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THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.
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DR. ALEXANDER'S DOUBTS OF INFANT BAPTISM.
 BY REV. J. M. PENNINGTON.

It is a well known fact that Dr. Archibald Alexander was for forty years one of the leaders in the Theological Seminary at Princeton, New Jersey. It is not known so exclusively, however, that near the close of the last century he was President of Hampden Sidney College, Virginia; and that, during his Presidency, he was greatly troubled as to the Scriptural authority for infant baptism. As it is better for his views to be expressed in his own language, I quote from his life as follows:

"I fell into doubts respecting the authority of infant baptism. The origin of these doubts was in too rigid notions as to the purity of the church, with the belief that receiving infants had a corrupting tendency. I communicated my doubts very freely to my friend Mr. Lyle, and to Mr. Speece, and found that they had both been troubled by the same. We talked much privately on the subject, and often conversed with others in hope of getting some new light. At length Mr. Lyle and I determined to give up the practice of baptizing infants, until we should receive more light. This determination we publicly communicated to our people, and left them to take such measures as they deemed expedient; but they seemed willing to await the issue. We also communicated to the Presbytery the state of our minds, and left them to do what seemed good in the case; but as they believed that we were sincerely desirous of arriving at the truth, they took no steps, and I believe made no record. "Things remained in this position for more than a year. During this time I read much on both sides, and carried on a lengthened correspondence, particularly with Dr. Hoge. Two considerations kept me back from joining the Baptists. The first was, the universal prevalence of infant baptism, as early as the fourth and fifth centuries, was unaccountable on the supposition that no such practice existed in the times of the Apostles. The other was, that if the Baptists are right, they are the only Christian church on earth, and all other denominations are out of the visible church."

The candor evinced in the foregoing statement excites my admiration; and yet there are some things in it which astonish me, and in regard to which it could be wished that Dr. Alexander had expressed himself more fully. It would be gratifying to know by what process he was led to the conclusion that his "doubts respecting the authority of infant baptism" originated in "too rigid notions of the purity of the church." It is seldom that views "too rigid" are entertained of "the purity of the church." The churches of Christ are composed of a "peculiar people" on whose hearts regeneration has stamped the Divine image. The members of these churches are called to be "saints," and it is said of them, "This is the will of God, even your sanctification." How then could Dr. A.'s opinion of the purity of the church be "too rigid"? It seems to me that it could not have been "too rigid," as compared with the teachings of Christ and his apostles. I fear these teachings were not the supreme and only standard of "church purity" to which Dr. A. appealed. He probably had in view some other standard. It may be that his opinions of "the purity of the church," as compared with the lax notions of the Virginia Episcopalians of that period, were "rigid"—"in the estimation of many, no doubt, "too rigid." But scriptural conceptions of the spirituality of a church of Christ preclude "too rigid" conceptions of its purity. After Dr. A. became settled in his views of the propriety of infant baptism, he persuaded himself that his previous doubts had their origin in "too rigid notions as to the purity of the church." This persuasion was unphilosophical; for when we take the New Testament as our standard and guide, it is impossible to form "too rigid notions of church purity."

It appears, too, that Dr. A.'s "doubts" were coupled "with a belief that receiving infants had a corrupting tendency." And the implication is that with the removal of his doubts occurred a change in his belief. Now as he at one period believed infant baptism to be corrupting in its tendency, it would be highly interesting to know in what manner, and by what means, he renounced this belief. We are not told. It is true we are referred to a "lengthened correspondence, particularly with Dr. Hoge." What Dr. Hoge said in disproof of the "corrupting tendency" of infant baptism, we know

not. Of one thing we are certain: Dr. A. labored under some strange mistake when he changed his belief as to the "corrupting tendency" of infant baptism. Let us see: The Westminster Assembly of divines in 1643 declared baptism "a sacrament of the New Testament whereby the parties baptized are solemnly admitted into the visible church." Calvin had, about a hundred years before, termed baptism "a solemn introduction into the church of God." This I suppose to be the view entertained by Presbyterians generally, though Dr. Miller, of Princeton, insisted that the infants of believers are in the church by virtue of their birth. If baptism is "a solemn introduction into the church of God," then, according to the Presbyterian hypothesis, infants when baptized are members of the "visible church." Their baptism makes them members. It does not, however, regenerate them. Nor is a hereditary transmission of grace from parents to children a possible thing. The "baptized children," therefore, grow up with a depraved nature; and the "original sin" in which they are involved develops itself in actual transgression. They become sinners by practice. They are addressed from the pulpit as sinners, justly condemned by God's holy law, and are told they must be "born again," or perish in their sins. But these "baptized children" are in the church. There is no act of excommunication. They are church-members, for there is no recognition of their forfeiture of the membership secured by baptism. It is true that these "baptized children" are not treated, in all respects, as church-members—they are not, for example, permitted to come to the Lord's table—but this only proves that the advocates of infant baptism involve themselves in inconsistencies.

To show the "corrupting tendency" of infant baptism I present the following syllogism:
 Whatever has an inevitable tendency to secure the church membership of unregenerate persons is corrupting. Infant baptism has this inevitable tendency. Therefore infant baptism is corrupting.
 If there is anything fallacious in this syllogism, let it be shown. I see in it no fallacy. The major premise must be conceded by all who consider the churches of Christ organizations distinguished for spirituality and purity. The membership of unregenerate persons impairs this spirituality and pollutes this purity. This cannot be denied. Now for the minor premise: it must command the acquiescence of all who deny the regenerating efficacy of baptism. Presbyterians must, therefore, admit its truth. If, according to their teaching, baptism is a solemn admission into the visible church—but confers no regenerating grace—then its application to infants secures, of necessity, the church membership of unregenerate persons. If, therefore, the membership of unregenerate persons, contaminates the purity of a church, infant baptism has a "corrupting tendency." This conclusion cannot be avoided. It is as irresistible as the sternness of logical necessity can make it.

It might be shown that infant baptism is not only corrupting in its influence, but that its obvious tendency is to abolish the distinction everywhere recognized in the word of God between the church and the world. Let it universally prevail, and there would be, to say the least, an intensely worldly church, corrupt in its nature, "in the estimation of many, no doubt, "too rigid." But scriptural conceptions of the spirituality of a church of Christ preclude "too rigid" conceptions of its purity. After Dr. A. became settled in his views of the propriety of infant baptism, he persuaded himself that his previous doubts had their origin in "too rigid notions as to the purity of the church." This persuasion was unphilosophical; for when we take the New Testament as our standard and guide, it is impossible to form "too rigid notions of church purity."

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WHO LIVETH WELL.
 He liveth long who liveth well,
 All other life is short and vain;
 He liveth long who can tell
 Of living most for heavenly gain.
 He liveth long who liveth well,
 All else is being flung away—
 He liveth longest who can tell
 Of true things truly done each day.
 Waste not thy being—back to Him
 Who freely gave it, freely give—
 Else is that being but a dream—
 'Tis but to be, and not to live.
 Be what thou seemest—live thy creed,
 Hold up to earth the torch divine—
 Be what thou prayest to be made.
 Let the great Master's steps be thine.
 Sow love, and taste its fruitage pure;
 Sow peace, and reap its harvest bright;
 Sow sunbeams on the rock and moor,
 And find a harvest-home of light.
 —H. Bonar.

THE DANCE OF MODERN SOCIETY.
 (Continued from last week.)
 Upon condition that the prevailing moral tone of society were such as to keep the dance strictly within these limits, we would enter into bonds to be very last to wag a tongue against it. We seriously suspect, however, that this "peculiar institution" of society, so circumscribed, would follow a late notable example and refuse to survive its indignation at the insult.
 But at this point some one, beginning reluctantly to feel the truth of our remarks, demurs,—"What new asceticism have we here? The principle you imply would separate the sexes equally in every other species of social intercourse. If mutual consciousness of sex is the circumstance which makes it immoral for men and women to dance with each other, then how is it not also immoral for them ever to talk with each other, since this troublesome consciousness is likely at any moment to intervene between them? Is it not rather the rational, and pre-eminently the Christian philosophy of the relation of man and woman that they should recognize and enjoy the exquisite sense of difference, put from the beginning between them to create the possibility of that transcendent affection whose dearest bond in this world is love?"
 Not like to like, but like in difference? Is not this the common sense of the subject?
 We certainly think that it is. And it is precisely because we would guard this most delicate bloom of all human delight from the gross and common handling which soils its purity, that we use the language we do. Can we forget that it is the best use which is liable to the worst abuse? Do we not know that the relation of the sexes, which was to have overflowed the world as a fountain of Paradise, has been perverted into the prolific cause of more crime and misery than any other single thing that can be named? And shall we not cry shame upon a usage that under cover of respectability, regularly titillates and tantalizes an animal appetite as insatiable as hunger, more cruel than revenge?
 Our accusation is that the dance, instead of affording an opportunity for mutually ennobling companionship, between man and woman, inspired with a chaste and interferred remembrance of their contrasted relationship to each other—that the dance, instead of this, consists substantially of a system of means contrived with more than human ingenuity to excite the instincts of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading. We charge that here, and not elsewhere, in the anatomy of that elusive fascination which belongs so peculiarly to the dance, we lay our scalpel upon the quivering secret of life. Passion—passion transformed, if you please, never so much, subsisting in no matter how many finely contrasted degrees of sensuality—passion, and nothing else, is the true basis of the popularity of the dance.
 For it is no accident that the dance is what it is. It mingles the sexes in such closeness of personal approach and contact as, outside of the dance, is nowhere tolerated in respectable society. It does this under a complexity of circumstances that conspire to heighten the impropriety of it. It is evening, and the hour is late, there is the delicious and unconscious intoxication of music and motion in the blood, there is the strange, confusing sense of being individually unobserved among so many, while yet the natural "noble shame," which guards the purity of man and woman alone together, is absent—such is the occasion, and still, hour after hour, the dance whirls its giddy kaleidoscope around, bringing hearts so near that they almost beat against each other, mixing the warm mutual breaths, darting the fine personal elec-

HE LEADS US ON.
 He leads us on
 Through paths we did not know;
 Upward He leads us, though our steps are slow,
 Though oft we faint and falter on the way,
 Through storms and darkness oft obscure the day:
 Yet when the clouds are gone
 We know He leads us on.
 He leads us on
 Through the unquiet years;
 Past all our dream-land hopes, and doubts,
 And fears,
 He guides our steps Through all the tangled maze
 We know His will is done,
 And still He leads us on.
 And He, at last,
 After the weary strife—
 After the restless fever we call life—
 After the dreariness, the aching pain,
 The pathway struggles which have proved
 In vain—
 After our toils are past,
 Will give us rest at last.

Bible Readings.
 NUMBER FOUR.
 1. *Ly the way side.* There seed fall; and there prayers were made. *Thou son of David.* Those who pray, believing Christ to be the son of David, will soon find mercy and follow Christ. (Matt. xx. 30-34.)
 2. *Sitting upon an ass.* The true spirit of devotion is in greatest tune for praise when Christ appears in humblest posture. Those who would have made Jesus king had more of violence about them than of devotion.
 3. *They were sore displeased.* The spirit of babes and sucklings will be praising Christ, while that of "chief priests and scribes" is putting. (Matt. xx. 1-11.)
 4. *Believing, ye shall receive.* While doing brings naught but the fruits of Cain's hands, believing brings treasures from Christ's. (Matt. xxi. 22-22.)
 5. *The baptism of John, whence was it? They answered Jesus... we cannot tell.* The descendants of the chief priests and the elders are wiser; they have discovered that John's baptism was partly from Abraham; and these say that it is neither fully of Abraham, nor yet fully from Christ; but that it is half from one and half from the other. This is the answer of all who deny that John's baptism was Christian baptism. (Matt. xxi. 23-28.)
 6. *Repented not afterward that ye might believe him.* Faith is impossible to those who have not previously repented. Repentance must be toward God, and faith toward Jesus Christ. (Acts x. 21.) The order of saving conversion is, 1, hearing; 2, repentance; 3, faith; 4, hope; 5, love; 6, obedience, and 7, tribulation and patience from beginning to end. Obedience from the heart is impossible before faith; faith of the heart is impossible before repentance; repentance of the heart is impossible before hearing. (Matt. xxi. 32; Rom. x. 14-17.) Men credit the truth of the Bible; but this is not faith. Saving faith trusts in Christ

with a strength and confidence which gives peace and joy. Common credit says the account of Christ is true; but faith says: I take him to be my Savior; or, he is my Savior.
 7. *It will grind him to powder.* The Kingdom of God shall be taken from you. The chief priests and Pharisees were poor stewards of religion, or of the trust they professed to hold. Christ fell on them as Judge and ground them to powder. (Matt. xxi. 33-46.)
 8. *The wedding was furnished with guests.* He saw there a man which had not on a wedding garment. Men get into church fellowship unregenerated in heart; such will be speechless in the judgment. Ministers too often hurry persons in without noticing their religious dress. These ministers should take heed, lest they themselves be found without the wedding garment, and go out speechless likewise. (Matt. xxii. 1-14.)
 9. *Unto God the things that are God's.* Most persons divide between God and the world; but many furnish the world first, who give to it so liberally that they have nothing left for God. Others begin first to render unto God, but make large reserves, promising, with short credit, to pay, but become bankrupt, and God loses his debt. Others are bad accountants, who make so many mistakes in the world's favor, that they count God paid before they get half through the count; and so God is cheated out of more than half his due. Others are robbers, and violently seize God's claims, and appropriate them to the world. Others again render according to their views of justice, and conclude that God does not need their arrears, and so they apply them otherwise. Others again lie, as Ananias and Sapphira, and declare they have paid up, when a large part is kept back. (Matt. xxiii. 15-22.)
 10. *Are as the angels of God in heaven.* No earthly recognition there, but a recognition much dearer than it. (Matt. xxii. 23-34.)
 11. *How is he his son? Answer:* He descended from David, in the flesh; but the Word which became flesh was Jehovah, David's Lord.
 12. *The second is like unto it.* God's commandments are all great alike. He who disobeys one, is guilty of all. (Matt. xxiii. 23-24; James ii. 10.) One sin against the law of God forever damages the soul, without Repentance toward God, and faith toward our Lord Jesus Christ. Faith in Christ fulfills the whole law. (1 Tim. i. 5.)

USEFUL RULES FOR MAKING VIRTUOUS AND HAPPY FAMILIES.
 1. Learn to govern yourselves, and to be gentle and patient.
 2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence, and a sense of your own short-comings and errors.
 3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so, in your place.
 4. Remember that valuable as is the gift of speech, the gift of silence is often much more so.
 5. Do not expect too much from others, but remember that all have an evil nature, and that we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
 6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
 7. Beware of the first disagreement.
 8. Learn to speak in a gentle tone of voice.
 9. Learn to say kind and pleasant things whenever an opportunity offers.
 10. Study the character of each one, and sympathize with them in their troubles, however small.
 11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
 12. Avoid moods and pets, and fits of sulks.
 13. Learn to deny yourself, and to prefer others.
 14. Beware of meddlers and tale-bearers.
 15. Never charge a bad motive, if a good one is conceivable.
 16. Be gentle, but firm, with children.
 17. Do not allow your children to be away from home at night, without knowing where they are.
 18. Do not furnish them much spending money.
 19. So order your home on earth, that you shall have a home in heaven.
 MAINTAIN dignity without the appearance of pride.

THE CONSTITUTION OF BAPTIST CHURCHES, AS DISTINGUISHED FROM THAT OF ALL OTHER CHURCHES.

The church of Christ is His kingdom; its constitution is divine, and its authority—al-

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

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul "desired to join himself to the disciples" at Jerusalem, they desired to receive him, because they believed that he was a disciple. It was not until he had ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be with them, coming in and going out, at Jerusalem. Acts ix: 26-28. All the members, also, of the church, are addressed as saints.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

II. In Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to membership, without their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks of the views of Presbyterians, and of many Congregationalists on this subject, says that the children of members are themselves members; born within the church. Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as members, to some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge the infant, or the unconverted, as members, having no visible connection with the church of Christ.—Acts ii: 47; 1 Cor. iii: 16, 17.

III. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament churches consisted wholly of baptized believers; and Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they "were baptized."—Acts ii: 38-41; see also, x: 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—1 Thess. ii: 14.

IV. In going to what they differ from all other churches, from the Quakers who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communists, whether Deists, or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and the first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no dispensing power to set aside His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever" He has commanded, (Matt. xxiii: 23); and if ever tempted to neglect His laws, to obey God rather than men.—Acts v: 29.

V. 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 consent. God is Spirit; and those who worship Him must do so in spirit and in truth. (John iv: 24); their service must be that of love, faith and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 26. They must "yield themselves unto God, as those who are alive from the dead, and whose members are brought to life by service, they must have a "first willing mind." (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

VI. This voluntary membership is opposed to the compulsory membership of many national churches, and to the fines, imprisonment, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of unconverted infants by baptism; and to membership by birth.

VII. Baptist churches maintain that Christ requires holy activity in every member. "Church members" are not to be idle, but to be "living stones," forming "the spiritual house," which is devoted to God.—1 Pet. ii: 5. The young are to be instructed, (Eph. vi: 4); the unwary warned, the feeble-minded comforted, the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced; those who weep, sympathized with; those who are afflicted, comforted.—Jas. i: 27. To the ungodly the gospel is to be made known, (1 Thess. i: 8); and good done to all men.—Gal. vi: 10. In some part of these labors all the members of Baptist churches can engage. But the dead members of worldly churches, who are not members of the infant members of any Pedobaptist churches, they can have no part nor lot in the matter.

VIII. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with ready will, and that every church member, who is able, should thus give. When making a collection for the poor, saints at Jerusalem, the apostle says, "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute to the support of the church, and the apostle says, "Whatsoever ye do, do it as unto the Lord; as if ye were doing it unto a man; but as if ye were doing it unto the Lord; and ye will receive His reward."—2 Cor. vi: 3, 4, 6.

IX. The sign of Christian's true conversion extends to the church, to those who are not members, so that, to that extent, also, it distinguishes between the church and the world. None but Baptist churches can realize the statement of the apostle, "Ye are a holy nation, as built up a spiritual house, a holy temple, in which ye are offered as living sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5.

The Baptist.

EDITORIAL CONTRIBUTORS.

GOODNESS OF GOD—MERCY.

11. The mercy of God is bestowed only through the gospel of His Son. According to His mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior. Tit. iii: 5, 6. The blood of Jesus Christ, his Son, cleanseth us from all sin. 1 John i: 7. In whom we have redemption through his blood, even the forgiveness of sins. Eph. i: 7; Col. i: 14. Neither is there salvation in any other. Acts iv: 12. In a word, Jesus Christ is the fountain, ever full of the mercy of God. This blessed fountain has satisfied the thirst of millions, and can never be exhausted. Whosoever will, let him take the water of life freely. Rev. xxi: 17.

12. The altar of the ground, on which God discriminates in bestowing mercy is withheld from us, we are not left in the dark as to the character and condition of those on whom it is bestowed. He has a chosen people to whom the promises are made, and those shall all be fulfilled. He will be merciful unto his land and to his people. Deu. xxxii: 43. Who keepeth covenant and mercy with thy servants that walk before thee with all their heart. 1 Kings viii: 23.

13. The characteristics of those to whom mercy is promised are specified, and a mere statement of them will illustrate the truth that God's mercy is good. It is offered to repenting sinners, and none others ought to expect to receive it. He that covereth his sins shall not prosper; but whose confesseth his sins and forsaketh them shall have mercy. Prov. xxviii: 13. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon. Isa. lv: 7. We learn then that though there are no antecedent good works to procure mercy and forgiveness, yet they shall follow; for "none receive mercy but those who forsake sin."

14. But God's people sometimes leave him, and he that repents sometimes yields to temptation. Is there no mercy for these? Though they forsake God, he does not forsake them, for, as already shown, his mercy is everlasting. Accordingly he says, Return thou backsliding Israel; and I will not cause mine anger to fall upon you; for I am merciful, and will not keep anger forever. Jer. iii: 13. Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garments, and turn with the Lord your God: for he is gracious and merciful. Joel ii: 12. Thus David turned after he had committed adultery and murder, and he obtained mercy; and so Peter turned with bitter weeping after he had denied his Lord, and he was forgiven. Such mercy we all need, for who, alas! has not at times forgotten God and turned back from the Savior?—

15. God's mercy is extended also to the afflicted; and this, in a world full of distress, and under a dispensation in which suffering, much more than prosperity, is the portion of the righteous, is additional proof of goodness. Sing O heavens; and be joyful O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. Isa. xlix: 13. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee. Lev. x: 7, 8. The afflictions then which so often fall upon the people of God, so far from being evidence of his indifference or hatred, are tokens of his care and love, and lead to richer displays of mercy; "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii: 6.

16. Mercy is promised especially to the helpless, the fatherless, and the widow. We are not to understand that every individual of these classes obtains that mercy which leads to salvation, for we know that this is not so. Neither are we to suppose that they all receive temporal prosperity, for we know that the reverse is frequently the case. But there certainly is a particular promise to these classes, which may be pleaded in faith and with success, when with the right spirit they turn to God. In thee the fatherless findeth mercy. Hos. xiv: 3. The poor commiteth himself unto thee: thou art the helper of the fatherless. Ps. x: 14. A father of the fatherless and a judge of the widows, is God in his holy habitation. lxxviii: 5. The Lord preserveth the stranger; he releaseth the fatherless and widow. exlvi: 9. What help, what strength,

what safety, is here offered to those who in the world are deprived of help and comfort! Oh, that they were wise to see it!

17. Mercy is promised to all that call upon God. For thou Lord art good and ready to forgive; and plenteous in mercy

unto all that call upon thee. Ps. lxxviii: 5. Whosoever shall call upon the name of the Lord shall be saved. Joel ii: 32; Acts ii: 21; Ro. x: 13. But then to obtain mercy, with all its attendant blessings, this call must not be merely with the lips. It must come from the heart, in sincerity and truth, with singleness of purpose, and honesty of intention, to serve him on whom the call is made. Many, many cries for mercy are unheeded because they who utter them have no purpose to serve God; and still more are fruitless because the purpose is unstable. We have no right to expect blessing unless we strive to perform duty.

18. Mercy is promised to them that fear God. As the heavens are high above earth, so great is his mercy to them that fear him. Ps. ciii: 11. But the mercy of the Lord is from everlasting to everlasting upon them that fear him. 17. His mercy is on them that fear him, from generation to generation. Luke i: 50. But this fear is not the terror of a bondsman, but of a child who loves and honors his father. It is that fear which is the beginning of wisdom, and which Job calls wisdom itself; which is to hate evil, and by which men depart from evil. Ps. exi: 10; Job xxviii: 28; Prov. viii: 13, xvi: 6. Such fear as this shall find mercy flowing as a perennial stream. But the cry for mercy is unheeded which comes from him who, trembling at the punishment, still clings to the sin.

19. Mercy is promised to them that love God and keep his commandments. Showing mercy unto thousands of them that love me and keep my commandments. Ex. xx: 6. The great and terrible God that keepeth covenant and mercy for them that love him and observe his commandments. Ne. i: 5; Dan. ix: 4. We certainly have no right to expect kindness from those whom we hate, and when we love, we strive to conform to the wishes of the loved one. Let all then who are conscious of a sincere desire and honest purpose to obey God, confidently look to him for mercy.

20. Mercy is promised to those who are merciful, and withheld from those who are not. With the merciful thou wilt show thyself merciful. . . . with the proud, thou wilt show thyself proud. Ps. cxviii: 25, 26; 2 Sam. xxi: 26, 27. Blessed are the merciful for they shall obtain mercy. Matt. v: 7. Mercy and forgiveness are related to each other as cause and effect; mercy is the disposition, forgiveness the act. The Lord's Prayer recognizes mercy bestowed as the condition of mercy received by the suppliant. Forgive us our debts even as we forgive our debtors. Matt. vi: 12. Forgive us our sins for we also forgive every one that is indebted to us. Luke xi: 4. If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi: 14, 15. So likewise will my heavenly Father do also with you, if ye from your hearts forgive not every one his brother their trespasses. xviii: 35. It is a principle of law, that they who seek equity must do equity; and it is universally true that those who seek good ought to be willing to do good. This of course is prudent, lest the petitioner be rebuffed by the question, How dare you ask for good, when you are not willing to do similar good to others? But it is not only prudent, but right, for we should not only desire good for ourselves, but for others; and it is certainly the least and cheapest part of good to refrain from doing evil to others. But little and cheap as it is, it is hard for the natural heart, especially when excited by revengeful feeling. Yet how little have men sinned against us in comparison with the sins which we have committed against God! This reflection may well lead us to cherish and cultivate a merciful disposition.

21. This brief synopsis of the characteristics of those who obtain the mercy of God may well impress us with the desirableness of partaking of its benefits. For we must remember that mercy, first bestowed, leads to all those qualities to which mercy is promised, and therefore the first mercy is the parent of all the rest. There is no heart that fears and loves God till mercy melts it. But by its benign influence the rock is turned into a fruitful field, and the wilderness rejoices and blossoms as the rose. Before mercy is obtained, the path of man is through a waste-hunting wilderness, but having tasted the blessing, and realized the promise, he is taught to exclaim, Surely goodness and mercy shall follow me all the days of my life: I will dwell in the house of the Lord forever. Ps. cxlii: 6. Such are indeed vessels of mercy, which shall continue to receive of the riches of his glory, with the fullness of the blessing of the gospel of Christ. Ro. ix: 23, xv: 29.

22. Other attributes of the Almighty compel admiration, astonishment, awe, and we are overpowered by their contemplation. But mercy comes down in gentleness, touches our hearts, and melts them into contrition, gratitude, and love. We should seek to be mindful of God's

mercy, not to encourage us to sin, but to remind us of his goodness and keep our hearts tender and grateful. O, that we could ever think of him as the Lord, the Lord God, merciful and gracious. Ex. xxxiv: 6. N. M. C.

DE PROFUNDIS. I cannot say with willing heart "Thy will be done" I feel Thy rod, its bitter smart. I feel Thy rod, its bitter smart. I wander on thro' weary way And blindest night Without one star with cheering ray To show the light.

Thou benedict my proud will to Thine. With firm decree Thou claimest all that I called mine. Oh, God! I flee In terror from Thy angry face, With sighs and fears; I clasp them in my close embrace, With groans and tears!

Not all the love that Thou didst give When Thou gav'st at Gethsemane, Can cause my dying groans to live, Or pang to cease. Thou dashest down the cup of bliss That I had grasped, Thou showest me the emptiness Of what I clasp!

Oh Lord! such unavailing strife And mortal woe Must take this weary, weary life, Or make me go Straight to Thy agonizing Cross. And at Thy feet Find, while I weep my bitter loss, Thy mercies—

—Ella D. Rural New-Yorker.

BATTLE OF THE OHUROHES. NUMBER THIRTEEN. MONTANUS—STRENGTH WITH THE CLERGY FOR A SPIRITUAL MEMBERSHIP. Cyprian delayed his return to Carthage until after Easter of 251. That was the time for holding what was now termed the annual synod of the African bishops. The Jewish festival had been accommodated to a kind of Jewish sanhedrim. It was foreseen by the rhetorician that the sympathy of the collected high priests of North Africa would be with one of their own class, and that these united spiritual powers would crush out the daring schismatics. The anticipations of Cyprian were realized. Sentence of excommunication was pronounced against Filicissimus and the party of Novatus.

But the heroes of soul freedom are not easily prostrated. Scattered and tossed on the dark and stormy ocean of popular fury and ecclesiastical hate, how manfully they ever struggled with the waves undismayed and unconquerable—distressed, but not in despair. It was so with Novatus and his associates. They sent delegates to the churches of the West. They demanded a bearing of the charges which they had to bring against Cyprian. They would make no compromise—no surrender. To meet the appeals of the Carthaginians to other churches, Cyprian urged the bishops to sustain each other, and defended the unity of the church founded on the unity of the bishops.*

The charges presented against him by Florentinus, a venerable and esteemed confessor of the truth amid the Pagan persecutions, charges whose investigation by the defendant's own church could be nothing but a farce, Cyprian was content (without entering at all upon his opponent's charges), to insist on the inviolable authority of the bishops ordained by God—and declared it impious for any one to set himself up as a judge over the judicium dei et church. "He maintained that as the bishop stands in fellowship with the whole church—the majority—the church rests upon the bishop." He brought as proof that the bishops ought to be obeyed, the fact "that even the bees have a queen which they obey, and the robbers a captain whom they follow in all things."

But the meetings of those who would not bow to episcopal dictation still stood open; and the true churches of Christ, in which were found the remnants of the Montanists and Tertullianists, continued in Carthage and North Africa, and lifted up their voices against the growing corruptions of the man of sin.

Novatus, however, soon left Africa for another scene of conflict, where his energy and talents were needed in a wider field and in a still more momentous struggle. It will be remembered that the separation which had occurred in Phrygia and Africa during the times of Montanus and Tertullian was by no means confined to those districts. All over the Roman empire were found churches which bore testimony against the sacerdotal and Jewish systems; and which were sustaining the gospel; nor had the ancient freedom of the Scriptures been, as yet, entirely forgotten in Rome. Hither the indomitable Novatus went, to lead in the battle which had been so fearlessly fought at Carthage.

But it is necessary here to make the distinction between the names Novatus and Novatian. They were different individuals. Laboring together and thinking alike, their names and their characters are blended in the distant view. It is but proper to state that the leader of those people afterwards called Novatians was Novatus, the Carthaginian elder, and not Novatian, the Roman priest.

Of the latter we will let an enemy, or persecutor, speak. Though full of misrepresentations, it will give an insight

*Epi. 55.

into the causes of the bitter contest known as the Novatianist schism. It is from Eusebius:

"Again, another of the causes, that moved Novatian thus to fall from the church, whereof it will not be amiss here to allege some part, that the reader may understand what manner of man he was. And to this end he would certify Fabius of Novatian his disposition, Cornelius writes thus: 'I give thee to understand that this jolly Novatian longed of old after a bishoprick, and to the end that he might conceal his peevish desire, used this cloak of arrogance. But I will first declare how he linked to his side certain confessors. Maximus, one of our ministers, and Verbanus, who by confessing of their faith procured unto themselves quite a notable name and estimation among us; again, Sidonius and Celerinus, who through the goodness of God endureth constantly all kind of torments, confirming the weakness of the flesh by the strength of his faith, and valiantly overcame the enemy; these men, when they had considered better of him, and perceived his guile and inconstancy, his perjury and falsehood, his inhumanity and suspicious head, returned to the holy church, revealed and detected unto many bishops and elders, and lay people which were then present, all of his sleights and devilish subtleties, the which of long time they had concealed, weeping and waiting that they had believed this deceitful and malicious minister, and that they had forsaken the church, although it was but for a little while.' Again, after a few lines in the same epistle, he saith, 'We have seen in him, well-beloved brother, a wonderful alteration and sudden change in a short space. This good man, when he had protested with certain dreadful oaths that he never coveted any bishoprick, suddenly, as it were by certain jingling fears, he stepped forth a bishop. This lawmaker and protector of the ecclesiastical science, when that he presumptuously endeavored to challenge unto himself the title of bishop, not granted unto him from above, chose two men of a desperate condition to be partakers of his heresy, whom he might send to a certain corner or lesser part of Italy, and thence to reduce three bishops, plain, simple, and countrymen, by some crafty means, avouching and affirming that they must in all the haste come to Rome; saying that they, together with other bishops meeting for the same purpose, should appease and remove a certain schism raised in the city. They being simple men, as we said before, and not knowing their crafty and mischievous fetters, after their coming, were inclosed by such low persons as were snubbed for the purpose; and about ten of the clock, when as they were somewhat tipsy and well crammed with victuals, were constrained to make him bishop, with imaginary and frivolous laying on of hands, the which craftily and subtly not compatible for his person he challenged unto himself. One of them afterwards repented him, and returned unto church, bewailing his fall and confessing his fault, the whole multitude also entreating for him, whom we received unto the company and communion of the laity. In the room of the other bishops we ordained and sent from us such as should succeed them.'"

That the above charges against Novatian are false is evident, and can be triumphantly shown. That his opposition to episcopal power and priestly assumption was the ground of his separation from the dominant party is indisputable. And that the principle which actuated and guided him was a pure church of baptized believers will be seen as the contest and its results are carefully watched.

WHY ARE YOU UNWILLING TO PRAY IN PUBLIC?—In conversing with Mr. H. upon this subject, after he had begun to pray in meeting, he said: "I found upon a careful examination as to the reasons why I could not take any part in religious meetings, that my embarrassment was wholly occasioned by pride. I was apprehensive that if I should attempt to do anything, my performances would fall quite below those of others. I was too proud to be willing to be regarded as not, in point of talent, equal to the other brethren. When I saw this I was ashamed of my pride, and endeavored to humble myself before God on account of it. At length I came to feel quite willing that it should be said, 'A II— makes the poorest prayer of any man in the church.' After that I could pray comparatively unembarrassed." Reader, why do you so seldom, if ever, pray with, as well as for others?

It is very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echo of our voices.

TEACH your child to be honest, because it is right so to be; let sinners imbecile the quasi-religious proverb of honesty; be the best policy.

Advertisements under this head will be inserted at \$2 per square each insertion. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting assistants, would do well to advertise in this column.

Teachers.—We can recommend two number one teachers, male and female, and a Baptist preacher, to any church and community needing them.

Wanted.—Two active Agents in each of the Southern States, to collect accounts due and canvass for THE BAPTIST, Farmer, and other publications. Address, Graves, Jones & Co.

Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The 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 \$35 to \$50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from \$100 to \$150 per month. Don't write a long letter, but if you want a county, or two counties, send \$25 and name the counties. GRAVES, JONES & CO., 37 South Court Street, Memphis.

Missionary Mass Meeting.—The First Missionary Mass Meeting of the Arkansas Baptist State Convention, will be held with the church at Dardanelle, on Friday before the 5th Sabbath in March next. The Baptist churches are earnestly urged to send their delegates up to this meeting. Baptist ministers, and all interested in our denominational enterprise, are invited to attend. The introductory sermon will be preached by Eld. E. L. Comper. W. H. ROBERT, Clerk Arkansas Baptist Convention.

Business Department.

Eld. J. D. BASKERY is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas. Eld. E. L. COMPER for Western Arkansas. Eld. A. J. HALL, Tennessee. Eld. J. W. RAY, Tennessee. Eld. W. Y. YOE, Tennessee. Eld. J. B. BRISTOW, Virginia. Eld. S. P. JONES, West Tennessee. Wm. W. G. CARRETON, Texas. Wm. T. GORDON, Kentucky. H. F. BARNES, Southern Kentucky. Wm. PATTERSON, Alabama.

PREMIUMS. 1. For two subscribers to THE BAPTIST, \$3 00, I will send one copy of the SOUTHERN FARMER one year. 2. For five subscribers, \$20 00, Foot's Eye Sharpener, price \$5 00. 3. For five subscribers, \$20 00, one copy of THE BAPTIST for one year, or any other \$4 paper or magazine published. 4. For thirty-five subscribers, one of Wilcox & Gibbs' magnificent Sewing Machines, warranted to be equal to the best, price \$50 00.

BUREAU OF WANTS. [Advertisements under this head will be inserted at \$2 per square each insertion. All ministers wanting field of labor, churches wanting pastors, teachers schools, and trustees teachers; all who wish to rent, sell, or buy, or lease farms; all who wish situations as clerks, or employment, and all wanting assistants, would do well to advertise in this column.]

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

THE BAPTIST is very cheap at \$4 00, but as many of our brethren in the West are very poor and hard pressed, I offer this inducement. Hence, I will take your subscriptions for one year at \$3 20; six months, \$1 60. During my absence from the city at any time Bro. M. S. Buckley, of the firm of Buckley & Ayers, will represent me. Persons may deposit their names and amounts with him, taking his receipt.

Remember: 1st. When any single subscription is sent forward by the subscriber, there is no deduction. 2d. This proposition to furnish the paper for four-fifths the regular subscription, will be good till April 1st, 1868, but not after that time. Hence, bestir yourselves, brethren, for your own sakes! Orders for books will be taken on the same terms. Also a liberal discount will be made on all old claims due the Southwestern Publishing House. E. L. COMPER, Agent S. W. Pub. House, Fort Smith, Ark., Jan. 1, 1858.

New Water Melons.—The Persian and Russian Varieties.—When Bayard Taylor, the world-renowned traveler, returned from the East, he brought home these two new and rare varieties of melons, as the best he had ever tasted in any clime. They will be an acquisition to every gardener, and one variety, the Persian, will keep fresh for a long time after it is pulled from the vines. It is unsurpassed as a market variety. Price fifty cents per paper. We have engaged five hundred papers of the seed, which we offer to give away this spring to each one who will send us a new subscriber to the Southern Farmer, at the subscription price, \$3 00. Address, at once, M. W. PALLIS & Co., No. 37, South Court street, Memphis, Tenn. To all Editors we will send, by mail, two papers—one of each variety—for one insertion of this offer and this notice, and attention called to it. Send a marked copy to the Southern Farmer, Memphis, Tenn.

The Baptist.

MEMPHIS, TENN., MARCH 14, '68.

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.

THE NEGRO.

Is he our Brute or our Brother?

The Positions of Agassiz, Nott, Cartwright and Ariel.

NUMBER THREE.

The Bible is true. Ariel is a deceiver. The "hoax" is a lie.

Of all the books, small or large, that have appeared of late years, Ariel's pamphlet is the most remarkable. It is in direct antagonism to the Bible, which it declares true. Its inferences and conclusions are drawn from the boldest assumptions, for which he offers no proof, and which are often contradictory; and these he claims as arguments. The effects produced by this work are no less remarkable than its contents. It is received by the masses with the greatest favor, and lawyers, doctors, and some ministers are advocating its views—thus showing the ease with which our people can be deceived; at least will receive, without evidence, what they are quite willing to believe.

The whole influence of the book is to encourage murders in our midst, to excite a war of races, and inaugurate the scenes of Hayti and St. Domingo throughout the South.

We have been disposed to look upon it as a "hoax" gotten up for the amusement and profit of the author, and if so, it has been successful beyond even Mr. Locke's "Moon Hoax," that is still fresh in the memory of many. The "hoax" owes its success, without doubt, to the well intended, but singularly unfortunate, reply of a Mr. Young, a Methodist preacher, of Nashville, Tenn., who has published what he calls a "Reply;" but he lacked the discrimination to detect even the gauzy sophisms of Ariel, or the ability to expose his gross assumptions. The admirers of "Ariel" point to this fact, and claim that his positions are "unanswerable"—and so Arielism, the "black hoax," owes its present popularity to the puerile efforts of Mr. Young—and its author "laughs and grows fat," in the pocket. If it was not designed for a "hoax," then it discovers the heart of a fiend, armed with the dagger of the assassin, and the torch of the incendiary, calling upon our people to exterminate four millions of human beings in cold blood, from our midst, with as little compunction of conscience as they would exterminate a gang of wolves. The author, if serious, must be a fiend or a madman. It is our purpose to point out to our readers the principal sophisms of "Arielism," to prevent them from being either hoaxed or led into fatal error.

1. Ariel refutes himself in stating the proposition he writes his book to prove. He admits that the negro is a "man," but a distinct creation, created before Adam, and not in the image of his God; and, therefore, without a soul—a soulless man!—groveling, bestial, designed for a tiller of the soil—a slave, like the brute-beast, to the Adamic race!

This proposition, which is a fair exposition of the whole theory of Arielism, is as monstrously absurd as it is evidently contradictory. Man, in no language human or Divine, is applied to a soulless being. It is a term to contradict and distinguish an intelligent, rational, human animal from the soulless irrational brute.

From the day that language was invented until the day Ariel wrote his pamphlet, the term man has never been applied to a soulless brute. His proposition amounts to no more than this: Man is an animal with a soul. The negro is a man.

Ergo, the negro is a man without a soul—a brute-beast.

Let us examine his pretended proofs, beginning with Genesis:

"THE ORIGIN OF THE NEGRO. Whenever Adam is personally spoken of in the Hebrew Scriptures, invariably his name has the prefix the man, to contradict and distinguish him from the negro, who is called man simply, and was so named by Adam. By inattention to this distinction made by God himself, the world is indebted for all the confusion that exists regarding Adam and his race and the negro."

But God did not call Adam man after he created him. He called the first man Adam, while Adam named the negro man. * * * God, foreseeing that Adam would call the negro by the name man, when he said let us make man—therefore so used the term—for by such name, "man," the negro was known by to the flood, but not the man. Ariel.

Is there the shadow of ground in the book of Genesis for these assumptions?

The merest tyro in the Hebrew knows there is none, any more than there is in our received translation from it.

From the 24th to the 26th verse of the first chapter, we have the history of the creation of the beasts of the field, of the "soulless brutes," or irrational animals, but not a word about the creation of a "man"—a brute-man.

In the 26th verse we have the history of Adam's creation, and God said, "Let us make man in our image, after our likeness." According to Ariel, here we have the origin of the negro, for "God said, let us make man"—i. e., let us make a negro.

Verse 27: "So God created 'man.'" Ariel's negro!

Chap. ii: 7: "And the Lord God formed 'man,'" etc.

Verse 15: "And the Lord God took 'man,'" etc.

Verse 22: "And the rib which the Lord God had taken from 'man,'" etc.

Verse 23: "She shall be called woman, because she was taken out of 'man.'" Ariel teaches us that Eve was formed from a rib taken out of his negro!

Upon the birth of Cain, Eve said, "I have gotten a man from the Lord." This must have been a negro child, according to Ariel.

Chap. iv: 23: Lamech said unto his wives: * * * "I have slain a man to my wounding, and a young man to my hurt." This was only a young negro he chanced to slay, or designedly slew, who could it have been to his wounding? He could have had no compunctions of conscience in killing a brute.

Verse 21: * * * "Then began men to call upon the name of the Lord." These men, Ariel says, were negroes.

Whenever the term men occurs in the 6th chapter, he affirms that it refers to negroes, and not to the descendants of Adam. Let us then substitute negro for man and men in a few verses:

Verse 3: And the Lord said, "My spirit shall not always strive with a negro, for that he also is flesh, (i. e. human) yet his days shall be one hundred and twenty years."

Does the spirit of God ever strive with a soulless brute—a beast? Those who can believe Ariel's nonsense, must believe this also. But more:

Verse 5: "And God saw that the wickedness of negro was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Verse 6: "And it repented the Lord that he had made a negro on the earth, and it grieved him in his heart."

Verse 7: "And the Lord said, I will destroy negroes whom I have created, from the face of the earth; both negro and beast, and every creeping thing, and the fowls of the air; for it repenteth me that I have made a negro."

"Ariel specifically asserts that these men were negro brutes, without souls, that God declares were so wicked, whose every imagination and thought of their heart was only evil continually. The negro, then, is a rational, moral, and therefore accountable being, and yet not a man, but a senseless brute!

We have heard of a few intelligent(?) Christian (?) men in this city who believe all this—they so hate the negro.

Verse seventh: is worthy of notice in connection with Ariel's assertion: "I will destroy man [the negro] whom I have created from the face of the earth, both man [the negro] and the beasts!" In the Hebrew "from man [the negro] unto the beast." Why this language, if the negro and beast are one and the same animal? Let any one who has the time continue this substitution throughout Genesis. Adam nowhere gave the negro a name—he doubtless never saw one.

2. His inference from verse 26th of chapter 1st, is conclusive, to some!

"We read in the Bible, 'And God said, Let us make man in our image, and after our likeness, which is equivalent to saying, we have man already, but not in our image; for if the negro was already in God's image, God could not have said 'now [God did not say 'now'] let us make man in our image,' etc.—Ariel.

Well, if he could not have said so, how could God have said this of Adam's begetting Seth:

Chapter v. verse 6: "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Are we to believe that Adam had not begotten a son in his own likeness, with a rational immortal soul before Seth was born? Were not righteous Abel and murderous Cain begotten in the likeness of their father? Were they soulless brutes—Ariel's beasts?

Finally, touching the position, that man of any likeness existed before Adam:

Ch. ii: 4: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

Verse 5: "And every plant of the field before it was the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man [a negro] to till the ground."

Where was Ariel's "man-beast," and Dr. Cartwright's "dusky gardener," the seducer of Eve, according to these pious

gentlemen? If such speculations in the face of God's Word, are not the grossest blasphemy, we know not in what it consists.

Will the reader carefully read the above verses in their connections, and decide if the terms "man" and "men" ever refer to any being or beings, save to Adam and his descendants?

GATHERED WORDS.

A "NO ACCOUNT" RELIGION.—An old negro, who was being examined for baptism by the church in IL, related a true Christian experience. "Well, uncle Ned," said Bro. F., "there has been a great work done in your case. Did you do it all yourself, or did the Lord do some of it?" "Ah, master, de Lord, he done it all, and me was a poor helpless sinner, could do nuffin, nuffin, nuffin at all."

"Why, you know there are some who preach that they can get religion when they please, and lay it aside when they please, and get it again." "Yes, master, I know all 'bout that kinder religion. I got that four or five times, an' it's jist no account—is don't keep you at all—it's a no account religion."

"TELL HIM TO COME BACK."—Brother Manly, Sr., once examining a colored brother, who was not usually intelligent, and with a poor faculty of expressing his feelings, gave what Bro. M. thought an unsatisfactory relation. Bro. M. told him he must be frank with him: He thought he had better withdraw his application for baptism—he did not think he was fit. The old brother looked hurt, and as he walked down to his seat, he said: "Well, one thing I know, Jesus won't turn me away." "Tell him to come back," said Bro. Manly, with a voice tremulous with emotion, "tell him to come back, neither will Christ's children turn him away."

THE ROMISH FAST.—It is now the season of Lent in this city, and it seems that the Episcopalians have, in going towards Rome, adopted it. A Baptist, in conversation with an Episcopalian lady who was complaining of the inconvenience of going without meat forty days, remarked: "If the Savior required it, we should not regard it as onerous; but where in the New Testament do you find it required at your hands?" "I don't know about the Testament, but I know it is not in our Prayer Book."

WORDS AND DEEDS.

A GANDY, of Louisiana, sends us two years in advance for his paper, he is so much pleased with it—a substantial appreciation.

J. H. BORTUM, General-in-Chief of the Old Guard, writes:

"Having a private opportunity, I hasten to drop you a line expressive of my satisfaction and delight at the Prize Essay upon 'Feet Washing.' Minus has used the very arguments I have upon various occasions. I think, with you, that his article ought to settle the question forever. I am also pleased with the new paper fabric—quite an improvement."

R. N. CRAWFORD writes, and adds: "I consider each number of the paper as richly worth the year's subscription. I try to circulate THE BAPTIST by circulating every copy I get after I have read it, and all who see it are pleased."

ELI J. R. GRAVES—My Dear Bro.: You may remember that I was in Memphis and Chicago, raising money to build a meeting-house for our church. You gave me \$5 00 for the purpose. Our house will soon be ready for worshiping in. Now, I wish to know if there is any chance to get you to preach the dedication or opening sermon. This is the plan I have in my mind: If you go to Baltimore in May, will it not suit to call going or returning, and preach the sermon? I could make appointments for you all along the railroad from Augusta to Charlotte. N. C. What say you to this? Please let me hear from you.

ANSWER.—We will most cheerfully accept your kind invitation to preach the opening sermon in your new house in May, provided Gainesville is on a line of travel with Greensville. We have this week been informed of our election to preach the anniversary sermon before the "Southern Baptist Theological Missionary Society" of the Greenville Seminary. This will be about the first of May, and we will be on our way to Baltimore. We will fill a few appointments at important points, if the brethren wish. So soon as we learn the day, we will inform you.

We believe that it is the duty of all men who exercise faith in Christ to confess him in baptism; and we believe that all primitive Christians were baptized, but as we have already said, God may call, and we think has called, unbaptized persons to preach, and we see no reason why we should not recognize this call.—Christian Herald.

So we believe that Christ makes it the duty of every regenerated man to join His church and partake of the Lord's supper. But He never called any one to do so before he had submitted to baptism as he has appointed it. If so, let some one point us the chapter and verse. In that same chapter, alone, can be found Christ's call upon a man to preach while unbaptized. We do not believe that God

ever called any man to preach without first being baptized. The holiness of the children of believers, or Arminianism, or Campbellism, or men, whom He knew all their lives would preach these errors. "My sheep hear my voice, and they follow me." Christ speaks to us in His Word, and his ministers hear it, and they follow and teach their flocks to follow Him, not Calvin, Wesley or Campbell. These are our convictions.

We have received by mail a copy of a new and beautiful engraving, "The Lord's Prayer." It is very finely designed, and executed in the best style of art—handsomely printed, with a tinted ground, on heavy white paper, size twenty-four by thirty inches. Ministers and others desiring to act as agents, will be allowed a very liberal discount, and agents are wanted in every city and county.—Memphis Methodist Advocate.

We are surprised to read the above from the pen of our neighbor, usually so careful in what he recommends to his people. We received the above engraving, and for the first time in our life beheld an image of God, in violation of the decalogue—an old man of the Andrew Jackson type, hair erect from brow; venerable in appearance, surrounded by a multitude of angels and cherubs. We were shocked at the blasphemy, and put it forever out of our sight.

Illustrations.

No. 42. SCARCELY for a righteous man will one die! Strict justice commands our respect and our confidence; but if it is not associated with other qualities of a more beneficent case, it is not so likely to engage our affections. We respect the character of the righteous man: but cannot consider him as entitled to any costly sacrifice from us, or to any painful effort for his happiness. It is the good who are most likely to be honored with the willing sacrifice. Power may compel, and wealth may bribe the victim which is substituted for others, but beneficence leads it to the altar, and binds it with cords of love. There have been instances in which persons have ascended the scaffold for another, or rushed forward to receive the murderous weapon aimed at another's breast, but it was for the friend whom they loved as their own souls—for the master who had acted to them as a father—for the instructor who had reclaimed them from error and iniquity—for the patriot whose death might quench the light of Israel. Paul speaks of some "who had for his life laid down their own necks."

But who will die to save the thief, the traitor, or the murderer from an infamous death? The more holy a man is, the stronger are his impressions of the wickedness of the sinner, and he would not aid the escape, nor take the place of the criminal, in whom he sees something to excite his pity, but more to deserve his abhorrence. "But God commendeth his love to us, in that while we were yet sinners, Christ died for us." And think that he who died, was not merely a man, but the Son of God, equal in dignity and perfection to himself. And the death of the Redeemer differed from every other death! It was marked by peculiar infamy, exquisite pain, and lingering anguish! Death was to him not the result of necessity, or of nature, but of choice; and so far was he from being soothed by the spectators, that they passed by the cross in bitter derision. There were also sufferings in his soul, the severity of which it is impossible for us to conceive. And when we think that God was the inflicter of this anguish, that by him the stroke was given, and the curse was executed, we cannot but exclaim, "Herein is love." It was not for the innocent, the virtuous, that the Savior died! but for sinners—sinners of the worst description—sinners who have committed innumerable transgressions, who are obstinate in their trespasses, and glory in their shame. Yes, for such sinners, Christ became "legally answerable," and suffered the just for the unjust, that he might bring them to God. His heart bled not for the innocent, but for the wicked, and it was broken not for the worthy, but for the "chief of sinners!"

But few would die to save a friend. Christ died to save his foes: His love no measure has, nor end. 'Tis such as no man knows. No words can tell its depth and height. No love can equal his: The love of God is infinite. Like him whose love it is.

No. 43. THE eccentric Grimshawe once said to a Christian about to enter the ministry, "You must not expect to gain much of this world's good by preaching the gospel. What you get must come through the devil's teeth; and he will hold it as fast as he can. I count every covetous man to be one of the devil's teeth; and he will let nothing go for God and his cause but what is forced from him."

No. 44. One Drop at a Time. HAVE you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long or more. The water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled.

Just so our characters are forming. One little thought or feeling at a time, adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but impure and wrong, there will be final deformity and wretchedness.

The Sabbath School.

BOY-WORK.

"Well, Isaac," said his father, as Isaac put by his slate and looked up to his father's face, expecting some pleasant words from him, "you have really done some work this fall, haven't you?" "Yes, sir," said Isaac, "there's the hen-house, I built nearly all myself. The woodpile speaks for itself; and then, you know, my crops."

"Yes," said his father, "your corn looks very well; but the best of it is your own improvement. You are really getting over some of the faults of boy-work."

"What are the faults of boy-work?" asked Isaac.

"One of the faults is confounding work with play; or, rather, expecting the pleasure of play while they are doing work. There is great enjoyment in doing work, when it is well and properly done; but it is very different from the pleasure of play. It comes later—generally after the work is done. While you are doing your work, it requires exertion and self-denial, and sometimes the sameness is tiresome. You showed your wish to make play of your work the day you were getting in your chips, by wanting to have just such a basket as you took a notion to; and then, when you got tired of that, going for the wheel-barrow; and then leaving the chips altogether, and going to pile wood."

"But do not men try to make their work as pleasant as they can?" asked Isaac.

"Yes," but they do not keep changing from one thing to another in hope of making it amusing. They expect it will be laborious and tiresome, and they go steadily forward, notwithstanding. This you are beginning to do.

"Another fault boys are apt to fall into is impatience. This comes from the first fault; because you expect, when you go to work, to have the kind of pleasure you have in play; and when you do not find it, or meet with difficulties, you get impatient and grow tired of it."

"From this follows the third fault—changableness."

"Yes," said Isaac, who had been listening very attentively, "I think boys are changeable. They begin this and that, and try this way and another."

"And so accomplish very little in anything," said his father.

"Do you think I have overcome any of these?" asked Isaac.

"You are beginning to understand them, Isaac," said his father, "and, I think, guarding against them."

"Only beginning, father?" said Isaac in a disappointed tone.

"You are only a boy yet," said his father, smiling, "and have a great deal to learn before you get to be a man."

DON'T CARE.

Old Don't Care is a murderer foul, And a murderer foul is he; He beareth a halberd in his hand, And his staff is the gallows tree; And slyly he follows the victim on, Through high degree and low, And strangles him there, when least aware, And strikes the fatal blow— Hanging his victim high in the air, A villain strong is Old Don't Care.

ONE of the very best ways by which to instruct your children, is to enforce the sermons of your minister when you return to your home from the sanctuary. Children do not think that the minister speaks to them when he preaches. They suppose they are not old enough to become Christians. Let them know that the gospel is for them as well as for older people, and that not only the minister, but God, speaks to them. When they understand this, and the lessons of the sanctuary are impressed by you at home, you may begin to look for fruits of faith and repentance even in the lives of the little ones.

A BEAUTIFUL HYMN.

Gentle Jesus, meek and mild, Look upon a little child; The love of God is sympathy; Suffer me to come to Thee.

Fain would I to Thee be brought; Gracious God, forbid it not; In the kingdom of Thy grace, Give a little child a place.

Oh, supply my every want, Feed the young and tender plant; Day and night my Keeper be; Every moment watch o'er me.

A YOUNG man in the Boston noon prayer meeting relates the following incident: "Yesterday morning he stated that he gave, while in the cars from Salem a few days since, to a little girl but four or five years of age, a small card having upon it the words—'Stand up for Jesus.' The lively little miss went around to the passengers reading it to each of them, and saying in her childish simplicity, 'Stand up for Jesus, won't you stand up for Jesus?' Then she went to her mother and said, 'Mamma, I want you to sit on the seat, I want to stand up for Jesus.' The mother burst into tears under conviction, and is now a rejoicing Christian. So God works, apparently, by the feeblest means."

INCREMENS was the delight as it is of all the resurrection he would willing spirit, infirm. One: unwell, he per and said, in ex ness: "Were stay at home; go, lest I be my example, of letting tri back from pu which animat mended to all trivial reason public woshij)

SPEAK OF C has had Chris tell nobody, and he is dead this world that that honor, fortune in secu but that Chris you. It is the most precious there is a wae and sadness, a meet him, and him, and at he in his own hor and he is not and neighbor speak, and al out!

FOUR LIVES cape trouble t Jonah once h he soon found tors will in Therefore na the difficulti just assigned, exposes you. tian of stren undergoing sel gold, that is b arms up the shine forth wi to form an inc when thrown The oak in th surrounded of shelter and sickly; but m the first blast same tree, grov it is continually becomes its man who is own resource character to o otherwise hav a growing m post for influ fluence to you rather to "elic than to roll de

"THE infid present day l to meeting, b and malice j reported from I del wolf was open daylight clothing, and honeyed wor prays with so this the best w Mr. Thomas' the work. H showed his li supposed he Poor, mistak Doctor of Div more tact, and mate success other attribut is not omnicit thing during d is not the sat creature he t off his horn, anybody, cov his tail is rol skin, and is smiles, and is Formerly he he is quite smiles the yo

LAST YU tist Church w west, a corrd Times and W has been und Methodist ord of the past there was a Presbyterian offense to wit school to win money, as man do baptists; a ence met, or preach, the B to close the B have as large During the rians became preacher, and Baptist concd. Ba taught in Sun from the pul

School.

father, as Isaac... some pleasant... have really done... "Yes, the hen-house, I... The woodpile... then, you know... your corn... the best of it is... You are really... the faults of boy... of boy-work?"... confounding work... respecting the pleas... are doing work... nt in doing work... rly done; but it... the pleasure of... generally after... file you are doing... ervation and self... is the sameness is... al your wish to... work the day you... ships, by wanting... ket as you took a... when you got tired... wheel-barrow; and... altogether; and... try to make their... they can?" asked... not keep changing... other in hope of... They expect it will... come, and they go... withstanding. This... boys are apt to fall... his comes from the... in expect, when you... kind of pleasure... when you do not... difficulties, you get... tired of it... third fault—... who had been flatter... "I think boys... begin this and... and another."... very little in any... have overcome any... ing to understand... his father, "and, I... st them."... father?" said Isaac... a buy yet," said his... ul have a great deal... get to be a man."... CARE... rarer soul, who... in his hand... allows ree... the victim on... here and low... here, when least aware... tal blow... high in the air... ul don't care... best ways by which... children, is to enforce... minister when you... from the sanctuary... ink that the minister... et old enough to be... let them know that... an as well as for older... not only the minister... them. When they... the lessons of the... sed by you at home... look for fruits of faith... in the lives of the... FULLY KNOWN... eek and mild... the child;... city... to Three... These be brought;... forbid it not;... of Thy grace, place... want... tender plant;... ceper be;... ch or me... in the Boston moon... the following in... orning he stated... the cars from Salem... a little girl but four... a small card having... stand up for Jesus... around to the... to each of them... delish simplicity... won't you stand up... want to her mother... ant you to lift me... and up for Jesus!... tears under con... rejoicing Christian... ready, by the feeblest

Items.

INCLEMENT SABBATHS.—The Lord's day was the delight of Archbishop Leighton, as it is of all who know how to rejoice in the resurrection of Christ. It is said that he would repair to God's house with a willing spirit, even when his body was infirm. One rainy Sabbath, when he was unwell, he persisted in attending church, and said, in excuse for his apparent rashness: "Were the weather fair I would stay at home; but since it is foul I must go, lest I be thought to countenance, by my example, the irreligious practice of letting trivial hindrances keep me back from public worship." The spirit which animated him may well be recommended to all believers who are ready for trivial reasons to absent themselves from public worship on the Lord's day. SPEAK OF CHRIST.—Ah! the man that has had Christ in his soul, and wants to tell nobody, has a soul that is a sepulchre, and is dead. If there be one thing in this world that is worth telling, it is not that honor, riches, wealth, that any good fortune in secular things has come to you; but that Christ has been made known to you. It is the noblest of all events, and most precious of all disclosures; and if there is a man who has walked in sorrow and sadness, and had his Savior come to meet him, and interpret the Scriptures to him, and at last disclose himself to him in his own house in the breaking of bread, and he is not moved to tell his friends and neighbors, then the dead ought to speak, and the very stones ought to cry out! FOUR LIVELY THINGS.—First, to escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you. Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre. Third, to form an independent character except when thrown upon their own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; but away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not have otherwise have attained. Fourth, to be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease. "The infidelity, to be sure, of the present day has become pious, and goes to meeting, but its teeth are just as sharp, and malice just as deep as when imported from France. Formerly the infidel wolf was wont to growl and snap in open daylight, but now it puts on sheep's clothing, and appears religious, uses honeyed words, smiles blandly, and even prays with some apparent fervor, finding this the best way to oppose the Orthodox. Mr. Thomas Paine was a green hand at the work. He was too outspoken. He showed his horns, horns, and tail, and supposed he could accomplish his end. Poor, mistaken man! if he had become a Doctor of Divinity he would have shown more tact, and had more prospect of nimate success. Whatever may be the other attributes of the Devil, he certainly is not omniscient, for he has learnt something during the last hundred years. He is not the same course, unconfident, homely creature he used to be. He has sawed off his horns, he wears as nice boots as anybody, covering his cloven feet, and his tail is rolled up under a neat sheep skin, and he bows and scrapes, and smiles, and prays just like other folks. Formerly he was frightful, hideous—now he is quite attractive, winning by his smiles the young and unsuspecting." LIGHT UNDER A BUSHEL.—Of a Baptist Church in a village of the Northwest, a correspondent of the Christian Times and Witness writes: "This church has been under the wing of either the Methodist or Presbyterian folks for much of the past seven or eight years. If there was a child to be sprinkled at the Presbyterian Church, it was thought no offense to invite the Baptist Sunday school to witness the unauthorized ceremony, as many of the teachers were Pe-dobaptists; and if the Quarterly Conference met, or the presiding elder was to preach, the Baptists would be requested to close their house so that he might have as large a congregation as possible. During the war many of the Presbyterians became disaffected towards their preacher, and in consequence thereof the Baptist congregation was somewhat increased. Baptist principles could not be taught in Sunday school, or enunciated from the pulpit, lest some of these visit-

ers should take offense; consequently the Sunday school has seemed to be a nursery for the other two churches, and its scholars have been transferred to these churches, with little or no effort. This would have been impossible, if the doctrines of the Bible had been taught independently, as they should be, in a Baptist Sunday school and from a Baptist pulpit." These facts teach their own moral. If Baptists are not Baptists truly, they are nothing. ORDINATION.—Bro. John A. Carter was ordained to the work of the gospel ministry at Hermau Church, on the first Lord's day in March, 1868. Order of exercises: Sermon by Eld. R. W. Nixon; prayer by Eld. J. J. Haynes; charge by R. W. Nixon; benediction by the candidate. PROSPERITY.—The editor of the Nashville Christian Advocate boasts that his circulation is two hundred per cent. more than it was in January, 1867. Ours is four thousand per cent. larger, thanks to Providence and the "Old Guard." Some affect to smile at our "Old Guard," but it is a power in this land. They have resolved to give us five thousand by next January, and if they continue their present efforts, they will do it. QUITE ANOTHER COLOR.—We copy from the Biblical Recorder an extract from the Report on Periodicals, to which we alluded a few weeks since: "On the 19th of October, 1867, the Baptist State Convention, then in session at Goldsboro, adopted a Report on Periodicals, of which the following is the closing sentence: "We urge our pastors and membership to subscribe to the Recorder, as a religious duty and privilege, and if possible, to patronize other religious papers out of the State, among which we specially recommend the Religious Herald." This is just as it should be; but a very different impression was made upon our mind by the Herald's notice of it. That impression was that the Co-convention recommended its State paper, and "specially recommended the Religious Herald." We attributed this to the over-zealousness of the sons of Old Virginia for their State paper—one indeed of which every Virginia Baptist has just cause to be proud, or rather grateful for—and forgetfulness of the duty they owe to the paper published in the State in which they labor. We have known ministers, born in Kentucky and Virginia, to canvass solely for the papers of the States in which they were born, and never influence a subscriber to take the paper of the State in which they labor. It is this course we regard as impolitic and uncommendable. DEAR BRO. GRAVES: When you read my signature you will think a stranger is addressing you, and yet you are no stranger to me. I have seen you frequently while I was a pupil at the Mary Sharp College, and memory loves to linger with those days, when I was a recipient of your beloved and worthy brother's kind and fatherly care. Most truly do I sympathize with you in your terrible bereavement. I am better prepared to do so now than at any other time, for I too am just bereft of that greatest of all earthly blessings, a Christian mother. Her name will not be a stranger to you, for she has been a constant reader of the Tennessee Baptist since I can first remember. How truly dear does your excellent paper seem to me, now that she is gone. She was the crowning blessing of my life, for she never ceased to point me with unwearied faithfulness to the cross of the Redeemer. Mrs. Ann Somers, my beloved and revered mother, departed this life the 2d day of December, 1867, after a long and painful illness, which she bore with the meekest patience. Her sufferings during the last few days of her life were of the most intense, excruciating nature, but she bore all with humble Christian fortitude. During her long illness she indeed realized the truth of those beautiful verses: Alone with Jesus. Ye who weep, and round my bed your vigils keep, My love was never less strong, and yours oh, I have proved it long. But when had earthly friends the power, to comfort in a dying hour! Alone with Jesus. Oh, how sweet in health to worship at his feet. But sweeter far when day by day, we droop and pine and waste away. To feel his arms around us close, and in his bosom find repose. One night, when we saw that she was rapidly sinking, I asked her if the blessed Savior felt near and dear to her then. "Oh, yes," whispered she, "I could praise him, but I have not the breath." Oh, my dear bereaved friend, my soul feasts upon those words now. I never tire of dwelling on them; and I, too, like yourself, cannot sufficiently thank God for his Christ. "I think not so much of the beloved clay, reposing beneath the clouds of the valley, as I do of her freed, rejoicing spirit, crowned with everlasting gladness, swelling the chorus of that ransomed throng," who have washed their robes and made them white in the blood of the Lamb." I love to think of her pure and gentle spirit, folding its snowy

piouss in humble adoration before the white throne of Him whom she so loved and served while here on earth. "May the sweet dove of resignation rest and abide within the portals of your bereaved heart. Our Father has said that his grace is all sufficient for those who trust in him; and though our loved ones cannot come to us, yet, blissful thought, we can go to them. A. C. GIBBS, Dresden, Tenn. GENERAL-IN-CHIEF OF THE OLD GUARD. ELLD. J. J. BYRUM, Durbanville, Tenn., 50. CAPTAINS AND LIEUTENANTS: Tennessee—J. W. Day, Denmark, 13; Jas. Jno. Turner, Daneyville, 16; Hugh Tomlinson, Fayetteville, 19. Mississippi—Eld. W. B. Galkanan, Crystal Springs, 20; Eld. James Nelson, Brownsville, 16. Alabama—Eld. W. Jacob Parker, Choctaw Corner, 47; [Have you received your sewing machine, Bro. Parker? We sent it last fall.] J. T. S. Parks, 29; S. C. Eason, 19. Kentucky—Eld. J. M. Peay, 42. Eld. J. N. Ray, 19. Georgia—Eld. N. A. Bailey, 17. D. W. Hughes, 18. Louisiana—G. L. Sandidge, 13. Eld. E. George, 10 (no change). Robt. Martin, 10. Texas—Eld. T. L. Scurgen, 53. Eld. G. W. Green, 20. Arkansas—Eld. E. Menick, 161. W. A. Vesper, 12. Missouri—Eld. J. R. Box, 174. Eld. W. H. Farmer, 6. Oregon—Eld. A. G. Hunsaker, 13. L. R. South, 5. We will here remind the officers of the rewards we offer: To the General-in-Chief, one magnificent gilt Photograph Bible, golden clasp, and a Hymn Book with name, and the editor's photograph. Why given—for children, to see. To the Captain of each State, who sends more than twenty names, one Photograph Bible, editor's photograph, and one Hymn Book, with name in gilt, etc. These will be valuable and permanent presents. Only eight weeks remain to work. Will not the Lieutenants go to work and outrank some Captains? BANNER POSTOFFICES. Tennessee—Jackson, 28. Milan, 27. Brownsville, 25. Mississippi—Crystal Springs, 25. Summit, 21. Alabama—Greenville, 14. Choctaw Corner, 13. Georgia—Americus, 14. Atlanta and Dalton, 10 each. Kentucky—Mayfield, 24. Owensboro, 14. Texas—Maitonville, 20. Marshall, 18. Arkansas—Hamburg, 16. Austin, 11. Louisiana—Mondou, 15. Mansfield, 11. Missouri—Jamestown, 11. Piggall, 6. North Carolina—South Mills, 5. Roxford, 3. South Carolina—Spartanburg, 4. Mar's Bluff, 4. Illinois—Mittamora, 5; Sandoval, 4. California—Santa Rosa, 5; San Jose, 4. Oregon—Scio, 6; Jefferson, 3. We propose to send four copies of THE BAPTIST (volume II) gratis, to the office that has the largest number of subscribers on 23d day of May, when No. 1 of volume II will commence. Will not the brethren at each postoffice make an effort? We know that Brownsville and Milan will both exceed the present vote of Jackson, but will not Bro. Mays, at Jackson, guard her honor? If you wish to be answered by letter, in close a stamp. Sarah W. Lamb, Fla.—Your letter and money did not reach this office. You did not register it, according to our direction, when over \$5 00. We are not able to lose it—we are losing so much—but still, we will divide and send on the paper for six months, trusting you will speak a good word for it among your friends. Did you address it to Graves, Jones & Co., or to J. R. Graves? S. T. Ains.—We have received a stock of the eye-sharpeners since our last issue, and they are already out. All who have not received theirs must wait a few days, for we have sent for more. They seem to give universal satisfaction to all who faithfully use them. Eld. J. M. Wood, Ga.—We promised you first. You shall have as many counties as you will canvass. You can influence a Baptist to pay a just account, and help us greatly, and you can influence them to purchase books and Sabbath School libraries. J. M. Peay.—It is the only chance we have to repair the loss we sustain in giving them away for premiums. We will give you an agency in your county, or any specified territory. Your orders all attended to. Eld. T. Landsdell, La.—Your money did not reach us, but we now credit you with \$2 00 and believe you will help us enough to balance the loss. Tell Sister T. Mrs. Ford resides in this city. E. L. Hinchins.—We have sent the eye-sharpeners, as you direct. You are right. Eld. C. H. Stillwell.—We realize your situation, and will reserve your county, if you will canvass it, and any other. The new instruments are accompanied with an eye-glass. J. D. Lanier.—Doubtless they would. If not you could sell them, and not lose. P. H. Herndon, Ark.—We are out of restorers. A new stock is coming. Your paper is sent regularly, but is so interesting the Postmaster, or some one on the route, reads it. We do all we can. Stir up your Postmaster. J. G. Vinson.—Don't say so. You know us too well. We never received but

one remittance from you. "But you say you sent, and Uncle Sam's foot boys have got it. Bro. Swindall was badly treated; but it was not our fault. We have just learned it, and righted the wrong and begged pardon. Now do you get us two or three subscribers, and we will be friends." M. W. —We would not be understood as objecting to the discussion of a legitimate question within proper bounds. The advocates of foot-washing have had the free use of our columns for months, and manifestly exhausted their arguments. Minus in the estimation of all from whom we have heard an expression, has said all that need be said on either side—and must we continue it, on the one side? We do make opposition to foot-washing as a church ordinance, a "plank" in our teaching, as certainly as we do opposition to sprinkling, "infant baptism," "extreme unction" and "artificial confession," and all other "traditions of men," and we hereby say it. We are willing to be charged with dogmatism, but we are not willing to impugn the inspired apostles for unfaithfulness unless they failed to enjoin it upon a church or a Christian as a religious rite. W. S. Mayfield, Ark.—We have no extra circular. Twenty-five per cent. will be the offer. "Pleased to hear of your success. God aid you." J. C. Knox, Ala.—We regret to hear of the death of our long-tried friend Bro. A. Handy. You are well. "The Baptist" never lost a more zealous supporter. May his mantle descend upon some one at his office. R. H. Herndon, Ark.—Your money came. Were out of restorers. Expect them daily. You will then get yours. Your paper is regularly mailed from this office. Stir up your Postmaster, and get him to help us get our papers through. J. G. Holloway, Egypt.—Your business here is all correct. You are paid up to No. 50. We think the eye-sharpener would benefit your wife. You can, for \$1 50 or \$2 00, get a revised New Testament. C. W. Buck, Ala.—Do not send dollar scrip. We lose fifty cents on the dollar. Hope you will be able to canvass your county. We would advance you, if able. J. D. Armour, Miss.—All right—as you wish it. B. F. Humphrey, Texas.—Your information rather surprises us, but we should not regard anything as strange. The paper will, in time, find its friends, and its friends will support it. Your paper shall not stop, and we shall be ever happy to hear from you. NEW PATRONS. Mrs. S. G. Allen, Tenn., 1. D. M. Davis, Miss., 1. J. R. Christian, Texas, 1. C. A. Arnold, Miss., 1. B. F. Humphrey, Texas, 1. G. W. Wilder, Tenn., 1. G. W. Brame, Miss., 1. G. W. Johnson, Tenn., 1. G. C. Sandusky, Tenn., 1. C. W. Buck, Ala., 4. Thos. W. Davis, Ark., 1. W. Whitehead, Ill., 1. J. N. Clark, Ind., 4. W. O. Fawcett, Tenn., 1. G. W. Mims, Miss., 1. L. Elledge, Mo., 1. Eld. F. R. Freeman, Miss., 1. Eld. J. H. Borum, Tenn., 2. Eld. S. G. Mullins, Miss., 1. J. Richards, Miss., 1. Eld. R. N. Crawford, Tenn., 1. Eld. L. D. Gowen, Ill., 1. R. T. Coffey, Ill., 1. R. D. Casey, Ark., 1. M. J. Wolf, Ark., 1. Eld. G. A. Grammer, Miss., 1. Eld. J. Carroll, Ark., 1. Tillman R. Gaines, S. C., 1. J. J. Jackson, Ga., 1. Wash. Harris, S. C., 2. John Howell, Miss., 5. Eld. J. E. Paxton, Texas, 11. Eld. W. D. Mayfield, Ark., 1. Eld. B. D. Ross, Texas, 2. Eld. J. A. Coulson, Ky., 1. J. M. Scott, Ala., 1. Eld. H. M. Smith, Mo., 1. Eld. W. C. Newell, Tenn., 1. J. Crawford, Ky., 1. Eld. T. J. Perry, Ga., 1. W. F. McCallum, Ark., 1. R. D. James, Tenn., 11. SPECIAL NOTICES. Prize Essay for the First Number of Volume II. of The Baptist. Twenty dollars will be awarded for the best essay that may be presented upon the following subject, to be published in THE BAPTIST, volume two, number one: BAPTIZO, WHEN FOLLOWED BY THE DATIVE WITHOUT A PREPOSITION. The essay must reach the committee on or before the 15th day of May, proximo. Address J. R. Graves, Editor of THE BAPTIST, Memphis, Tenn. Standard, New York Examiner, Watchman and Lecturer, Religious Herald, Western Recorder, Georgia Index, and Texas Herald publish one time, and send bill to this office. A Revised Hymn Book.—We propose to bring out a new and revised edition of "The Southern Psalmist" in April, and we should be pleased to receive suggestions from our brethren. We do not wish to make one page more or less. Therefore suggest what hymn to leave out and replace with a better—or refer us to a choice hymn that should have a place in our collection. We trust our brethren will assist us to make it all that we can desire in a Baptist Hymn Book. Some have promised, and will not fail to perform. mh14 5t Teacher.—A graduate of the University of Alabama, of the class of 1856-9, who has had several years' experience in teaching, desires the situation of tutor, or assistant, either in the Classical or Mathematical Departments. Can give the best of references. Address J. D. RUOBS, Rochester, Butler county, Ky. mh14 3t Which Seam Does Rip Easiest? The Willcox & Gibbs! or The Lock Stitch?—While it is universally admitted that the Willcox & Gibbs Machine is the simplest, and the least liable to get out of order; that it runs the easiest, stillest and fastest; that it requires the least skill to use it; that its needle, hemmer and feller are unrivaled; and the machine itself the best beyond comparison; it is nevertheless asserted, by parties interested in the "double-thread" machine, that the "Willcox & Gibbs" stitch is not reliable; that the "seam will rip;" that the work will come to pieces before the garment is worn out," etc. How these charges will tally with the verdict of the jury at the "Grand Trial at Island Park," the following extract from the "Report" of that trial will show: "Again, each party claims that his stitch

is the least liable to rip, by the ordinary strain on a garment in use. The test requires a row of parallel stitching to be made by each machine, lengthwise, across a narrow strip of two thicknesses of muslin; and this strip is then cut across at every half an inch, making it into smaller strips, each as long as the width of the original piece. Each judge takes one of these small strips, and opening the folds on the 'lock stitch' side, pulls on the ends in opposite directions, and the lock stitch seam rips out. The folds being thus opened to the Willcox and Gibbs seam, he continues pulling, but this seam refuses to rip. He pulls stronger, but this only tightens the stitch; the material gives way, but the seam holds fast." And the jury, in accordance with the facts, render the following verdict: "It seems (the Willcox & Gibbs) has the peculiar advantage of being readily taken out, when it is desirable, while it is least liable to rip, in use or wear, than the lock stitch." The New Southern Baptist Register, for 1868.—We wish to revive this valuable publication, and to issue it on the 1st of November, proximo. To every clerk who will send us a Minute of his Association for 1867 and 1868, when we will send a copy gratis. And we most urgently request them to do so, for the benefit of the denomination at large. Please do so, brethren, and take time to add up, in pencil, if you have failed, the columns. It will save us weeks of toil. J. R. GRAVES, Memphis, Tenn. Will Baptist papers please copy and call attention to this request, once, if not more, and receive Registers in payment? TRIBUTE OF RESPECT. The committee of the Perry Baptist Church appointed to prepare some tribute to the memory and worth of Bro. SAUER, FRANK, one of its oldest, most respected, and useful members and officers, submit the following report: Samuel Felder was born in the District of Barnwell, and State of South Carolina, Nov. 17, 1796, and was married in 1819, to Miss Ann Barsh, with whom he lived most affectionately and happily for nearly fifty years, and who survives to mourn her irreparable bereavement. In 1823, he was baptized by Eld. George Ihear, and received into the fellowship of Santee Baptist Church, in Orangeburg District, whither he had removed with his parents, at an early age. A few years after his connection with the church, he was chosen and ordained a deacon. In 1834, he removed to Houston county, Georgia, where he spent the remainder of his life in great usefulness, enjoying all the while an enviable reputation for integrity and piety. On the 3d day of October, 1867, he was suddenly called from time to eternity from the sorrows of earth to the joys of heaven. He arose on morning of that, apparently as well as usual, after his breakfast, rode out to his mill, a few miles distant from his residence, returned about ten o'clock, and while walking from his gate to the house, fell lifeless in his yard. Without a moment of warning, he was called to his final account with scarcely a pain or struggle, he fell asleep in Jesus. So soon as he removed to this county, he identified himself with the cause of his Savior, and was known as an active and zealous Christian. He was one of the members who constituted this church, and a deacon of it from its organization to the end of his life. Having for more than forty years well the office of a deacon, he had purchased to himself a good degree of great boldness in the faith—a close and a constant reader of the Word of God, he believed its truths, and strove to meet its requirements. A Baptist from conviction of duty, he was ever ready to give an intelligible Scriptural reason for the faith that was in him. Possessed of abundant means, he was profuse, and generous in his hospitality, always ready to assist the needy, and give to the cause of the Lord; a wise and faithful disciplinarian, he was greatly useful in times of trouble and disorder. Although more than seventy years of age, he was a regular and punctual teacher in our Sabbath school—and a portion of his last Sabbath on earth was spent in teaching little children the saving truths of God's Word. For a great many years our large colored membership was the object of his special care and labors, and his Sabbath afternoons were devoted to their religious instruction. As a Christian, an officer of the church, a citizen, a husband, a father and a friend, his reputation was without a spot, and his example worthy of emulation. He has gone from us to return no more forever, leaving us with sad hearts and a deep sense of our loss in all the relations of life with which we were connected with him. But being dead he yet speaks to us, giving us the confident assurance that all is well with him—world without end. Therefore, Resolved, That while we mourn his departure from among us, we bow to the will of our Father in heaven, knowing that the Judge of all the earth will do right. Resolved, That we will ever cherish his memory, and emulate his virtuous example. Resolved, That we will take to heart the solemn lessons taught us in his sudden decease, and strive to be ready when we are called to go hence. Resolved, That we tender our sincere condolence to our afflicted Sister Felder, and her children, praying the consolations of heaven for her and them. Resolved, That our clerk be requested to spread these proceedings upon the church book—furnish copy of the same to Sister Felder, and also to the Christian Index and Baptist, and Memphis Baptist, for publication. B. F. THARP, W. T. SWIFT, S. D. KILLEN, J. L. WARREN, Com. A true extract from the records of the Baptist Church at Perry, Dec. 21, 1867. T. M. KILLEN, Church Clerk. MARRIED. By Eld. R. W. Nixon, at the residence of J. B. Wiseman, Esq., Tipton county, Tenn., February 12, 1868, Mr. JOHN W. BEER and Miss SALLIE J. WISEMAN.

\$1000 FOR PRIZE ESSAYS. TO BE PUBLISHED IN "The Baptist" in 1868. STRIP wishing to secure one valuable exegetical article for each number of my paper for 1868, I propose the following passages and subjects for Prize Essays to all writers of all sections, the editor of this paper not excepted, who may be willing to write for the amount offered, upon the following terms: 1. I will pay twenty dollars for the best exegetical of each passage or essay upon the subject. 2. The name of the writer must accompany his article in a sealed envelope, which will be unopened until the decision is made. 3. The article approved, as best to be the property of the editor, all others will be returned if desired. 4. The four articles designed for each month must be received at least one month before the month of publication. 5. The articles not to exceed three columns of space in the paper. 6. The following brethren have been selected as Arbiters: Elder S. H. Pomb, LL.D., Elder A. C. CAPERTON, Dr. P. S. JONES. Address all communications to J. R. GRAVES, editor and proprietor of The Baptist, MEMPHIS, TENN. First Prize Essay on Acts xix.—Awarded to J. M. PENDLETON, and published in No. 18. Second Prize Essay, on Matt. xix. 25. Awarded to Eld. G. VARNER, Paris, Ky., and published in No. 22 and 23. Third Prize Essay, on Feet Washing. Awarded to "MIXED," and published in No. 33. All who wish to commence their subscriptions with that number can indicate it. MARCH. 1. Matt. xxvi. 29—Will Christ drink literal wine? If so, where? 2. Ps. xxviii. 23, and Matt. v. 6—Will those promises be literally fulfilled. 3. 1 Peter iii. 18, and Rev. xxi. 1, and Isa. lxxv. 17—Are these "New Heavens" identical? APRIL. 1. Matt. iii. 11—"He shall baptize you with the Holy Ghost and with Fire." 2. Matt. vi. 15—is it our duty to forgive an impenitent offender? 3. Matt. xxv. 34-46—Will this be a judgment of individuals, or the final judgment described in Revelation xiv. 11-16? 4. 1 Cor. xv. 35-46—Does Paul here teach the resurrection of the literal body that was laid in the grave? MAY. 1. Luke xvii. 33-37—"The one shall be taken and the other left." 2. Rev. xi. 1-4—Will the "binding" and "loosing" of Satan be literal? and the effect of the two acts on the living. 3. Rev. xx. 4-7—Will this resurrection and reign be literal? JUNE. 1. Rom. vii. 1—Melchisedec—Was he human or divine? 2. Rom. xv. 8—Christ a minister of the Covenant of Circumcision. 3. Isaiah. lxxiii. 1—Did Christ tread the wine-press on Calvary, or is he yet to tread it? 4. Job. ii. 10—Did the Divinity of Christ participate in his sufferings? JULY. 1. Rom. viii. 19-24—The deliverance of "the Creature" into the liberty of the Son of God. 2. Heb. xi. 30-40—What "promise" and the perfection alluded to? 3. 1 Cor. vi. 1—Are Christians justifiable in going to law with each other? If so, under what circumstances? 4. Rev. xx. 12-15—Will the righteous be judged at the last judgment? Will there ever be a "general judgment"? AUGUST. 1. 2 Cor. v. 8—Do the spirits of departing saints go immediately to "Heaven"—the especial dwelling-place of the Father? 2. Luke xxiii. 43 and 2 Cor. xii. 4—"Paradise." Where? 3. 1 Peter iii. 18-20—"The Spirits in Prison." 4. The death of the soul; Eccl. xviii. 4, and Matt. x. 28. SEPTEMBER. 1. Rev. xvi. 12—The river Euphrates; symbol of what? 2. Rev. xi. 3-18—The Two Witnesses; symbol of whom? 3. 2 The. ii. 8-4—The Man of Sin, or Antichrist. Is he a person? Has he appeared? 4. Eccl. xxviii. 2-10, and Rev. xx. 8—Are these battles of Gog and Magog identical? OCTOBER. 1. Matt. vi. 10—(first clause)—is the "Kingdom of God"—of Heaven—Christ, his visible Church? 2. Matt. xi. 11-12—Especially, "He that is least in the Kingdom of Heaven is greater," etc. Will all nations be converted before the Millennium or during the Millennium? 4. Luke xxii. 26—Escape what things, and how? NOVEMBER. 1. Mark i. 4—The import of "Baptism of repentance for the remission of sins." 2. Matt. iii. 15—The import of "For thus it becometh us to fulfill all righteousness," etc. 3. Mal. iv. 5-6—Will it be a personal return and ministry? 4. Amos ix. 14-15—Will the Jews—all the tribes—be returned to Palestine? DECEMBER. 1. Mark xi. 80—Was John's baptism Christian? 2. 1 Cor. xi. 26—Will Christ's second coming and reign be personal? 3. Will Christ's second coming be Premillennial? Essay to be received for adjudication any time during the year 1868. "Do the Scriptures authorize any organization to engage in the work of evangelizing the world save the Church?" "Have females and minors a scriptural right to vote in the administration of the government of the Church?" FEBRUARY. 1. 1 Cor. xv. 29—Import of "Baptism for the Dead." 2. Matt. xxiv. 34—The meaning of "generation" in this passage. 4. Matt. xxv. 1-14—The parable of the Ten Virgins.

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