

# THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.  
Vol. II. MEMPHIS, TENN., SATURDAY, JULY 25, 1868. No. 3.

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## BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.  
1. One Lord, one Faith, one Immersion, Eph. 4: 5. That an immersion is the profession of one faith in the burial and resurrection of one Lord. See Rom. vi: 4-6; Col. ii: 12; 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 man.  
4. Each visible Church of Christ is a company scripturally immersed believers only, (not of members and their unconverted children and seekers in probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law-giver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. E 7; 1 Cor. ii: 2; Eph. i: 1-5; Acts ii: 41-42; Matt. xviii: 20-23-28; 2 Cor. vi: 16-19; Rev. ii: 23; Phillip. xxvii: 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 the Baptists erroneously teach, but 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 xxviii: 19; Mark xvi: 16; John iii: 2, 3; Acts viii: 12-13; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only likeness or representation of death in the world, for it is called the likeness of death.  
SIX IMPORTANT PRINCIPLES.  
1. The Bible and the Bible alone, unalloyed with human devices or traditions, is and ever has been, the religion of Baptists.  
2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.  
3. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements, or to teach others so, involves one in the guilt of violating all.  
4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, unless the specification of the 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, *unlawful*.  
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 *treason*—to change them, *treason*.  
6. Principles can neither be *conceded* nor *concessed*.

## THE PULPIT.

### POWER OF THE OUBROH.

AN ADDRESS BEFORE THE AMERICAN BAPTIST HISTORICAL SOCIETY, DELIVERED IN NEW YORK, MAY 23D, 1868, BY REV. G. W. SAMSON, D. D., PRESIDENT OF COLUMBIAN COLLEGE, WASHINGTON, D. C.

SUBJECT—The History of Christ's Church, as illustrating the Elements of its power to Evangelize the World.

Now that in the days of the apostles of our Lord, there were those who followed his example, we are ready beforehand to credit. Hence when we read the history of the primitive church revealed in the writings of Luke and of Paul, and meet great and numerous errors in doctrine and faults in practice, we are ready to believe these exceptions; results of depravity not eradicated, of tares allowed by the Master for his purposes to grow up with the wheat. We look, however, to find, and therefore the experimental Christian does, that this is the husk covering the seed; that the living power of the church were they who "became followers of apostles" as they were followers of Jesus.

If, then, after the apostolic age closed the effect still continued, if the Greeks, the Romans, the Saxons, the Germans, the Russians were converted to Christ, then must not the cause have continued? Science, developed in modern days, teaches us to "question nature," to seek after hidden springs of action. If in the inspired pages we must study and search diligently if we would understand the things written by holy men, must it not be thus that we shall find the secret power that in all ages has wrought for the advancement of the cause of Christ? Neander has well intimated that though the history of the church has been written—and how differently—the history of Christianity has not been, perhaps cannot be written. Gibbon has pictured Constantine, and other early Christians, Eusebius and Sozimus, who lived in his day, put different constructions on many of his acts; but there live his words written; there stand his acts recorded by all. And since the Divine teacher has authorized and commanded us to judge of men by their words, their deeds, and by the "fruit" of those deeds and those words, thus guided we should scan church history to learn the secret of church power.

This then is our effort; to ask what in imperfect men of the past was the power in the good they accomplished; to decide what was the rule of their Christian action and what the exception to their and our acknowledged law. There are no less than five eras illustrative of the grand principle that clear views of Christian truth, consistent conduct in all the relations of social life, an humble walk and labor in the church of God, and entire devotion to Christ's cause, have alone and in their united power, given success in the spread and conquest of the gospel.

The first of these is the era of the apostles and of their immediate disciples. How early distorted views of gospel doctrine, especially of Christ's person and work, the efficacy of his death and the power of his spiritual life began to prevail, is intimated in the lives and writings of the apostles themselves. John says that the twelve themselves did not "know" Christ truly until he had even ascended on high. He alludes to those who denied that Jesus had come in the flesh; thus striking at the efficacy of his expiatory death. Christ is asked, "who didst thou, this man or his parents, that he was born blind?" and Paul's interrogatories thrown into his epistle to the Romans show that every form of objection was to be met in the gospel truth that by nature man is a sinner, and can only be redeemed by a Savior like Jesus. The apostle's teachings as to the duties of husband and wife, parent and child, master and servant, adding to the most admirable theoretic teachings of the best Greeks the foundation element of love to Christ as the ruling principle of every Christian in all his relations, his urging of the binding obligation of civil allegiance to rulers and to laws, and his founding all these duties on the instinctive conviction of "right," even in the child, and of conscience ever speaking in the most oppressed subject's breast, guided by gospel truth and subdued by gospel grace, make us wonder if such principles could take root in men's minds in such an age and if they were effective in their lives. Yet again the ordinances so clear and so simple in their primitive ordainment,

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church order so like the rule of brothers in a family, shining out in every allusion of the apostolic times, that no historian has ever been able to hide its pure example, we ask, "amid all the known power of worldly and heathen corruption could such celestial models be preserved?" In one century the Greeks were a Christian people. The most cultivated of men, the leaders of the nations, were prepared to hail truth giving hope for earth and heaven; even though through a despised Jew God had seen fit to send it. The special idea of an atoning Divine Redeemer and an irresistible molding Divine Spirit was news almost too good to be true to men feeling after "the Desire of all nations." When the fact broke on them that God had indeed sent his Son to die for and regenerate helpless souls, some indeed spurned the statement, but most hailed it with joy. It is like listening to the strange story of a new born soul to read in the apologies of the early martyrs like Justin the fresh convictions that carried them away with an enthusiasm like that of Paul pleading before Festus and Agrippa. As to church ordinances, no departure from the primitive practice either as to the subjects or mode of baptism had gained a foothold among the professed followers of Christ, as the most earnest scrutinizers of the ancient writers all agree. Of this Tertullian's description of the scene of baptism in his day is sufficient testimony: "About to go to the water, there, as also beforehand in the church, we profess that we renounce the devil, his pomp and his angels. Then we are three times immersed (in *our baptism*) as the Lord in the gospel appointed." What church order was Irenaeus, the devoted pastor of Southern France in the century after the apostles is witness in his letter to the presiding minister of the church of Rome. Writing as a fellow minister in Christ, a brother pastor, to Victor, he enumerates all his predecessors in the Roman church from Peter's day and states that as *episcopos*, or bishops, they were only *presbyteroi* or elders; having no authority beyond the limits and even none but the moral authority of a reverend patriarch. The scrupulous avoiding of worldly entanglement on the one hand and of neglect of civil obligation on the other, is seen from the same witness. When renouncing the world's pomp it was not the proper dignity of worldly office, as some in their day asserted; for Christians as both Irenaeus and Origen imply were soldiers and officers in the imperial army; according to John's teaching to the soldiers who asked "what shall we do?" not deserting the ranks but honoring Christ by contentment, gentleness and forbearance. Says Tertullian, "A Christian is the enemy of no one; not certainly of the Emperor; whom he knows is so constituted by God himself, and that it is necessary to respect, revere and honor him as the man second only to God; and he must wish him safety with the whole Roman empire as long as the world stands." We hold, according to the precept of the apostles, that we should be subject to magistrates; but within the limits of their authority, up to the point of "being separate from idolatry." How nicely Jewish as well as Roman converts to Christianity observed the line of separation between religious and civil obligation is seen in the very mistake of Bishop Hopkins in sustaining Ritualism by their example. Paul recognizing his double obligation to the Jewish State under the Roman empire, being both a Roman citizen and a Jew, himself submitted and subjected Timothy to circumcision and other Jewish rites; all of which, however, the Jewish converts themselves abandoned when by the destruction of their city under Titus the Jewish State was forever at an end.

No wonder that, true thus to the precept as well as the doctrine of the gospel, the work of the apostles was not permitted to die in the hands of their successors. Nothing, however, but the apostolic practice and spirit could have prevented the disastrous reaction when the age of miracles and of inspiration had passed.

The second age was the era of the subjection of the proud Roman, following the cultured Greek to the gospel yoke. Of course we feel it must have been a mighty moral power which reached and revolutionized the court that ruled over the known world. Here, more than at any other period, we are called on to remember Neander's suggestion, already mentioned, that the history of Christianity has never been written. Our minds are so prone to imagine evil in high places, to think only insincerity can dwell

in the heart of a great ruler. In our land, as in every other in past ages, to judge rightly of the religious character of rulers, two maxims, even before personal acquaintance, must be held firmly in mind: 1st, "This distance lends enchantment to the view;" visitors to the capital of any great nation have expectations overwrought before a personal survey of the men that are exalted to office. But, 2d, "Familiarity breeds contempt." The brief sojourn at a court, suffering revulsion of feeling at the imperfection and artificial heartlessness ever conspicuous in men seeking office, does injustice to the men he hastily judges, and knows not how deep the springs of the noble natures that cannot be called forth amid the selfish men around them. It is only he who gets to the heart is admitted to the family, and studies the private life of such men, who can rightly appreciate the power for good that God in his faithfulness impresses on the men whom he allows to be his ministers to execute law. As Voltaire could not, in the midst of the French Revolution, appreciate the early Christians and the power of religious faith, however misguided, so Gibbon, too long allowed to be the interpreter of the last ages of the Roman empire under its Christian rulers, never could appreciate such a man as Constantine, the first Christian and Roman Emperor. Perhaps we, who know what a Christian heart is, and what a Christian's thought and conduct should be, may gain a lesson of lasting value by going to the original sources of information, particularly to Eusebius the early historian of the Christian church in Constantine's day, and personally intimate with him.

Listen to the Emperor's own statement of the cause of his early conversion to Christ: "I call now on thee, most High God, to witness that when very young I heard him who was chief of the sovereign rules of the Roman empire make earnest inquiry of his attendants who on earth were honest men? One of the Pagan priests present replied that they were the Christians." Of the means by which he was led to the faith in Jesus, and of the change it wrought in him, his biographer writes, as we love to write of Christian converts now: "In the full persuasion that the knowledge of these things had been imparted to them (the Christians) by Divine teaching, he determined thenceforth to devote himself to the study of the inspired writings. Moreover, he made the consecrated ministers of God his counselors, and deemed it incumbent on him to honor the God who appeared to him with all devotion. After this, being fortified by well-grounded hopes in him, he undertook to quench the fury of the fire of tyranny raging against Christians."

Impressed as every converted child of God is with the duty of trying to win others to his faith and hope, Constantine wrote out in Latin a letter which was translated in Greek, reasoning like this, addressed to his people: "No one can doubt that the just perceptions of sound reason, as well as those of natural consciousness, lead to the knowledge of God. Yet no wise man can ever be surprised when he sees the mass of mankind carried away by pursuits of an entirely opposite character. For the beauty of virtue would be without effect and unperceived did not vice display in contrast with it the course of perversity and folly."

The discreet and kind letter of remonstrance called forth by the doctrines of Arius, discriminating indeed between the overbearing spirit and the doctrinal truth of Alexander, and the natural warmth of Arius, even though in error, is a model worthy of thought in all heated theological controversy; for there are thousands of intelligent private members of the church who have a kindred view of the debates that sometimes mar the peace of our churches and associated bodies. Alluding to the fact that "So notorious had the scandal of these controversies become that the venerable mysteries of Divine revelation were exposed to the foulest insult and derision in the very theaters of the unbelieving pagans," he appeals thus to both parties in the contest: "Since the power of Divine light, and the rule of our holy religion, which have illumined the world by their sacred radiance, proceeded in the first instance, through the favor of God, from the bosom, as it were, of the East, I believed that you would be the first to promote the salvation of other nations." "I understand, then, that the occasion of your present controversy is to be traced to the following circumstances: that you, Alexander, demanded of the presbyters what opinion they severally maintained respect-

ing a certain passage of the Divine law (*nemo*); or rather, I should say, that you asked them something connected with an unprofitable question; and that you, Arius, inconsiderately gave utterance to objection which ought never to have been conceived at all, or if conceived should have been buried in profound silence. These points of discussion which are enjoyed by the authority of no law or (Divine teaching), but rather suggested by the controversial spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts; and neither hastily produced in the public assemblies of the saints, nor unadvisedly intrusted to the general ear. For how very few are there able to comprehend or adequately explain the subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, in how few ordinary minds will he succeed in producing conviction? Or who, again, in dealing with questions of such subtle nicety as these can secure himself against the truth? It is incumbent, therefore, upon us in these cases to be sparing of our words, lest, in case we are unable through the feebleness of our natural faculties to give a clear explanation of the subject before us, or, on the other hand, in case of the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or the other of these causes we reduce the people either to the alternative of blasphemy or of schism." "And now let the precious bonds of common affection, let faith in the truth, let the honor due to God and the observance of his law continue, immovably established among you." "Permit the whole body of the people once more to unite." Who on reading such language does not forget that it is the Roman Emperor, Constantine, writing only three hundred years after the apostolic age, who says this? We so instinctively picture some humble and venerable father in Israel as uttering these sentiments.

Even more indicative of the power by which the gospel wins its way is the scene of his meeting the Council of Nice near the city of Constantinople; an assembly like that at Jerusalem in the apostolic day; like those we call on occasions where differences of vital moment to the harmony of our churches are at issue. Into this council the Emperor went unattended; as a private man he sat among the members, taking part in their debates and seeking to exert no influence but such as any Christian ought to seek over a brother. In this opening address he speaks at length of his trying disappointment that when he became a Christian and came into their assemblies he found himself in the midst of such controversy. He says, "I pray that now, when the impious hostility of tyrants has been forever removed by the power of God our Savior, that spirit who delights in evil may devise no other means for exposing the Divine records to blasphemous calumny. For, in my judgment, intestine strife within the church of God is more evil and dangerous than any kind of conflict." In his farewell speech he said, "Guard against a spirit of jealousy. Should any one of your number appear prominent for wisdom and eloquence, let him esteem the excellence of one a common blessing to all." This zeal for the unity of Christian faith was accompanied by like devotion in all the practical duties of religion, such as family prayer, the observance of the Sabbath, the distribution of the Scriptures, and personal preaching of the gospel. He personally instructed his sons in the gospel, besides taking care that all their teachers should be pious men. Every day he read and expounded the Scriptures, and then offered prayer with and for all the members of his Court. He enjoined on all the subjects of the Roman empire to observe the Lord's day as a day of rest, and gave strict orders that soldiers should have leisure for attendance on the services of the church. He spent whole nights in the study of the Scripture and the preparation of discourses. When immense crowds went to hear their Emperor speak, and some would applaud as in the theater, he would raise his eyes and hands to heaven and beseech them to give all their admiration to the God of whom he spoke. When he went on distant journeys, in campaigns, or visits to different parts of the empire, he took along an immense preaching tent, in which he himself, like Havelock, conducted service. The train of sentiment in one of his discourses is given as

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Having deferred baptism, in part, doubtless, through an erroneous impression of its efficacy, in part also from a solemn impression of the sacredness of its obligation, an illness which he feared might prove fatal arrested him and made him apprehensive that his end might be near. He therefore requested baptism. Having spent some time in the church in prayer, he went forth to the place of baptism, then as now in all the Eastern church performed by immersion. He made this address: "The time is arrived for which I have long hoped with earnest desire and prayer that I might obtain the salvation of God. The hour is come, too, in which I may receive the blessing of that seal which confers immortality; the hour in which I may partake of that impression of the salutary sign. I had thought to do this in the waters of the river Jordan, wherein our Savior for our example is recorded to have been baptized. But God, who knew what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay; for should it be his will, who is the Lord of life and of death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his church, I will prescribe for myself from this time such a course of life as benefits his service." After his baptism he exclaimed, "Now I know that I am truly blessed; now I feel assured that I am accounted worthy of immortality, and am made partaker of the Divine light."

As we might anticipate, such a radical change in the Christian Emperor must have had an effect on his way as a civil ruler. Here, however, a distinction must be made between the laws of a people and their administration. The Roman law or the relation of subject to subject had been analyzed with such a thoroughness, and its provisions adjusted to such perfection, that modern jurisprudence has found little to add. But the powers of the Emperor, virtually absorbing the three offices of Legislator, of Judge, and Executive, made the perfected Roman Law Code of little avail. In this respect a wondrous change, a relief unspeakably cheering, came over the Roman world, when Constantine, the Christian, came into power. It should be remembered, indeed, that the monarch's eye could be only in one place; that subordinates were actual rulers in different provinces; that envious men whose religious despotism and civil tyranny was threatened did all in their power to disaffect the people, to thwart Christian reform, and to deceive and mislead the Emperor himself into arbitrary acts. All his own papers, which reveal the spirit which actuated him, show that he was a conscientious, noble ruler, subdued and animated by the spirit of Christ. Let such fraternal addresses and edicts as these attest this:

Licinius, ruling in the east of the empire under the father of Constantine when the Christian Emperor succeeded to the throne, had given orders that women should not appear with men in Christian worship, nor attend schools for instruction; this edict intimating the mighty power that the religion of Christ had then attained in changing Asiatic customs as to the dignity of woman's sphere. Again, he had given orders that those who held military commissions in the imperial army should be deprived of their respective commands, unless they would offer sacrifices to the national gods; this edict attesting that Christian men were officers in the army, that as such, like Daniel, they could not be found faulty in their duty to the civil ruler, and that selfish men, coveting their posts, could only assail their religion.

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## The Pulpit.

### POWER OF THE OUBROH.

AN ADDRESS BEFORE THE AMERICAN BAPTIST HISTORICAL SOCIETY, DELIVERED IN NEW YORK, MAY 23D, 1868, BY REV. G. W. SAMSON, D. D., PRESIDENT OF COLUMBIAN COLLEGE, WASHINGTON, D. C.

SUBJECT—The History of Christ's Church, as illustrating the Elements of its power to Evangelize the World.

specimen of all by his biographer. He would first expose the error of polytheism; that its teaching was based on fraud, and a cloak for an irreligious life. He then asserted the sovereignty of God, dwelling on both his general and particular providence. Proceeding next to the plan of salvation by Christ, he would demonstrate its necessity and its adaptation to the man's spiritual need. Finally, unfolding the doctrine of the final judgment, and pressing home his earnest appeal to the consciences of his hearers. When churches increased, he would order even as many as "fifty copies" at a time to be "transcribed on parchment in a legible manner and in a commodious form by transcribers thoroughly practiced in their art;" and he would send his own royal carriages to transport the volumes to their destination.

Having deferred baptism, in part, doubtless, through an erroneous impression of its efficacy, in part also from a solemn impression of the sacredness of its obligation, an illness which he feared might prove fatal arrested him and made him apprehensive that his end might be near. He therefore requested baptism. Having spent some time in the church in prayer, he went forth to the place of baptism, then as now in all the Eastern church performed by immersion. He made this address: "The time is arrived for which I have long hoped with earnest desire and prayer that I might obtain the salvation of God. The hour is come, too, in which I may receive the blessing of that seal which confers immortality; the hour in which I may partake of that impression of the salutary sign. I had thought to do this in the waters of the river Jordan, wherein our Savior for our example is recorded to have been baptized. But God, who knew what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay; for should it be his will, who is the Lord of life and of death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his church, I will prescribe for myself from this time such a course of life as benefits his service." After his baptism he exclaimed, "Now I know that I am truly blessed; now I feel assured that I am accounted worthy of immortality, and am made partaker of the Divine light."

As we might anticipate, such a radical change in the Christian Emperor must have had an effect on his way as a civil ruler. Here, however, a distinction must be made between the laws of a people and their administration. The Roman law or the relation of subject to subject had been analyzed with such a thoroughness, and its provisions adjusted to such perfection, that modern jurisprudence has found little to add. But the powers of the Emperor, virtually absorbing the three offices of Legislator, of Judge, and Executive, made the perfected Roman Law Code of little avail. In this respect a wondrous change, a relief unspeakably cheering, came over the Roman world, when Constantine, the Christian, came into power. It should be remembered, indeed, that the monarch's eye could be only in one place; that subordinates were actual rulers in different provinces; that envious men whose religious despotism and civil tyranny was threatened did all in their power to disaffect the people, to thwart Christian reform, and to deceive and mislead the Emperor himself into arbitrary acts. All his own papers, which reveal the spirit which actuated him, show that he was a conscientious, noble ruler, subdued and animated by the spirit of Christ. Let such fraternal addresses and edicts as these attest this:

Licinius, ruling in the east of the empire under the father of Constantine when the Christian Emperor succeeded to the throne, had given orders that women should not appear with men in Christian worship, nor attend schools for instruction; this edict intimating the mighty power that the religion of Christ had then attained in changing Asiatic customs as to the dignity of woman's sphere. Again, he had given orders that those who held military commissions in the imperial army should be deprived of their respective commands, unless they would offer sacrifices to the national gods; this edict attesting that Christian men were officers in the army, that as such, like Daniel, they could not be found faulty in their duty to the civil ruler, and that selfish men, coveting their posts, could only assail their religion.

[To be continued.]  
If you have anything to say, say it like a man—boldly as you ought.

It is incumbent, therefore, upon us in these cases to be sparing of our words, lest, in case we are unable through the feebleness of our natural faculties to give a clear explanation of the subject before us, or, on the other hand, in case of the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or the other of these causes we reduce the people either to the alternative of blasphemy or of schism." "And now let the precious bonds of common affection, let faith in the truth, let the honor due to God and the observance of his law continue, immovably established among you." "Permit the whole body of the people once more to unite." Who on reading such language does not forget that it is the Roman Emperor, Constantine, writing only three hundred years after the apostolic age, who says this? We so instinctively picture some humble and venerable father in Israel as uttering these sentiments.

Even more indicative of the power by which the gospel wins its way is the scene of his meeting the Council of Nice near the city of Constantinople; an assembly like that at Jerusalem in the apostolic day; like those we call on occasions where differences of vital moment to the harmony of our churches are at issue. Into this council the Emperor went unattended; as a private man he sat among the members, taking part in their debates and seeking to exert no influence but such as any Christian ought to seek over a brother. In this opening address he speaks at length of his trying disappointment that when he became a Christian and came into their assemblies he found himself in the midst of such controversy. He says, "I pray that now, when the impious hostility of tyrants has been forever removed by the power of God our Savior, that spirit who delights in evil may devise no other means for exposing the Divine records to blasphemous calumny. For, in my judgment, intestine strife within the church of God is more evil and dangerous than any kind of conflict." In his farewell speech he said, "Guard against a spirit of jealousy. Should any one of your number appear prominent for wisdom and eloquence, let him esteem the excellence of one a common blessing to all." This zeal for the unity of Christian faith was accompanied by like devotion in all the practical duties of religion, such as family prayer, the observance of the Sabbath, the distribution of the Scriptures, and personal preaching of the gospel. He personally instructed his sons in the gospel, besides taking care that all their teachers should be pious men. Every day he read and expounded the Scriptures, and then offered prayer with and for all the members of his Court. He enjoined on all the subjects of the Roman empire to observe the Lord's day as a day of rest, and gave strict orders that soldiers should have leisure for attendance on the services of the church. He spent whole nights in the study of the Scripture and the preparation of discourses. When immense crowds went to hear their Emperor speak, and some would applaud as in the theater, he would raise his eyes and hands to heaven and beseech them to give all their admiration to the God of whom he spoke. When he went on distant journeys, in campaigns, or visits to different parts of the empire, he took along an immense preaching tent, in which he himself, like Havelock, conducted service. The train of sentiment in one of his discourses is given as

specimen of all by his biographer. He would first expose the error of polytheism; that its teaching was based on fraud, and a cloak for an irreligious life. He then asserted the sovereignty of God, dwelling on both his general and particular providence. Proceeding next to the plan of salvation by Christ, he would demonstrate its necessity and its adaptation to the man's spiritual need. Finally, unfolding the doctrine of the final judgment, and pressing home his earnest appeal to the consciences of his hearers. When churches increased, he would order even as many as "fifty copies" at a time to be "transcribed on parchment in a legible manner and in a commodious form by transcribers thoroughly practiced in their art;" and he would send his own royal carriages to transport the volumes to their destination.

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BAPTIST COBOLARIES.

- 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. 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...
6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ.
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...
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...
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...
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.

Correspondence.

EUROPEAN CORRESPONDENCE.

MY DEAR FRIEND: In my last I gave you a sort of geographical, historical and statistical sketch of this lovely island, old sweet Ireland; but in this letter I will first describe to you this famous water cure, St. Anne's, and its surroundings, together with the modus operandi in taking the Turkish baths, etc.; and if space will admit, afterwards will proceed with my description of this beautiful and lovely scenery of this dear old Ireland. Indulge me, however, a moment, until I will have given you a brief description of St. Anne's. This Hydropathic establishment is situated on St. Anne's Hill, about seven miles from Cork. The house stands upon the highest point of the hill, to the right of the road which leads to Tower Bridge, and commands a magnificent prospect.

These waters are of the finest I have ever drunk. It is conducted to the houses from a distance of about half a mile, and the baths are supplied from the same never failing source. This establishment has been conducted by the master spirit, Dr. Barter, ever since 1856. Immediately adjoining the great house is a beautiful grove, stretching away in the distance, some two miles northward and westward, through which are numerous beautiful walks. Here at this establishment we see patients arrive with haggard look, sunken eye, bent shoulders and trailing step, to avail themselves of this great man's marvelous skill, aided by his most novel and unique methods of treatment, which I will here endeavor to describe. First, by telling you this famous bath consists of three apartments, the first room of which—called by the Romans the frigidarium—is a very large apartment, artistically finished and furnished with a fountain in the center. It is lighted up principally by beautifully stained glass which sheds a soft, quiet and subdued light over the whole room. There is ample and free ventilation at every point, with divans, sloping couches, seats, elevated platforms, etc., to suit the various tastes and inclinations of the bathers, and to afford ample facility for repose. Here you undress. You are then attired in a flowing robe, tied around the waist, a sheet is thrown over your shoulders, and you are furnished with a pair of wooden clogs or sandals for your feet. This is the gentlemen's costume. The ladies are furnished with full, loose, fine linen robes, arranged and decorated according to the taste and fancy of the wearer. This bath-dress is considered peculiarly becoming. You are then conducted into the first hot room, called by the Romans the Tepidarium. This room is usually at a temperature of 100 deg., but different parts of it have a different and much higher temperature, so that you can select that temperature most agreeable. This room is also furnished with couches and low marble seats with reclining backs. The light from above is very mellow and subdued, passing through stars of stained glass, and everything most delightfully arranged to give a feeling of sweet repose. We often sleep in this room, it is so soothing and pleasant. The pores of the skin, after a short time begin to open. But you still remain until the attendant, with practiced touch, informs you that you are now ready to take the next degree, and you enter the hottest room, called the Sudatorium of the Romans. Before entering here, however, and while in the other room, you are permitted to drink freely of cool spring water, and also undergo a process of manipulation, called shampooing, or a kneading up of the whole body and entire surface. In this hot room the greatest tranquility is desirable. During the whole process of the bath cold water is drunk freely. The hot room is also lit from above, but the light is rather brighter. The temperature of this room ranges from 130 to 200 deg., but as in the tepidarium, portions of this room have different degrees of temperature. At this establishment there are four hot rooms leading from the chief divan, to each of which are also attached private dressing rooms, plunge-baths and douche baths, to suit the remedial requirements of the invalids. In the center of each room is a large marble slab, where the bather can lie at full length, so as to facilitate the shampooing process, as the shampooer must necessarily pass all round the patient. After the shampooing the patient is rubbed all over with a soft goat's hair glove. This detaches the loose cuticles, which comes off in large rolls. The quantity of extraneous matter thus rubbed off our refined and polished but indolent gentry, who do not earn their bread by the sweat of their brow, is truly astonishing, and no one can realize it until they would witness this process of epidermis stripping, which reminds one more of a snake skinning himself in the spring season, or the toad stripping his jacket than anything else; and it is really surprising how any one in such a

condition, with so much caked and mucous matter upon the surface of the skin could live and continue to breathe the breath of life for any considerable length of time. After this process of shampooing, the patient is conducted into the washing room, which is screened off from the hot room. This is furnished with a marble seat. Here you proceed to wash at the fountain along side of the seat, over which are placed two water-cocks, one conveying hot water, and the other cold. Here the process of soaping and bathing is kept up in the shade below, alternating with cold and hot water for some time; also, water from a hose is jetted upon you, at any temperature that may be desired. After the process of washing, the bather resumes his robe and returns to the hot rooms, where he remains until the temperature of the body begins to rise, when he retires to the Frigidarium, to cool off and dress at pleasure. And so ends the Turkish bath, as practiced in this country. In the East, however, we are informed that coffee and smoking are introduced in the Tepidarium, and soft, warm, Turkish towels are rolled round the body, and even the head has its turban on during this process. The whole process of a Turkish bath, as described in the above, requires about two hours for its completion, and were you to try it once, you would say it was two hours well spent. And this bath is so quieting, so luxurious, and at the same time so strengthening, that there is no desire felt to hurry through the process. Further advantages must strike you as being very great over all other modes of bathing (except the Russian bath, which I have tried, but have not time here to describe) is that everything you touch is clean. The atmosphere you breathe is pure, no matter how numerous the bathers may be. The high temperature and the free ventilation insures this. Thus, you see, I have given you the programme of Turkish bathing rather minutely, knowing it would afford you interest in reading about this somewhat strange and novel mode of hydropathy. And as I have consumed more time and space than I had expected to have done in this description, so as to have already spun my letter out to considerable length, and as I expect to start from here in a few days for the celebrated lakes of Killarney, I will briefly describe a few old ruins and castles to be found near here, and then close.

Among the famous old ruins of antiquity is the world-wide renowned old Blarney Castle. This stronghold of the McCarthys of the olden time, stands upon a beautiful site; and although some of the ancient buildings have many long centuries ago crumbled into ruin, yet the donjon keep and lofty tower still stand a princely monument of departed glory. I climbed the long flight of worn and ragged steps of solid stone, some two hundred in number, that led to the summit of the north-east angle, on the ever memorable 4th of —, and delivered an independent oration to the peasantry who were lying around. I also saw the Blarney stone, inscribed with the date of 1707. If there be any truth in legends, happy is the man whose lips touch this stone. It is said if Demosthenes had "kissed the Blarney stone" instead of filling his mouth with pebbles, his eloquence would have been much improved, and all the sweeter. It is hinted, however, that the original Blarney stone has long since lost its hold and dropped from the summit, but then there is another, which is said to do just as well. We, however, "didn't kiss it." The most lovely landscape scenery spread out before me in every direction. I beheld from the summit of this old ruins, which is near some two hundred feet high, and at the base of which soft y glides the sweet little river Carman, with its graceful fringe of low trees and shrubs. And all around we wander through the serpentine paths shaded with thick evergreens, and amid the grottos of the renowned groves. I have also visited another old ruins of great antiquity, called Dribsey Castle, some seven miles from St. Anne's, on the beautiful river Lee. The scenery on the entire way presented the most pleasing aspect, as we passed through some of the most lovely groves I have ever seen, and occasionally in the distance old ruins may be seen rearing its lofty summit, and standing alone in its stately grandeur, whose mossy walls are overgrown with the beautifully green ivy. How lovely and how solemn these old ruins look; how unlike everything else before our gaze. Dribsey Castle is a charming old ruin, located on a high mound, and surrounded by a beautiful grove. But, unlike Blarney Castle, you cannot ascend it or reach its summit, and must therefore content yourself with a prospective view from its surroundings. We will not attempt a rehearsal of the many legends believed and told by the peasantry of this country concerning these ancient ruins, but will close with an apology for our long letter, and in our next will describe to you the beauties, scenery, etc.,

of the famous lakes of Killarney, (to which point we go from here), as well as other places of interest, before leaving this most lovely and enchanting spot, old Ireland. Till then, adieu. Your friend, W. St. Anne's, July, 1868.

BEAR THY CROSS CHEERFULLY.

Bear thy cross cheerfully, Brothers, the night Passeth, though fearfully Dim is the sight. Carry it dutiously. Looking afar, Where gleameth beautifully The morning star. Bear it with white hands up, Sister in pain, Drinking life's bitterest cup, Know 'tis in vain. Hopefully, prayerfully, Light then 'twill be, For the Lord carefully Thus leadeth thee. Through singing sorrow's tides Vales dark and lone, Up rugged mountain sides, Making no moan. Though shrinking wearily Beneath the load, Take it up cheerily 'Tis from thy God. Bear thy cross trustingly, What'er it be, Then will it tenderly Rest upon thee. Think not to lay it down Till life is done; The cross shall wear the crown When heaven is won. —Christian Guardian.

BRO. GRAVES: On a recent tour of some days to Amite county, Miss., we visited East Fork, one of the oldest and most influential churches in the Mississippi Association, and listened to one of those characteristic doctrinal sermons for which their pastor, Elder Z. Reeves, is so noted.

This, unlike most of our churches, has seldom changed her pastor. Eld. Clas. Felder preached to them for many years, until called by death to his reward, in 1842. His labors were greatly blessed here as elsewhere, in building up a prominent Baptist interest. After the death of Bro. Felder they called to the pastorate our venerable Bro. Z. Reeves, who is still preaching with great acceptance and usefulness to them.

Thus embracing a period of more than half a century, they have had but the two pastors. This church became a member of the Association in 1810. Notwithstanding the affection and veneration these people have for him, they keep up a practice prevalent in most of the churches of going through all the formalities of an annual call once a year for a period of a quarter of a century. It is a practice that has doubtless worked well in this case, but it does seem to me not without well founded objections. It is very difficult for our ministers to please everybody, and it so happens that individual members sometimes take exceptions to their pastor because, forsooth, he reproves too plainly some sin of which they are guilty, or from some disaffection they succeed in getting a party arrayed against him, which results in a change, perhaps disastrous to the church and minister. These little prejudices would never amount to anything, and would, perhaps, pass away, but for the annual call, which gives the parties an opportunity to urge them. A better rule, it seems to me, is practiced by some churches, to make their call with the understanding that, should either party desire to make any change, they shall give three months' notice. This prevents confusion, and gives ample time for all the preliminary arrangements necessary in settling a permanent pastor.

These "veterans of the cross," like our estimable Bro. Reeves, are all passing away, and but few are being raised to fill their places. They have been economical in all their habits of living, and have been satisfied with whatever the churches saw proper to give them; but we fear they have never educated their flocks to any regular system of contributing to the support of the gospel, even when they were prosperous and wealthy. Now that all are reduced, all are poor, we fear that those who come after them will not be sustained as they should be, and will not be able to "live of the gospel." Already many of our ablest ministers have been compelled to seek secular employments, and devote only a portion of their time to the great work of "warning souls to flee the wrath to come."

Now we do not wish to be regarded or understood as apologizing for those ministers who presage the sacred desk for secular employment, or as is sometimes the case, for "money making." But ministers have duties to perform to their families—duties of the most sacred character. "He that provideth not for his own household is worse than an infidel." Their children must not only be fed and clothed, but educated, and hence many able ministers are forced to resort to teaching in order to give their children the benefits of an education.

But we must not be tedious; we shall recur to this subject again. Although but an unworthy layman, I have had some experience and observation, and am well posted in regard to the action of the churches within the bounds of at least three Associations, and I must say that I have long felt much anxious solicitude on this subject: The relative duties of churches and pastors, and the best mode of aiming at a sufficient amount of salary for the support of the latter. Yours in Christian bonds, S. R. J. Near Clinton, La., June, 1868.

BRO. GRAVES: For the last two years I have been a missionary of the Board of Domestic Missions, Marion, Ala., laboring in North Georgia. The Board has been compelled to suspend all of its work in this field, which is not yet self-sustaining. My object in writing is to ask your readers to help that Board now, so that it may be enabled to resume its operations in this most promising field. I speak from experience and know that this field, where once Baptist principles were so promising, cannot now sustain the ministry of the Word in its midst.

I have a second appeal to make to your reader, which is this: As the result of my labors at this point (Tunnel Hill, Georgia), a church of thirty members has been constituted, and we are poor and unable to build a house of worship. And the church has requested me to appeal to your readers for a contribution for this good cause. Friend, lover of Christ, will you not, upon seeing this notice, send to my address a small amount for the above purpose? J. M. STANBERY, Missionary of the Board Dom. Miss. Tunnel Hill, Georgia.

CONCORD GENERAL ASSOCIATION.

This body was organized last December, and adjourned to meet in Charleston, Franklin county, Ark., Friday before the second Sabbath in August, 1868. Bear in mind the time, and do not be governed by the minutes of the last session. Through mistake of the printer, Friday before the third Sabbath in August has been published as the time, but the appointment was made for the second.

Forty-four delegates from twenty churches of the Dardanelle and Salem Associations took part in this organization. Many other churches would have been represented at this meeting, but did not hear of it till it was over. But at the next session it is hoped a very large delegation will be present. All Missionary and Primitive Baptist Churches, known to be in good standing throughout Western Arkansas and the Indian Territory, will be entitled to representation in this body. Come, then, brethren, from all the churches.

The following are the objects of the Association:

- 1. To promote fellowship among the churches.
2. To secure unanimity of faith.
3. To encourage concert in operation.
4. Especially to cultivate the piety of the churches, and to aid this fourth object several days at each annual session shall be spent in devotional exercises.
In lieu of more extended articles of faith, the following were adopted as "distinctive principles of Baptists":
1. The Scriptures are the only guide in all matters of Christian faith and practice.
2. Sinners are saved by grace, through faith in Christ, and in no other way.
3. Believers are gospel subjects for baptism, and no others are.
4. Immersion by a regular administration is baptism, and nothing else is.
J. H. Newkirk, of Saline county, is appointed to preach the introductory sermon at 11 o'clock, on Friday, and J. M. Houston, of Crawford county, is the alternate.

Lewis Barnes, of Pope county, will preach at 11 o'clock on Sabbath, on the "desirableness of union among Baptists." Remember the resolution of last session, "That the annual meetings of this Association shall embrace the Sabbath day." So, brethren, there will be no getting through with the business till Monday morning. This body will be made up of those willing to keep the Sabbath day. And if any think they will be obliged to start home on Sabbath, we would suggest that it would be well for you to read the above resolution before you leave home. Come, then, brethren, praying the Divine blessing upon our meeting, and we extend you a most cordial welcome to our church, our houses and our hearts.

E. L. COMPERE, Pastor at Charleston.

DEAR BAPTIST: I promised now and then to let you see the color of my ink in the way of a brief communication, that you might see what we are doing in this portion of the wide world. I am sorry to say, in a religious sense, sterility prevails in almost all of our churches. The universal cry of "hardness of the times," with a corresponding withdrawal of ministerial support, has

well nigh starved out the clergy from our Association. A few of us are trying to hold out, without engaging in secular pursuits, but how much longer we can live on "hope deferred, which maketh the heart sick," remains to be seen. Our whole country is impoverished. Many valuable farms have been sold for a "mere song," in comparison with their previous valuation.

I believe I informed you that the church at this place accepted of my resignation upon the promise of our succeeding in finding a suitable man to take my place, in order that I, after having served them for ten years, might supply the continual calls made upon me by churches for thirty miles around, destitute of pastoral service. The brother answered to the call at this place was the one you referred us to, Rev. W. D. Mayfield, of South Carolina, a brother of much promise, a real whole-souled fellow, and one we are justly proud of. I now have a good, efficient brother to cooperate with me in this portion of the Lord's great vineyard.

I am still living in our little city, but preaching every Saturday and Sunday, from two to three times a day on Sabbath, in the region round about Helena, and two Sabbaths beyond the "Father of Waters," in our neighboring State. I am sometimes much wearied with excessive labor. I have preached two sermons on Saturday, two on Sunday, then baptized thirty-two colored friends, administered the sacrament of the Lord's supper to nearly two hundred, and then rode thirty miles home, crossing the Mississippi the same evening besides. Thus I have but little time to be spared. It is Cato, I believe, who wrote the declaration, "Domus est tibi regnum, dis-out male agere." An active life is generally fraught with some good, and renders oblivious that which by brooding over, would tend to greater unhappiness. We must work—work, though the "ox be muzzled that eateth out of the corn"—1 Cor. ix. 9. Although the fig-tree shall not blossom, neither shall fruit be in the vines, the olive shall fail, and the fig tree shall not bear, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet must Zion's watchmen say, I will rejoice in the Lord—I will joy in the God of my salvation.

I have just finished a letter to Bro. Shackelford, in which I alluded to the wild extravagance in which the negro are carrying their religious views as Christian experience. Their religious degenerating rapidly from the simplicity of walking by faith. It is all signs, voices, signs and wonders. One of their colored preachers contended with me that he saw the devil come up to the field-fence where he was plowing, and peep at him "with his great big eyes through the fence-corner." In vain did I tell him it was his imagination. He would have it the devil, and this is the manner in which he preaches. Now Bro. Graves, something must be done. There is a fearful responsibility somewhere. It must be with us ministers—labor, and Northern Boards who have the means to support us. The South is impoverished, and cannot for the want of means. We have the men, who are willing to give their whole time to their support was guaranteed. Now how can this be brought about? It will not do simply to make speeches in our Conventions and Associations. Something must be done in practical life. propose, therefore, that we apply once to the American Baptist Home Mission Society, offering to furnish men, if they will the means. It will not do to neglect this people, starving at our doors for the bread of life, and yet sit of missions in a foreign land.

"Where Africa's sunny fountains Roll down their golden sand." We must be consistent. Let us lighten benighted Africa at home. Begin at our Jerusalem, and radiate. What is it would not be willing to aid in the great work? No man dislikes being from home more than myself, but I am more than willing to take so many stations a circuit—have a class of ministers who I will instruct once every three or four weeks, and thus labor to correct the evils so prevalent among their preachers. I have, besides my white congregation, several colored ones, which I now preaching to without fee or reward. Will my Northern brethren help me? Very respectfully yours, in Christ Jesus, W. H. BARKSDALE, Helena, Ark., June, 1868.

IS THIS TRUE?—Shortly after, in the first Sunday school in America, established in the House of Thomas G. Shaw, a member of the Methodist Church in Hanover county, Virginia. We think it was a Baptist who organized the first Sunday school in America and had the data, but have lost it. Will give us the fact? Many a man's tongue is a two-edged sword, one of the edges cutting friends, and the other himself.

The church... wise and... injury; by wisdom;... Popery began... new rules... received, the... will was... changed follo... and at lengt... on his throne... 2 Thess. ii... 3-17. The ques... importance;... to His church... views on th... differ in th... churches. A... them, and t... follow:— I. The B... will, that... corded perso... himself to t... dined to re... not that he... ascertained... "seen the i... boldly at t... to be—"Wil... Jerusalem"... bers, also, o... points.—Kor... But in a... are member... In the Epi... ments, and... who have... received to... their cony... tional Pec... before rece... and uncor... members of... Confessio... Presbyteri... on this sub... are themse... Some Ind... very many... uncorrec... some dep... Dr. Ward... Baptist... members, o... of their a... either in... any visit... —Acts ii... H. B. B... gard it re... received. The... of the Bapt... the day of... of you. 28-41... churches... churches, and... His... But in e... churches... from all... or Pedro... being the... the ap... believed... received id... has give... act assid... new on... all things... xaviv... His lay... Acts v... III. I... the mem... either... knowle... worship... (John v... love H... xiv: 23... releas... dead."-... serviced... (2 Cor... the Lon... God.— But... compl... and to... ties, by... it is co... acious... by bro... IV. I... requir... incum... being... which... The v... of the... who r... sym... ited.—... to hel... 4 and... thesel... estab... of ar... no pa... V. I... will... gourd... ber, I... mak... saler... to th... the l... lay t... —I... it is... turned... if... acc... will... able... in th... cau... fault... pub... at... will... date... the... only... on... ble... wol... fr... 4 on... con... the... the... wi... to... yo...

THE CONSTITUTION OF THE BAPTIST CHURCH.

The church of Christ is His Kingdom; its constitution is divine...

The question, therefore, is of the greatest importance: What Constitution has Christ given to His church?

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons.

But in Pedobaptist churches, many persons are members who are not converted.

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion.

But in doing so, they differ from all other churches, from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers.

III. Baptist churches regard it as Christ's will that all church members should be voluntary members; that none should be made members, either against their will, or without their knowledge.

IV. Baptist churches maintain that Christ requires holy living in every member.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with a willing mind.

VI. Baptist churches regard it as Christ's will, that all His churches should be separate and distinct from the world and carnality.

It is clear that every system which extends the sign of Christianity and of initiation into the church, to those who are not born, does to that extent, also obliterate the distinction between the church and the world.

The Baptist.

EDITORIAL CONTRIBUTORS.

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

UNITY OF THE HUMAN RACE.—NO. II.

I gave in first article an outline of Mr. Delafield's premises in his compilation of the history of Indian origin.

Now, all of this is a plausible theory, and unless one was stimulated by a higher aim than merely a critical analysis of the whole theory for the sake of showing how flimsy it was, he would not undertake a criticism of it at all.

I hold, and propose to show, that after the confusion of tongues at the tower of Babel, the earth was divided into its present sections of continents and islands.

In order that our readers may be properly prepared for this theory, let me call their attention to one passage of Scripture, never critically noticed by commentators, in Genesis i. 9. "And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so."

But supposing all the land prior and for many generations subsequent to the deluge to have been in one body, permeated and separated only by rivers and narrow bays, we can easily see how the animals, as well as the descendants of Noah, could plant the germs of nations or tribes on the then one continent, now two, especially when we will find on examination of the subject, that

it is as highly probable that the Ararat of Noah, may have been on this section of the continent as on that part known as Asia.

If all the land was one vast continent, or as the Scriptures say, in "one place," one "great deep," then how and whence came this separation?

The year 1807 has had no parallel in the history of the Anglo-Saxon race in Texas. Ever since La Salle landed, near two hundred years ago, on its coast, up to the present time, there is no record of such a year as this has been.

A most remarkable storm visited us about the 14th of March. Corn was over a foot high, cotton was springing up, fruit-trees were in full bloom, gardens promised an early and abundant supply of vegetables.

Good understanding giveth favor, but the way of transgressors is hard.

permit myself to indulge in these speculations till I more fully sustain the proposition that this was the division spoken of, and that the importance of the epoch gave name to this prince several generations after the deluge, which I propose doing in subsequent numbers.

AN INFANT'S GRAVE.

BY GEORGE D. PRENTICE.

[A few months ago I stood in the forest of Arkansas, at the grave of an infant, buried from an emigrant's wagon.]

Not in the churchyard's hallowed ground, Where marble columns rise around, By willow or by cypress shade, Are thy poor little relics laid.

We know not whence thy little form Was borne through rain, and wind and storm: We know not to what far-off wild They sought to take thee, lonely child.

Alas, what bitter tear-drops stole From thy poor mother's stricken soul, When in this dark and gloomy dell The damp dew on thy bosom fell!

But yet it matters not, poor child, That thou dost sleep in this lone wild; Each spring-tide, as it wanders past, Its buds and blossoms will round thee cast.

Farewell! I've passed one little hour, To plant, lone child, this humble flower Above thy dust, and now I grieve To leave thee as all others leave.

The Pestilence in Texas, and Some of its Results.

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A most remarkable storm visited us about the 14th of March. Corn was over a foot high, cotton was springing up, fruit-trees were in full bloom, gardens promised an early and abundant supply of vegetables.

The exercises at Baylor University will probably commence on Monday, the 18th. The faculty are sorely pressed at this time for the want of the endowment interest due.

The DYING NEVER WEEP.—It is a striking fact, the dying never weep. The circle of sobbing, agonized hearts around produce not a tear.

The way to succeed is to try. Enthusiasm and labor always will tell, unless each effort is in a new direction. The trouble with the people generally is they lack faith, direction, persistency, and intensity.

BE not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven, and thou upon earth; therefore let thy words be few.

Good understanding giveth favor, but the way of transgressors is hard.

in succession, but on the 23d of September all exercises were suspended, and the pupils, as well as those of Baylor Female College, dispersed.

Each night we made up large fires, which seemed to enliven the camp and amuse the children. The proprietor of a mill near by, Major M. Austin Bryan, erected for us a pulpit, and loaned us plank for seats.

Each night we pressed from tent to tent, read the Scriptures, sung the songs of Zion, and prayed together.

The Baptist State Convention of Texas postponed its meeting from Saturday before the first Sunday in October to Saturday before the first Sunday in December next, at Gonzales.

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Business Department.

Edw. J. D. Roseberry is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas.

PREMIUMS. 1. For two subscribers to THE BAPTIST, and \$8 00, I will send one copy of the SOUTHERN FARMER one year.

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.]

Wanted.—Men who have capital to invest in a business which is yielding more CLEAR PROFIT than any other; to purchase State or County Rights for the sale of the celebrated "Combined Fanning Mill, Seed Cleaner and Smut Machine;" the best Wheat Fan and Seed Separator in the world.

Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The Indefinite 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.

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A COLUMN TO BE READ

AXIOMS.

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

From the above all can see that infant baptism is not a religious act, because it is not and can in no sense be considered an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism.

DILEMMA.

- 1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?
If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in their—and infant baptism thus effectually destroys believers' baptism from the earth.

TRILEMMA.

- 1. The Romish Church is either a true church or a false one.
2. If true, then the Episcopal, [and] the Methodist that branched from it the Presbyterian, and all Protestant churches are schismatics, and having been excommunicated, have no authority to baptize.
3. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained and without authority to administer ordinances.

FOR CAMPBELLITES.

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

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

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

Answer these questions as they will, they stand convicted of imposing upon the credulity of the people.

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a "Trilemma," a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price fifty cents. Southwestern Publishing House.]

SIMILAR CREEDS.

CATHOLIC.—"Baptism is the first and most necessary sacrament, by which man is cleansed from original and all other sins, and is made a Christian, a child of God, and an heir of heaven."

EPISCOPAL.—"Every person who is confirmed is required to answer these questions: Q. 'What is your name?' A. 'N. or M.' Q. 'Who gave you this name?' A. 'My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'"—Common Prayer Book Catechism.

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

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

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., JULY 25, 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.

M. B. AND "THE STANDARD."

A great people struggling for a great principle is a sight calculated to arrest the attention of the world, and to excite the highest enthusiasm and profoundest sympathy. Such was the late struggle when the South, conscious of the rectitude of her intentions, and animated with the highest resolves and the deepest consecration to constitutional right, entered the arena of strife and put forth much of her strength to vindicate the cause which she espoused. The fight ended and all know how. What now remains to be done? Briefly this, as we conceive.

If there is to be Christian unity, there must be no odious test oaths and savage recriminations.

The South does not believe, and will not admit, that she has perpetrated a foul wrong upon civilization, or violated some great law of God. It is useless and unwise for any one to demand or expect concession, confession, or penitence. The blood of the slain—the cries of the outraged; the shrieks of the pillaged and polluted; the great principles of human liberty forbid it. It cannot, it will not be done.

Per contra, letter writers and editors must cease to kindle strife by real or imaginary descriptions of violence or wrong. Doubtless on both sides, much that was horrible was enacted. We know that cruel, wanton, and wicked outrages were inflicted upon our people. But if there is to be concord, and co-operation, and unity, these things must not be stirred—these things must not be recalled—the feelings must not be excited by their recital. Peace and fraternization can only have unrestrained sway when all are agreed to let the dead past "bury its dead;" and a common purpose to do and say those things that make for peace are formed, directing every pen and controlling the utterances of every tongue.

We have been led to these remarks by the character of the correspondence of our Northern papers. Such writers as M. B., in the Chicago Standard, can only fan the flames of discord and keep alive the keen antipathies of the heart. He says many things that every Southern man will spurn as a leper. He demands "confessions." These he will never get, and if such men are proper exponents of Northern sentiments, then all kind expressions of a desire for unity and sympathy are peevish and disingenuous.

Dr. Smith, of the Standard, has exhibited in his articles a wise appreciation of the difficulties, and has written some things very noble and worthy of a good heart and a clear brain. We will co-operate with him in all well directed efforts to shut out acrimonious invectives, and to remove all just cause for irritation and anger. We will do more—we will second him, and all others, in his high aims to bring about a better understanding among those who hold a common faith, who have one Lord and one baptism.

THE FIRST CHURCH.

This church has once more a pastor. Bro. D. E. Burns, of N. O., received the unanimous call of the church, and last Sabbath all the Baptist churches in the city united in "Welcome Services"—an account of which we copy below from Monday morning's Appeal. It was indeed a "high" day, such as has not been witnessed or enjoyed since the planting of the cause in this city. Baptists are to-day in the most hearty accord—all past unpleasant memories are buried—and they are resolved that from henceforth there shall be the most cordial fraternization. Bro. Ford in the morning preached the "Welcome Sermon"—it was one of his masterly efforts—and Bro. Burns' "Response" at night we have never heard excelled. It has been called for for publication. There is great joy in this city to-day.

"WELCOME SERVICES" AT THE FIRST BAPTIST CHURCH YESTERDAY.

EDITORS MEMPHIS APPEAL: These were held upon the arrival of the pastor elect, Rev. D. E. Burns, and his induction into his office. All the Baptist churches in the city, with their pastors, joined in the welcome. The congregation was very large, and the services of the most interesting and impressive character.

Rev. Dr. Ford preached one of his ablest sermons upon "allegiance to Christ," and took for his subject the three Jewish worthies, and the burning, fiery furnace. He showed that true religion had been in all ages most successfully opposed, not by irreligion, but by false religions;

that the adherents to the true, its ministers and members had in all ages been called to suffer for their consistency—Abel, Noah, Moses, and the prophets. He then gave a graphic description of the scene on the plains of Dura, that thrilled every heart. From the subject he drew three inferences:

- First—Our allegiance to Christ should rise superior to the obligations of gratitude.
Second—Superior to earthly friendships or worldly popularity.
Third—Superior to the fear of death.

His application of it to the pastor elect and to the church, we will not attempt. He was followed by the Rev. J. R. Graves, the pastor ad interim, who delivered over his charge to the pastor elect, in one of his happiest efforts. He said: "It is customary in time of war, when an officer delivers over his command to a successor, to explain to him the exact nature of the ground and position occupied by the enemy, and the points he will be most likely to assault, and tender such advice as the circumstances might justify."

He paid a handsome tribute to his predecessors in the ministry—to the venerable Gayle, the father of the Baptist interest in Memphis; to the sainted Finley, passed on to his rest; to those devoted brethren who, like Aaron and Hurr, held up their hands until they were palsied by death—Bunly and Luke. He said that the new pastor, after an absence of eighteen years, had returned to the city in a crisis time, when questions of the most vital importance to the church and true Christianity were exciting the public mind. He might say that the three most powerful and treacherous enemies assaulting the very citadel of Christianity, were (1.) A spurious Ecclesiasticism; (2.) Ritualism—baptismal remission and regeneration, salvation dependent upon rites, etc.; and (3.) Conformity to the world on the part of professed Christians.

Most earnestly did the retiring pastor urge him to faithfulness in meeting the assaults of this trinity of foes; but most powerfully did he press him with his duty respecting the last and most mortal of them all. He appealed to him that if for the sake of multiplying his baptisms, he would lower the Bible standard of qualification, and receive less than a sound Christian experience.

Would he give the young and worldly his pastoral assurance that they would not be required to separate themselves from the world, but even after the vows of baptism, might continue to visit the theater, the circus, and participate as before in the dance and the immorality of the waltz? Is not this to offend, turn aside, lead astray, one of Christ's little ones, and would it not be better that a milestone were hung about your neck, and you cast into the sea? Christ said this. But we would say in his opinion it is the pastor elect should pursue this course of policy to multiply his flock and enhance his popularity that it would be far better for the church and for the cause in this city that he had never been born.

Strong language, and emphasized by the speaker's powerful manner, the effect was sensible, and the impression will never be effaced from ministers and members present. After this charge—we cannot follow it further—while the choir sang a hymn of welcome, all the members of the three churches present came forward and gave the new pastor the hand of fellowship and cordial welcome. The exercises were exceedingly appropriate and impressive; the greeting seemed cordial; tears were shed, whether of joy or of sad memories recalled during the day, we wot not.

QUERY.

When a church refuses to receive into her communion colored members, what is a minister to do in such a case, provided they (the colored people) desire baptism at his hands?

Suppose they were white and the church refused them baptism? What is a minister to do? Simply let them alone. The ministers—Baptist ministers are the servants, not the masters of the church—they baptize and administer the supper to those whom the church decides to be worthy; if the church refuses worthy persons, she, not the minister, is responsible for the wrong. Let ministers remember that they are not popes.

The Intolerance of Roman Catholicism.

In Austria the grand train of Catholicism runs on the wide gauge without either brakemen or brakes. It never gives a friendly warning by means of either bell or whistle, nor does its locomotive so much as carry a cow-catcher. With terrible momentum it crushes everything on its track. In this country we are winking at Romanism; nay more, we are courting it. The Roman Catholics among us are a political power, and while hollow patriots can use them to their own advantage, they will encourage their religion. See the State patronage which in certain quarters of the United States has been given them in the erection of their religio-educational institutions! Sure as the light, the cherished serpent will sting its benefactor. In our presence, Catholicism wears its Sunday day garb. There it brooks nothing that looks ever so remotely like a recognition of Protestantism.

This train of thought was suggested by a fact recorded in a recent German periodical. Here it is. One very incontinent evening a Protestant minister by the name of Stadler, accompanied by his wife and one child, was padding his way in Upper Austria. The rain falling in torrents, and they drenched to the skin, the minister eagerly sought a shelter, especially for his wife and child. He entered the room of Anton Hirsch, a Catholic priest, who, with a heart full of kindness, gave the party a change of stockings and refreshed them with a cup of coffee. This act of humanity to a

Protestant minister soon got to the ears of the Bishop of Lintz. The result was that for this conduct the Bishop removed Hirsch from his office on October 11, 1850. The priest appealed to the Archbishop of Vienna, who from year to year only amused him with fair promises: he never reversed the action of the Bishop of Lintz. Hirsch has just published a book entitled: Beitrag zur Kulturgeschichte der Gegenwart, wherein he divulges many of the secrets of the Roman Hierarchy in Austria. Some account of this affair may be found in Augsburger Allgemeine Zeitung, No. 25, A. D., 1867. G. V.

BRO. GRAVES: Can you inform me when and how we first came to be called by the name of Baptists? I cannot find it in Orchard's Church History. A Campbellite friend asked me rather sneeringly, "where did you get the name of Baptists?" and I would like to answer him. I have no doubt you can give me the desired information, hence my troubling you. MARY F. COMPTON.

ANSWER.—The first Christian minister who was called a Baptist, was one John, son of Zacharias and Elizabeth. He immersed the Savior and the twelve apostles, and many of the members of whom the church of Jerusalem was composed. Therefore the church of Jerusalem was a Baptist church, and Christ and his apostles were without question Baptists. There can be no mistake about this. These Baptists, by way of reproach, were called Christians—i. e., followers of Christ—at Antioch; in after years Anabaptists, because they baptized those who had been sprinkled, or poured upon, or immersed, by Catholics or Protestants—not regarding these societies as churches they declared their ordinances null and void as they are now. Baptists protested against being called re-baptizers, asserting that they only administered Christian baptism once—so that in later years the "re" has been dropped, and we are called by the same name that our first minister received by the Holy Spirit. An inspired name, and who else has an inspired name? Mr. Campbell himself admitted that the disciples were called Christians by way of reproach—a nick-name. Ours is not a nick-name, or one we invented; not of man, but from heaven. We refer you to a history written by Matthew 1500 years ago.

DEAD.—Eight Baptist papers at the South within a little more than two years, have broken down for the lack of patronage, while others are in a declining condition—Richmond Herald.

How do you make out your count, Bro. Jeter? There are only three Baptist papers in the South that have died within a little more than two years. The Mississippi Watchman, one in East Texas, and one in Kentucky. Missouri has her paper, and so has Texas, and Louisiana, and Kentucky, and Tennessee, and North Alabama, and Georgia, and North Carolina, and South Carolina, Virginia, and Maryland. Will the Herald please state which of these are in a "declining condition?" We think Bro. J. owes it to his brethren of the press to do so, and not cast a suspicion upon all. Would he be considered the "Bradshaw" of the press, from whom the financial standing of editors and their papers can be learned?

BRO. MARVIN, OF FLORIDA.—From the following, from Bro. J. M. Marvin, of Monticello, Florida, we learn the demise of his venerable father, another of our old, tried and devoted friends. He has passed to his rest and his works will long follow him. Bro. M. writes:

"On Sunday night, the 5th, at 12:15 P. M., my sainted father departed this life. He was born at Norwalk, Connecticut, December, 19, 1778; moved to Wilington, N. C., 1803; from thence to Georgetown, S. C., 1805; was married in 1807; and June 2, 1816, was baptized by old father Botsford. Since that time he has been a firm and consistent Baptist, filling the office of deacon well for about forty years. He fought the good fight, he kept the faith, and is now wearing the crown. He indeed lived a long and useful life, winning for himself and the cause the universal respect of the communities in which he has lived. His epistle was read and known of all men."

A WORD ABOUT HYMN BOOKS.

The American Baptist Publication Society it seems is making a vigorous effort to supplant the Southern Psalmist by a new hymn book recently issued, at a less price.

A brother in Arkansas informs us that a box of these hymn books, UNORDERED BY HIM, HAVE BEEN SENT HIM TO SELL ON COMMISSION. Another brother from the same State writes us that the above Society has put an agent into the field to canvass all the churches to introduce its hymn books. Now this is an instance of "heel catching," unworthy of that Society.

It will not send its books unordered to us to sell on "commission," no house will—we cannot do it—but it seems to push its hymns into Arkansas, and push out a hymn book prepared, in part, especially for the State, by brethren selected by the Convention, and the work indorsed and recommended by the Convention, in order to secure uniformity of hymn books in all the churches; it seems that this Society is playing "Jacob."

We appeal to our brethren to stand by their own Southern Psalmist, and not be bought up for a few "nickels." Times are hard just now, and a dime is large in the estimation of many, but they will be better ere long, and if the five-twenty bonds are paid in currency, greenbacks will be as plenty as confederate money once was. It is very desirable to have one hymn book used by all the churches in the State, so that a brother, removing from one church to another, will not have a new hymn book to buy, or visiting a neighboring church or protracted meeting, or going to the Association, find himself with the wrong book. "Money makes the mare go," it is said, but ought the difference of a few cents influence Arkansas Baptists to turn from their own hymn book to a Northern one? We trust Arkansas pastors will say no, and show the people the folly of it.

A RECONCILIATION.

The following basis of settlement, proposed by Brethren N. D. Sandeford, Marshall Perry, Albert Perry, Jarrett Perry, R. S. Dabney, and W. T. Bennett, in reference to a difference occasioned by communications to THE BAPTIST, (vol. 1, Nos. 38 and 48), has been accepted by Elders M. E. Senter and M. H. Neal: "Inasmuch as the cause of Christ is suffering in consequence of the matters of difference between us, we, M. E. Senter and M. H. Neal, do heartily subscribe to the following God-honoring proposition: 'Wherein I may have unintentionally offended in the least, or misrepresented in aught a single fact, to the prejudice of man or the cause of Christ, I beg my Christian brother's pardon and freely all forgive. We bury all at the foot of the cross.'"

(Signed) M. E. SENTER, M. H. NEAL. Honor to God, and praises to that holy religion which enables its possessor to sacrifice feeling and personal preference to the good of others. This happy reunion of hearts, so long fighting together the Lord's battles, will send a thrill of joy to many wounded spirits. Religion thus wrests from Satan one of his surest implements of warfare, and disappoints doubtless many of his cherished hopes in opposing the progress of Zion. May God help his battling soldiers, thus to manifest ever the spirit of Jesus, and to uphold continually the arms of all his tempted ministers.

W. T. BENNETT. Humboldt, July 21, 1868.

RENEW.—Come let us renew And our Baptist part the year. Another whole year.

This song is just beginning to be hummed by a few. We want to hear it taken up by thousands, until the land is vocal with it. A renewal or a new subscriber will never help more than just now. Don't fear, brethren, God has been good to you. The corn crop is made, and a fine one, and cotton is promising a large yield. Stand to your paper.

THE MARY SHARP, WINCHESTER, TENN. This College for Southern daughters, closed its nineteenth annual session under the same President, Z. C. Graves, on the 15th ult., with 213 students. It stands at the head of all our female schools in the South or North, and surpasses all in cheapness of board, tuition, etc. Send for a catalogue to N. R. Martin or Elder M. B. Clement. See notice of recent examination by a "Visitor" in this number.

THIS IS HELD.—Bro. Spoles, of Greenville, S. C., thus writes: "I have just received the mammoth edition of THE BAPTIST—like it very much. Send me immediately fifty copies of the 5,000 that remain. I'll sell them. I shall do all that I can to spread your paper over the country. I must assist you some, if it be but little, in your pecuniary embarrassment."

Are there no more who will do likewise—sell, and after deducting express charge, or postage, remit?

CONTESTANTS FOR THE PRIZES.—All the officers of the Old Guard will please send us an exact list of the names they have sent up to May 9, to compare with Clerk's list. We have ordered the Bibles from Philadelphia, and our "picture" has been taken—large size. We want to hear.

THE COLORED BAPTIST ASSOCIATION.—The wrong day was appointed for organizing this Association at Bartlett's Station. Will our readers advise the colored brethren that a new day will be appointed at the Convention?

TITLEB.—The Baylor University, Texas, conferred the title of D. D. upon our Bro. C. C. Conner, of Ripley, Tennessee. We shall not think less of our brother for this infliction. Will he accept our sympathy?

OPENING SERMON.—We accept the invitation to preach the opening sermon in the New Baptist Church, Spring Hill, Gibson county, Tenn. OUR acts speak louder than our words. We can act falsehoods and wink lies.—Graves.

Illustrations.

THE JOURNEY'S END. No. 87. WE have read of caravans of pilgrims, after months of weary travel, approach the City. They have been drenched by storms, and choked with the dust of the desert. Their shoes are worn out, their garments soiled and tattered; their feet blistered; and their long journey can hardly sustain their step. Through days of suffering, and nights of sleeplessness, and constantly assailed by merciful foes, they have toiled along, until now they reach the end of their pilgrimage.

The sun, breaking through the clouds of a lurid day, is just sinking behind the hills of Lebanon. The pilgrims ascend an eminence, and lo, Jerusalem is before them! Its towers, pinnacles and domes, all ablaze with golden splendor, reflecting the rays of the setting sun. A scene of almost supernatural, thumastic beauty.

"Jerusalem, Jerusalem!" is shouted from, and blistered lips. "Jerusalem, Jerusalem, is re-echoed through the long lines of the throng. The lame, the fainting, the dying are animated with new life, as they rush forward toward the glimpse of that sacred city where their hearts have died.

Tears rush from all eyes. Some, overwhelmed with joyous emotion, prostrate themselves on the ground and breathe a silent prayer of gratitude and thanksgiving. Some throw their arms into the air and shout wildly, in the bursting of their rapture. "Hallelujah! A past fatigue, perils, sufferings, are forgotten. Their pilgrimage is ended, their goal is gained.

But O, when the pilgrim of earth, weary the long, painful, perilous journey, arrives within sight of the celestial city—its lights, brilliant that no mortal eye can look upon it, he gazes upon the splendor of the metropolis, God's empire, and listens to its choirs, as he knows that in that city the Savior has a mansion prepared for him, with robe and harp, a crown, and that he there shall repose in peace forever, can language tell his joy? The imagination sinks exhausted in the vain attempt to compass such blessedness.

Jerusalem! my glorious home! Name ever dear to me! When shall my labors have an end, In joy, and peace, and rest? When shall these eyes that heaven-built are, And pearls that rubies hold, Thy bulwarks with salvation strong, And streets of shining gold?

O, when, then, oh city of God, Shall I thy courts ascend, Where our negations never cease, And Sabbaths have no end? There happier bowers than Eden's, Nor sin nor sorrow known, I onward press to you.

Why should I shrink at pain and sorrow, Or fret at death's distant hour, I've O'raun's costly land for ever, And realms of endless day? Apostles, martyrs, prophets there, Around my Savior stand, And soon my friend in Christ's glory, Will join the glorious band.

Jerusalem, my glorious home! My soul still pants for thee, Then shall my labors have an end, When I thy joys shall see.

No. 88. Growing all to tops. I PLANTED a field in potatoes one year ago in a heavy top dressing of manure, and in a few weeks they all grew up, producing fair, but alas! all these years of them we had no potatoes, and no use of them.

Some professors remind me of my father's patch. How many I see in proportion, as they are blessed with weighty possessions, and dissipate their friends by a loss of part of their efficiency in the church. When I see our growing rich in houses and lands, and growing poor in Christian graces, prospering external and not internally, I think he is "growing to tops." He will be of as little use to the man, as the potato hill that is producing nothing but stalks and leaves.

No. 89. An Evil Conscience. WHEN Prof. Webster was awaiting his trial he brought against his fellow prisoners the charge of insulting him through the walls of his cell, and screaming to him, "bloody man!" On examination it was found that the charge was wholly groundless, and that these accusing voices were imaginary, being but the echo of a guilty conscience.

If such things can be done in earth, pray what are sinners to look for in a future world? O, what terrors and curses shall there be of those who lie down in hell! Conscience will have a terrific power of starting such accusations, and then an ear of keen sensibility to receive the echoes as they fall back upon the soul. What an occupation for eternity! What an inconceivable agony to be shut up with the ghostly memories of past sin, and to hear, through the long centuries of gloom and despair, only the uttered and echoed curses which sit brings down upon the soul! O, for that blood which sprinkles our hearts from an evil conscience!

No. 90. Heroism of Faith. THE historian tells us that Janfer, a standard-bearer of Mohammed, in the first conflict of the Crescent with a foreign power, while his comrades were falling around him, lost his right hand. He shifted the standard to the left; the left was severed from his body; he embraced the standard with his bleeding stumps till he was transfixed to the ground with fifty honorable wounds.

Such is the heroic devotion—the martyr spirit of the Christian faith. A thousand glorious confessors have given up wealth, native land, friends and life itself rather than surrender the standard of the cross to its myriad and leaguering foes. They have shouted the name of their great Leader in the face of an armed and defiant world, and with their last breath

MANY a good cause is injured by a timid advocacy of it. Paul besought the prayers of his brethren that he might preach the gospel boldly as he ought to preach it.—Graves.

It is time for all he received views of him founder of the America—earth any col Dr. H. T. mound Colleg the Baptists. "As to the which you give broad stature found, it must able ignorance? Which is it? opeled all info benefit, howe the work of Richmond Col says "In ref concerning the owe their orig his baptism be are without a state that he tized others, ceed with i vicials when hesitate not to tists of this their baptism sider it far be tenned. He rite at the had from whom th or indirectly, the apostate B ity, thence de with another tion. The Sund em Baptist until early been unava send us old contain at ter than fo copy, fifty spies, sent cents such. Correspond Board, De see. The one paper is pul chine of op st—It ha preachers, as a go has no when our in this pu de-proving proving that blood and with the The Sa Brethren H Ford have mas meeti nesse and the church and Louis school cele and send f ready, and your selo Even T ponding S obet has n tively upon the anding and the Be rassments Brethren, a school Un and churel Theoug yes, we say w the semin lina, is U South, A who canl years at G Two M appear T Texas, at illustrate ing offic they app be devoi THE O Alabama eight-pag It does g enterpris Alabama Bro. S we are close it, heard it only one "Secr these tr pressior sults fro A Sh writes u Comput

ROGER WILLIAMS.

It is time for Baptists to understand the facts about this distinguished man. We give him credit for all he was, and for all he suffered for religious liberty, but he was not the proto-martyr of it—he received all his ideas of it and his views of immersion from the Baptists before he left England. But he was not the founder of the First Baptist Church in America—nor has any Baptist church on earth any connection with his "Society."

Dr. H. T. Jones, President of the Richmond College, Virginia, in his work on the Baptists, says this: "As to the slander against the Baptists, to which you give your official seal, making the broad statement that Roger Williams was their founder, it must be attributed either to incurable ignorance or a willful perversion of facts. Which is it? I can hardly think you have escaped all information on this point. For your benefit, however, I will quote an extract from the work of Dr. T. G. Jones, now President of Richmond College, entitled 'The Baptists.' He says: 'In reference to the absurd statement concerning the American Baptists, that they were their origin to Roger Williams, and that his baptism being irregular and defective, they are without valid baptism, it is sufficient to state that he never baptized any one who baptized others, and that his irregular baptism ceased with himself, and the few private individuals whom he baptized.' He adds: 'We hesitate not to say, however, that if all the Baptists of this country were compelled to trace their baptism to Roger Williams, we should consider it far better than those by whom it is contemned. He baptized after having received the rite at the hands of a Christian layman. Those from whom they received it, obtained it directly or indirectly, from the Antichristian clergy of the apostate Rome. And even this poor authority, thence derived, was subsequently revoked with anathemas and bolts of excommunication.'

"KIND WORDS."

The Sunday School paper of the Southern Baptist Convention will not be issued until early in August. The delay has been unavoidable. In the meantime send us clubs of subscribers. It will contain at least fifty per cent. more matter than formerly. Price for a single copy, fifty cents. For fifteen or more copies, sent to one address, only twenty cents each. Address

REV. T. B. KINGSBURY,

Corresponding Secretary Sunday School Board, DeSoto Block, Memphis Tennessee.

The Common Union—This menacious paper is published in New York, by a secret office of open pulpits and table communionists. (This published in our 5,000 or 10,000 readers, as teaching in our paper that the negro has no human soul—a brute-beast, etc., when our entire sermon was published in this paper and was before his eyes, disproving the statements of "Ariel," and proving that he was our brother, and of our blood, and should be evangelized, etc. We will the Church Union in our country as a last paper.

THE SABBATH SCHOOL BALL is rolling. Brethren Kingsbury and Caperton and Ford have been attending pious and mass meetings the past ten days in Tennessee and North Alabama. Will not the churches on the line of the Memphis and Louisville railroad appoint Sabbath school celebrations and basket gatherings, and send for these brethren? They are ready, one or more, to go and address your schools. Give them an invitation.

EDEN T. B. KINGSBURY, the new Corresponding Secretary of Sunday School Board, has reached this city and entered actively upon his labors. With his fine abilities and indomitable energy, it must succeed, and the Board freed from its present embarrassments, and become a power for good. Brethren, rally to the Board of the Sunday School Union, for the sake of your children, and church, and country.

THEOLOGICAL SCHOOLS.—S. L. Sanford, yes, we can now answer your query, and say without the least hesitation, that the seminary at Greenville, South Carolina, is the best and cheapest in the South. We advise every young minister who can, to spend one, two, or three years at Greenville.

TWO ARTICLES, placed on file last fall, appear this week. The pestilence in Texas, and our notice of D. L. They illustrate one of the mysteries of a printing office. We did not see them until they appeared in print, but they may not be devoid of interest.

THE Christian Herald, Tusculum, Alabama, comes to us this week enlarged, eight-paged, and upon beautiful paper. It does great credit to Bro. Shackelford's enterprise, and we wish him success. Alabama has a paper.

BRO. SAMSON'S "Historical Address" we are giving in full; another week will close it. As a historical speech, we never heard it surpassed. This paper is the only one that has published it in full.

"SECLUSALVA."—We hope all will read these three chapters and report their impressions. We are anticipating great results from it.

A SMALL HYMN BOOK.—A brother writes us if we will republish the old Companion that he will take as many as

50 copies "to sell on commission." When we had no other hymn book in Tennessee, save this "Companion," the complaint was, "it is too small, bring out one as large as the Boston Psalmist, or we will universally use that." So we bought the right to the Companion, not to seemingly interfere with Bro. Cates, and at great cost brought out the Southern Psalmist—admitted to be by far the best collection of hymns and songs extant—and now we hear, "bring out a small Hymn Book or we will use Northern books that are a shade cheaper instead." Well, we have not the capital to bring out a small hymn book again. It is perfectly absurd to say that Baptists are too poor to give eight or ten dimes for a nice hymn book—it is some other feeling.

THE MARY SHARPE.

With your permission I wish to say a few things of the late examination at the Mary Sharpe College, Winchester, Tennessee. I have read and heard much in other years of the examinations at this school. This year I resolved to see and hear for myself, and in all candor I must say that my expectations, though high, were more than realized. I never before saw an examination conducted so rigidly, or witnessed the result of such practical training. I must, in justice to all, say that the method of instruction here is more thorough and practical than I have found elsewhere. I am truly delighted to know we have such a school in our much-loved but greatly oppressed Tennessee. The classes all gave a good account of themselves, and clearly showed that they fully appreciated the high privilege they enjoyed. There is no attempt at "display," or show off, at this school all moved along in a plain common sense manner, seeking for the rationale, the utility, practical application of all the studies pursued. Various classes in the natural sciences, metaphysics, Latin and Greek, were examined with great credit to themselves and teachers. They appeared well posted in all. It appeared to us that the Latin had not progressed as far as other classes in the same time. The mathematics are well taught here. A class of young girls in algebra and geometry, surpassed anything I have ever seen before. I did not think it possible that such young minds could so clearly comprehend those difficult subjects in so short a time. The Freshman class of quite young misses, in half a session, had completed three books in Robinson's Geometry. They repeated and demonstrated the theorems in those three books with remarkable clearness and promptness. They also handled the most difficult problems in Robinson's Higher Algebra with a skill never witnessed by us before. The Junior class was examined in Olmstead's Mathematical Philosophy, in which they seemed as much at home as a class in common arithmetic. They seemed perfectly familiar with the application of mathematics to the various principles of mechanics. They solved problems that would do great credit to old and ripe mathematicians. We noticed the same thorough training in music as in the other branches—both vocal and instrumental are well taught. The Professor of Music gave a concert that was highly satisfactory, and pronounced, by the best judges, a brilliant success. Young ladies, wishing a thorough education, should find their way to this school. We feel sure it has no equal in the South. We learn that board is only \$16 per month. But I have trespassed too far upon your space.

VISITOR.

OUR VISIT TO RALEIGH SPRINGS.

We, a few days since made a visit, for the first time this season, to this pleasant and delightful watering place, situated within a few hundred yards of Raleigh, known as the Raleigh Springs. The great notoriety which these Springs are gaining abroad, and the great fame for the medicinal properties, the efficacy and healing virtues of these waters for almost every type of disease to which the human organization is heir, entitles these Springs to rank among the leading watering places of our country; and it has often been a matter of astonishment to us why so many thousands of our Southern people, both invalid and in health, should, every season, pack up, and go from Memphis and other parts of the South, many hundreds, and indeed almost thousands of miles North—go on these long and tedious, and most disagreeable and expensive trips, by rail, exposed to every inconvenience and discomfort, just to avail themselves of a temporary and fashionable luxury, attended often with more detriment than benefit to the general health, when just as great a luxury, and certainly more beneficial, might be obtained almost at their own doors, and at so much less cost of either time, trouble or money. That the Raleigh Springs possess medicinal properties equally great or greater than other watering places in our country, has become an established and fixed fact beyond cavil or doubt, to which the many thousands of living witnesses will testify, who have visited these Springs when suffering from disease and often given up by their physician as incurable, and inevitably doomed to fill an early grave. We say there are thousands of such cases who still live, and are ready to testify to the

NEW PATRONS.

O P King, Ga.; Joseph Janeway, Tenn.; H H Horton, Ala.; J L White, Tex.; P T Gentry, Mo.; Eld J A Stradley, N C.; F M Daniel, Ga.; E Holland, Ark.; P Maddox, Ga.; W G Miller, Tex.; J G Burgess, Miss.; Cury McGrew, Tenn.; John Mason, Miss.; Eld W H Hayes, Tex.; W T Gordon, Ky.; J F Martin, Ky.; S J Whately, Ala.; Eld W Jacob Parker, Ala.; T J Burton, Ill.; W A Lane, Va.; W C Gibson, Miss.; Eld T J Sellers, Miss.; J E Montague, N C.; W K Alexander, Miss.; J P Arnold, Tenn.; B F Seal, Ala.; N Cobb, Ala.; J S Parmer, Mo.; B F Goldsby, Ill.; Eld K Hathon, Ala.; Z P Montgomery, Miss.; Eld J M Peay, Ky.; C Smith, Ala.; J S Fielder, Tenn.; W C Parks, Ga.; P B Chandler, Tex.; G M Hopkins, Tenn.; Eld P M Callaway, Ala.; J J Miller, Tenn.; F M Law, Tex.; B L Tanner, La.; J P Collins, Tex.; S J Whately, Ala.; J W Fort, Tenn.; J Hazner, Ala.; Eld J W York, Tenn.; J M Martin, Miss.; J T Smith, Ala.; Eld J M Peay, Ill.; Eld B W Lutt, Miss.; Joel Coffee, Ind.; Eld J A Stradley, N C.; W C Newell, Tenn.; Eld W Jacob Parker, Ala.;

great efficacy of these medicated waters in restoring them again to perfect health. We write this not for mere pastime, but in testimony of that which we know to be true, and have witnessed for ourselves, and indeed, in our own individual case—for we have been accustomed to visit these Springs for a past of eight years, in preference to seeking a watering place of more fashionable resort. We have come to them often when we were worn down, emaciated and feeble, from over taxation of both mental and physical energy, and sometimes just after recovering from a long and severe illness, and never in one instance have we failed to find relief, and often so speedily as to prevent our being able to realize the result—a few days at most—being able each time to restore us again to perfect health, both mind and body. We therefore, feel that we cannot too highly recommend these waters to the invalid or others who wish to avail themselves of a quiet and pleasant retreat, away from the vexations, cares and fatigue of an every-day, hot, dusty summer city life. The medicinal properties of these waters are almost instantaneous upon the system in their effect, and seems immediately after being drunk, to enter at once upon the work of restoring the abnormal, debilitated and enervated functions of the body to health, and together with the salubrity of the atmosphere and wholesome food always to be had in a superabundance at the many private residences and hotel, conspire to make this one of the most delightful and healthy retreats to be found anywhere in our own country. To attempt to give at this time a chemical analysis of these waters would be both tedious and superfluous. Those of our readers, therefore, who have never visited this delightful oasis, will content themselves with a brief description, as follows: There are some half dozen or more springs of living, never-failing water, all of which are equally celebrated for the different medicinal properties of their waters, and their great and certain efficacy in the healing of various diseases, and restoring the mind and body to perfect health. They are admirably situated in a beautiful green-shady valley, for which nature has done her great work, in making this spot enchanting and lovely, but with the skillful hands of the proprietors, the Messrs. Coleman & Co. in a tasteful display of art, regardless of trouble or expense, much has been done to add to the charms and complete this work so beautifully, and yet so judiciously planned by nature, until everything is now quite as perfect, attractive and inviting to the visitor as the most fashionable could desire. In a word, all is complete and there is to be found, too tedious to enumerate, beautifully litted and decorated and open camps and pavilions, comfortable seats, beautiful grass plots, lovely little mansions, terraced with velvet green, and upon the summits of which a variety of sweet flowers are constantly budding, blooming and shedding their sweet fragrance upon the pleasant breezes to all of which is added a number of shady, lofty, highly suspended swings, flying porches, tennis alleys, billiard tables, dancing halls, neat and tastefully arranged fruit stands, confectioneries, etc., etc., and not the least or last of all to say nothing of the many excellent private houses to be found in and about Raleigh, where entertainment can be had. The pleasant and delightful cottage residence of the proprietor of these Springs, (Col. James Coleman) the very appearance of which, with its beautiful shady walks and other attractions, at once inspires the visitor with an assurance that to be fortunate enough to get a spare room within doors, and a seat at his crowded table is a treat not to be so soon forgotten, among the many other pleasant recollections of a visit to these Springs. A short distance from the Springs, and immediately upon the highest elevation of Raleigh, (which is some ninety-three feet above the level of the Bluff City of Memphis, and yet only nine miles distant) stands the old superb and comfortable hotel—the Franklin House. This hotel, although not the most inviting appearance externally, yet the manner in which it is kept by our enterprising and energetic host, Captain R H Coleman, does not only credit to himself and house, but from the accommodations received by us at this house in times past, justify us in saying it is by no means a second rate house; and it is only to try it to be satisfied, and make you want to come again. Our friend, Captain Coleman, performed good service during the late war, under the command of the gallant Cleburne, in his old division, whose deeds of daring and valor won for them a name upon the closely contested fields of battle, which will live in memory long after the few surviving heroes will have slept their last sleep. We cheerfully recommend this house to the traveling public and visitors to Raleigh, who will find the fair and other accommodations unexceptional, and charges very moderate.

Dr B B Barnett, La.; R A Moore, Miss.; Thos J Perry, Ga.; J A Portlock, Ala.; A Freeman, Tenn.; J H Smith, Tenn.; R G Thomas, Tenn.; J A Kirtley, Ky.; I N Guthrie, Tenn.; Richard Anderson, Miss.; W J Brown, Tex.; J H Thomas, Mo.; Eld H T Spalding, Ala.; Eld J M Peay, Ky.; H W Beaver, Tenn.; Eld D Rhodes, Ky.; P J Ekwood, Tenn.; Eld Wm Given, Tex.; Z Anderson, Tenn.; Thos S Parks, Ill.; Major T. Ogletree, Ala.; J R Baldwin, Kansas; J J Cheatham, Ky.; W J F Mitchell, Ga.; J E Montague, N C.; Eld W M Lea, Ark.; Eld J P Everett, Ark.; Wm Borum, Ark.; Eld M P Lowry, Miss.; J F Reedy, Mo.; Eld W Smith, Miss.; R L Harly, Tex.; Wm M Gordon, Miss.; Dr. Chamberlain, Tex.; R D Eldred, Tex.; W H Hughey, Miss.; A W Files, Ark.; W L Gellion, Miss.; D D Swindall, Tex.; D P Everett, Tex.; I N Guthrie, Tenn.; T P Boon, Ark.; J H Whitmore, Tex.; J J Davis, Oregon; T P Harris, Tenn.; Jas John Turner, Tenn.; C T Bond, Miss.; W C Cleveland, Ala.; J Thos A Sullivan, Miss.; Thos J Perry, Ga.; J H Corley, Ga.; Eld S S Mallory, Tenn.; L D Ring, Tenn.; Thos Pattison, Ark.; Eld J Williams, S C.; Thos J Newman, Ky.; Hon W F Gain, Miss.; D J Burgess, Miss.; Eld R Hewlett, Miss.; B S Taylor, Tenn.; H B Willerford, Tenn.; W Thomas, Ga.; O D Fitzgerald, Miss.; L L Greenlee, Iowa; Eld Jas Johnson, Tex.; G W Hartfield, La.; Z H Gordon, Ala.; W N Chandon, Ga.; G B Myers, Ga.; W M Shaw, Mo.; Eld W Jacob Parker, Ala.; Arthur Truss, Ala.; Dr S L Wynne, Miss.; E T Goggin, Ala.; J N Yaden, Tenn.; T H Collinsworth, Tenn.; John S Bronough, Ala.; R J Battle, Tex.; P R Strubling, Tenn.; J H Chaplin, La.; D R Wall, Miss.; Thos H Smith, Miss.; W H Parks, Miss.; John A Broadbent, Va.; Eld John Joe Turner, Tenn.; J H Allen, Tenn.; B F Solomon, Miss.; E P Powell, N C.; J B Mynote, Ala.; John Amos, Ga.; J H Cochran, Miss.; J B Gambrell, Miss.; Wm C Johnson, Tenn.; J C Brown, Ga.; J D Arroum, Miss.; L R Sims, Ala.; L W Stillwell, Tenn.; Eld J H Borum, Tenn.; Eld Chas M Gordon, Miss.; Eld G A Coulson, Ky.; R T Davis, Tenn.; S T Cobb, La.; Eld J C Paxton, Tex.; J H Harrell, Tex.; Eld W Jacob Parker, Ala.; A Sperry, Tenn.; Mrs G Brock, Miss.; Wm S Chandon, Ga.; Eld Jas Nelson, Miss.; W H Wood, Ala.; Eld W M Burks, Miss.; C I Kee, S C.; J W Oliver, Tenn.; D B Edwards, Ala.; Benj B Harlan, Ga.; R H Everett, Ala.; Thos J Perry, Ga.; T J Allen, Tenn.; John Culpeper, S C.; J L Turner, Va.; E R D Freeman, Mo.; J C Turner, Mo.; W Whitaker, Ark.; Eld R J Coleman, Ark.; J Isaac, Ark.; D Rogers, Ala.; R H Brown, Ga.; R J Orr, Ga.; T M Young, Ark.; J E Richardson, Oregon; S J Johnson, Tex.; W B No-worth, Tex.; T B West, Ga.; Eld H M Martin, La.; Eld W N Chandon, Ga.; Eld A Brown, Tex.; Eld R B Mahon, Ky.; J S Martin, Mo.; H H Arkins, Ark.; J H W Martin, Mo.; S A Smith, Miss.; E D Jones, Mo.; T T Green, Oklahoma; J A Ward, Mo.; J L Lavelle, Tex.; J M Martin, Miss.; Mrs Fugh & Bellin, Tenn.; W W Gardner, Ky.; Mrs S A Coulson, Ky.; Eld T B Aborn, Wisc.; Eld J L Fougere, Miss.; C C Ashworth, Ill.; J J Jones, Tenn.; J J Graves, Ky.; E K Gaudin, Ark.; B F Humphreys, Tex.; H N Jackson, Ark.; W B Batters, Ala.; Wm F Morris, S C.; F B Green, Ark.; Mrs G C Taylor, Ky.; G W Butler, Tenn.; Fannie Herford, Tenn.; Mrs E E Cavette, La.; Moses Green, Ark.; A G Owen, Ala.; Eld A B Scarbrough, Ala.; J W Taylor, Ky.; Edward B Pace, Texas; Eld R S Hunt, Miss.; W J F Allen, Tenn.; E S Thornton, Ala.; W Reddie, N C.; Cury McGrew, Ala.; 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F H Pettit, Ky.; L R Seruggs, Texas; S E Taylor, Tenn.; A B Horner, Ala.; Eld H Pittman, Miss.; Mrs E H Hughes, Miss.; Tom Hart, Texas; R D Hayes, Tenn.; Eld W Jacob Parker, Ala.; J S Hayes, Tenn.; Dr G W Ham, Miss.; T T Goldsby, Tenn.; A G Webb, Miss.; R D Bibb, Tenn.; Eld Jesse M Carter, Texas; Eld H B Hale, Texas; G W Featherston, Tenn.; Eld James Newman, Miss.; Eld W H Bailey, Miss.; Moses Granberry, Miss.; J J Bishop, Ark.; Miss Fannie R Kinlock, Ga.; M E Senter, Tenn.; Robert M Turner, Georgia; Eld D B Ray, Tennessee; W T Cartwright, Tennessee; A C Cooper, Texas; J H Phorna, Mo.; P L Shamburges, Ala.; W R Love, Miss.; H A Vesey, Miss.; Thomas R Williams, Miss.; H T Spalding, Miss.; S M Woolsey, Mo.; J F Mitchell, Ark.; H P Davidson, Va.; J M Cheatham, Ky.; W H Haliburton, Ark.; W S Dunean, Mo.; W E McNeil, Tenn.; W W Durham, Ky.; J G Boney, La.; Eld J E Paxton, Texas; J C Prewett, Tenn.; W M Smith, Miss.; Eld J H Borum, Tenn.; B F Thomas, Ark.; G W Young, Tenn.; John Mincey, Tenn.; F M Thompson, Ark.; J P Richardson, Tenn.; D B Edwards, Ala.; H Southan, Mo.; Dr S W Jones, Ark.; Eliza Simonton, Tenn.; W G Hudson, Ala.; G M Chambliss, Tenn.; Eld J W Green, Texas; J McMurtry, Miss.; W M Gordon, Miss.; J B F Buckner, Texas; C B Breedlove, Texas; Josh L Messenheimer, Ill.; C Watson, Tenn.; Eld F L Seward, Miss.; L R Chesnut, Tenn.; F B Moody, Ky.; A West, Tenn.; J P Thomas, Fla.; R N Hall, Miss.; J M Peay, Ky.; W T Bennett, Tenn.; D Verser, Tenn.; Jane Carmack, Va.; W H Carroll, Ala.; P T Gentry, Mo.; J P Boon, S C.;

Dr B B Barnett, La.; R A Moore, Miss.; Thos J Perry, Ga.; J A Portlock, Ala.; A Freeman, Tenn.; J H Smith, Tenn.; R G Thomas, Tenn.; J A Kirtley, Ky.; I N Guthrie, Tenn.; Richard Anderson, Miss.; W J Brown, Tex.; J H Thomas, Mo.; Eld H T Spalding, Ala.; Eld J M Peay, Ky.; H W Beaver, Tenn.; Eld D Rhodes, Ky.; P J Ekwood, Tenn.; Eld Wm Given, Tex.; Z Anderson, Tenn.; Thos S Parks, Ill.; Major T. Ogletree, Ala.; J R Baldwin, Kansas; J J Cheatham, Ky.; W J F Mitchell, Ga.; J E Montague, N C.; Eld W M Lea, Ark.; Eld J P Everett, Ark.; Wm Borum, Ark.; Eld M P Lowry, Miss.; J F Reedy, Mo.; Eld W Smith, Miss.; R L Harly, Tex.; Wm M Gordon, Miss.; Dr. Chamberlain, Tex.; R D Eldred, Tex.; W H Hughey, Miss.; A W Files, Ark.; W L Gellion, Miss.; D D Swindall, Tex.; D P Everett, Tex.; I N Guthrie, Tenn.; T P Boon, Ark.; J H Whitmore, Tex.; J J Davis, Oregon; T P Harris, Tenn.; Jas John Turner, Tenn.; C T Bond, Miss.; W C Cleveland, Ala.; J Thos A Sullivan, Miss.; Thos J Perry, Ga.; J H Corley, Ga.; Eld S S Mallory, Tenn.; L D Ring, Tenn.; Thos Pattison, Ark.; Eld J Williams, S C.; Thos J Newman, Ky.; Hon W F Gain, Miss.; D J Burgess, Miss.; Eld R Hewlett, Miss.; B S Taylor, Tenn.; H B Willerford, Tenn.; W Thomas, Ga.; O D Fitzgerald, Miss.; L L Greenlee, Iowa; Eld Jas Johnson, Tex.; G W Hartfield, La.; Z H Gordon, Ala.; W N Chandon, Ga.; G B Myers, Ga.; W M Shaw, Mo.; Eld W Jacob Parker, Ala.; 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W Whitaker, Ark.; Eld R J Coleman, Ark.; J Isaac, Ark.; D Rogers, Ala.; R H Brown, Ga.; R J Orr, Ga.; T M Young, Ark.; J E Richardson, Oregon; S J Johnson, Tex.; W B No-worth, Tex.; T B West, Ga.; Eld H M Martin, La.; Eld W N Chandon, Ga.; Eld A Brown, Tex.; Eld R B Mahon, Ky.; J S Martin, Mo.; H H Arkins, Ark.; J H W Martin, Mo.; S A Smith, Miss.; E D Jones, Mo.; T T Green, Oklahoma; J A Ward, Mo.; J L Lavelle, Tex.; J M Martin, Miss.; Mrs Fugh & Bellin, Tenn.; W W Gardner, Ky.; Mrs S A Coulson, Ky.; Eld T B Aborn, Wisc.; Eld J L Fougere, Miss.; C C Ashworth, Ill.; J J Jones, Tenn.; J J Graves, Ky.; E K Gaudin, Ark.; B F Humphreys, Tex.; H N Jackson, Ark.; W B Batters, Ala.; Wm F Morris, S C.; F B Green, Ark.; Mrs G C Taylor, Ky.; G W Butler, Tenn.; Fannie Herford, Tenn.; Mrs E E Cavette, La.; Moses Green, Ark.; A G Owen, Ala.; Eld A B Scarbrough, Ala.; J W Taylor, Ky.; Edward B Pace, Texas; Eld R S Hunt, Miss.; W J F Allen, Tenn.; E S Thornton, Ala.; W Reddie, N C.; Cury McGrew, Ala.; 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F H Pettit, Ky.; L R Seruggs, Texas; S E Taylor, Tenn.; A B Horner, Ala.; Eld H Pittman, Miss.; Mrs E H Hughes, Miss.; Tom Hart, Texas; R D Hayes, Tenn.; Eld W Jacob Parker, Ala.; J S Hayes, Tenn.; Dr G W Ham, Miss.; T T Goldsby, Tenn.; A G Webb, Miss.; R D Bibb, Tenn.; Eld Jesse M Carter, Texas; Eld H B Hale, Texas; G W Featherston, Tenn.; Eld James Newman, Miss.; Eld W H Bailey, Miss.; Moses Granberry, Miss.; J J Bishop, Ark.; Miss Fannie R Kinlock, Ga.; M E Senter, Tenn.; Robert M Turner, Georgia; Eld D B Ray, Tennessee; W T Cartwright, Tennessee; A C Cooper, Texas; J H Phorna, Mo.; P L Shamburges, Ala.; W R Love, Miss.; H A Vesey, Miss.; Thomas R Williams, Miss.; H T Spalding, Miss.; S M Woolsey, Mo.; J F Mitchell, Ark.; H P Davidson, Va.; J M Cheatham, Ky.; W H Haliburton, Ark.; W S Dunean, Mo.; W E McNeil, Tenn.; W W Durham, Ky.; J G Boney, La.; Eld J E Paxton, Texas; J C Prewett, Tenn.; W M Smith, Miss.; Eld J H Borum, Tenn.; B F Thomas, Ark.; G W Young, Tenn.; John Mincey, Tenn.; F M Thompson, Ark.; J P Richardson, Tenn.; D B Edwards, Ala.; H Southan, Mo.; Dr S W Jones, Ark.; Eliza Simonton, Tenn.; W G Hudson, Ala.; G M Chambliss, Tenn.; Eld J W Green, Texas; J McMurtry, Miss.; W M Gordon, Miss.; J B F Buckner, Texas; C B Breedlove, Texas; Josh L Messenheimer, Ill.; C Watson, Tenn.; Eld F L Seward, Miss.; L R Chesnut, Tenn.; F B Moody, Ky.; A West, Tenn.; J P Thomas, Fla.; R N Hall, Miss.; J M Peay, Ky.; W T Bennett, Tenn.; D Verser, Tenn.; Jane Carmack, Va.; W H Carroll, Ala.; P T Gentry, Mo.; J P Boon, S C.;



J. B. Seary.

We cannot promise so long before the time. We wish to visit you.

Bro. Cox.—We had to send unpaid or not send at all. It would have cost us \$500, and we had not the money after our bank failed. We will send you thirty more Mammoths—will that do? We will satisfy you. You can easily sell them. Postage two cents on each paper.

Bro. Seago, Ga.—Was it not for this paper we might make that trip; but this paper will not edit itself.

Money Found!—Opening the minutes of the Red River Association this day we found four dollars. Who sent it? and for what?

Eld. Wm. Alexander, Ala.—You find all right. Glad you so prize your paper. Pass them around.

Geo. M. Prime, Ark.—Yes, our heart says so, and if possible we will come. Your plan looks plausible. Only raise in the Associations \$1,000 or \$500 for a stock of books to start on at E.—can't it be done?

F. D. Swindall, Texas.—Books sent March 1st.

T. G. Boone, Ark.—We will publish Eld. Mallory's great sermon on the subject in a short time.

Geo. Work, Miss.—We sympathize with you. We have lost, lost all, but live and hope. Send to the American Bible Union, New York. Should be delighted to visit you.

J. M. Wood.—Not decided yet. Two only on hand. Hope on. There is one who careth for you, for us. Every subscriber is a help.

D. P. Everett.—Will write you. E. J. Hardin.—We will try and come. Remind us in September.

L. Elledge, Mo.—\$20 received for books. Noble act. God bless you.

P. M. Callaway.—You will find the Methodist doctrine we quote in this paper in Wesley's treatise on baptism, found in "Doctrinal Tracts," published by Methodist Book Concern, Mulberry street, New York, and sold at Nashville. It is standard authority. It is not for sale in this city, or we would send it to you. The Methodist who denies it is an ignorant man or not truthful.

To Several.—We have a bundle of queries on hand that we have not time now to answer. Will take them with us on our vacation during the dog days of next month, for we intend to take a few days vacation, if our patrons will permit. Who will forbid us the country air for a short time in August? Speak now. Let no one think that this paper belongs to Bro. Jones' class of "declining" ones. Never, while health with life remains, and the "old Guard" stand by us. Let all put this down for a "fixed fact," and send on subscribers. If we ask a recess in dog days for health's sake, will it not be granted?

BUSINESS.

Receipts.—These are not for Mammoths, but new subscribers, that have accumulated in June and July. This will convince Bro. Jeter, we trust, that this is not one of the "declining" papers he reports. Alack! that all those receipts should have been locked up in that bank!

Braces.—All that have been ordered up to this date, with money, have been expressed. If any fail to receive, we request them to write us one week from date. We procure braces to oblige our friends who wish to be warranted a safe-selling them at New York prices. We forward the money and measure and they are made to order. We do not offer to risk any thing but the safe arrival of the brace. The money must be sent by express, or money order. We ask this favor. Will all who have been benefited, and those who have not, report to us for the sake of others? Will not Bro. Keep, of Florida, report?

Hymn Books.—We fill orders as fast as they are delivered from the bindery. Have this day put an edition of 1500 to press; in ten days we will be able to supply all demands. We solicit orders.

Eye Sharpeners.—All orders, received up to date, have been forwarded by mail or express. Those who fail to receive within one week notify us of the fact.

Mammoth Baptist.—We are pleased gives unusual satisfaction and delight. All orders have been filled. All who fail to receive will notify us, and we will send again, but cannot pay the postage—two cents per copy. We put the mammoth ten cents too low, but we wish to sell the extras on hand. Will not each reader send for a few to sell or give away? We will send ten, fifteen, or twenty, to any one who will sell and return money after paying postage.

Minutes of Associations.—We have no Association so poor that it cannot publish a nice creditable minute. Only a few of the scores of minutes that we printed last year paid expenses. We positively lost from \$10 to \$30 on some, rather than to send out a miserable "muggins" of a looking thing. Let each church contribute as much as \$3 on an average for minutes, then you will be able to pay the clerk and the printer.

We bespeak the remembrance of all clerks within reach of this office. We execute a neat and a cheap minute.

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

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

GENERAL ASSOCIATION OF NORTH ALABAMA.—At Athens, Friday before the 3d Sabbath in October. Eld. B. Bruce to preach the introductory, and Eld. F. L. Seward, alternate.

WEST TENNESSEE CONVENTION.—At Jackson, on Saturday before second Lord's day in August.

BIG HATCHIE.—At Ellen Church, Lauderdale county, 2d Lord's day in October.

COLD WATER, MISSISSIPPI.—Meets a Channah, Marshall county, Friday before the 3d Sabbath in October.

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

SPECIAL NOTICES.

The Memphis Weekly Appeal  
ALBERT PIKE, Editor.—The largest and best family newspaper published in the South. Price four dollars a year, or three dollars and fifty cents in clubs of five and one copy to the getter up of the club. ii-1-1m

The West Tennessee Baptist Convention.—Meets with the Baptist Church, at Jackson, Tennessee, on Saturday before the 2d Lord's day in August. A committee of reception will be in waiting at the Union Ticket Office of the Mississippi Central and Mobile and Ohio Railroad, on the arrival of trains, and at the Baptist Church at other times.

JOHN E. GLASS,  
Dr. J. W. WAST,  
W. P. JAMES, } Committee.  
Jackson, Tennessee, July 16, 1868.

To all Whom it may Concern.—Whereas, Rev. M. H. Moody, formerly a member and pastor of the Church of Christ, known as the Trinity Baptist Church, in Marshall county, Mississippi, was charged with gross immoral and unchristian conduct, and after a fair and impartial investigation of the evidence, was convicted; and whereas he has departed to parts unknown by us, carrying with him his credentials.

Resolved, That the said M. H. Moody be excluded from the fellowship of this church.

Resolved, That these proceedings be published in THE BAPTIST, a newspaper published in Memphis, Tennessee, and that papers friendly to the cause be requested to pass him round, as the church does not hold herself responsible for his acts any longer.

Done by order of the church, in conference assembled, Saturday before the 2d Sabbath in April, 1868. JOHN W. LEWIS, Clerk.

Southern Farmer.—This is indeed a beautiful and useful journal, and we believe richly worth \$50 per annum to every farmer, or orchardist, or housewife who will take read and practice its advice. It is pronounced the most valuable agricultural paper to Southern farmers published in America. Book farmers, whence comes this prejudice against it? Is it not because our Southern farmers have followed the advice given to Northern farmers through Northern books and papers and proved it would not do, and spent thousands of dollars for Northern grown fruit trees, and found they will not do in the South? And will they continue buying of Northern nurserymen all over the Southwest despite of the warnings received?

Here is a paper devoted to the best interests of the Southern farmer—tells him how he can save and make hundreds per annum where he makes nothing now. Try it one year—just one year—only \$2. Send to M. W. Phillips & Co., Memphis, Tenn.

A Non-explosive Coal Oil—Aurora.—There are hundreds of explosions daily from the explosion of Petro and the various coal oils sold in the South. The law makes it a penal offense to sell oils that will explode under 140 degrees Fahrenheit. The Aurora oil will stand this test.

Below we give the certificate of Professor Cassels, whose reputation as a chemist stands as high as any in the United States, where he is known. He is also State Inspector.

(Read it.)  
Messrs B. C. D. with & Co., Cleveland, Ohio:  
GENTS: I have submitted your Aurora oil to a series of tests, and find that it comes within the requirements of the laws of this State regulating the qualification of illuminating oils. It emits no explosive gas, even when heated to 140 degrees Fahrenheit. If used with ordinary care, I consider it a safe illuminating agent.

Prof. J. LANG CASSELS, M. D.,  
Professor of Chemistry, Medical College, also State Petroleum Inspector for Cuyahoga co., Ohio.

County Rights can be purchased of Mr. BRADLEY, Memphis, Tenn.

The Baptist.—The mammoth edition of this valuable religious weekly paper—25,000 copies of sixteen pages each, double quarto—went to press last week, and to which we, for want of time, failed to call the attention of our readers. Copies of this mammoth sheet can still be had for the small pittance of ten cents, at the Southwestern Publishing House, No. 37 South Court Street, Memphis, Tennessee. The great magnitude and extent of this mammoth edition, and the great energy and enterprise of this house, reflects credit to the most unbounded, as the accomplishment of this great work has not been accomplished heretofore this side of London. And Memphis may well be proud of such an achievement. We speak for this excellent "religious newspaper," a liberal patronage which it so well and justly merits. The terms of subscription to the Baptist weekly, are \$4 00 a year, and can be had by either addressing the name, or calling at the Southwestern Publishing House, No. 37, South Court street, Memphis, Tennessee.—Commercial Advertiser.

The City Directory.—Messrs McMillan & Floyd are now canvassing this city for the purpose of getting up what has long been a necessity in Memphis, a complete City Directory. We have been shown a sample copy of this work, and would recommend to our business men that they let not so good an opportunity pass of making themselves known to the public. Messrs McMillan & Floyd are gentlemen of good business qualifications and perfectly reliable, and will not fail to please every one. Give them your assistance.

DIED,  
At Horn Lake Depot, DeSoto county, Miss., July 5, 1868, KATIE LOTT, infant daughter of Dr. W. T. and Mary Arbuckle.

"She took the cup of life to sip,  
For bitter 'twas to drain;  
She put it meekly from her lip,  
And went to sleep again."

MARRIED.  
By Eld. Joseph H. Borum, at the residence of Mr. David Ford, Lauderdale county, Tennessee, May 13th, 1868, Mr. R. F. Chambers and Miss Francis A. Thurmond.



MISCELLANEOUS. NNINGHAM, WICKS & MALONE, Commission Merchants. To prevent connection of M. J. Wicks with the Memphis...

FRANCISCO & WIGGIN, Wholesale and Retail Dealers in Hats, Caps, and Furs, 309 MAIN STREET.

BOOTS AND SHOES, Wholesale and Retail Dealers in Men's, Women's, Misses' and Children's Boots and Shoes...

BOOTS, SHOES AND BROGANS, Wholesale and Retail Dealers in Men's, Women's, Misses' and Children's Boots and Shoes...

BOOTS AND SHOES, Wholesale and Retail Dealers in Men's, Women's, Misses' and Children's Boots and Shoes...

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BOOTS AND SHOES, Wholesale and Retail Dealers in Men's, Women's, Misses' and Children's Boots and Shoes...

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INSURANCE. A CARD. To my Old Friends in West Tennessee, Mississippi and Arkansas. HAVING accepted a permanent Agency for the ST. LOUIS MUTUAL LIFE INSURANCE COMPANY...

THE ST. LOUIS Mutual Life Insurance Co. Assets April 1st, over \$1,500,000. D. A. JANFARY, Pres't. J. H. LUCAS, Vice Pres't.

St. Louis Mutual Life Insurance Company, as will relieve the mind of the minister who engaged in the work of his Divine Master...

Office in Memphis, No. 33 Madison St., McMAHON & OTIS, State Agents, Memphis, Tenn.

SOUTHERN LIFE INSURANCE CO. 17 Madison Street, Memphis, Tenn. A HOME COMPANY, ORGANIZED AND CONDUCTED BY MEN OF WELL KNOWN INTEGRITY AND INSURANCE ABILITY.

Actual Capital \$201,500. S. H. DeBevoise, President. Wm. A. Gwyn, Vice President.

ADAMS SECTION BEE-HIVE. PATENTED AUGUST 27, 1867. And during the fall of that year was exhibited at the Kentucky and Indiana State Fairs...

THEOLOGICAL. Sabbath School and General Book Store, (ESTABLISHED 1858.) We have the largest and best selected stock of Theological, Religious and Sabbath School Books...

BLOOMINGTON NURSERY. Seventeenth year. Four hundred acres. Ten greenhouses. One hot water. Largest, best, cheapest stock in the West...

Lung and Body Brace. FOR THOSE suffering from Weak Lungs and Voice. LUNG BRACE, OREGONIAN'S BORE THROAT, Weakness of the Throat...

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AGENTS WANTED. Farmers, farmers' sons, ministers, school teachers, and men and women generally...

THE GOLDEN PEN. AGENTS WANTED. Having obtained the general agency for the United States and Canada for the GOLDEN PEN...

Prince's Improved Protean FOUNTAIN PEN. THE HANDLE CONTAINS THE INK. Can be carried in the pocket without leakage.

Child's Delight. This is the best, most popular school paper published in the country. It is published monthly by the...

ORIGIN AND HISTORY OF THE BIBLE. Showing what the Bible is not, what it is, and how to use it. Tracing the history of each book up to its origin with its inspired authors...

AGENTS WANTED. ENERGETIC, RESPONSIBLE MEN, capable of conducting a business of from \$5,000 to \$50,000, to purchase an interest in this machine.

Plants by Mail. For Ten Dollars we will send, postpaid, to any address, 1 dozen Philadelphia Raspberry...

NEW MUSIC BOOK. THE CHRISTIAN HARMONY, in seven syllable character notes, by that popular composer, WILLIAM WALKER, (author of Southern Harmony)...

Lung and Body Brace. FOR THOSE suffering from Weak Lungs and Voice. LUNG BRACE, OREGONIAN'S BORE THROAT, Weakness of the Throat...

FANNING MILL. THE NEW FANNING MILL! Farmers and Grain Dealers, Attention! THE BEST Combined Grain and Seed Separator IN EXISTENCE.

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UNPARALLELED INDUCEMENTS. The Unfailing Grape for the South! The Poor Man's Friend!

EVERY MACHINE WARRANTED. PRICE \$40. AT THE MANUFACTORY. Full directions accompany each Mill.

WANTED! ENERGETIC, RESPONSIBLE MEN, capable of conducting a business of from \$5,000 to \$50,000, to purchase an interest in this machine.

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