

Rates of Advertising.

The Baptist, without question, the best advertising medium in the South or Southwest. The weekly circulation of The Baptist is larger than any other paper issued from this city.

No. Squares	1 Month	3 Months	6 Months	12 Months
1	\$5.00	\$12.00	\$20.00	\$35.00
2	10.00	24.00	40.00	70.00
3	15.00	36.00	60.00	105.00
4	20.00	48.00	80.00	140.00
5	25.00	60.00	100.00	175.00
6	30.00	72.00	120.00	210.00
7	35.00	84.00	140.00	245.00
8	40.00	96.00	160.00	280.00
9	45.00	108.00	180.00	315.00
10	50.00	120.00	200.00	350.00

Professional and Business Cards of three lines or less will be charged and published at 50¢ per square. Special notices will be inserted at 75¢ per line, per week. In reading notices, 50¢ per line. Twenty and half yearly advertisements, quarterly insertion.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

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

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42; Matt. xviii. 20-28; 2 Cor. vii. 6-19; Rev. ii. 23; Phillip. xxv. 27; 1 Cor. v. 12, 13.

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

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

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

SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

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

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart, Robinson and Wall.)

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

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

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as religious societies, which have preserved pure doctrine of the gospel through all ages.—See Jones, p. 26.

THE DANCE OF MODERN SOCIETY.

But if what has already been said and suggested fails to convince any that our analysis of the pleasure of the dance is true, we have a little problem to propose for their solution: *Why is it that the dance alone, of all the favorite diversions of gay society, requires the association of the sexes in it?* The problem is not solved by the ready reply, "Why, the pleasure of social intercourse is always heightened when both sexes participate in it. We enjoy an evening of cards the better for this piquant commingling." But you have missed the point of the problem. The question is not, Why do you enjoy the dance more when men and women execute it together? but, Why must men and women execute it together in order that you should enjoy it at all? No doubt a game of cards may be much more bewitching, while not an iota more hurtful for the meeting of the sexes at the table. But then cheaply figured parallelograms of pasteboard have charms for their devotees of either sex, which enable them to dispense with the society of the other. Men, young and old, often sit the night out in bachelor conviviality around a card-table. Young ladies, and sometimes their mammas with them, we believe, will interminably shuffle and deal far on into the hours affectionately called "small" by those who know how to make them seem so with revel—all quite without benefit of gentleman. But come to the dance—and what a difference! Where do young ladies keep up their practice of calisthenics after leaving boarding-school? What bachelor club exists anywhere that ever devotes an evening to the dance among its members? Pensive and imaginative young ladies might possibly, here and there, of a lonesome evening, seek to revive a diluted illusion of past pleasure, by a few strictly maiden measures executed with soon exhausted enthusiasm, but men with men—hardly!—unless perhaps in broad farce to point a whimsical contrast. With reference to such a style of dancing at least, the pagan sarcasm of Cicero is likely long to retain a Christian application—*Nemo fere saltat sobrius, nisi forte iuanti.*

The characteristic thus established as belonging to the dance, in distinction from every other form of popular amusement, is full of instructive implication to those who are accustomed to inquire for the causes of things. Of course we know how indignantly the accusation of impurity in their enjoyment in the dance will be repelled by the great majority of its votaries. And we are very ready to admit the indignation as entirely honest; for we have no doubt that the element of unchastity in it, rarely absent we most certainly believe, is yet generally unrecognized by the subject. If only unconsciousness of evil influence were a trustworthily prophylactic against it! Once again and for all, we protest with the utmost sincerity that we are far from confounding the devotees of the dance in an indiscriminate accusation of conscious impurity. We know too many pure-hearted women among dancers, whom no fortunate son or brother, or husband, could possibly charge with one doubtful thought, for even an instant of the most oblivious excitement, not to be ourselves indignant in purging our intention of any such cruel injustice. And in the opposite sex too, however much more exposed by nature to temptation, there are some dancers no doubt who come very near to escaping the conscious contagion of evil by virtue of an instinctive chastity in them, God's gift to a few. But right on the heels of so wide a disclaimer we must reassert our conviction that unconsciousness does not defend even the purest minds from something of the insinuating sensual tendency of this inherently voluptuous amusement.

And then consider, ye Christian fathers, and brothers, and husbands, to what horrible hazards of contact the opportunities of the dance expose your daughters, and sisters and wives. For who, that has gained any experience of the world, is ignorant of the fact that hardly once does a considerable party assemble, even in the most respectable society, without including some man whom his associates know to be a libertine at heart, if not in life? To think of pure women being pastured on, with palms of pollution and imminent eyes of adultery by such a human bull of Bashan the evening long in the promiscuous corral of the dance! What better facilities could be

OUR MOTHER'S GRAVE.

Strew flowers upon the honored grave,
Where our lamented mother lies,
But let no gloomy sighs
Betwixt it and bright summer skies:
Let freshest verdure o'er it spread,
Let purest light upon it fall,
For these resemble most the dead
In life, in death, delayed by all.

Keep thence memorial works away,
Obstruct not Time's ethereal grace;
The seasons there will tribute pay,
And nature sanctify the place:
In rosy autumn, gladness spring,
Mute things to her will reverence show,
And there the birds she loved will sing,
And there her favorite flower will grow.

The sun from out the amber west
Will touch that spot with lingering rays,
The moon upon her place of rest,
Will seem more tranquil to the gaze;
The wind that through the walkings sings,
Gently as dies a summer wave,
Will thither come and fold its wings
To downy slumbers on that grave.

Whatever is in its nature fair,
Whatever is in its spirit good,
Around, diffused through earth or air,
Or undiscarded or understood,
With what's o'er she loved to tend,
On which she, living, love bestowed,
Will flock to their departed friend,
And cheer and grace her last abode.

Let there no painful tears be shed—
A cheerful faith was hers, is ours,
Of truth divine through all things spread;
Of love divine in simplest flowers;
Of goodness, like a sun above,
Diffusing light and gladness far;
The boundless confidence of love,
And knowledge like a guiding star.

The "Life in Life" she made her own
By thought, and word, and virtuous deed,
Lived not nor died with her alone—
But will through future years proceed;
Whilst what she was on us impressed
Is more to us than wealth or fame,
Will more conduce to make us blest,
And cause us more to bless her name.

—Phoebe Howitt.

Bible Readings.

NUMBER SIX.

1. *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar.* (II Chron. xxiv. 20, 21.) This is a bloody text. Blood runs in a stream from Abel to Zecharias, and from Zecharias to Christ, in a river as broad as the earth; and the whole stream is poured upon these scribes and Pharisees, hypocrites. These people are now called to bear the blood of God's suffering children for about 850 years. They are even guilty back to Abel, about 4,000 years. Christ tells them they slew Zecharias 850 years before them. Our transgressions, and false doctrines, and persecutions, don't stop at us. Measured by the above, ours will reach to the close of time. And our position is the more critical; because that, if ever the religion of parents and kindred has received more respect than Christ and the apostles, now is the time. And there can be no doubt but that people of the same character as the scribes and Pharisees now exist by thousands, with unabated zeal, and with as inveterate dislike to the truth, and to those who defend it; and who lay equal claims to being God's children, and are receiving equal adulation. O Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not. Renowned Jerusalem was opposed to Christ, and enemies to their own children's safe gathering. O Jerusalem, thou art yet opposed to Christ and to thy children, from the immersion of penitent believers, only to the unfeeling perseverance of the saints in grace to glory. (Matt. xxiii. 34-39.)

2. Chap. xxiv. and xxv. to verse 30 is addressed to his preaching disciples concerning his coming to the destruction of Jerusalem. Chap. xxv. 31-48 to his preaching disciples concerning his coming, in the end of the world, to judgment.

3. *Took no oil.* Churches, pastors, associations, and conventions, are now slumbering and sleeping as to the doctrine of salvation by grace. Any person who offers himself for membership will do, without knowing his doctrine. Any preacher, of our denominational name, will do for a pastor; if he have sufficient of other qualifications, his doctrine forms no objection. If he has along with him a light, he will do, oil or no oil. *The truth as it is in Jesus* is too little sought or valued. (Matt. xxv. 1-13.)

4. *And given to the poor.* Any one can be liberal, if the bounty comes out of other people's property or pocket. (Matt. xxvi. 1-13.)

5. *Sought opportunity to betray him.*

GOING FROM US.—REV. H. J. GILL, late pastor of the Baptist Church at Port Jervis, New York, has joined the Drew Methodist Church in that place. Alas, that the stainless Baptist name, "Gill," should fall into this reproach; that a Baptist should forsake an organization that has suffered violence from the days of John the Baptist until now, for a society organized only one hundred years ago! Christ left to follow man.

*We shall never lose the impression made years ago upon our mind, in the chances of western travel by packet on the canal, by hearing a practiced libertine relate his experience in the acts of female seduction. His master secret lay, as he said with horrid placency, in accustoming his quarry to the touch of his hands and especially to the shock of being kissed. In this way, to use his own brutal expression, he "tamed" the selected victim of his villainy. This article may possibly penetrate to some secluded nook in the country where a superstitious horror, once religions, bears away against the dance, will yet a variety of "kissing" plays are practiced in its stead. In a case of social demoralization like this we could imagine how the dance might serve a really useful turn if introduced as a temporary stage of progress towards ultimate more thorough reform!

WORDS WHICH HAVE TO BE USED FREQUENTLY

1. Write a due proportion of sermons.
 2. Study the styles and methods of reasoning employed by the standard authors.
 3. Stock the mind with every variety of knowledge. Memorize Scripture, poetry, and fine passages of prose.
 4. Speak deliberately.
 5. Watch and pray, lest you fall into an exhorter's temptations.—Zeno.
- "TELL IT TO THE CHURCH."
"Nathaniel" asks me to state in full the reasoning by which the opinion is sustained excluding and prohibiting an intermediate or representative agency, or board, or committee of reference or adjudication, in cases of labor between brethren before telling the matter to the church. I will.
- "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Christ, in Matt. xviii. 15, 16, 17.)
- "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.)
- Now will "Nathaniel" be so kind as to show in what respect the church is a popular assembly; the authority for boards or committees of reference or adjudication, or any intermediate or representative agency, in matters of trespass between brethren? and wherein the above specific law of Christ has been modified, changed, or in any sense repealed? Christ, for me.—*Judson, in Standard.*

HEAVENLY CONVERSATION.

When the famous Bishop Usher and Dr. Preston, who were very intimate friends, were talking together, after much discourse of learning and other things, the Bishop would say, "Come, Doctor, one word of Christ now before we part." Christians, who owe their all to Christ, should be often talking of him. And surely those who know the worth of souls cannot but be concerned for their ignorant, careless neighbors; which concernment should put us upon doing all we can to keep out of that condition. And if there be any that are asking the way to Zion, with their face thitherward, pray tell them the way. Tell them, There is but one gate into the way, and that is the straight gate of sound conversion.

Tell them that the way is narrow—that there is not elbow-room for their lusts. Let them know the worst of it; and that those who would be good soldiers of Christ must endure hardness.

Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual pleasure.

Tell them there is life eternal at the end, and let them be assured that one hour of joy in heaven will make them amends for an age of trouble upon earth. One sheaf of that harvest will be recompense enough for a seedtime of tears.—*Henry.*

The Loved and Lost.

The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself dwelling in the parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so, perhaps, am I in theirs. As I mourn for their loss, they rejoice in anticipation of our reunion. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what is that? Are we not still in the same house of the Father, like loving brothers who inhabit separate rooms? Have we therefore ceased to be brothers?—*Roman.*

WORDS WHICH HAVE TO BE USED FREQUENTLY

1. Use elegant language in conversation and letter-writing, that it may come naturally in speaking.
2. Prepare full plans and be familiar with them.
3. Stock the mind with synonymous words, especially in the case of those

RULES FOR SUCCESS AND IMPROVEMENT.

1. Of giving the subjects less study than would be given in writing; of having, therefore, less of method, and justness in the plans.
 2. Of a want of dignity, elegance and precision, in the language.
 3. Of sameness of thought and illustration in different discourses.
 4. Of a continual choice of easy subject.
 5. Of general indolence from lack of the constant pressure brought upon those who write.
- RULES FOR SUCCESS AND IMPROVEMENT.
1. Use elegant language in conversation and letter-writing, that it may come naturally in speaking.
 2. Prepare full plans and be familiar with them.
 3. Stock the mind with synonymous words, especially in the case of those

EXEGETICAL

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

There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would excommunicate both from our pulpits and churches any minister of our own denomination. This we claim, is one of the old landmarks of the Baptist Church.

That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

That no association, or convention, or council, is a "court of appeal" or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.

Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, and the reformers, and not Christ, the saviors and preservers of the church.

The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.

No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.

Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.

An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.

To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.

The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.

To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

EXEGETICAL

FEET WASHING.

That the rite of feet washing was observed in the days of the Saviour's incarnation we learn from both sacred and profane history, but the evidence that proves this fact proves, with equal conclusiveness,

1. That the rite was not instituted by the Saviour when, after instituting the Supper, he washed the feet of his disciples. That the rite pre-existed is evident from Luke vii. 44, where he is reported to have reproved his host for not having extended to him this rite of hospitality—a rite which it was customary to extend to guests on similar occasions: "I entered into thine house, thou gavest me no water for my feet." The same thing is proved by the language addressed by the Saviour to his disciples after he had washed their feet: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John xiii. 14.) There is no instance in the sacred record, or elsewhere, in which it is said one ought to do a thing that had not, on some previous occasion, been expressly commanded, or that one ought to observe a rite that had not been previously instituted, or a practice that had not previously existed. Religious rites are always instituted with an express command, as "Go ye, therefore, teach all nations, baptizing them," etc. (Matt. xxviii. 19.) "Take eat. . . . This do in remembrance of me." (1 Cor. xi. 24.) The Saviour, in reproving the ostentatious zeal displayed by the Pharisees in their observance of the ceremonial law, says of the tithing of mint, and anise, and cummin, "These ought ye to have done," etc. (Matt. xxiii. 23.) The language in this case is similar to that used by the Saviour in reference to the washing of one another's feet. But if the language in the one case presupposes, as it evidently does, the pre-existence of the rite of tithing of mint, and anise, and cummin, so the language in the other case being the same, or similar, must be construed as recognizing feet washing as a pre-existing rite. But if the latter was not instituted by the Saviour—if previous to his advent it had been observed by the Jews—then is it a Jewish and not a gospel institution. But I proceed to remark, further,

2. That there is no evidence furnished by either sacred or profane history to prove that feet washing was ever observed in apostolic or ante-apostolic times as a religious rite. It was only observed as a rite of hospitality. As such it was highly commendable, and, indeed, necessary alike to the cleanliness and comfort of those in eastern climes, who were shod only with sandals. A religious rite is one instituted to be observed, in the worship of God. In the sacred Scriptures feet washing is never classed with religious rites. It is recorded of those who were converted on the day of Pentecost, they were "baptized," and "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking bread, and prayers." (Acts iii. 41-42.) But never a word do we read about their observance of the rite of feet washing. Paul, in his minute account of the Lord's Supper, does not make even the most distant allusion to this rite. Neither Matthew, Mark, nor Luke, mentions even the circumstance of the Saviour's washing the feet of his disciples, though one of them, (Luke,) who "had perfect understanding of all things," undertook to "set forth in order a declaration of those things which are most surely believed among us." His omission to refer to the rite of feet washing, after such declarations, afford strong presumptive evidence that the rite was not received as a religious one by the primitive disciples. It would be, it appears to me, tantamount to an impeachment of the historian's veracity, to affirm the contrary. There is but one other passage in the New Testament—in addition to the one in John—in which reference is made to feet washing. The Lord foreseeing that in process of time, some would misconstrue the passage in the gospel by John, and exalt feet washing into a religious rite, caused Paul (in 1 Tim. v. 10,) to class it among rites of hospitality: "if she have lodged strangers, if she have washed the saints' feet," etc. The character of the rite is thus definitely fixed by Divine inspiration; and they who add it to the religious rites instituted by the Saviour are, therefore, left without excuse. There are more frequent references in the Scriptures to the anointing with oil than there are to feet washing. Indeed, in one passage we are expressly directed to "pray over him, (the sick) anointing him with oil in the name of the Lord." (Jas. v. 14.) There is, therefore, fully as much Scriptural authority for adopting the Popish doctrine of holy unction as for adopting, as a religious ceremony, feet washing—that is to say, there is no authority for either.

3. Religious rites have ever been instituted to commemorate important events in the dispensation of God's providence and grace. Thus the Sabbath was instituted to commemorate the fact that, in

six days God created the heavens and the earth, and all that therein are. The Passover commemorated the deliverance of the Jews out of Egypt—Pentecost, the giving of the law at Sinai—The Lord's Supper, the crucifixion of Christ—baptism, his burial and resurrection; belief in the resurrection of Christ being essential to our salvation, as belief in his death upon the cross. (See Rom. vi. 8, 9; 1 Cor. xv. 17, etc.) As to feet washing, no one has ever designated any particular event in the progress of our redemption that it was designed to commemorate.

The following are legitimate deductions from the facts to which reference has been made:

1. Feet washing is a rite of hospitality, and not a religious ceremony.

2. The proper place for its administration is within the domestic circle, and not in a public assembly.

3. The proper recipients of this rite are they whose feet have been defiled by their contact with earth, and not they whose feet have been previously cleansed by needful ablutions.

The following important lessons may be learned from what is recorded in connection with the Saviour's washing the feet of his disciples:

1. One cannot serve God acceptably who neglects his duty to his fellowmen. It is required that "he who loveth God love his brother also;" (1 John iv. 21.) and love ever prompts us to promote the interests of those we love. By religiously observing the Lord's Supper, we evince our love of the Saviour, and by washing one another's feet, when cleanliness and comfort require it, we show our fraternal regard for each other.

The Lord has linked, inseparably, our duty to God with our duty to our fellowmen. When the law was given at Sinai, our duty to God was recorded on one table of stone, and our duty to mankind on another. Each was required to be preserved with equal care, and to be taught to succeeding generations. When the Saviour was asked which of the commandments was greatest, he replied by giving a summary of the commandments on each table: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. xxii. 37-39.) And now, at his last interview with the twelve, he reminds them that he has, as ever heretofore, a merciful regard for the temporal as well as the spiritual interests of his disciples. If, therefore, they would secure his favor, they should evince their love for, and their fidelity to him, not only by commemorating his death and sufferings, but also by seeking to minister to each other's comfort and temporal welfare. The public celebration of the Supper would "show his death till he come," as well as evince their love to him; but their love would not be evinced by publicly washing each other's feet. It could only be evinced by acts of brotherly kindness, fostered from time to time, as their several necessities might require of them.

2. If we would be exalted, we must humble ourselves, not only at the feet of the Saviour, but at the feet also of our brethren. There was need for this lesson to be taught, and taught repeatedly, and in a more impressive manner than it had been hitherto taught; for even the highly honored of the Lord—the chosen twelve—had contended with each other for the highest offices in the kingdom of Christ. It would appear from Luke xiii. 24, that their contention for superiority was renewed, even at this their last interview with their Lord and Saviour. Alas, "What strange rebellious wretches we, And God as strangely kind!"

3. In the performance of our duties to one another, we are to be like our Lord—"no respecter of persons." Our acts of kindness should be extended as readily and as cheerfully to the humble as to the exalted—to our inferiors, socially, as well as to our equals and superiors. The proud Pharisee, who was wont promptly to extend the rites of hospitality to the high and noble, scorned to extend, one of them at least, to Jesus of Galilee, perhaps because he was the reputed son of a poor mechanic. The Saviour had previously taught his disciples, verbally, that they should not conform to the world in such matters, and now he teaches them the same by his example. If he, their Lord and Master, washed their feet, they should not deem it beneath their dignity to wash each other's feet.

These are lessons which I conceive it was the design of the Saviour to teach by washing the feet of his disciples. Happy the man who learns them and reduces them to daily practice. Unhappy he who mistakes them, and, instead of acting them out in the daily intercourse of life, contents himself with occasionally assembling with his brethren and washing feet that need no cleansing—thereby neither promoting the comfort of his brethren nor reducing to practice the lessons taught by his Saviour.

I will conclude this article by reminding the reader that positive institutions are invariably based upon positive commands—and never upon questionable inferences deduced from general instructions given; and that the curse that rests upon the head of him who abstracts from the institutions of heaven, rests also upon him who adds thereto.

are invariably based upon positive commands—and never upon questionable inferences deduced from general instructions given; and that the curse that rests upon the head of him who abstracts from the institutions of heaven, rests also upon him who adds thereto.

J. S. B.

UNCERTAINTY.

O Father, hear! The way is dark, and I would fain discern What steps to take, into which path to turn;

Oh, make it clear. My faith is weak;

I long to hear Thee say, "This is the way; Walk in it, fainting soul, I'll be thy stay;" Speak, Lord, oh, speak!

Let Thy strong arm Reach through the gloom for me to lean upon, And with a willing heart I'll journey on, And fear no harm.

I wait for Thee As those who, watching, wait the coming dawn— Paris, as for water waits the thirsty fawn;

Oh, come to me. It is Thy child Who sits in dim uncertainty and doubt, Waiting and longing till the lights shine out, Upon the wild.

My Father, see! see, I trust the faithfulness displayed of old; I trust the love that never can grow cold— I trust in Thee.

And Thou wilt guide; For Thou hast promised never to forsake The soul that in Thee confidence doth make; I've none besides.

Thou knowest me; Thou knowest how I now in darkness grope, And oh, Thou knowest that my only hope Is found in Thee!—Christ, Intelligencer.

Correspondence.

TOLEDO DEBATE.—No. 4.

In my last I gave you a synopsis of the discussion between Bro. Williams and Mr. Wright, on the influence of the Holy Spirit in conversion. On the next point, Bro. Williams said that he would affirm, that that faith by which sinners are justified, and have peace through the Lord Jesus Christ, is preceded by repentance. He then asked if it would be necessary for him to prove that the disciples, or Campbellites, held and taught the contrary, when Mr. Wright and Mr. J. A. Williams both replied that they believed the contrary, and that the denomination did. Bro. Williams said that he wished to be understood; that he had no motive, or interest, to induce him to conceal any portion of God's truth; and that he granted most cheerfully that, in order to seek God, sinners must believe in his existence and in the truth of his graciousness. "But without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." But this is believed by all in Christian lands, who are not atheists, or infidels of some kind. I may appeal to the congregation, both saint and sinner. Can you, my Christian brethren, recollect a time when you did not believe this, after you were informed on the subject of Christianity at all? My unconverted hearers, do you, to-day, "believe that God is, and that he is a rewarder of them that diligently seek him?" I suppose there is not one of you here who does not believe this as firmly as I do. And yet there are many of you who know that you have not sought him, and that you are neither justified, nor have peace with God, because it is clear, to every impartial mind, that Paul does not describe the same exercise of the mind, or state of heart here, which he does in Romans v. 1 and 2, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." The first believes there is a God, and that he is gracious to those who seek him; this is well so far, but it is not enough. The other "is justified by faith," which proves that he has "submitted himself unto the righteousness of God," "He has peace with God," which proves him to be in communion with God. "He stands in grace, and rejoices in hope of the glory of God." This cannot be said of the first. But the faith of the first is all that Mr. Campbell, or the disciples, think necessary before baptism. In the *Milennial Harbinger*, vol. 1, p. 28, Mr. Campbell says: "I am religiously opposed to all such foolish speculations about faith or belief, which makes faith consist in anything else more or less than the persuasion that the gospel is true." Paul makes faith in Christ include trust in him, which is something more. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." So faith includes personal trust in Christ, and there can be no faith in him that will avail man any thing, without such trust. But what is the example, found in the Scriptures, of the teaching of the Saviour and his servants on this subject. When John the Baptist came into the wilderness of Judea, his declaration was, "Repent ye, for the kingdom of heaven is at hand." And

when the Saviour came, his emphatic declaration was, "Repent ye and believe the gospel." Mark i. 15. Again he said to the caviling priests and elders: "Verily I say unto you, that the publicans and harlots go into the kingdom of God before you; for John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed; and ye when ye had seen it, repented not afterward, that ye might believe him." Here he makes repentance necessary to faith.

Paul followed the same order. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx: 21. Now, if these examples do not prove the teaching of the Saviour and his apostles on this subject, what would prove it?

Mr. Wright replied, that there is but one faith, and that must precede repentance, as he that "cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This, he said, is faith, and there is but one faith.

That the examples given, though repentance is named first, do not prove that it must necessarily precede faith, nor that this was the order in which the apostles commanded those exercises. He examined those examples in the connections in which they stand, and said he could see nothing in them to bind us to this order. And therefore, as it seemed more reasonable, they preached first faith, second repentance. That he could not see how man could repent, till he believed; and that he agreed with, and was ready to indorse Bro. Campbell in the quotation made from his writings. Bro. Williams replied that there is but one faith in the sense in which the apostle uses the term; and I have said nothing to justify the conclusion that there are two. The question is, do impenitent sinners exercise this faith? Mr. Wright says they do, and that it is more reasonable to suppose that they should, than penitents. This is not a question of reason, but one of revelation. But it appears to me most unreasonable that the impenitent sinner should feel his need of salvation through the merits of Christ alone, or that he would believe on him "to the saving of the soul," while in a state of impenitence. Repentance, from the very nature of it, which is sorrow for sin, brings the sinner to realize his guilt, the justness of his condemnation, and the impossibility of justification by works. Hence, the moment he truly and fully repents, he believes on Jesus, and in this sense, repentance and faith may be said to be simultaneous. But the Scriptures know nothing of an impenitent believer. If this is not true, why did the apostles always command repentance first? Paul at Athens, where they had never heard the gospel, and "said he seemeth to be a setter forth of strange gods," declared, "but now, he commandeth all men every where to repent." Acts xvii: 18 and 30. Paul tells us that, in giving him his commission, Christ said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the powers of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me." He says "he was not disobedient to this heavenly vision." How did he fulfill it? "He showed first to them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God and do works meet for repentance."

CALIFORNIA CORRESPONDENCE.

ELIJAH R. GRAVES.—Dear Brother: I had intended writing you at an earlier date after my arrival in this State, but the fear that it might be an intrusion, in the midst of your deep, dark night of sorrow. What a change since I last looked upon your face! Into what depths of affliction hath the "Father" in his mysterious providence plunged you! Unworthy as I am, from the deepest depths of my heart does my sympathy go out to you; yet what does mine or that of any other avail, in this your fearful sorrow? God alone can comfort the bruised, bleeding heart; the same hand that inflicts the wound alone can heal. May that grace which has been your comfort and solace in the long, dark years of the past, in this, be the culmination of human agony!

My movements were a little unknown when I last saw you in M—. I intended running up for a few days to Macon, Fayette county, my old home, before the Association, and return to M—, but the fever increased so alarmingly that I feared to return to M—; so I went on to Columbia, to arrange some matters pertaining to my father's estate, from which I intended pursuing my trip to California. I landed at San Francisco about the 1st of December, found Bro. Hendrickson enjoying excellent health, and I assure you I was gratified to find him still holding Bro. Graves so dear to memory. I am settled with the church at this place, which is the county town of Sonoma county, about fifty-five miles from San Francisco, up the bay, in one of the most beautiful valleys I ever beheld. In fact, what little I have seen of California, I am inclined to the opinion that it is not only the finest, but the grandest on the continent. I am pleasantly situated. The church numbers some eighty-five members, all Western and Southern families.

Some copies of THE BAPTIST, you know, are taken here, and I intend making an effort to at least double the number, and think to succeed. I should have done so before, but this, you know, is the rainy season, and I have been unable to walk save with crutches, having the misfortune to get seriously hurt in coming through Nicaragua, being thrown from a carriage, and sprained both ankle and instep, from which injury I shall never entirely recover. When I send some names and money, which I trust to do soon, I shall send also for THE BAPTIST for myself. I do pray and trust that the brethren will sustain THE BAPTIST; it is worth all other papers. May God bless and sustain you, both in affliction and labor, is the prayer of your unworthy brother.

N. P. MOORE.

Santa Rosa, Cal., Feb. 23, 1868.

BAPTISM.—A writer in the St. Louis Christian Advocate says: "Suppose an humble penitent, an earnest inquirer after the truth, a sincere seeker of salvation, applies to an immersionist to learn the way of salvation? He is at once called on to be immersed, as the only possible way to salvation." Now, if the term "immersionist" is used here to include Baptists, the Advocate was sure of the falsehood of the statement; and how could that paper publish it "consistently with the claims of gentlemanly and Christian propriety?"—Index.

THE more a minister prays for his people, the greater attachment he feels to them; and the more earnest he becomes in his work for their benefit.

present unsold in the hands of dealers. In almost all of the churches some members have the present, while many have not now, but will purchase sooner or later, when they see it is permanent, and they are able. The introduction of new hymns, or leaving out old ones, would necessarily derange the numbering of hymns and pages, so that the old and the new could not be used by the same congregation. The dealers who have the old on hand would not purchase the new for fear another revision would leave them a stock on hand; the brethren who have the old would not buy the new, for the same reason. The old would no longer be in demand, so the sale of both would be stopped, and those who want new books will look somewhere else for a supply. Third, revisions are not necessarily improvements, (though, of course, we would expect you to improve your work,) and we think the Southern Psalmist, just as it is, good enough, and the old maxim, "let good enough alone," we think a good one. Lastly, don't revise it, because the country is thoroughly sick of revisions. Everything is in process of revision—the Bible, the government, the social system, the labor system, the mode of worship; indeed religion itself, the religion of the Bible has been revised, and we have several editions, all of them differing more, or less from the original, some of them wholly new, except some of the forms. Our finances need revising, and increasing, (enlarging) among the many improvements of this glorious day of oppression and misrule. Again, don't revise. Your brother,

S. G. MULLINS.

Crystal Springs, March 16, 1868.

CALIFORNIA CORRESPONDENCE.

ELIJAH R. GRAVES.—Dear Brother: I had intended writing you at an earlier date after my arrival in this State, but the fear that it might be an intrusion, in the midst of your deep, dark night of sorrow. What a change since I last looked upon your face! Into what depths of affliction hath the "Father" in his mysterious providence plunged you! Unworthy as I am, from the deepest depths of my heart does my sympathy go out to you; yet what does mine or that of any other avail, in this your fearful sorrow? God alone can comfort the bruised, bleeding heart; the same hand that inflicts the wound alone can heal. May that grace which has been your comfort and solace in the long, dark years of the past, in this, be the culmination of human agony!

My movements were a little unknown when I last saw you in M—. I intended running up for a few days to Macon, Fayette county, my old home, before the Association, and return to M—, but the fever increased so alarmingly that I feared to return to M—; so I went on to Columbia, to arrange some matters pertaining to my father's estate, from which I intended pursuing my trip to California. I landed at San Francisco about the 1st of December, found Bro. Hendrickson enjoying excellent health, and I assure you I was gratified to find him still holding Bro. Graves so dear to memory. I am settled with the church at this place, which is the county town of Sonoma county, about fifty-five miles from San Francisco, up the bay, in one of the most beautiful valleys I ever beheld. In fact, what little I have seen of California, I am inclined to the opinion that it is not only the finest, but the grandest on the continent. I am pleasantly situated. The church numbers some eighty-five members, all Western and Southern families.

Some copies of THE BAPTIST, you know, are taken here, and I intend making an effort to at least double the number, and think to succeed. I should have done so before, but this, you know, is the rainy season, and I have been unable to walk save with crutches, having the misfortune to get seriously hurt in coming through Nicaragua, being thrown from a carriage, and sprained both ankle and instep, from which injury I shall never entirely recover. When I send some names and money, which I trust to do soon, I shall send also for THE BAPTIST for myself. I do pray and trust that the brethren will sustain THE BAPTIST; it is worth all other papers. May God bless and sustain you, both in affliction and labor, is the prayer of your unworthy brother.

N. P. MOORE.

Santa Rosa, Cal., Feb. 23, 1868.

BAPTISM.—A writer in the St. Louis Christian Advocate says: "Suppose an humble penitent, an earnest inquirer after the truth, a sincere seeker of salvation, applies to an immersionist to learn the way of salvation? He is at once called on to be immersed, as the only possible way to salvation." Now, if the term "immersionist" is used here to include Baptists, the Advocate was sure of the falsehood of the statement; and how could that paper publish it "consistently with the claims of gentlemanly and Christian propriety?"—Index.

THE more a minister prays for his people, the greater attachment he feels to them; and the more earnest he becomes in his work for their benefit.

About two years have elapsed since the proposition which resulted in the Broad-Gossett Convention was published. Outside of the little circle that was privy to the movement, it caused universal surprise. Some, who were well acquainted with the facetious humor of the putative father of the proposition, thought it must be one of his jocosse outbursts. Others, unjustly suspicious, guessed that it was a plan to sell out the Baptists. Others still thought it was a strategic movement to turn the enemy's flank; while some, with a shrewd nod, declared that it was a diplomatic measure of profound wisdom. The greater part, however, looked upon it as one of those unaccountable freaks into which good and wise men sometimes fall; such as the poet refers to:

"Fears of the brave, and follies of the wise." Those who hoped for any real good to come from the measure, thought it would be the means of defining, at least, the true position of the parties and giving some outline that might approximate to an authoritative exposition of Campbellism. Even this moderate anticipation was disappointed. For the first time, so far as we know, in the history of the world, Baptists renounced freedom of speech and submitted to a gag-law. Nay, worse than this, for they put the gag in their own mouths. Such a thing is unknown in Baptist history. Sixteen distinguished Baptist ministers in that proud old Commonwealth, where a hundred years ago Baptists were carried to the prison and the whipping post for opening their mouths, have made themselves "dumb dogs that cannot bark." Nay, the worst has not been told yet. They put a padlock on their mouths and gave the key to a Campbellite to keep. Sixteen Baptist Bishops, who cannot speak till Elder Goss gives them leave! Can there be deeper shame? We turn from the subject.

What the Broad-Gossett Convention failed to do, has been done by the Campbellites themselves. They have defined their position, and the man who now says that they have forsaken or modified any of those distinctive dogmas which first made them a separate sect, or that there can be any affiliation between them and Baptists, must be under the influence of a dream, as wild as that which bewildered the faculties of our Virginia brethren, when they pitched headlong into that "mudhole."

We have before us a volume, entitled "The Living Pulpit of the Christian Church: A series of discourses, doctrinal and practical, from representative men among the Disciples of Christ. With a brief biographical sketch and steel portrait of each contributor. Arranged and edited by W. T. Moore. Cincinnati, R. W. Carroll & Co., Publishers, 1868."

The work bearing this imposing title, is a large octavo volume of 589 pages, handsomely bound and of admirable typographical execution. The "steel portraits" are "gotten up" in the best style of the art; and if they do not always present to us a handsome countenance, we suppose the fault is rather in the subject than the artist. We shall rejoice when we have a publishing house in the South that will give us equal specimens of excellence in the art typographical, with the work now before us.

The object of the work is to represent what they call "THE CHRISTIAN CHURCH," sometimes "The Disciples of Christ," sometimes "Reformers," but known by the outside world of the profane, as Campbellites. The publishers announce that there is a "host of talented men" devoted to their cause—"so many of them eloquent, learned, and powerful—that it was very difficult to decide who would most fitly represent the ministry of the church." They however "believe they offer to the public contributions from representative men in the ministry." They call particular attention to what they call "one remarkable fact"—and that the reader may pay it the attention deserved, we put some of the publishers' words in italics.

"In this work are sermons from the pens of twenty-eight preachers, scattered here and there over the United States, who wrote without any consultation, and without knowing what subjects would be treated by others, or what others would say; and yet, there has been no conflict of opinion—no contradictions or difference of views—showing that the great body of the ministry is a UNIT on the VITAL AND MATERIAL QUESTIONS which distinguish the church organization of the Disciples from that of others." (Pref. p. viii.)

We commend this "remarkable fact" to the Virginia brethren. It will help to dispel, and, perhaps, entirely dispel, every vestige of that remarkable hallucination that any part of the Disciples, even in their own State, had approximated to the views of Bible truth as held by Baptists. Twenty-eight "representative men," young and old, educated and uneducated, but all men of talent, eloquent, and powerful, from all parts of the country, and two of them, leaders of the Campbellite party in the Eastern States, without consulting or consulting with each other, have produced this work, which is a unit on the vital and material questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

ogy that would have the minister a member of every family of his flock, brings about this very familiarity that makes him so common and induces that very state of things that often drives him beyond his own congregation to obtain that honor and success which is due to the eloquent speaker and skillful expounder of the Word. It would be best for him—he would wear longer in his congregation—be more effective in his preaching—if, instead of obeying the school on this subject, he would keep himself "unspotted from the world" by remaining closer in his closet, more given to prayer and that holy meditation which may not be attained by a round of visiting which, if it pertains to any one, especially belongs to the deacons and members generally.

Now let us see what the Scriptures teach on the subject of visiting as a religious duty, upon which our pious Rabbis dwell with such voluminous prolixity, and about which our churches are so exacting as a primary qualification to do the work of a minister of the Word. In Acts xv. 36: "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do." This was natural and right to return to the newly organized churches and train them in the discipline of the Kingdom by word and doctrine; but it is clear that Paul meant to visit them in their congregated capacity; for in conclusion of the story about this visit, it is said, in verse 41 of the same chapter, "And he went through Syria and Cilicia confirming the churches;" and in verse 5 of the succeeding chapter we find the result of this evangelic visit to the churches: "And so were the churches established in the faith and increased in number daily." The next allusion we have to visiting as a specific duty is found in James i. 27: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here it will be seen that the visiting belongs to all who are religious, without regard to class, and it may be said with propriety, as the minister is an example to the flock, it becomes him especially to visit such characters on such occasions, that he may minister the word of consolation in the time of their distress. Yes, brethren of the cross, go then and there, and set the torch of hope over against the darkness of the tomb, and preach the great doctrine of the resurrection and remind them that God is a tender guardian to the orphan and a friend to the widow, who is one indeed. This do, and fail not.

On the subject of visiting the sick the ministry cannot be too careful or assiduous. It may be that many are censurable on this point, and for such we have no word of cheer or consolation. Yet, as this article is in advocacy of the ministry, permit me to say that mutual obligations rest on the sick with the minister. Hear what saith the Scriptures: James v. 14, 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Son shall raise him up; and if he have committed sins, they shall be forgiven him." It is intimated by some that elders in this passage allude to the deacons, whilst others think that it means the older members simply. The writer inclines to the latter; but waiving that point, let us come to the subject of mutual obligations. It will be noticed that the sick must send for the elders. How often in our widely scattered congregations, one may be sick for days without the fact being known to the pastor or deacons. Often has the pastor met the emaciated face of a convalescent member who returns his kind inquiries with a repulsive look and manner, accompanied by some remark to remind him of his neglect to visit him in his sickness, forgetting that he had not sent for him, according to the Scriptures. He had sent for the physician, and paid him too, and now reviles his pastor for not knowing all things and running before he was called. No, brethren of the churches, Christian duties outside of the ministry of the Word are mutual and reciprocal. Let your pastor and his family be the object of your tender regard and earnest prayer. Let them enjoy the privacy of their own family as much, yes, more than other men, for they require more time alone, that they may keep their hearts warm and faith bright with prayer, and that they may study the Word in order to bring forth things new and old, and give to each one his portion in season.

J. T. F. Those who may hope to be saved at the eleventh hour, who, when called at that hour, can plead that it is their first call, who can say, when asked why they stand idle, "Because no man has hired us." AMNIX often plays the wrestler's trick of raising a man up to throw him down.

It will be seen that the crowning positive virtue and qualification, is still to preach. Still from the skies comes reverberating this great duty and qualification—not as the current idea would have it, "a good visitor, a mousetrappor in other men's houses, an intermeddler in other men's families to the neglect and disconsolation of his own charge at home." Nothing of the kind is intimated. But the Christian world has made one more mistake to add to the overburdened and poorly fed ambassador. "Given to hospitality" is greatly misunderstood by the perversion of our own language and customs, since the present English version was made. It means "be kind to strangers;" or if paraphrased slightly, it would and does mean, be gentle and tender in your intercourse with mankind. This is not a burden, but he whose heart is full of the Master's love will delight—yes, he cannot restrain his feelings from uttering the rays of love and tenderness to all around. He will hasten to say or at least to look some kind emotion towards the stranger that may wander amongst his flock to the Lord's house where he ministers the Word to eager and inquiring crowds. But the world has not so interpreted God's holy Word. On the contrary it has so interpreted it as to add another burden, often grievous to be borne. They interpret the phrase "given to hospitality" to mean that the minister's house must be a place of general resort for the idler and the gossip; a place where one may conveniently stop on a journey to save a bill; a place where all may go to rest when they get off the train, or when they wish to take the cars on some trip of pleasure or profit. In which case the minister's wife becomes the burden-bearer, to be criticised by the prudens and benedictis, if she be not all affability and activity in ministering to their idle and unjust exactions upon her time and labor.

But it may not be best to pursue this train of thought further, but turn to the main argument. Having examined the Scriptures, let us turn to the rationale of the argument, and see by experience and observation if the Lord's ways are not the best ways, and if his burdens be not light. It is an old adage that "familiarity breeds contempt," and one that bears still on the question of sacred approbation—"a prophet has honor save in his own country." The school theologians, showing their opinions on the vital and material questions which distinguish the churches of the Disciples from other sects. These opinions, we are told, show that the great body of their ministry is a unit in the position they hold on the vital questions of Christianity.

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

It will be seen that the crowning positive virtue and qualification, is still to preach. Still from the skies comes reverberating this great duty and qualification—not as the current idea would have it, "a good visitor, a mousetrappor in other men's houses, an intermeddler in other men's families to the neglect and disconsolation of his own charge at home." Nothing of the kind is intimated. But the Christian world has made one more mistake to add to the overburdened and poorly fed ambassador. "Given to hospitality" is greatly misunderstood by the perversion of our own language and customs, since the present English version was made. It means "be kind to strangers;" or if paraphrased slightly, it would and does mean, be gentle and tender in your intercourse with mankind. This is not a burden, but he whose heart is full of the Master's love will delight—yes, he cannot restrain his feelings from uttering the rays of love and tenderness to all around. He will hasten to say or at least to look some kind emotion towards the stranger that may wander amongst his flock to the Lord's house where he ministers the Word to eager and inquiring crowds. But the world has not so interpreted God's holy Word. On the contrary it has so interpreted it as to add another burden, often grievous to be borne. They interpret the phrase "given to hospitality" to mean that the minister's house must be a place of general resort for the idler and the gossip; a place where one may conveniently stop on a journey to save a bill; a place where all may go to rest when they get off the train, or when they wish to take the cars on some trip of pleasure or profit. In which case the minister's wife becomes the burden-bearer, to be criticised by the prudens and benedictis, if she be not all affability and activity in ministering to their idle and unjust exactions upon her time and labor.

But it may not be best to pursue this train of thought further, but turn to the main argument. Having examined the Scriptures, let us turn to the rationale of the argument, and see by experience and observation if the Lord's ways are not the best ways, and if his burdens be not light. It is an old adage that "familiarity breeds contempt," and one that bears still on the question of sacred approbation—"a prophet has honor save in his own country." The school theologians, showing their opinions on the vital and material questions which distinguish the churches of the Disciples from other sects. These opinions, we are told, show that the great body of their ministry is a unit in the position they hold on the vital questions of Christianity.

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

It will be seen that the crowning positive virtue and qualification, is still to preach. Still from the skies comes reverberating this great duty and qualification—not as the current idea would have it, "a good visitor, a mousetrappor in other men's houses, an intermeddler in other men's families to the neglect and disconsolation of his own charge at home." Nothing of the kind is intimated. But the Christian world has made one more mistake to add to the overburdened and poorly fed ambassador. "Given to hospitality" is greatly misunderstood by the perversion of our own language and customs, since the present English version was made. It means "be kind to strangers;" or if paraphrased slightly, it would and does mean, be gentle and tender in your intercourse with mankind. This is not a burden, but he whose heart is full of the Master's love will delight—yes, he cannot restrain his feelings from uttering the rays of love and tenderness to all around. He will hasten to say or at least to look some kind emotion towards the stranger that may wander amongst his flock to the Lord's house where he ministers the Word to eager and inquiring crowds. But the world has not so interpreted God's holy Word. On the contrary it has so interpreted it as to add another burden, often grievous to be borne. They interpret the phrase "given to hospitality" to mean that the minister's house must be a place of general resort for the idler and the gossip; a place where one may conveniently stop on a journey to save a bill; a place where all may go to rest when they get off the train, or when they wish to take the cars on some trip of pleasure or profit. In which case the minister's wife becomes the burden-bearer, to be criticised by the prudens and benedictis, if she be not all affability and activity in ministering to their idle and unjust exactions upon her time and labor.

But it may not be best to pursue this train of thought further, but turn to the main argument. Having examined the Scriptures, let us turn to the rationale of the argument, and see by experience and observation if the Lord's ways are not the best ways, and if his burdens be not light. It is an old adage that "familiarity breeds contempt," and one that bears still on the question of sacred approbation—"a prophet has honor save in his own country." The school theologians, showing their opinions on the vital and material questions which distinguish the churches of the Disciples from other sects. These opinions, we are told, show that the great body of their ministry is a unit in the position they hold on the vital questions of Christianity.

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

It will be seen that the crowning positive virtue and qualification, is still to preach. Still from the skies comes reverberating this great duty and qualification—not as the current idea would have it, "a good visitor, a mousetrappor in other men's houses, an intermeddler in other men's families to the neglect and disconsolation of his own charge at home." Nothing of the kind is intimated. But the Christian world has made one more mistake to add to the overburdened and poorly fed ambassador. "Given to hospitality" is greatly misunderstood by the perversion of our own language and customs, since the present English version was made. It means "be kind to strangers;" or if paraphrased slightly, it would and does mean, be gentle and tender in your intercourse with mankind. This is not a burden, but he whose heart is full of the Master's love will delight—yes, he cannot restrain his feelings from uttering the rays of love and tenderness to all around. He will hasten to say or at least to look some kind emotion towards the stranger that may wander amongst his flock to the Lord's house where he ministers the Word to eager and inquiring crowds. But the world has not so interpreted God's holy Word. On the contrary it has so interpreted it as to add another burden, often grievous to be borne. They interpret the phrase "given to hospitality" to mean that the minister's house must be a place of general resort for the idler and the gossip; a place where one may conveniently stop on a journey to save a bill; a place where all may go to rest when they get off the train, or when they wish to take the cars on some trip of pleasure or profit. In which case the minister's wife becomes the burden-bearer, to be criticised by the prudens and benedictis, if she be not all affability and activity in ministering to their idle and unjust exactions upon her time and labor.

But it may not be best to pursue this train of thought further, but turn to the main argument. Having examined the Scriptures, let us turn to the rationale of the argument, and see by experience and observation if the Lord's ways are not the best ways, and if his burdens be not light. It is an old adage that "familiarity breeds contempt," and one that bears still on the question of sacred approbation—"a prophet has honor save in his own country." The school theologians, showing their opinions on the vital and material questions which distinguish the churches of the Disciples from other sects. These opinions, we are told, show that the great body of their ministry is a unit in the position they hold on the vital questions of Christianity.

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

It will be seen that the crowning positive virtue and qualification, is still to preach. Still from the skies comes reverberating this great duty and qualification—not as the current idea would have it, "a good visitor, a mousetrappor in other men's houses, an intermeddler in other men's families to the neglect and disconsolation of his own charge at home." Nothing of the kind is intimated. But the Christian world has made one more mistake to add to the overburdened and poorly fed ambassador. "Given to hospitality" is greatly misunderstood by the perversion of our own language and customs, since the present English version was made. It means "be kind to strangers;" or if paraphrased slightly, it would and does mean, be gentle and tender in your intercourse with mankind. This is not a burden, but he whose heart is full of the Master's love will delight—yes, he cannot restrain his feelings from uttering the rays of love and tenderness to all around. He will hasten to say or at least to look some kind emotion towards the stranger that may wander amongst his flock to the Lord's house where he ministers the Word to eager and inquiring crowds. But the world has not so interpreted God's holy Word. On the contrary it has so interpreted it as to add another burden, often grievous to be borne. They interpret the phrase "given to hospitality" to mean that the minister's house must be a place of general resort for the idler and the gossip; a place where one may conveniently stop on a journey to save a bill; a place where all may go to rest when they get off the train, or when they wish to take the cars on some trip of pleasure or profit. In which case the minister's wife becomes the burden-bearer, to be criticised by the prudens and benedictis, if she be not all affability and activity in ministering to their idle and unjust exactions upon her time and labor.

But it may not be best to pursue this train of thought further, but turn to the main argument. Having examined the Scriptures, let us turn to the rationale of the argument, and see by experience and observation if the Lord's ways are not the best ways, and if his burdens be not light. It is an old adage that "familiarity breeds contempt," and one that bears still on the question of sacred approbation—"a prophet has honor save in his own country." The school theologians, showing their opinions on the vital and material questions which distinguish the churches of the Disciples from other sects. These opinions, we are told, show that the great body of their ministry is a unit in the position they hold on the vital questions of Christianity.

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

It will be seen that the crowning positive virtue and qualification, is still to preach. Still from the skies comes reverberating this great duty and qualification—not as the current idea would have it, "a good visitor, a mousetrappor in other men's houses, an intermeddler in other men's families to the neglect and disconsolation of his own charge at home." Nothing of the kind is intimated. But the Christian world has made one more mistake to add to the overburdened and poorly fed ambassador. "Given to hospitality" is greatly misunderstood by the perversion of our own language and customs, since the present English version was made. It means "be kind to strangers;" or if paraphrased slightly, it would and does mean, be gentle and tender in your intercourse with mankind. This is not a burden, but he whose heart is full of the Master's love will delight—yes, he cannot restrain his feelings from uttering the rays of love and tenderness to all around. He will hasten to say or at least to look some kind emotion towards the stranger that may wander amongst his flock to the Lord's house where he ministers the Word to eager and inquiring crowds. But the world has not so interpreted God's holy Word. On the contrary it has so interpreted it as to add another burden, often grievous to be borne. They interpret the phrase "given to hospitality" to mean that the minister's house must be a place of general resort for the idler and the gossip; a place where one may conveniently stop on a journey to save a bill; a place where all may go to rest when they get off the train, or when they wish to take the cars on some trip of pleasure or profit. In which case the minister's wife becomes the burden-bearer, to be criticised by the prudens and benedictis, if she be not all affability and activity in ministering to their idle and unjust exactions upon her time and labor.

But it may not be best to pursue this train of thought further, but turn to the main argument. Having examined the Scriptures, let us turn to the rationale of the argument, and see by experience and observation if the Lord's ways are not the best ways, and if his burdens be not light. It is an old adage that "familiarity breeds contempt," and one that bears still on the question of sacred approbation—"a prophet has honor save in his own country." The school theologians, showing their opinions on the vital and material questions which distinguish the churches of the Disciples from other sects. These opinions, we are told, show that the great body of their ministry is a unit in the position they hold on the vital questions of Christianity.

Our task is an humble one, and so far as we go, we shall attempt to execute it faithfully. It is to present to our readers the tenets held by these "representative men," of the "Current Reformation," on the vital questions of Christianity. Our object is not so much to controvert as to exhibit the teachings on which we are told their ministry is a unit. We desire to let Campbellites tell what Campbellism is. Baptists may then see whether there is any accord between us and them.

N. M. C. BURDEN-BEARERS.—No. 2. In the last article on this subject it was maintained that pastoral visiting as received, taught and practiced by some and expected by most of the Christian world, is not taught in the Scriptures, but on the contrary the minister of the Word had his specific duties pointed out and provision made by the appointment of another class of officers in order that he might the more assiduously give himself to "prayer and the ministry of the Word." I am aware that preaching from "house to house" is relied on as the base of argument for the opposite doctrine. This results from careless reading of the Word in connection with its contexts and correlative parts. The inspired penman meant what he said: "Preach"—cry aloud, and proclaim the great illuminative truths of salvation through faith in Jesus and resurrection from the dead. Private houses were for the most part the only houses in which the little elect congregations might assemble to hear the Word from the living oracle and the glowing heart. Hence, from house to house, as it was then, meant and may now mean in many localities and under many circumstances, might be the most effective means of evangelization. Yet it still means "Preach the Word," as ringing from the heaven. The echo still enters every true minister's heart. Wherever the church, the "called congregation" may assemble, preach, and so much the more earnestly as the day draweth nigh. This seems to be the great object of the ministry. His charges are rather negative than positive in other matters. "Not given to wine, no striker, not greedy of filthy lucre," etc. The positive commands are in this wise: "Must be blameless; the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."

Business Department.

Ed. J. D. KASPER is General Traveling Agent for the Southwestern Publishing House for the State of Arkansas. Ed. E. L. COMPER for Western Arkansas. Ed. A. J. HALL, Tennessee. Ed. C. N. BAY, Tennessee. Ed. J. W. YORK, Tennessee. Ed. J. B. BRISTOW, Virginia. Ed. W. G. CARBON, Texas. Wm. T. GOSPOD, Kentucky. H. P. BARKER, Southern Kentucky. Wm. PARSONS, Alabama. Ed. P. M. MURPHY, North Alabama.

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

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

Teacher.—A graduate of the University of Alabama, of the class of 1855-6, 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. RUDDERS, Rochester, Butler county, Ky. mh143t

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

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

Agents.—We want one hundred active agents, who will canvass a definite field for The Eye Sharpener, The Indelible Pencil, The Ready Reckoner, The Southern Farmer, and

Those that wish an agency for the above, can accept by forwarding any amount from \$25 and upwards, and we will return him his commission and the value of his money on such terms that he can make from \$34 to 50 per cent. There is a chance here for disabled soldiers and ministers, or others, to make from \$100 to \$150 per month. Don't write a long letter, but if you want a county, or two counties, send \$25 and name the counties. GRAVES, JONES & Co., 37 South Court Street, Memphis.

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. RORER, Clerk Arkansas Baptist Convention.

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, 1868. New Water Melons.—The Persian and Russian Varieties.—When Bayard Taylor, the world-ren

The Baptist.

MEMPHIS, TENN., MARCH 28, '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 FIVE.

Having exposed the sophistries on which Ariel rests his theory, and shown that the negro is a human and accountable being, we propose in this paper to answer the question:

FROM WHICH OF THE THREE SONS OF NOAH DID HE DESCEND?

No man ever claimed that he descended from either Japheth or Shem. Ariel claims that he has proved that he did not descend from Ham, because he proves what no one denies—that Canaan, whose descendants peopled Palestine, and Mizraim, whose descendants peopled Egypt, though dark and swarthy, yet were not kinky-headed, black-skinned, thick-lipped negroes, as the mummies attest. But he gives Phut and Cush, the other two sons of Ham, a wide berth. Noah, whatever may have been the hue of his complexion, was the father of sons of very different complexion. Japheth was fair, and from him descended the Caucasian race. Shem was copper-colored, and the progenitor of the Hebrews, and of the copper-colored race. When the second son was presented to Noah, he exclaimed, Ham—I. e., "black"—for this is the signification of the Hebrew term. If you ask, how could children, descended from white parents, be characterized by colors and features so different, we ask, how can they use different languages and dialects? Through the workings and will of the same Sovereign God, who is able, and whose right it is, to give to each the body, color and tongue, as it suited him. You say, a miracle, and we say, so let it be. God confused the tongues, not of the negroes only, as Ariel asserts, but of the descendants of Shem and Japheth, as well as of Ham—a fact patent to all men to-day. Ham was born black, because it pleased God that he should be the father of a dark and black-skinned race; and color, therefore, was not the curse, but inferiority—physical, mental, social inferiority—and servitude, especially. "Japheth shall dwell in the tents of Shem."

Here we see that the pure white race is decreed to be the superior race, "and Canaan"—Ham's eldest son, and taken as the representative of Ham's descendants—"shall be his servant. A servant of servants shall he be to his brethren." This has been fulfilled to the very letter. Those who would make the children of Ham the equals, and even the masters, of the children of Shem and Japheth, are laboring to arrest the Divine order, and are fighting against God as well as reason. God never designed it, and man can never accomplish it. The position of the descendants of Ham has been, from the day that the curse was allowed by God to take effect, that of inferiority and servitude; and this will be their position until every curse is removed by the advent of earth's Maker and Redeemer King, to restore the ruins of the fall. Fanaticism is to-day at war with the Almighty, and will in the end be discomfited. He that sitteth in the heavens has them in derision.

Ariel proves that the Egyptians descended from Mizraim, and he exclaims the catacombs to prove that they were not negroes, though dusky, yet with long straight hair, thin lips and sharp noses. We grant it all, and the same of the descendants of Canaan—the Sidonites, Hethites, Jebusites, and Ammonites—dark of skin, but not black. When he proves this he proves nothing. His assumption, that the negro is not descended from Ham, is a bold and bald assumption, that ancient history clearly disproves. What about Ham's other two sons, Phut and Cush? The God of the Bible tells us they were black. Jeremiah, alluding to the sooty blackness of the Cushites, that inhabited Ethiopia, says, "Can the Ethiopian [in the original, Cushite,] change his skin, or the leopard his spots?" The Cushites are portrayed on the Egyptian monuments as negroes—short, crisp hair, low, receding foreheads, short, thick necks, and thick, protruding lips. Both Herodotus and Strabo, the most ancient profane historians, describe them as a black curly haired race. Michaelis, that most learned Orientalist and historian, and the authors of the Universal History, (a standard work) have abundantly proved that the descendants of Cush peopled Ethiopia. The

Greek historians spoke of the Ethiopians as the blackest people in the world. "Black as an Ethiopian" was as common to them as the expression with us—"black as a negro." It is as easy to trace the negro to Cush, and from Cush to Ham, and Ham to Adam, as it is to trace the Jews to Eber—hence the name Hebrews—and Eber to Shem. The black Cushite, therefore, is as much entitled to a human soul as a Jew, or the fairest skinned son of Japheth.

The curse was pronounced against Canaan, and did take effect upon all his descendants in the days of Abraham, and when Palestine was invaded by their brethren, the descendants of Shem. The descendants of Phut and Cush have been our servants for centuries past. With these plain historical facts, and with these plain and unmistakable teachings of God's Bible, I leave Ariel, and Agassiz, and Nott, and Gliddon, and the whole school of infidel cavaliers to conflict. They may deny, but they cannot confute, them.

Ariel makes a flourish of trumpets over the fact that the Egyptians embalmed their dead and sepulchered them in pyramids, and other places for preservation; and claims inspiration for the impulse to do it. Has Ariel forgotten that the valley of the Nile was subject to annual inundations, which would have washed up or obliterated the resting place of the dead, and, therefore, the origin of their pyramids? And, according to their religious faith, the life of the soul depended upon the preservation of the body, and from this, the origin of embalming.

Let any one visit the "swamp country" of Mississippi, and he will find the vast earth pyramids, built by a race that inhabited this valley before the Indians. In these vast mounds, found wherever the Mississippi river overflows, you will find the remains of the ancient dead, and relics peculiar to them; and on the top of these the remains of the red man, and with these the bones of the white man. Three races buried in the same mounds. And no miracle in all this—nor in all connected with the burying of the Egyptians.

But to return. The men of Ethiopia, and women, too, were black, as all history and the Bible attests. But they were human beings, and the subjects of gospel address. Some, since they have read Ariel's blasphemous, decline to preach to the Ethiopians among us. Will such read the 8th chapter of the Acts of the Apostles? Why did the Holy Spirit command Philip to preach to the Ethiopian Eunuch? He was a black man, without doubt. The Scriptures particularize him as "a man of Ethiopia," of whom the prophet asks, "Can the Ethiopian change his skin, or the leopard his spots?" Both beasts, says Ariel—and "both beasts," echo his admirers! They require us "to believe that it was a beast, whose religious instinct brought him from the uttermost parts of the known world to worship the true God at Jerusalem; a beast, who studied the Scriptures as he pursued his lonely way over the desert; a beast, to whom the minister of the gospel was conducted by the very Spirit of God; a beast, to whom Christ was preached as a sacrifice and a Savior; a beast, whose heart-felt confession has been recorded in God's holy book, to instruct the universe and the ages; a beast who, by an act more solemn than all the aspersions of the Mosaic ritual, descended into the baptismal grave, setting forth in his own person the burial and resurrection of the Lord; a beast, who went on his way rejoicing to publish the glad tidings of salvation to a benighted continent; a beast, who stained with heroic blood the altars of that true tabernacle which God hath pitched and not man." For tradition teaches us that this royal chamberlain, like Moses, renounced the pleasures of a court, and became a preacher of the gospel, to his own countrymen, and also as an evangelist to Arabia and Ceylon, where at last he sealed his testimony to the religion of Jesus with martyr blood.

What Christian man will hereafter refuse to preach Christ to the dark sons and daughters of Cush in our midst? Ariel thinks that God inspired the Egyptians to embalm and bury in the pyramids for our sake—as a Divine attestation that the descendants of Ham were not black; but we do know that this was a Divine attestation to the fact that the black man has a soul, and that it is our duty to preach Jesus to him. Ariel regards it profanity for the black man to essay to worship God; but the prophecies yet to be fulfilled predict the time, when among the nations assembled, by their representatives, in the reign of our Messiah, as Prince of Peace, sitting on the throne of David in Jerusalem—when wars shall have ceased, and the deep-seated prejudice against color has been removed—when every yoke shall have been broken from the neck of every captive and slave—then and there, in that Sabbath gathered through, that crowd the feast of the tabernacles, and bending low before

Messiah's feet, the dusky Ethiopian shall stretch forth his hands in humble worship. "And it shall be that those who will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain; and if the family of Egypt come not up, that have no rain, there shall be the plague, wherewith the Lord shall smite the heathen that come not up. This shall be the punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles; and it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord in Jerusalem. Princes shall come out of Egypt, Ethiopia shall soon stretch forth her hands unto God." Cowper caught the inspiration of the scene of millennial glory when he sang—

"Behold the measure of the promise filled; See Salem built, the labor of a God. Bright as the sun the sacred city shines. All kingdoms and all princes of the earth Flow unto her. Unbounded is her joy. And endless her increase. Praise is in all her gates. Upon her walls, And in her streets, and in her spacious courts, Is heard Salvation. Eastern Java there Kneels with the nations of the farthest west. And Ethiopia spreads forth her hands And worships. Her report has traveled forth Into all lands. From every clime they come To see thy beauty and to share thy joy. O Zion! an assembly such as earth Saw never. Such as heaven stoops down to see. O scenes, surpassing fable, and yet true Scenes of accomplished bliss, which Tho' but in distant prospect, who can see and not feel His soul refreshed, with foretastes of that coming joy?"

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED. No. 49.

Satan a Fisherman. I WAS sometime since walking upon the wharf where a fishing boat lay, and as I was passing and repassing, the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said: "Sir, I am unacquainted with your business. What kind of fishes are these?" He replied, "They are cod-fish." "How long are you usually out in order to obtain your load?" "Two or three weeks," was the answer. "At what price do you sell them?" He informs me. "Well, have you not hard work to obtain a living in this way?" "Yes, hard work," said he. "With what do you bait for these fish?" I inquired. "With clams." "Did you ever catch mackerel?" "Yes." "And I suppose you bait them with clams too?" "Oh, no," said he "they will not bite at clams." "Then must have different kinds of bait for different sorts of fish?" "Yes." "Well, now, did you ever catch a fish without a bait?" "Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in." "Now, sir," said I, "I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sinners like best; but when he would catch a profane swearer he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook." He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister."

No. 50. The Two Rivers. THE waters of the Mississippi and the Missouri unite and form one river. The water of the latter is exceedingly turbid and the former clear. When they first meet, the waters refuse to mingle. The clean and muddy waters flow along, forming one river, but you can clearly distinguish the one from the other. By degrees the clear, bright waters of the one become united with those of the other, and the clearness is lost forever.

Virtuous and vicious persons can associate for a time, keeping their characters distinct. But if the association is continued, the virtuous, pure character will become soiled by the vicious. No one can associate freely with the wicked without becoming in some measure like them.

No. 51. Frankincense. IF we take into a room a pan of live coals, and sprinkle thereon pure frankincense, a sweet perfume will ascend in the air, and the room be filled with it. So gratefully cometh up before God earnest, believing prayer, offered in the name of Christ. It is to him as the odor of choicest burnt incense.

But if upon a pan of dead coals the frankincense be thrown no perfume arises. So if prayer be laid upon a cold heart no incense of sweet-smelling savor cometh up before God, nor is the atmosphere of the heart itself sweetened by offering.

No. 52. Jehodoxy. AND he said, Come with me, and see my zeal for the Lord. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. (II Kings x. 16-21.)

It is to be feared that there are many men like Jehu in the church. They have a kind of zeal for the Lord, but they are strangers to practical piety. We know the case of one who is very zealous for a pure worship. All the church is going wrong. It is difficult for him to find a minister of the right stripe. No one can please him however evangelical may be

his discourse, and holy his life, if he does not walk in orthodoxy according to the traditions of the fathers. Yet this man never asks a blessing at his table, and, with a family growing up around him, he never worships God with them, morning nor evening. May the Lord deliver the church from such Jehus, and give a zeal according to knowledge.

No. 53. Peter the Great and the Peasant Girl. PETER the Great, Czar of Russia, became enamored of a peasant girl and determined to espouse her unto himself. What a change from the meanest to the most honorable position in the world! There she was—a poor peasant girl—no title, no estate, no honor, but after she became the king's wife, how raised! His name became her name, his titles her titles, his heart her heart, his secrets her secrets, his crown her crown, his sceptre her sceptre, his kingdom her kingdom, his armies her armies, his throne her throne, and as the Queen of the Emperor of all the Russians, she is elevated above all the nobility and lordly gentry of the empire.

There is a sinner—a poor, lost and ruined sinner—but Christ loves him and has determined to espouse him to himself. He speaks to him in accents of love, he wins the affection and confidence of his heart, and by faith a union is formed. And what a change! How ennobled does he become! Christ's name becomes his name, Christ's heart his heart, Christ's secrets his secrets, Christ's titles his titles, Christ's sceptre his sceptre, Christ's kingdom his kingdom, Christ's armies his armies, Christ's throne his throne, and in Christ he is elevated above all the intelligent angelic spirits which compose the principalities and powers of heaven. Oh, who would not be a Christian!

THE THEATER AND THE DANCE.

In connection with the conclusion of the article on our outside on "The Dance of Modern Society," we invite attention to the following extracts from a sermon recently preached by Bro. Burrows, of Richmond, Va. Will parents and our brethren generally kindly secure the reading of these two by the young people around them? The vice is rapidly increasing and gaining favor among church members. We hear of no city church disciplining its members for visiting theaters and balls, or dancing parties: "One heathen writer says, 'a virtuous prince is known by his banishing from his presence players, jesters and jugglers, and a virtuous prince is known by his retaining such.' Tacitus says: 'The German women were guarded against danger and preserved their purity by having no play-houses among them.' Ovid advises Augustus to suppress theatrical amusements as a grand source of corruption. Plato affirms: 'Plays raise the passions and pervert the use of them, and, of consequence, are dangerous to morality.' Aristotle asserts: 'The seeing of plays ought to be forbidden to young people until age and discipline have made them proof against debauchery.' Demosthenes, among the terms of ignominy which he heaped upon Aschines, calls him a 'vile player,' and says, 'you were an actor, and I hissed you.' Seneca said: 'Nothing is so destructive to good manners or morals as attendance on the stage.' Juvenal declares that in his time 'A man could not find a chaste woman whom he might safely love as his wife in all the play-houses, and that all who frequent stage plays are infamous, and forfeit their good names.' A Roman Emperor, in order to degrade the knights, compelled Laberius to recite some of his own writings on the stage. Feeling himself to be insulted and degraded, he exclaims: 'After having lived sixty years with honor, I left my house this morning as a Roman knight, but shall return to it this evening an infamous stage-player. Alas! I have lived a day too long.' And these are the testimonials not of morose Christians, but of Greeks and Romans—Pagans, who knew nothing of the purer morality of the Gospel of Christ.

If heathens and infidels thus regarded the theater, how should it be regarded by Christians? Actors themselves have often given similar testimony. 'Ah!' said Hackett, in loathing disgust of himself, 'what fools we make of ourselves to make fools laugh.' Said Fannie Kemble, 'Acting is the very lowest of art.' 'What a wretched, miming, mimicry it is.' 'How I loathe my most impotent and unpoetic craft.' Mrs. Jamison, in her sketch of Adelaide Kemble, speaks of her as 'brought into close contact with the meanly malignant rivalries, the vicious recklessness of theatrical life; of those around her; of the villainess of some of her forced associates, and as actors, taken as a class, having only themselves to blame for the low place they hold in public estimation.'

'Against the modern theater the testimony of divines is equally strong. Bishop Collier says: 'Nothing has done more to debauch the age in which we live than the stage poets and the play-houses.' Archbishop Tillotson asserts, 'The play-house is the devil's chapel—a nursery of licentiousness and vice—a recreation which should not be allowed among a civilized, much less Christian people.' 'The highest time of inquiry, when the prodigate and sensual put in their sickles and reap.'

'In the former days of our country's history, when people and representatives felt somewhat as we felt in this revolution, the need of God's favor and blessing in order to success and prosperity, the first American Congress passed this resolution: 'Whereas, true religion and good morals are the only foundations of public liberty and happiness, Resolved, that it is hereby earnestly recommended to the several States to take the most effectual means for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.'

Fretting Jennie. Little Jennie fretful, Sitting in a tree, Worried at the buzzing Of a bumble bee. Said she had a headache, Wished it would be still, She knew it buzzed on purpose, To defy her will. Buzzing bee was happy, Busy at her work; Gathering stores of honey: Never thought to shirk. Never thought of Jennie, Fretting in the tree; It was such a happy, Busy little bee. Jennie grew more fretful, When it answered not, Said 'That was really hateful— That was what she thought. Still the bee kept buzzing, Glad its sphere to fill, Discontented Jennie May be fretting still. Are there not some Jennies, Boys and girls, you know, Who to fret at others Are not slack or slow? Forth to duty, children! Like the busy bee, Minding not cross Jennie, On her fretting tree.

SABBATH SCHOOL LESSONS.

BY R. F. JACOBS. Lesson for Sabbath, March 29, 1868. Matthias chosen. Acts i. 15-26. (Comm. 21-28.)

SUGGESTIONS TO TEACHERS.

Peter's address at the first church business meeting. Judas—fearful doom. An apostle to be chosen. The qualifications necessary. The manner of the choice. Peter, the denier, now appears as the leader, showing how full had been his forgiveness, and his earnest desire to make full proof of his repentance. How moderate, but firm, and fearful his recital of the sin and doom of Judas. "His own place" hell. Jesus speaks of him as the "Son of Perdition," (John xvii. 12,) and also said he "hath a devil," and "it had been good for that man if he had not been born." John says he was a thief. (See also Luke xxii. 3.)

On account of Judas' apostasy, an apostle was to be chosen in his place to make the number good. (Query—Was not the principal reason of their supposing it necessary to choose another, because they had the idea that they represented the twelve tribes, in accordance with Jesus' promise? Matt. xix. 28.)

The qualifications necessary—Christian knowledge and fidelity. "Must have been with them," and all the time "from the beginning."

The successor sought by prayer, and decided by lot. God's choice.

The prayer offered to Jesus—showing their faith in Him, and the intimate personal intercourse. Acknowledging his Divine power, "Knower of the hearts." The whole church—i. e., all present, 120—uniting in the prayer and choice. The first united work of the ascended Lord and the disciples. (Neither Peter alone nor all the disciples, ventured to appoint a successor.)

Ministers of Jesus are called of him, and chosen by him through his people. They decided the matter by lot—Scripture method, but after the gift of the Holy Spirit no longer needed. Then God spoke through his church, (the unanimous decision of a gospel church reached by prayer, infallible.) Prayer the weapon of the church.

No position, even in the church, guarantees heaven. Judas fell; but this did not retard God's work. Every one going to his own place. Compare Peter and Judas. Verse 24. He knows my heart.

BLACKBOARD OUTLINE.

Table with 2 columns: Which Way Are You Going? With Peter or Heaven, With Judas or Hell.

INFANT CLASS.

BLACKBOARD OUTLINE.

Judas Betrayed His Master. Hanged Himself. Lost Heaven. Other Disciples Died for Jesus. Are to Sit on Thrones, In Heaven.

Sing, "Never be afraid to speak for Jesus." Repeat the lesson. Compare Judas' place and that of the others. Sing, "Heaven is my Home."—Stand.

Review.

JEPHTHA'S DAUGHTER; A Sacred Drama, by Mrs. A. C. Graves. Published by the Southwestern Publishing House, Memphis, Tenn. Price \$1 50.

MEMOIR OF REV. J. L. PRICHARD. This biography, prepared by Rev. J. D. Hurlham, is eminently worthy of circulation.

RAY'S KEY TO CAMPBELLISM. Is giving universal satisfaction and doing a good work. It should be circulated wherever Campbellism is preached.

THE SOUTHERN BAPTIST CONVENTION will meet in Baltimore on Thursday before the second Lord's day in May next, with the Seventh Baptist Church, (Dr. Fuller's.)

THE TEACHER. A superb publication, devoted to the teaching of teachers. Will all the teachers in the city call at the Southwestern Publishing House and examine copies?

THE SOUTHERN BAPTIST SABBATH SCHOOL UNION.—An adjourned meeting of this society will be held in the South Baptist Church, (Dr. Fuller's.)

THE MISSISSIPPI BAPTIST STATE CONVENTION meets in Meridian, Miss., on Thursday before the first Sabbath in June next.

THE HOUSEHOLD JEWEL.—The undersigned have each had in use, two to four years, one of your Machines—which has given so great satisfaction that we desire to recommend it to all our lady friends.

ATTENTION ALL AGENTS.—Obtaining renewal of old subscribers does not count for commission, premiums, or for "official rank."

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.

REVISOR'S HYPHON 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.

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

REVIVAL. BRO. JAS. HARRISON, of Waco, Texas, in a private letter, writes: "You will have seen notices of the precious revival in the Waco Church, under the preaching of President Burlison."

CHURCH DISCIPLINE. "If a brother commits a public offense, is it the duty of some brother to see him and notify him that a charge will be brought against him, or is it the duty of some brother to bring the charge and then let the church appoint a committee to visit him and cite him to attend and answer the charge?"

ANSWER.—1. It would not be improper for any brother to converse with the offending brother, and "notify" him that he felt it his duty to the church to bring his case before the brethren, and advise him to be present to answer to the charge.

2. In the excellent Church Manual, lately issued by the American Baptist Publication Society, Philadelphia, prepared by Elder J. M. Pendleton, the distinction between the two classes of offenses is more clearly and satisfactorily drawn than in any work before the public.

GENERAL OFFENSES are those committed against a church in its collective capacity, and may be comprised in two classes: 1. Heresy—a departure from the faith of the gospel.

2. Immorality—in any of its forms. Touching the treatment of general offenses, we find the following: "The impression prevails, to a great extent, that because general offenses are committed against a church as a body, they need be treated after the manner of personal offenses."

But there will be cases in which the offending brother is not "gained." What then is to be done? The second step to be taken is this: "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

But the Saviour's language supposes that the case may be continued. The offender may not deny the charge brought against him, but may attempt to justify himself as to the thing complained of. It may be evident to the 'one or two more' who are present, that he has a wrong spirit, and that, from his own account of the matter, he has given the aggrieved brother just cause of offense.

But there is another supposition: It is supposed that a reconciliation may not be effected, and that the 'one or two more' may be called to testify as witnesses before the church: "That in the mouth of two or three witnesses every word may be established."

But there is another supposition: It is supposed that a reconciliation may not be effected, and that the 'one or two more' may be called to testify as witnesses before the church: "That in the mouth of two or three witnesses every word may be established."

But there is another supposition: It is supposed that a reconciliation may not be effected, and that the 'one or two more' may be called to testify as witnesses before the church: "That in the mouth of two or three witnesses every word may be established."

But there is another supposition: It is supposed that a reconciliation may not be effected, and that the 'one or two more' may be called to testify as witnesses before the church: "That in the mouth of two or three witnesses every word may be established."

But there is another supposition: It is supposed that a reconciliation may not be effected, and that the 'one or two more' may be called to testify as witnesses before the church: "That in the mouth of two or three witnesses every word may be established."

vent the withdrawal of fellowship. The honor of Christ and the purity of his religion are especially involved in these cases. What Paul says in regard to the incestuous man (1 Cor. v.) vindicates the position here taken. If a church member is guilty of adultery, or murder, or perjury, or theft, or forgery, or drunkenness, or any kindred crime, he deserves exclusion without trial. Some perhaps would except drunkenness from this catalogue, but taking into account the manifold evils of intemperance, in connection with the light shed on the "temperance question" for thirty years past, one instance of drunkenness makes it the duty of a church promptly to exercise its power of excommunication.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal. Such an offense, whether committed in private or public, has to do with the two brethren, and not the church. It cannot be brought before the church legitimately till the directions of Christ, in Matt. xviii. 15, 16, are complied with.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

What is a personal offense? It is an offense against an individual. "If thy brother shall trespass against thee." Any offense committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter. The discipline, strictly speaking, has not been church discipline, but the discipline of brethren in their individual character.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

in the mouth of two or three witnesses every word may be established. Now the third and last step is to be taken by the offending brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter.

yet we have sent paper and be. Who more? Have changed the address. Tim out No. 2, Vol. II. A thousand thanks for your constant kindness. Has your dear father been fitted with a brace? W. A. Campbell, Illinois.—Your money was lost, but you credited, and paper sent for. All time paid for. W. J. Collins, Georgia.—Money lost, but you are credited.

M. B. Wharton, Alabama.—Eld. G. T. Millburn, of Georgia, has never sent a subscriber to this paper, from any source, so far as the clerk can find by going back over the books to October last. How is this? You say you gave your subscription to him, and two others. Will Eld. Millburn explain? R. Hall, and others.—We pay no commissions for reclaiming deserters or re-enlisting those who have been subscribers.

B. O. Scruggs.—The clerk says he did not receive the money. Does the gentleman say he handed it in—and to whom? G. L. Sandidge.—The Captain of the Old Guard in Louisiana is still recruiting his forces. Bro. Sandidge enlisted twenty-one years ago, and during all these long years, through every vicissitude of our fortune, he has stood like a "Stonewall" by our side.

M. L. Anderson left \$6 with a man in the office—not the clerk—but did not give his P. O., and we cannot send the papers. S. G. Mullins.—Money all received.

NEW PATRONS. Eld J P Jones, Tenn. 2; Eld James Newman, Miss. 1; A S Wilkins, Tenn. 1; Eld J B Canada, Tenn. 2; Joseph H Denison, Ark. 1; Eld L R Sims, Ala. 1; J H Allen, Tenn. 4; Levi H Coleman, Ark. 4; Eld Jas J Turner, Tenn. 2; Miss Mary Hudson, Miss. 4; Eld C S McCloud, Texas. 3; S H Coleman, Miss. 1; Eld R Hall, Tenn. 1; J S Miller, Tenn. 1; Eld W Jacob Parker, Ala. 18; L D Moody, Tenn. 1; J W Brewer, Tenn. 1; P J Green, Ky. 1; J G Burgess, Miss. 1; Eld Thos J Perry, Ga. 4; Eld C B Young, Ala. 1; I N Clark, Ind. 1; Jas H Chandler, Ala. 4; Eld J M Peay, Ky. 1; Eld D K Moreland, Ga. 2; W M Gordon, Miss. 1; W Y Fuqua, Tenn. 1; Jephth J Davis, Ga. 3; W S Kennard, Ark. 4; Eld J C Foster, Ala. 4; Eld T J Perry, Ga. 2; Wm Sloan, Miss. 1; H C Gregg, Tenn. 1; J T Craig, Ark. 1; Eld Wm N Chaudoin, Ga. 1; B O Scruggs, Miss. 1; Eld S G Mullins, Miss. 1; Miss Mollie Granberry, Miss. 1; Eld Jacob Parker, Ala. 2; Eld J F Moore, Miss. 6.

SPECIAL NOTICES. The Southern Baptist Sabbath School Union.—An adjourned meeting of this society will be held in the South Baptist Church, (Dr. Fuller's.) in Baltimore, on Wednesday night, the 6th of May, next, at 7 o'clock. Addresses will be delivered, and business pertaining to the proposed union of this society and the Sunday School Convention will be transacted. A full attendance of life directors, life members, and annual members, is earnestly requested. Thos. C. TEASDALE, President. Columbus, Miss., March 9, 1868. P. S.—All the Baptist papers of the South are requested to copy the above notice.

The Mississippi Baptist State Convention meets in Meridian, Miss., on Thursday before the first Sabbath in June next. A full attendance is solicited, as important business will be transacted. mh28 tf

The Household Jewel.—The undersigned have each had in use, two to four years, one of your Machines—which has given so great satisfaction that we desire to recommend it to all our lady friends. It is so very simple that it never gets out of order—so light running and easily managed that a child can use it—so reliable in action that it never misses a stitch—and so quiet that it may well be styled the "silent" Sewing Machine. We have always found the seam perfectly reliable, never ripping in washing or wear, or in any way failing till the garment is worn out.—Letter to Willcox & Gibbs S. M. Co., from Mrs. D. G. George, Mrs. W. P. Matteson, and six other ladies of South Shetland, Vermont.

Attention All Agents.—Obtaining renewal of old subscribers does not count for commission, premiums, or for "official rank." If our Old Guard wish to desert their colors, very well. Nothing is allowed for reclaiming deserters—but fresh recruits.

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: BAPTIST, 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 Reflector, 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

TO ADVERTISERS. We propose to offer 400 squares in the mammoth edition, to select and valuable advertisements, at 50 cents a line: 50 squares will be inserted as reading matter at \$1 per line. So rare a chance to reach 50,000 or 100,000 families in the South and Southwest was never before offered. All advertisements must be prepaid and reach this office by the 20th of May.

il that we can desire in a Baptist Hymn book. Some have promised, and let them not fail to perform. mh14 54. 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 out, we will send a copy gratis. And we most urgently request them to do so, for the benefit of the denomination at large. Please to so, brethren, and take time to add up, in part, 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? 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 climate. 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, \$2 00. Address, at once, M. W. PHILLIPS & Co., No. 37, South Court street, Memphis, Tenn.

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. COMFERE, Agent S. W. Pub. House, Fort Smith, Ark., Jan. 1, 1868.

A MAMMOTH EDITION OF "THE BAPTIST." 50,000 Copies at Least, 100,000 if Possible.

We propose to issue, on the 1st day of June, the First Number of the Second Volume of THE BAPTIST. On that day, at the present rate of increase, this paper will have 5,000 paying subscribers.

We propose to celebrate the commencement of the new volume by a mammoth edition of THE BAPTIST, containing ninety-six columns of printed matter—the largest religious paper that was ever issued in the South, and the largest edition. No pains or expense will be spared to fill these columns with the most valuable reading matter that the pens of our best writers can prepare. Some of the leading articles we can now announce—

1. The Anniversary Sermon before the Southern Baptist Convention, by Rev. J. L. M. Curry. 2. The \$20 Prize Essay. Subject, Baptist with the dative, without a preposition. 3. The Review of "Ariel." 4. The "Great West." 5. Articles upon important subjects, by Crawford, Baker, Ford, Freeman, and Pendleton. 6. Notes on the Anniversary of the Greenville Theological Seminary. 7. A synopsis of the proceedings of the Southern Baptist Convention at Baltimore. 8. Scientific articles of great value. 9. This issue will be enriched by a selection by us of the choicest gems of poetry ever published. 10. The first chapter of a new and thrilling work, from the pen of Mrs. A. C. Graves, author of "Jephthah's Daughter"—to be continued in subsequent numbers.

That most amusing and valuable poetical work, entitled "The Watery War, or a poetical description of the controversy between Pedobaptists and Baptists on the subject and mode of Baptism—by John of Aenon," will be published in full in this mammoth edition of THE BAPTIST, which of itself will be worth five times the price of the number.

TERMS. We shall have but one price—10 cents a copy—sent post paid. We wish each one of our 4,000 subscribers to get as many subscribers to the mammoth number as possible. Any one sending 10 names and \$1, shall receive one number of the Illustrated Southern Farmer, published in this city—price 25 cents. Any one sending us 20 subscribers and \$2 shall receive by mail, post paid, 1 Indelible Pencil, for marking linen—price 50 cents. Any one sending us 100 names, shall be entitled to one copy of the Southern Farmer for one year, price \$2; or THE BAPTIST for six months. If all who read this will go to work among their neighbors and acquaintances, they can easily swell the issue to 100,000, instead of 50,000. What say you, friends, will you not see how large an edition can be sold?

TO ADVERTISERS. We propose to offer 400 squares in the mammoth edition, to select and valuable advertisements, at 50 cents a line: 50 squares will be inserted as reading matter at \$1 per line. So rare a chance to reach 50,000 or 100,000 families in the South and Southwest was never before offered. All advertisements must be prepaid and reach this office by the 20th of May.

This book can be obtained by mail, postage paid, by sending 50 cents to the Southwestern Publishing House, 37 South Court street, Memphis, Tenn.

Scientific.

Algebraic Absurdity. The Operations of Prof. Brown Refuted. No Absurdity. Error Baptist. In your issue of the 11th of March I observed, under the title of "Algebraic Absurdity," a letter from Prof. Brown, of East Tennessee, asserting the absurdity of the formula...

Let the symbol 0 represent a quantity infinitely small—an infinitesimal—smaller than any conceivable quantity. Division is a short method of subtraction. From 20 we can take 4 five times before exhausting the minuend; 4 is then said to be contained in 20 five times. Suppose, now, you attempt to exhaust 20, or any finite quantity, by subtracting 0, a quantity so small as to be inappreciable; it is evident that the subtraction would have to be repeated an infinite number of times before the 20 or the f is exhausted; therefore 0 "goes into" 20 or f an infinite number of times. Hence the formula 20/0 = infinity is not an absurdity, but a verity—a truth. Prof. Brown objects, because, if this be true, it follows that 0 x infinity would produce 20 or f—which, he says, would be absurd. I deny its absurdity. Let us illustrate, as follows: 2 x 10 = 20; increase the multiplier and diminish the multiplicand until you have 1/2 x 40 = 20; again, by a similar process: 1/3 x 60 = 20. This process of increasing the multiplier and diminishing the multiplicand might be continued ad infinitum, and then we would have: 1/1000 x 20000 = 20. As it has been shown that the product of infinity and zero may be 20, it may be shown to be f, or any finite quantity; therefore, there can be no absurdity in the expression 0 x infinity = f.

FOUNDATION OF THE EARTH.

BY J. CARPENTER, F. R. A. S.

Thus the matter stood twenty years ago, and thus it might have remained till now, had not one of astronomy's sister sciences stepped in within the past few years, we might even say months, to lend her aid to the solution of the mystery. This science is optics, and that branch of it to which we are about to allude is the newly-found means of discovering the chemical constitution of celestial bodies by analysis of the light they emit. Every one knows that when a beam of light passed through a prism of glass, and falls upon a wall, it is formed into a beautiful luminous band tinged with all the colors of the rainbow; this luminous band being known as the prismatic spectrum. But it may not be known that this spectrum is not the same for every sort of light; that a different one is produced, according as the light emanates from one luminous source or another. For instance, a solid body in combustion will give one species of spectrum, while a flame of a particular gas will give one of a totally different class, and the light emitted from a metallic substance in a state of fusion another. So that if an astronomer applies a prism to the eye-piece of his telescope, while observing any celestial body, he can tell something of what the chemical constitution of the body may be. The sun has been found to be a solid body, in a state of incandescence, surrounded by intensely heated vapors of a variety of chemical substances. The fixed stars are found to resemble the sun generally, but with slight variations attributable to a difference of some of the elements composing them. Now, if the nebulae were clusters of stars, it would be found that their light would yield spectra analogous to those of the stars; but, on the contrary, many of them yield spectra which leave no doubt whatever that they are composed of immense masses of some gaseous or vapory matter. The observations of this class are exceedingly difficult and delicate, and the subject is as yet comparatively in its infancy; but all that has been done, as yet, goes to support the nebular hypothesis, by at least proving that all the nebulae are not remote clusters of stars.

But, thanks to the scientific achievements of the past quarter of a century, we have yet another link between the facts that we observe and the theory by which we would explain them. That the foundations of our earth were laid under the action of a fervent heat, is a fact of which the igneous rocks that form those

foundations yield abundant testimony, and whence was such a heat derived? This question carries us on to another, for we are led to inquire, "What is heat?" A few years ago we should have been told that it was a subtle fluid pervading the inter-atomic spaces of matter; now we learn that it is only one of the many phenomena of motion. The "mechanical theory of heat"—"the great philosophical doctrine of the present era of science," as it has been justly termed—teaches us that heat is nothing more than a species of motion amongst the atoms or molecules of bodies. Arrest the motion of a cannon ball by placing a target in its path, and what is the consequence? The ball is raised to a fiery heat by the concussion. We rub our hands briskly together, and they become warm. A blacksmith beats a bar of iron with his hammer, and it becomes red hot. Why is this? We appeal to the "mechanical theory," and we are told in reply that, whenever motion—i. e., force, is arrested, the motion of the mass becomes transferred to the atoms or molecules composing it, and this molecular motion is heat. And now to apply this to our subject. In the collision, or condensation, or aggregation of the particles of matter that the nebular hypothesis affirms to have produced the various bodies of our system, an immense amount of motive power must have been arrested; and inasmuch as this great shock of force could not be lost or turned to nothing, it appeared as heat, and an intensity of heat was generated sufficient to reduce the whole mass to a state of fusion. To quote the words of one of the most famous exponents of this new philosophy—Dr. J. R. Mayer—"Now, this theory of gravitation, which has enabled us to determine, from its present form, the earth's status of aggregation in ages past, at the same time points out to us a source of heat powerful enough to produce such a state of aggregation, powerful enough to melt worlds; it teaches us to consider the molten state of a planet as a result of the mechanical union of cosmical masses, and thus to derive the radiation of the sun and the heat in the bowels of the earth from a common origin." And as an example of the amount of heat this collision of cosmical masses would produce, Dr. Mayer cites that, supposing the earth to have been formed by the union of two large masses only, coming together from a great distance by the influence of their mutual attraction, the generated heat would have been sufficient, if the masses had been of nearly equal size, to raise the temperature of the whole body to from 30,000 to 40,000 degrees of the centigrade scale—twenty times the temperature of the melting point of iron; and the greater the number of parts thus brought into mechanical combination, the greater the quantity of heat that would be developed.

"The form of the earth is its history;" and this form indicates with mathematical certainty that it was once a more or less fluid body; the flattening at the poles being precisely of that extent which a liquid mass rotating at the speed of the earth would be subject to; and the igneous phenomena of the earth's crust, and the store of heat yet embowed in its interior, are ample evidence that its former fluid condition was that of a molten mass rather than that of an aqueous solution. But assuming this to have been the origin of the primary condition of the earth, there must have been a time when the igneous body began to part with its heat, by radiation into surrounding space; and it is in this cooling process that we are to look for a cause for the diversity of geological features that the surface of our planet presents to view. We may reasonably suppose, and the heated state of the earth's interior supports the supposition, that the first portion of the globe to cool was the exterior. The cooling and solidification of this portion would result in the production of a solid shell inclosing a molten nucleus, somewhat as we now find to be the case. Now between this solid shell and molten interior there would be a constant succession of conflicting action: the shell, contracting as it cooled, would squeeze up, as it were, the interior; the interior, in its turn, solidifying, would expand—for all substances expand in passing from the molten to the solid state—and thrust outward the confining shell; then, contracting as it further cooled, it would shrink away from the shell, which, now unsupported, would fall in upon the retreating nucleus. By actions like these, the smooth surface which the planet might otherwise have retained would be broken up and distorted; mountain ranges would be formed by the ejection of the molten exterior through the broken shell; continents be produced by the alternate thrustings-out and fallings-in and fallings-in, which the shell would be subject to; and all those irregularities be occasioned which manifest themselves in the igneous foundations of the globe. Fire on the one hand, and water on the other, are the two elements to which all the geological features of the earth are

referable. With the second of these elements we have no concern in this sketch, for it is tolerably well known that its action produced those deposits which constitute the secondary and tertiary formations of the geologist, and which we may regard as superstructures reared upon a foundation that had a fiery origin. Incredible as it may appear to those who look at the present condition of the world they inhabit, there can be little doubt that that world was once a fiery globe, glowing, possibly with a fervor comparable with that of the sun as we behold it, though of far less significant size. How many centuries—how many hundred centuries—have elapsed since this was the case? We have an approximation to the period; but it may be enormously in error. Sir William Thompson, from a calculation of the rate of cooling of earthly bodies, assigns for the cooling of the crust of the earth, from its state of fusion to its present temperature, a period of ninety-eight millions of years. And if this incomprehensible interval has elapsed since the earth took its finite form, how great, how stupendous, must be the lapse of time that has intervened, since the matter of which it is composed wandered through space a chaotic mass, "without form and void!" (Concluded.)

The Adviser.

THE EYES. While we are advising, we once more recommend, more confidently than ever, the EYE SHARPENERS, (Foote's, not Stephens'). Eighteen months ago we used glasses; it was quite impossible for us to see the lines on our paper, or to read fine print by night. We used the Sharpeners for two weeks, and since then, for now more than a year, we have been seeing with our youthful eyes. It is the history of scores to our knowledge; but few like well to say, "whereas I was once blind," etc. We will send a pair by mail, post-paid, for the price (Dr. Foote charges for them \$5), or send one as a premium to any one who will procure us five subscribers to this paper.

THE VOICE. We answer several inquiries in a few words. "What are some of the principal benefits of the brace we use?" 1. It braces the throat. 2. It braces the lungs. 3. It braces the stomach. 4. It braces the diaphragm. 5. It braces the abdominal and intercostal muscles—the muscles you speak with. 6. It holds up the bowels. 7. It prevents hernia. 8. It does more to cure it than anything else ever tried. 9. It supports and strengthens the back. 10. It causes the wearer to stand erect with his chest thrown out, as it should be, when he speaks. 11. It prevents prolapsus of the bowels, and will, without fail, recover and prevent that dreaded disease—the piles. It is the only scientific shoulder brace in use.

Landreth's Garden Seeds. Speak their own praise wherever planted. If the reader of the above wishes to raise Landreth's seeds in comparison with the best he has ever used, and cannot conveniently obtain them from merchants or druggists in his neighborhood, a package of 50 papers, judiciously assorted, sufficient for the use of a small family, will be mailed, post-paid, and safe carriage insured, on the remittance of \$1.00, including a 5-cent stamp. DAVID LANDRETH & SON, Nos. 21 and 23 South Sixth Street, PHILADELPHIA.

Plants by Mail. For Ten Dollars we will send, post-paid, to any address, 1 dozen Philadelphia Raspberries. 1 dozen Kittatiny Blackberries. 1 dozen Clark's Raspberries. WILLIAM PARRY, Cincinnati, P. O., N. J.

100 Choice Scuppernon Vines. Fresh from the Vineyard. Just received. 50 cents by mail, post-paid. Address: M. W. PHILLIPS & CO., 37 South Court Street, Memphis, Tenn.

NEW ADVERTISEMENTS. NEW FRUITS. NEW PLANTS. Superior and very desirable. Also Trees and Vines, best kind, at very low rates. Send stamp for catalogue to W. C. STONING, Brighton, Mass. mlh 4wP \$10 A DAY FOR ALL-STENCIL TOOL SAMPLES FREE. Address A. J. WILLIAMS, Springfield, Vt. mlh 4wP STEPHENSON'S SOLUBLE PENS. mlh 4wP THE CHURCH UNION. "The Freest Organ of Thought in the World." The Largest Religious Paper in the World, averaging Nine Columns of Reading Matter Each Week More than any other Competitor. ADVOCATES FREEDOM IN CHURCH & STATE. IS THE ORGAN OF THE UNION MOVEMENT AMONG EVANGELICAL CHRISTIANS THROUGHOUT THE WORLD.

THE EUREKA PATENT PUMP COMPANY, 42 DEX STREET, NEW YORK. For wells, cisterns, mills, steamers, ships, mining, breweries, etc. The most efficient Force and Lift Pump yet offered to the public. It is simple, powerful, reliable and durable; for all purposes, and of the best construction. Will do more work with less power than any other known. Send for a circular. Bailey's Improvement is attached to these Pumps, and its celebrated Engines are sold here. mlh 4wP

THE UNIVERSAL CLOTHES WRINGER. WILL save half the labor and time of washing, and pay for themselves every year by SAVING CLOTHES. Cleaners and Dealers supplied everywhere. R. C. BLOWNING, General Agent, 22 Cortlandt street, New York. mlh 4wP

THE CHURCH UNION. "The Freest Organ of Thought in the World." The Largest Religious Paper in the World, averaging Nine Columns of Reading Matter Each Week More than any other Competitor. ADVOCATES FREEDOM IN CHURCH & STATE. IS THE ORGAN OF THE UNION MOVEMENT AMONG EVANGELICAL CHRISTIANS THROUGHOUT THE WORLD.

SEED STORE, 379 MAIN STREET, JACKSON BLOCK (between Gay &) Memphis, Tenn. mlh 4wP Grass Seeds. HERDS GRASS, KENTUCKY BLUE GRASS, RED CLOVER, TIMOTHY SEED, WHITE CLOVER, ORCHARD GRASS, LUCERN CLOVER, etc., etc., etc. All of this year's growth, fresh, for sale low. Fertilizers. COE'S SUPERPHOSPHATE OF LIME, GUANO, and LAND PLASTER. For sale at low rates. SEED GRAIN, WHEAT, RYE, and BARLEY. We are now receiving our new crop garden seed. Send for catalogue, at R. U. CRAIG & CO.'S SEED STORE, 379 Main street, Memphis, Tenn. oct20 6m

Private Families who aim to raise Vegetables of the best quality ONLY need not be reminded "FRESH DO NOT GROW ON THISTLES," but that from GOOD SEED ALONE can good Vegetables be obtained. Seeds may, indeed, grow freely enough, but unless they prove good in every respect, it were better they had not grown at all. The seeds offered by us being mainly the produce of Bloomsdale, raised under our own personal supervision, with the aid of years of practical experience, we are enabled to speak with entire confidence as to their quality, and of the reasonable probability of satisfactory results. We have not few orders to offer. Our experience (obtained at some cost) is that out of the multitude of that class of Vegetables advertised for sale, not more than the GOOD are not NEW, and the NEW are not GOOD—substantial, staple, well-known sorts are in the main the most reliable. Purchasers who do not reside within ready access of the city, or near merchants or druggists who vend out seeds, can be supplied by mail, post-paid. Priced Catalogue, FOR FAMILY USE, with the Rural Reviewer for 1868 (abounding in useful hints), will be mailed, without charge, to all who reply, including a 5-cent stamp. DAVID LANDRETH & SON, Nos. 21 and 23 South Sixth Street, PHILADELPHIA.

Landreth's Garden Seeds. Speak their own praise wherever planted. If the reader of the above wishes to raise Landreth's seeds in comparison with the best he has ever used, and cannot conveniently obtain them from merchants or druggists in his neighborhood, a package of 50 papers, judiciously assorted, sufficient for the use of a small family, will be mailed, post-paid, and safe carriage insured, on the remittance of \$1.00, including a 5-cent stamp. DAVID LANDRETH & SON, Nos. 21 and 23 South Sixth Street, PHILADELPHIA.

Plants by Mail. For Ten Dollars we will send, post-paid, to any address, 1 dozen Philadelphia Raspberries. 1 dozen Kittatiny Blackberries. 1 dozen Clark's Raspberries. WILLIAM PARRY, Cincinnati, P. O., N. J.

NEW ADVERTISEMENTS. A Complete and Reliable Lung and Throat Remedy. Irritation of the Lungs, a Permanent Chronic Disease, or Consumption, is often the result. BROWN'S BRONCHIAL TROCHES. Having a direct influence to the parts, give immediate relief. For Bronchitis, Asthma, Catarrh, Consumption, and Throat Diseases, Troches are used with always good success. Singers and Public Speakers use them to clear and strengthen the voice. "Obtain only Brown's Bronchial Troches," and do not be misled by the worthless imitations that may be offered. Sold everywhere. mlh 4wP \$200 PER MONTH SURE, and no money required in advance. Agents wanted everywhere to sell our new Patent Expanding Clothes Line. Send for circular. Address The American Wire Co., 162 Broadway, N. Y., or Southburn street, Chicago, Ill. mlh 4wP

THE EUREKA PATENT PUMP COMPANY, 42 DEX STREET, NEW YORK. For wells, cisterns, mills, steamers, ships, mining, breweries, etc. The most efficient Force and Lift Pump yet offered to the public. It is simple, powerful, reliable and durable; for all purposes, and of the best construction. Will do more work with less power than any other known. Send for a circular. Bailey's Improvement is attached to these Pumps, and its celebrated Engines are sold here. mlh 4wP

THE UNIVERSAL CLOTHES WRINGER. WILL save half the labor and time of washing, and pay for themselves every year by SAVING CLOTHES. Cleaners and Dealers supplied everywhere. R. C. BLOWNING, General Agent, 22 Cortlandt street, New York. mlh 4wP

THE CHURCH UNION. "The Freest Organ of Thought in the World." The Largest Religious Paper in the World, averaging Nine Columns of Reading Matter Each Week More than any other Competitor. ADVOCATES FREEDOM IN CHURCH & STATE. IS THE ORGAN OF THE UNION MOVEMENT AMONG EVANGELICAL CHRISTIANS THROUGHOUT THE WORLD.

SEED STORE, 379 MAIN STREET, JACKSON BLOCK (between Gay &) Memphis, Tenn. mlh 4wP Grass Seeds. HERDS GRASS, KENTUCKY BLUE GRASS, RED CLOVER, TIMOTHY SEED, WHITE CLOVER, ORCHARD GRASS, LUCERN CLOVER, etc., etc., etc. All of this year's growth, fresh, for sale low. Fertilizers. COE'S SUPERPHOSPHATE OF LIME, GUANO, and LAND PLASTER. For sale at low rates. SEED GRAIN, WHEAT, RYE, and BARLEY. We are now receiving our new crop garden seed. Send for catalogue, at R. U. CRAIG & CO.'S SEED STORE, 379 Main street, Memphis, Tenn. oct20 6m

Private Families who aim to raise Vegetables of the best quality ONLY need not be reminded "FRESH DO NOT GROW ON THISTLES," but that from GOOD SEED ALONE can good Vegetables be obtained. Seeds may, indeed, grow freely enough, but unless they prove good in every respect, it were better they had not grown at all. The seeds offered by us being mainly the produce of Bloomsdale, raised under our own personal supervision, with the aid of years of practical experience, we are enabled to speak with entire confidence as to their quality, and of the reasonable probability of satisfactory results. We have not few orders to offer. Our experience (obtained at some cost) is that out of the multitude of that class of Vegetables advertised for sale, not more than the GOOD are not NEW, and the NEW are not GOOD—substantial, staple, well-known sorts are in the main the most reliable. Purchasers who do not reside within ready access of the city, or near merchants or druggists who vend out seeds, can be supplied by mail, post-paid. Priced Catalogue, FOR FAMILY USE, with the Rural Reviewer for 1868 (abounding in useful hints), will be mailed, without charge, to all who reply, including a 5-cent stamp. DAVID LANDRETH & SON, Nos. 21 and 23 South Sixth Street, PHILADELPHIA.

Landreth's Garden Seeds. Speak their own praise wherever planted. If the reader of the above wishes to raise Landreth's seeds in comparison with the best he has ever used, and cannot conveniently obtain them from merchants or druggists in his neighborhood, a package of 50 papers, judiciously assorted, sufficient for the use of a small family, will be mailed, post-paid, and safe carriage insured, on the remittance of \$1.00, including a 5-cent stamp. DAVID LANDRETH & SON, Nos. 21 and 23 South Sixth Street, PHILADELPHIA.

Plants by Mail. For Ten Dollars we will send, post-paid, to any address, 1 dozen Philadelphia Raspberries. 1 dozen Kittatiny Blackberries. 1 dozen Clark's Raspberries. WILLIAM PARRY, Cincinnati, P. O., N. J.

100 Choice Scuppernon Vines. Fresh from the Vineyard. Just received. 50 cents by mail, post-paid. Address: M. W. PHILLIPS & CO., 37 South Court Street, Memphis, Tenn.

PUBLICATIONS. NEW AND IMPROVED SCHOOL and COLLEGE TEXT-BOOKS. We would call the attention of TEACHERS to the following valuable list of text books, many of them recently published. We solicit for these a careful examination before the books are purchased, your orders for the full term. The most complete manual of English and American Literature ever published, within the compass of one volume. A COMPLETE MANUAL OF ENGLISH LITERATURE, BY THOS. B. SHAW. Author of "Shaw's Outline of English Literature," edited with notes and illustrations, by William Smith, LL.D., author of "Smith's Bible and Classical Dictionary." WITH A SKETCH OF AMERICAN LITERATURE. By HENRY T. TRICKERMAN. One volume, large 12mo. Price \$2. The New York Tribune says of it: "It is entitled to high consideration. The fruits of careful and judicious study are manifest on every page." THE SCIENCE OF GOVERNMENT. In Connection with American Institutions. By Joseph Alden, D. D., LL.D., President of State Normal School, Albany, N. Y. 12 mo. Prof. Alden is adapted to the wants of High Schools and Colleges. THE YOUNG CITIZEN'S MANUAL: A text-book on Government in connection with American Institutions, and a manual of civility, manners, and good habits. It is in the form of questions and answers. By Joseph Alden. In one vol., 12mo. Price 50 cents. The New York Independent says of these books: "There is no more important subject of study in the institutions of our own country, and there is no book on the subject so clear, comprehensive, and complete in its treatment as the works of Prof. Alden. It is in the hands of our youth, and is adapted to the wants of High Schools and Colleges. Hereafter no American can be said to be educated who does not thoroughly understand the formation of our government. This branch of education should be taught in every school." Hooker's Physiologies.

HOOKER'S PHYSIOLOGY IN PHYSIOLOGY. For public schools. Price 50c. HOOKER'S PHYSIOLOGY AND HYGIENE. For Academies and Colleges. By Worthington Hooker M. D., Yale College. Price 75c. A set of the completeness of the 60 books, which teachers and others have spoken of: 1st. Their clearness, both in statement and description. 2d. The skill with which the interesting points of the subject are brought out. 3d. The exclusion of all useless matter. Brocklesby's Astronomies.

BROCKLESBY'S COMMON SCHOOL ASTRONOMY. 12 mo. Price 50c. This book is a complete manual for Common Schools. BROCKLESBY'S ELEMENTS OF ASTRONOMY. By John Brocklesby, Trinity College, Hartford, Conn. 12 mo. Price 75c. BROCKLESBY'S ELEMENTS OF METEOROLOGY. 12mo. Price 75c. A good text-book on an interesting subject. In this admirable treatise the author has aimed to present the most accurate and complete facts of the science of the integrity, and to arrange, explain and illustrate them that they may be clear and intelligible to the student. HERSCHEL'S OUTLINES OF ASTRONOMY. By Sir John F. W. Herschel, Bart., F. R. S., etc. 12mo. Price 75c. American, from the fourth and revised London edition. Crown octavo, with fine plates and woodcuts. 457 pp. Price \$1.50. THE SCIENCE OF INTELLECTUAL PHILOSOPHY. By Francis Wayland, D.D., 1 vol.; 12mo; price \$1.75. SCHMITZ'S MANUAL OF ANCIENT HISTORY. By Dr. Leopold Schmitz, T. B. S. S., Edinburg. 12mo; 466 pp.; price \$1.75. PALMER'S PRACTICAL BOOK-KEEPING. By Joseph H. Palmer, A. M., Instructor in New York Free Academy. 12mo; 167 pp.; price \$1.00. BAKER'S LOGIC; (numbers) each 50 cents. AN OUTLINE OF THE ELEMENTARY LAWS OF THOUGHT: A Treatise on Pure and Applied Logic. By William Thomson, D. D., Provost of the Queen's College, Oxford. 12mo; 12mo; cloth; price \$1.75. SOMERVILLE'S PHYSICAL GEOGRAPHY. By M. Somerville. Large 12mo; 670 pp.; price \$1.75. THE EXHIBITION SPEAKER AND GYMNASIUM BOOK: containing Fables, Dialogues, and Tableaux, with Exercises for Declamation, in prose and verse, by P. A. Fitzgerald. 12mo; price \$1.25.

Keetel's French Method. A NEW METHOD OF LEARNING THE FRENCH LANGUAGE. By J. Keetel, Professor of French and German in the Brooklyn Polytechnic Institute. 12mo; price \$1.75. This work contains a clear and methodical exposition of the principles of the language on a plain and entirely new basis. Peissner's German Grammar. A COMPARATIVE ENGLISH GERMAN GRAMMAR, based on the affinity of the two languages. By Prof. Elias Peissner, late of the University of Munich, and of Union College, Schenectady. New edition, revised, 60 pp. Price 75c. I cordially recommend it to the attention and use of such American Academies and Colleges as are designed to give instruction in the German language. —L. P. Hickok, President Union College, New York. Any of these books sent by mail, prepaid, (to Teachers only) at half the annexed prices. Send for our catalogue of School and College Text Books, or an which will be found Bullion's Complete Series of Grammars, English, Latin and Greek, and Standard Mathematical Series.

SHELDON & COMPANY, NOS. 498 AND 500, BROADWAY, N. YORK. June 1st THE MOST COMPLETE SERIES OF— GRAMMARS & SCHOOL CLASSICS EVER PUBLISHED. Bullion's English, Latin and Greek Grammars on a Uniform Plan. COMMON SCHOOL GRAMMAR, being an Introduction to Analytical English Grammar. 50 cents. ANALYTICAL ENGLISH GRAMMAR, with a complete and concise system of Analysis of Sentences. A complete work. \$1.00. EXERCISES IN ANALYSIS AND PARSING. 25 cents. PRINCIPLES OF LATIN GRAMMAR. \$1.00. BULLION'S AND SHERWIN'S NEW LATIN GRAMMAR, with the most complete system of Analysis, such as distinctive type for case and tense readings, and several new features. \$1.00. LATIN READER, with Introduction on Latin Idioms, an improved Vocabulary; references to both Grammars. \$1.00. BULLION'S AND MORRIS' LATIN LESSONS, for beginners. \$1.00. Introductory. EXERCISES IN LATIN COMPOSITION, adapted to the Latin Grammar. \$1.00. KEY, separate, for teachers only. 50 cents. OBERLIN'S COMMENTARIES, with notes, vocabulary and Lesson; price \$1.00. SALLUST, with notes and references; \$1.00. CICERO'S ORATIONS, with notes and references to Andrews and Steadman's, as well as to Bullion's Grammar; price \$1.00. LATIN-ENGLISH DICTIONARY, with synonyms; 1014 pages; price \$1.50. COOPER'S VIRGIL, with valuable English notes; price \$2.00. FIRST LESSONS IN GREEK; Introduction to the grammar; price \$1.00. PRINCIPLES OF GREEK GRAMMAR; price \$1.75. GREEK READER, with Introduction to Greek Idioms, IMPROVED VOCABULARY, and other features; price \$2.00. BULLION'S AND KENDRICK'S GREEK GRAMMAR; A new edition of Bullion's Greek Grammar, by A. C. Kendrick, D. D., LL.D., with all modern typography and improvements; price \$2.00. LONG'S CLASSICAL ATLAS, by George Long, M.A., Trinity College, Cambridge; 22 maps; price \$4.00. BULLION'S CLASSICAL MANUAL of Ancient Geography, Greek and Roman mythology, antiquities and chronology; price 50 cents. Send for our complete catalogue of School and College Text Books.

THE CENTRAL PACIFIC RAILROAD. THE BEST AND PRINCIPAL PORTION OF THE National Trunk Line Across the Continent, is being rapidly carried forward by an unprecedented working force; and it is reasonably certain that the CONTINUOUS OVERLAND RAILROAD connecting New York to SAN FRANCISCO will be in use in 1870. The United States Government furnishes, upon a subordinate and contingent lien, half the means for constructing the Main Line; and besides an absolute grant of 12,800 acres of valuable public lands per mile, the Central Pacific Railroad Company have received from California sources, donations and concessions worth more than \$3,000,000. The available resources of the Company are therefore abundant for the purpose, amounting to \$17,000,000 on the first 725 miles of the Line, including Loans secured by a First Mortgage upon the whole property, to the same amount only as the U. S. Subsidy Bonds. The results already attained, although under comparatively unfavorable circumstances, afford substantial ground for believing the CENTRAL PACIFIC to be the Most Favored, Productive, and Valuable Railroad Enterprise in the Country. In consequence of the large and rapidly increasing demand, the price of these Bonds has been advanced, and the Company are now offering for sale a limited amount of their First Mortgage 6 Per Cent. Bonds, Principal and Interest Payable in Gold Coin, in sums of \$1,000 each, at par and accrued interest from January 1st, in currency. These Bonds, it is believed, possess the elements of safety, reliability and profit, in a greater degree, than any other class of Corporate Securities now offered, and are therefore very desirable for steady investments of surplus capital. Investors will bear in mind the following advantages: I. They are the first mortgage on one of the most valuable and productive lines of railroad in the world. II. The actual earnings from local business in 1867 were more than four times the annual interest engagements. III. The hard part of the work is now done, and the prospects of rapid completion are favorable. IV. The Company have liberal subsidies, which enable them to prosecute the work with great vigor. V. The management has been exceedingly prudent and frugal. VI. There is already a large and growing settlement on the completed and graded line. VII. The lands promise to be of immense value, 37,038 acres having been already sold. VIII. Both principal and interest are explicitly made payable in gold coin. IX. Both the aggregate amount of issue and their standing in Europe will insure for them continued activity and a high rank among standard securities. At this time they yield nearly 9 Per Cent. upon the investment. Holders of Government Securities have an opportunity of exchanging them for Central Pacific Bonds, bearing an equal rate of interest, with the principal abundantly secured, and of realizing a profit of ten to fifteen per cent. in addition. Orders sent with the funds through responsible banks or express companies will receive prompt attention. Bonds may be purchased by mail, or by express to any address in the United States at our cost. Information, descriptive pamphlets, maps, etc., furnished on application at the office of the Railroad Company, No. 64 WILLIAM STREET, and of FISK & HATCH, BARRACKS DEALERS IN GOVERNMENT SECURITIES, and Financial Agents of the C. P. R. Co., No. 5 Nassau street, New York. mlh 4wP

NOTICE. TO ALL WHOM IT MAY CONCERN.—Whereas, certain persons have been selling, and proposing to sell, in Europe, and elsewhere, a certain quantity of a high rank among standard securities. At this time they yield nearly 9 Per Cent. upon the investment. Holders of Government Securities have an opportunity of exchanging them for Central Pacific Bonds, bearing an equal rate of interest, with the principal abundantly secured, and of realizing a profit of ten to fifteen per cent. in addition. Orders sent with the funds through responsible banks or express companies will receive prompt attention. Bonds may be purchased by mail, or by express to any address in the United States at our cost. Information, descriptive pamphlets, maps, etc., furnished on application at the office of the Railroad Company, No. 64 WILLIAM STREET, and of FISK & HATCH, BARRACKS DEALERS IN GOVERNMENT SECURITIES, and Financial Agents of the C. P. R. Co., No. 5 Nassau street, New York. mlh 4wP

NOTICE. TO ALL WHOM IT MAY CONCERN.—Whereas, certain persons have been selling, and proposing to sell, in Europe, and elsewhere, a certain quantity of a high rank among standard securities. At this time they yield nearly 9 Per Cent. upon the investment. Holders of Government Securities have an opportunity of exchanging them for Central Pacific Bonds, bearing an equal rate of interest, with the principal abundantly secured, and of realizing a profit of ten to fifteen per cent. in addition. Orders sent with the funds through responsible banks or express companies will receive prompt attention. Bonds may be purchased by mail, or by express to any address in the United States at our cost. Information, descriptive pamphlets, maps, etc., furnished on application at the office of the Railroad Company, No. 64 WILLIAM STREET, and of FISK & HATCH, BARRACKS DEALERS IN GOVERNMENT SECURITIES, and Financial Agents of the C. P. R. Co., No. 5 Nassau street, New York. mlh 4wP

NOTICE. TO ALL WHOM IT MAY CONCERN.—Whereas, certain persons have been selling, and proposing to sell, in Europe, and elsewhere, a certain quantity of a high rank among standard securities. At this time they yield nearly 9 Per Cent. upon the investment. Holders of Government Securities have an opportunity of exchanging them for Central Pacific Bonds, bearing an equal rate of interest, with the principal abundantly secured, and of realizing a profit of ten to fifteen per cent. in addition. Orders sent with the funds through responsible banks or express companies will receive prompt attention. Bonds may be purchased by mail, or by express to any address in the United States at our cost. Information, descriptive pamphlets, maps, etc., furnished on application at the office of the Railroad Company, No. 64 WILLIAM STREET, and of FISK & HATCH, BARRACKS DEALERS IN GOVERNMENT SECURITIES, and Financial Agents of the C. P. R. Co., No. 5 Nassau street, New York. mlh 4wP

NOTICE. TO ALL WHOM IT MAY CONCERN.—Whereas, certain persons have been selling, and proposing to sell, in Europe, and elsewhere, a certain quantity of a high rank among standard securities. At this time they yield nearly 9 Per Cent. upon the investment. Holders of Government Securities have an opportunity of exchanging them for Central Pacific Bonds, bearing an equal rate of interest, with the principal abundantly secured, and of realizing a profit of ten to fifteen per cent. in addition. Orders sent with the funds through responsible banks or express companies will receive prompt attention. Bonds may be purchased by mail, or by express to any address in the United States at our cost. Information, descriptive pamphlets, maps, etc., furnished on application at the office of the Railroad Company, No. 64 WILLIAM STREET, and of FISK & HATCH, BARRACKS DEALERS IN GOVERNMENT SECURITIES, and Financial Agents of the C. P. R. Co., No. 5 Nassau street, New York. mlh 4wP

COTTON FACTORS, ETC. J. L. VERRILL. Cotton Factor and Commission Merchant. 214 FRONT STREET.

JONES BROTHERS. Commission Merchants. COTTON AND TOBACCO FACTORS. 8 Madison Street, Memphis, Tenn.

OWEN, McNUTT & CO. COTTON AND TOBACCO FACTORS. 14 Monroe Street, Memphis, Tennessee.

TOBIN, LYNN & CO. COTTON FACTORS. Wholesale and Retail Dealers in GROCERIES, DRY GOODS, HARDWARE, BOOTS AND SHOES, HATS, AND Plantation Supplies.

Haynes, Stockton & Haynes. ATTORNEYS AT LAW. Office: Rooms No. 2, Second Floor, "Vincent's Building."

G. H. BLOOD & CO. Coal, Lard, and other Oils. LAMPS, LANTERNS, PAINTS, WINDOW GLASS, ETC.

HOWELL, WOOD & CO. Wholesale and Retail Dealers in Fancy and Staple Dry Goods, Boots, Shoes, Etc., Etc.

E. ROBBINS & BRADLEY. Hardware, Mechanics' Tools, PLANTATION IMPLEMENTS.

HARDWARE, CUTLERY, NAILS. CASTINGS, RIFLES, GUNS AND PISTOLS, FISHING AND FOWLING TACKLE, IRON AND STEEL.

INSURANCE. A CARD. To my Old Friends in West Tennessee, Mississippi and Arkansas.

THE ST. LOUIS Mutual Life Insurance Co. Assets April 1st, over \$1,500,000.

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

Messrs. McMAHON & OTIS, AGENTS AT MEMPHIS. while happy to correspond with any clergyman or congregation in regard to carrying out the above suggestions.

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

Southern Life Insurance Co. 17 Madison Street, Memphis, Tenn.

Patronize Home Institutions. Actual Capital \$204,400.

THE ORIGINAL Travelers' Insurance Comp'y, HARTFORD, CONN.

STATEMENT. Cash \$101,413 78. United States Securities 231,125 00.

H. P. BUTLER. General Agent for Tennessee, Mississippi and Arkansas.

INSURANCE. CAROLINA INSURANCE COMPANY, OF MEMPHIS, TENN.

INSURES AGAINST LOSS OF LIFE ONLY. AUTHORIZED CAPITAL \$500,000.

Consulting Physicians. B. W. AVANT. F. A. RAMSEY.

Attorneys. LOGWOOD & PEYTON.

Flaherty & Wesche, FURNITURE DEALERS, Private Carriages and Furniture Cars.

UNDERTAKERS, No. 37 Union Street.

HANDWRITING OF GOD. Has already reached its 15th edition, and our agents are very generally giving flattering reports.

PASTORS AND PEOPLE. Are loud in its praise, and we affirm, intelligently, that HANDWRITING OF GOD is

PHOTOGRAPH GALLERY. 200 Main Street, over Clark's Jewelry Store.

BELLS. BELL FOUNDRY. Established 1837.

PUBLICATIONS. Southwestern Publishing House, 37 SOUTH COURT STREET.

OUR OWN PUBLICATIONS. Robinson's History, vol. 1, 25¢. Theologiae, vol. 1, 25¢.

Miscellaneous Books. Shakespeare, complete, \$5 00. Poetical Works of Milton, 2 00.

CHILD'S DELIGHT. This is the very best Baptist Sunday school paper published in the country.

THEOLOGICAL. Cabbath School and General Book Store, (ESTABLISHED 1858.)

A Manual of Parliamentary Practice, BY REV. P. H. MELL, D. D.

SOUTHERN PSALMIST. We are prepared to fill orders for the "SOUTHERN PSALMIST," bound in various styles, at the following prices:

GRAVES, JONES & CO. 37 South Court Street, Memphis, Tenn.

PUBLICATIONS. New School Books. MONTEITH'S PHYSICAL AND INTERMEDIATE GEOGRAPHY.

EDUCATIONAL SERIES OF SCHOOL AND COLLEGE TEXT-BOOKS. PUBLISHED BY IVISON, PHINNEY, BLAKEMAN & CO.

WEBSTER'S SERIES OF SCHOOL DICTIONARIES. These popular dictionaries are regarded as the standard authority for the literature of the country.

WELLS' NATURAL SCIENCES. Including Philosophy, Chemistry, Geology, and Science of Common Things.

CHILD'S DELIGHT. This is the very best Baptist Sunday school paper published in the country.

THEOLOGICAL. Cabbath School and General Book Store, (ESTABLISHED 1858.)

A Manual of Parliamentary Practice, BY REV. P. H. MELL, D. D.

SOUTHERN PSALMIST. We are prepared to fill orders for the "SOUTHERN PSALMIST," bound in various styles, at the following prices:

GRAVES, JONES & CO. 37 South Court Street, Memphis, Tenn.

SCHOOLS. Winchester, Tennessee. THE Trustees of this widely celebrated Institution are pleased to announce to its patrons, and the public generally, that the next College Year, will commence September 1st, 1887.

COURSE OF STUDY. PREPARATORY DEPARTMENT. Orthography, Reading, Geography, (Mitchell, with outline maps), Elements of English Grammar, (Green's).

Collegiate Department. FRESHMAN CLASS. First Session—Arithmetic, reviewed through Fractions, Latin, (Harkness' Arnold), Algebra, (Robinson's).

REGULATIONS TO BE OBSERVED BY THE BOARDING HOUSES OF THE COLLEGE. Pupils will not be permitted to sit up later than 10 o'clock.

Baylor University. Rev. W. CAREY CRANE, D. D., President.

GEORGETOWN COLLEGE. KENTUCKY. N. M. CRAWFORD, D. D., President.

Meridian Female College. Ed. J. B. HANERLIN, A. M., Principal, with Faculty of six Teachers.

Merchants' Dispatch. FAST FREIGHT LINE. AMERICAN EXPRESS COMPANY PROPRIETORS.

U. S. DISTRICT ATTORNEY. FOR THE SOUTHERN DISTRICT OF MISSISSIPPI.

