this passage.
4. Matt. xxv. 1-14.—The parable of the Ten Virgins.

MARCH.

- 2. Matt. xxvi. 29.—Will Christ drink literal wine? If so, where?
3. Phil. xxviii. 29, and Matt. v. 5.—Will those promises be literally fulfilled.
4. 1 Peter iii. 13, and Rev. xxi. 1, and Isa. lxv. 17.—Are these "New Heavens" identical? APRIL.

- 1. Matt. iii. 11.—"He shall baptize you with the Holy Ghost and with fire."
2. Matt. vi. 16.—Is it our duty to forgive an impenitent offender?
3. Matt. xxv. 34-40.—Will this be a judgment of individuals, or the final judgment described in Revelation xii. 11-15?
4. 1 Cor. xv. 35-45.—Does Paul here teach the resurrection of the literal body that was laid in the grave? MAY.

- 1. Luke xvii. 33-37.—"The one shall be taken and the other left."
2. Rev. xx. 1-4.—Will the "binding" and "loosing" of Satan be literal? and the effect of the two acts on the living.
3. Rev. xx. 4-7.—Will this resurrection and reign be literal? JUNE.

- 1. Rom. vii. 1.—Melchizedec—Was he human or divine?
2. Rom. xv. 8.—Christ a minister of the Covenant of Circumcision.
3. Isaiah lxiii. 1.—Did Christ tread the winepress on Calvary, or is he yet to tread it?
4. Job. ii. 10.—Did the Divinity of Christ participate in his sufferings? JULY.

- 1. Rom. viii. 18-24.—The deliverance of "the Creature" into the liberty of the Son of God.
2. Heb. xi. 20-40.—What "promise" and the perfection alluded to?
3. 1 Cor. vi. 11.—Are Christians justifiable in going to law with each other? If so, under what circumstances?
4. Rev. xx. 12-16.—Will the righteous be judged at the last judgment? Will there ever be a "general judgment"? AUGUST.

- 1. 2 Cor. v. 8.—Do the spirits of departing saints go immediately to "Heaven"—the special dwelling-place of the Father?
2. Luke xxiii. 43 and 2 Cor. xii. 4.—"Paradise." Where?
3. 1 Peter iii. 18-20.—"The Spirits in Prison."
4. The death of the soul; Ezek. xviii. 4, and Matt. x. 28. SEPTEMBER.

- 1. Rev. xvi. 12.—The river Euphrates; symbol of what?
2. Rev. xi. 3-13.—The Two Witnesses; symbol of whom?
3. 2 The. ii. 3-4.—The Man of Sin, or Anti-Christ. Is he a person? Has he appeared?
4. Ezek. xxxviii. 2-19.—, and Rev. xx. 8.—Are these battles of Gog and Magog identical? OCTOBER.

- 1. Matt. vi. 10.—(First clause). Is the "Kingdom of God"—of Heaven—of Christ, his visible Church?
2. Matt. xi. 11-12.—Especially, "He that is least in the Kingdom of Heaven is greater," etc.
3. Will all nations be converted before the Millennium or during the Millennium?
4. Luke xxi. 26.—Escepe what things, and how? NOVEMBER.

- 1. Mark i. 4.—The import of "baptism of repentance for the remission of sins."
2. Matt. iii. 15.—The import of "For thus it becometh us to fulfill all righteousness," etc.
3. Mal. iv. 5.—Will it be a personal return and ministry?
4. Amos ix. 14-15.—Will the Jews—all the tribes—be returned to Palestine? DECEMBER.

- 2. Mark xi. 30.—Was John's baptism Christian?
3. 1 Cor. xi. 26.—Will Christ's second coming and reign be personal?
4. Will Christ's second coming be Premillennial? Essay to be received for adjudication any time during the year 1868. "Do the Scriptures authorize any organization to engage in the work of evangelizing the world save the Church?" "Have females and minors a scriptural right to vote in the administration of the government of the Church?"

The House and Farm.

[The articles under this head we have, by permission, selected from the February number of The Southern Farmer, an Agricultural and Horticultural paper, that richly deserves to be patronized by every family.]

Healthiness of Fruit.

In relation to the health of good ripe fruit, there can or rather need be no doubt. True some persons, and even physicians, say you must not eat much fruit during the sickly season. You know men differ in their views. I set out upon the idea of good ripe fruit. If it is good, of course, it is palatable, yet that does not make it healthy, its being ripe and good, too, has a leaning in that direction. The Good One introduced it in the world for man's use, not abuse, precisely at the best time to promote his health. Who can say that those nice, melting and delicious pears, found in our nurseries, are not healthy? Just so over to Mr. R. R. Huntley's who has two thousand trees in one orchard; say they are unhealthy, that excellent and clever man would think one crazy, and so would I.

Take a good ripe peach in its season, what is more delicious, and then what can be more refreshing to the system, the juices are adapted to the system, give tone to the digestive organs and to the bowels. Some physicians give their typhoid patients ripe peaches and ripe grapes, because it revives the salivary glands, and has a tendency to restore the necessary healthful fluids. Fruits, good ripe fruits are healthful, because the Good One has made them to ripen precisely at the time the system most needs them, and after all the healthfulness connected with good ripe fruit. How exceedingly pleasant and delicious such fruits. From May to November, the strawberries, the raspberries, the plums, the early June pear, the peach, all along till the first of November. If the people were thus supplied, our general health would be better. Now these supplies can be had at all the nurseries. By little care, and but little trouble, any of us can have a plenty of good fruits, ordinary seasons, all summer. For one, sir, I believe that if all persons generally were to eat a plenty of good ripe fruit, such persons would seldom, if ever, have a chill or bilious fever. The very life animating juices of the dwarf pear and ripe peach have a tendency to drive off biliousness and dyspeptic inclinations. And while the stomach and bowels are right, who could have such diseases? Again, these fruits, dried, in the winter time, and what is more healthy? The time is come when we have, of necessity, to eat less good meat; supply its place, in summer, with good ripe fruit, and in winter, with dried fruits, always on our table in some shape, who can question that our people would be more healthy.

Connected with all this excellency is the magnificent deliciousness to the appetite and feelings in partaking. Now taking all together, who will deny themselves the privilege of a good orchard?

Some persons have fears about the prosperity of grape vines in this country. I think the difficulty lies in the kinds and way vines are planted and pruned, for instance, the Isabella grape bears well about one season in five—on level land will not pay. The Catawba, and Devereaux, and Scuppernon have done well for me, even this year have borne finely, and sell in Talladega or Selma at fifty cents per pound. It is perfectly unnatural to dig ditches two or three feet deep to plant grape cuttings. Dig up one of these plants one or two years old, at the bottom end of said cutting grows a few roots as long as your finger, from two to six inches of the surface of the ground grows two long thirty roots, nourishing the plant. Look all over these hills and valleys, and wherever they are permitted, grow wild vines; dig up one and see, like the sturdy oak and pine, more of the roots (except lap roots) are very distant from the surface of the ground. Dig up that plant placed two feet deep in the ground, and below eight inches it is slimy and forbidding to the touch. Is there any health in such a vine? Nature plants the vine and oak on top of the ground, and gives strength to penetrate the hardest soil to its proper depth. The fumes of the earth and gasses produced by sun-light, warmth and rain, entwine about all plants, and infuse vegetation and power of growth, but not below this proper element. Who is right, nature or the people? Again, some say prune vines when they lead, and let the frost run out. Strange infatuation. Nature has started vegetation in the vine, preparing it for fruit, and we bleed it contrary to nature. If I desired my vine not to produce a grape, that is the course I would pursue. If I wanted to make them not I would trim them and let them bleed.

Now, sir, taking nature as our guide, the best time to trim fruit trees and prune vines is just as the leaves have fallen. Nature has done its office for the growth of that tree or vine for that season. And by coldest weather the cut or wound will have healed over in a great degree. The old habit was to prune in the spring, and then around the wound grows out many little twigs, all to cut off again. If trimmed when leaves fall the off little twigs grow next spring round the root. Which is best? S. G. JENKINS, Silver Run, Alabama.

Big Orchards.—Colonel Buckner has planted upon one hundred acres of poor land upon his place, four miles south of Milledgeville, Georgia, twelve thousand apple trees. It is a poor apple tree that will not produce three bushels of apples; and thirty-six thousand bushels of winter apples, barbed and sent to a city market, would, at a very low estimate, in the South, give you \$26,000, a very nice income for a hundred acres. It makes an old soldier's month water to think of such an orchard. Here are eight millions of apples—enough to have given to General Price's army a daily dumpling for dinner for six months. Wonder how long he would sometimes have hesitated between the dumpling and the cotton bale. Colonel Hebron, of Warren county, Miss.,

had in 1859 one hundred acres in pears, which he sold on the trees for \$30,000, we heard. We would like to see more attention paid to fruit culture in the South. The luscious peach thrives particularly under culture.

THE INDEPENDENT FARMER.

Let soldiers sing of the steady farmer. Let soldiers praise their armor. But in my heart this toast will keep— The Independent Farmer. When first the rose in robes of green Unfolds its crimson lining, And 'round his cottage porch as seen The low-suckle'd vine is twining; When nature of gloom their sweetness yield, To lose that gather honey, He drives his team across the field, Where skies are sour and sunny.

The black-bird chucks behind the nose, The small ripses found and eared, You orchard hills behind its trough The home he hoves so dear? The gray and old barn doors unfold His ample store in measure, More rich than hoards of hoarded gold, A precious blessed treasure; While tender in the porch there stands His wife, the lovely charmer, The sweetest rose on all his lands— The Independent Farmer.

To him the Spring comes daintily, To him the Summer glories, The Autumn smiles with mellow ray, His sheep-doll Winter lures; He cares not how the world may move, No doubts or fears confound him; His little nose are linked in love, And household angels round him, He trusts to God, and loves his wife, Nor grieves nor laments may harm her; He's nature's nobleman in life— The Independent Farmer.

The South.

There is yet hope—there is yet a recuperative energy in this old land of ours, to cause it to bloom and blossom as a rose!

Honest industry, combined with a prudent economy, will surely reap a rich reward, and these cardinal elements of individual success and of national prosperity are now greatly needed in the South. Common sense and practical experiment must take the place of chimerical notions and of fanciful visions. The young ladies of the land must abandon the idea of reposing upon velvet couches, and of displaying their beautiful figures in glossy silks. Beauty, always captivating when combined with a good heart and embellished with mental accomplishments, like precious jewels, shine with most lustre when plainly set. The days of kid-glove aristocracy, in the South, have passed away. The rapid pleasures of luxurious ease must now find votaries in some other clime. But you may be as happy, and as cheerful, and as contented, as those who lived before you. Your enjoyment will be derived from other sources than such as are afforded by the pageantry of wealth. It will be found in the exercise of economy, and in your own virtue and intelligence. How much may you not accomplish in this respect by your example? HOS. ED. RANDOLPH HARPER.

Useful Hints.

Wood ashes and common salt, wet with water, will soak the cracks of a stove and prevent the smoke from escaping. Stir Poland starch with a common candle, and it will not stick to the iron, and it will be much nicer. Alum or vinegar is good to set colors of red, green, or yellow. Sal soda will bleach very white; one spoonful is enough for a kettle of clothes. Save your suds for garden plants, or for garden yards when sandy. Wash your tea trays with cold suds, polish with a little flour, and rub with a dry cloth. Frozen potatoes make more starch than fresh ones; they also make nice cake. A hot shovel held over varnished furniture will take out white spots. A bit of glue dissolved in skim-milk and water will restore craps. Ribbons of any kind should be washed in cold soap suds and not rinsed. If your flat-irons are rough, rub them with fine salt, and it will make them smooth. Out straw is best for filling beds. It should be changed once a year. If you are buying carpets for durability, choose small figures. Scotch snuff put in a hole where crickets come will destroy them. A gallon of strong lye put in a barrel of hard water will make it as soft as rain water. Half a canberry on a corn will soon kill it.

Rochelle Papers, No. 11.

I omitted in my article on the "Peach and Plum" to urge upon every farmer not only to plant extensively of each, for market purposes, but for canning to sell. If too far from the highways of trade to warrant transportation then by all means, in close your apple, peach and plum orchards in one fence, provide water, if none in it, and keep it for a hog pasture. Deep plowed when the trees are planted—it should be subsoiled, by all means—turned up not less than twelve inches, eighteen if possible—it can be sowed down in clover and orchard grass for grazing, and you have the most magnificent hog pasture that can be made. The "sows and pigs" will eat all the defective fruit as it falls, and prevent, in a large measure, the depredations of the peach-borer and the ravages of the curculio. Such a pasture for pork-making will a thousand times pay the expense of the trees, planting, etc., in a few years, and is the surest preventive of Hog Cholera I know of. Two misas I never heard of— 1. A hog to die of cholera that had the run of a peach or plum orchard. 2. A crop of plums to be destroyed by the curculio, when hogs or hens had free access to the tree. The hogs will not prevent you from saving and marketing or canning all your sound fruit. FARMERS of the South, testify my advice. Put out as large a plum and peach orchard as you have the means to do—order the very choicest plums and peaches and apples, the earliest in large quantities, and then a succession, that they may come soon, both for saving and to secure the high prices paid for early and choice fruits. A large luscious Hale, or Crawford, or Chinese Cling, is worth

a dozen little sour seedlings that come late, cost little, and are worthless. Don't be guilty of saving at the spigot and wasting at the langhale—don't do it. So much for my two K's, and now for my two C's—Corn and Cane.

All of us know how to plant corn, after a manner, if not the most scientific and profitable way—but none of us plant a few acres in Early Canada Corn. This should be done by every farmer for two reasons—

1. It matures and is ready for the mill six weeks before our common variety. This is an important item to the farmer who may be short of corn. It knocks the merchants out of their bills for corn for six weeks. 2. It will afford roasting ears for the table, and, if you live near a railroad, you can send them to the near or distant city, by the rail, six weeks before the common corn can be pushed in, and sell them for one dollar, seventy-five cents, and fifty cents per dozen, and make enough to buy all your groceries.

This I regard as a most valuable suggestion, and you will certainly urge it, but then our people are so dull of ears and slow of heart, and have so little enterprise, who will put it in practice and make two hundred dollars an acre on Canada corn? Why, sir, the Yankee plants such corn, and who will do what a Yankee does? Yes, and the indomitable sagacious Yankee makes hay and Irish potatoes, and butter and cheese, and peaches and grapes, and plums and tomatoes, and with these annually puts millions of hard-earned Southern money into his capacious and ever-enlarging pocket, just because we are too shiftless to do it.

MEM 1. Plant this corn three feet by two, and let two stalks stand in the hill, and when you have pulled the corn, cut it down to the hill and cure the whole stock for fodder. MEM 2. The seed, I learnt, can be obtained of Craig & Co., of your city, in peck, half bushel and bushel sacks, at about twice the price of common corn. Try it, reader, one year, whether your neighbor does or not.

CANE

Change Cane.—Plant one or more acres of it, without fail. You can plant no forage crop that will be better for your working stock, for your milk cows and for your stock hogs.

A writer in the *Advocate* saves me the trouble of saying "In raising hogs in the South of the country, where so little attention is devoted to the growing of clover and the grasses there is a period, say from the middle of August to the middle of October, between the exhausting of the grain left in the harvest fields and the gathering of corn and the opening of the pea fields, in which corn is scarce and high, and in consequence, feeding stock hogs is very expensive. This gap can be economically and conveniently filled up with the Chinese Sugar Cane. My plan is, to plant a patch of Sugar Cane at some point convenient to the pastures, where the hogs will be running at that time, (one acre on good land will be enough for seventy-five hogs, little and big,) and commence feeding as soon as the heads commence turning dark, cutting only the ripest—going over the ground several times. The late stalks and suckers will push up and ripen rapidly, after the ripener are cut. At the time my hogs are growing and fattening in a most remarkable degree. They get nothing but sugar cane and crab grass from the harvest fields to which they have access. One stalk of sugar cane, including the head, is nearly equal to an ear of corn." Plant not only enough for your stock but to make syrup and sugar for your family. Send and procure H. S. Cleott's work on Sorghum and Imphee, and learn how to make as nice articles as you need want on your table. See Blymer & Norton's advertisement in this number.

Louisiana cane.—If you are living south of Memphis, and you have a rich acre, or the means of manuring it, and can get the cane from the sugar farms to plant, cultivate the veritable Sugar Cane. You can use it for forage as above suggested. It is far richer in its fattening properties, possessing more saccharine matter, and from it you can easily make your syrup and sugar. My eye now rests upon an article in the *Liberty Herald*, and I copy it here, as it expresses what I took up my pen to say. "A late number of the *Natchez Democrat* has a short paragraph to the effect that a man living at Pine Ridge, in Adams county, raised last year, on three-quarters of an acre of land, enough sugar-cane to yield him four hundred and sixty pounds of good brown sugar and eighty gallons of excellent syrup—valued in all at nearly two hundred dollars. This is certainly a very large sum of money to be realized from three-quarters of an acre of piney woods land, and it shows how richly the farmer may be repaid for his labor by giving his attention to those crops which yield most abundantly, and for which there is always a ready market and remunerative prices. But this should not be the only object. It is largely to the interest of the farmer, particularly while there is such a scarcity of money, that he should produce every article of home consumption in his own fields, and thus save the necessity of laying out the money that may be realized from a surplus of one crop for the purchase of another. In other words, how will it profit a man if he should raise a large crop of corn, potatoes, etc., and yet be compelled to buy sugar, molasses, and other indispensable articles of home consumption. This is not the true way to practice economy, nor will our country ever regain its prosperity under such a policy.

The sugar crop of Louisiana has proved an almost total failure, and the planters in that State have determined to plant but very little more hereafter than will be sufficient to supply their own wants. This, of course, will necessitate the importation of a larger quantity of foreign sugar and molasses, and a corresponding rise in the prices. These ruinous prices must be gotten rid of, and the only way in which it can be accomplished is

for the demand to be cut off by home production.

"There is no more certain crop than sugar-cane, nor one that requires less labor in its cultivation. Besides this, and what is of yet greater importance, the yield is so large that a small quantity of land, well manured, will supply the wants of the largest families. Think of three-quarters of an acre of piney woods land yielding two hundred dollars! And yet, whatever may be grown in Adams county, can, with the same care and attention, be as successfully grown in Amite, and we hope that all of our farmers will raise their own sugar and molasses this year, and not only this but have a surplus to send to market. By proper industry and a diversified system of agriculture, every article of food used on the Southern farmer's table, with the exception of tea and coffee, could be gathered from the fields, and we are sure that he would feel much more contented and independent."

My object in writing these "papers" is to benefit my fellow-citizens, by suggesting to them how to make and how to save money, not to do some fine writing, were I able to do it. You want valuable practical common sense, rather than merely literary, articles, for your paper. I know we who have taken off our cloth and gloves and come down to the bosom of mother earth for nourishment need and desire such articles. We have, in the country pretty generally touched bottom—times from this date will grow better—and we will begin to rise and enter upon the heaven-blessed road of prosperity. WORK, WORK—of father and sons—of mother and daughters—is the magic word that will turn everything into Plenty and Wealth!

To make Calicoes Wash Well.—In five three gills of salt in four quarts of boiling water, and put the calicoes in while hot, and leave them till cold; in this way the colors are rendered permanent, and will not fade by subsequent washing. So says a lady who has made the experiment herself. Nothing can be cheaper or quicker done.

Holdup on Milk.—Mr. L. Morton informs the *Rural American* that when his cows trouble him in this way he reaches up and places the ends of his fingers on the backbone, forward of the hips, and presses down hard for a minute or so, and they will always give down.

Scientific.

THE ANTIQUITY OF MAN.

Professor Curtis, in his book on the "Human Element in the Inspiration of the Sacred Scriptures," recently published by the Appletons, expresses his belief that man has existed upon earth probably for six or seven hundred thousand years, at least two hundred thousand. Whatever scientific evidence geology may be thought to afford in favor of such an antiquity of the human race, the scientific objections to it are many and strong. Ethnology, philology, history, national traditions, the course of migrations, and the progress of civilization and discovery, are all against it, and in favor of the Mosaic account. One branch of the argument is admirably put by Prof. Taylor Lewis, in his paper read before the University Convocation in Albany, in August of last year, entitled, "The Knowledge of the Holy Scriptures an Indispensable Element of Liberal Education."

"It may be said that the Scriptures are mainly occupied with the question, 'Whither go we?' But there is another which now, more than at any other period, has been forced upon our attention. 'Whence came we, and where are we?' Has the race been in existence six thousand, or six million years? Was man a new thing upon the earth, the full formed product of a supernatural power, or is he the result of ages of development, rising from the lowest organic life up to what we now call the human? It is the great anthropological question of the age. Now on this the Scriptures have a most important historical bearing, to say nothing of the supernatural witnessing and the dogmatic interest. The next generation will be summoned to meet this question as it was never met before, and they should be prepared for the issue. Man has been but a short time upon the earth, a very short time as compared with the age of the earth itself. The two great proofs are, the Bible account of the early races, and the speaking silence of profane history beyond a certain point. The voice that seems to come from the empty chamber of the great pyramid proclaims that man is not a great deal older than the pyramids. It is about this time, or a little before, that he bursts into history, as it were, full grown. How soon rose up the great monarchy of Egypt, with its pyramids, its agriculture, its canals, its temples, its orders of society, its mystic philosophy; whilst similar phenomena were presenting themselves in those monuments of human vigor that Layard's and Rawlinson's excavations have revealed to the wonder of the modern world. This primeval man was a splendid being; he aimed at great things; he did great things. It was, indeed, mainly the greatness of magnitude, the greatness of Titanic strength and labor, but it was greatness still, and had its own true sublimity.

"When we thus regard this primitive man as the Bible presents him, and as opening history finds him, the problem is solved that perplexes certain commenta-

tors and historians, namely, the appearance of the great Egyptian monarchy so soon after the flood. On one theory all is clear. Man a short time upon the earth, but great in his beginning, instigated by a vast ambition, performing, in the course of a few hundred years, what at other times it takes ages to accomplish.

"The other theory cannot solve the problem. Bunsen would give to the Egyptian monarchy a duration of twenty thousand years. We want no learning to refute this. It contradicts common sense as well as the Bible. More than all, there is opposed to it that awful silence—that speaking silence—of history, to which we have referred. What were they doing all this time? Just think of it. Twenty thousand years—king succeeding king, dynasty marching after dynasty in unbroken series, so very unlike anything that history has since given us! Twenty thousand years of civilization in Egypt and all the rest of the world a blank historical waste! In Greece, Italy, Asia Minor, no history, no civilization, no monuments, no languages! Egypt developed, Greece as forlorn as Nova Zembla, or as savage as the Esquimaux! It cannot be. If there were any truth in such an antiquity of the Egyptian monarchy, especially in connection with such a doctrine of innate progress, the Roman empire should have been long before the days of Abraham, and our nineteenth century should have preceded the Trojan war.

"We are but of yesterday." To know this, and the grounds on which the assertion is made, is an important element in education. It presents what may be called a pivot question. Scriptural interpretation itself is affected by it. The chronology in our Hebrew Bibles is shorter than that of the Septuagint by more than a thousand years. On this account the Greek has been preferred even by some of the more pious believers. Judged, however, by the view we have taken, this brief Hebrew reckoning is in fact a strong argument for the truth and inspiration of the Hebrew Scriptures. All other nations have had a passion for giving to their history the most extreme antiquity. Hindoos, Chaldeans, Persians and Chinese run up their empty chronology to hundreds of thousands of years. Now there is one ancient people that have, in some strange way, been kept from all this; the Jews, whose actually *filled up* records run back the farthest of any, have in fact the briefest and most modest chronology of any people in the world. Nothing but a Divine guardianship could have controlled them here. The Bible is not like other books—the Bible is inspired, and the fact mentioned may be reckoned as one of its strongest evidences."

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THE BAPTIST, MEMPHIS, FEBRUARY 15, 1868.

MEMPHIS PRICES CURRENT.

OFFICE OF JAMES BOON, No. 8 Madison St., Memphis, Feb. 10, 1868.

MONDAY.—The failure of the Gayoso Bank with liabilities amounting to over half a million of dollars, has been the chief topic of conversation since our last. Currency is scarce, caused by delay in remittance per express, many of the roads being out of order, especially the one to Louisville. Rates on Eastern exchange have declined to 1/2 for full term; selling at par.

CORTEX.—The week opened with middlings quiet at 17 1/2 in this market, while that of New York was weak and declined. There was no change for the better; if anything, the feeling was not so good until Wednesday, when a reaction set in. The New York market advanced 1/4 on all grades, while here prices were firm, but not higher. The Liverpool market on Thursday was buoyant and higher, uplands 7 1/4 @ 8 1/4, Orleans 8 1/4 @ 9 1/4. New York closed with buyers asking an advance. Middlings 19 1/2 @ 19 3/4, Orleans 20 @ 20 1/2. Here middlings went up to 17 1/2 @ 18.

On Friday it again advanced in New York, middlings closing with a good demand at 20; 19 1/2 @ 18 1/2 were the figures here. On Saturday uplands were active in Liverpool at 8 1/4 @ 8 3/4, Orleans 8 1/4 @ 8 3/4. Our market closed at 18 1/2 @ 19. To-day the opening cable news was considered favorable, leading to an advance in New York, which market closed with low middlings at 19 1/2 @ 19 3/4, middlings 20 @ 20 1/2. The Liverpool market at the close was buoyant, uplands 8 1/4 @ 8 3/4, Orleans 8 1/4 @ 8 3/4. Our market was excited and sales were fair, but somewhat restricted owing to a lack of currency, of which our banks have not been well supplied. The inquiry for all grades was active and prices firm. In more than one instance bright styles of middlings were taken at 19. One lot of 250 bales changed hands at that figure. We quote:

Table with 2 columns: Grade and Price. Includes Ordinary, Good, Law, Middling, Strict Middling, Good Middling.

FLOUR.—The stock is light in all grades, but low flour is especially scarce, with a good demand for all brands. Super \$5 50 @ 6 00, \$10 50 @ 11. XX \$12 @ 13. XXX \$13 50 @ 15 00. Fancy \$15 @ 16.

PROVISIONS.—Meats are scarce. Mess pork sold at \$4 on Saturday, but is held to-day at \$4 50. Bacon sides, clear, 10 @ 14; shoulders 11; clear bulk sides, 10 @ 14; round lots, early in the week, were closed out at 12 1/2 net, but are now held at 12 1/2 @ 13. Clear rib, 12 1/2 @ 14; rib, 11 1/2 @ 12. Shoulders, 9 1/2 @ 10; breakfast bacon, 15c. Sugar-cured hams, 16 @ 18.

POTATOES.—The supply is falling off, and prices are firm. We quote Neshamocks \$1 75; Peachblows \$4; Pink Eyes \$1 25 @ 1 40.

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After using Foster's Eye-Sharper for two months, I was enabled to read my paper at a distance of 100 yards, and to do so without my glasses, and am now writing without them. I think it will prove a success to posterity.

PH. J. H. BROWN, Incor. Corp., August 15, 1867.

Rev. J. R. Graves—Dear Sir: Following the principles to be scientific on which Dr. Foster's Eye-Sharper were prepared, I have used it for two months.

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VALUABLE SHINGLE MACHINE.

PATENTED 1865.



ROCHESTER RIVING, SHAVING and JOINTING SHINGLE MACHINE.

WILL RIVE, SHAVE AND JOINT 25,000 SHINGLES IN ONE DAY OF TEN HOURS.

IT will work all timbers that can be worked by hand, and much that cannot of hard or soft timber, and will make a superior shingle. Three-horse power will drive it to the utmost capacity, and is very easily applied. It is substantially built, made of iron and steel, will occupy the ground room of thirty inches wide by ten feet long, and weighs 2,200 lbs.

The shingles made by this machine are similar, and better than those made by hand. The first revolution rives a shingle, the second rives a second shingle and shaves the top shingle, the third revolution rives a third shingle, shaves the second on the top and the third on the bottom, the fourth revolution rives a fourth, shaves the third on top, the second on bottom, and the first shingle is jointed, and that finishes it complete. Every revolution afterward throws out a perfect shingle at the rate of sixty per minute.

A perfect shingle brought before the public equals this, nor can any be made more available for the purpose at a lower cost. The high price of labor, the want of competent workmen, and the great labor-saving capacity of this machine, will enable lumbermen and others to supply themselves with a superior shingle at a lower cost than by any other machine. The expense of running this machine is at least \$2.00 per annum than the most popular machine. The purchase of saws and files, the power and time required in riving a sawing machine, far exceed this machine.

This machine can be run two days by grinding the knives once, which may be done in half an hour, and then it is ready for the next 100 shingles. The patent rights for this machine and their use for sale in the whole United States, except two States, and one of those has been already sold by counties for twenty thousand dollars. As it is out of our power to attend to the sale by counties, it will sell by States on very liberal terms.

All those wanting this machine, or any information to or about said machine, will inform us by mail. We have made arrangements with the proprietor to send a machine in this country at a lower cost than by any other machine, and the purchase will be applied of the day it will go into operation, and are invited to visit the city and see it work, and learn terms. We will answer inquiries touching day of exhibition, by mail.

M. W. PHILLIPS & CO., Memphis, Tenn.

Imported Fleece-Bearing Goats. 650 ASIATIC FLEECE-BEARING GOATS, known in this country as Cashmere, now on hand and for sale. For sale at reduced prices, by WINTHROP W. CHENEY, Proprietor.

THE LAMB KNITTING MACHINE. KNITS A STOCKING COMPLETE, forming the heel and toe, and the toe as it goes along. It widens and narrows the same as in hand knitting, producing all the effects of hand knitting, and is very easy to operate. It is simple, durable, and easy to operate.

HILCOX & HIBBS' SEWING MACHINE. VERY RAPID, entirely noiseless, and will do all kinds of family sewing, by hand, or by foot. It is simple, durable, and easy to operate.

STRAWBERRIES. PLANT THE BEST PLANT THE GENUINE. JUCUNDA—Our No. 700.

At the very head of the art of strawberries as a variety superior to any and all others, containing in itself almost every strawberry excellence, we place this wonderful fruit in the hands of our customers.

We claim for it, and have abundance of testimonials to sustain the claim: 1st. That the plant is healthy, hardy, and of vigorous growth.

2d. It is remarkably capable of resisting frosts, cold, winds, and drought, and produces an immense crop of the finest fruit.

3d. It is a long time in bearing—the fruit increasing in beauty and brilliancy to the last.

4th. It is of great beauty, perfect in form and brilliant in color.

5th. It is excellent in flavor.

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THE BAPTIST.

Office, 91 N. 1st St., Memphis, Tenn.

MEMPHIS, FEBRUARY 15, 1868.

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