

THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah. Vol. II MEMPHIS, TENN., SATURDAY, NOVEMBER 7, 1868. No. 18.

Table with 4 columns: No. of Lines, 1 Month, 3 Months, 6 Months, 12 Months. Includes rates for various ad types and a note about professional and business cards.

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; Col. ii: 12; I 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 seekers on probation.) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42; Matt. xviii: 20-28; 2 Cor. vi: 6-19; Rev. ii: 23; Phillip. xxvii: 27; 1 Cor. v: 12, 18.

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 Pelobaptists 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: 38; 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, null.

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

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

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trilumma, p. 36]

Exegetical.

JESUS IS KING.

ELDER THOS. LANSDSELL.

When Pilate said to the suffering Savior, "Art thou a king, then?" Jesus answered, "Thou sayest I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Again, "My kingdom is not of this world." When John was permitted to see the glorious conqueror leading the armies of heaven, "He had on his vesture and on his thigh a name written, King of kings and Lord of lords." When our Savior gave the great commission, he said, "All power is given unto me in heaven and in earth." Jesus is king. He has supreme authority.

I. Jesus is worthy of supreme authority—worthy to be loved and obeyed by every creature on earth.

George Washington arose to such a high position, that the people of our country, east, west, north and south, love even the name of Washington. He was "first in peace, first in war, and first in the hearts of his countrymen," and by common consent known as the "father of his country." If it be asked, was he worthy of such a high position? there is one way to answer—one way for us who never saw Washington, to answer. We must read his life, and as we read, ask who and what he was—what he did, and what blessings flowed out to his country through his life and labors. When we do this; when we trace his history from youth to manhood, from manhood to a spotless and honored old age; when we remember all his labors, sufferings and sacrifices; when we mark his peaceful death, and behold a nation in tears, we feel that Washington was worthy of all the honor he received, and that "his memory is blessed."

If we read the history of Jesus Christ, and as we read, ask who and what he was, what he did, and mark the blessings which have flowed forth from his life, his labors, his sufferings; not to one country only, but to the whole world; not for one or two generations, and then to be almost forgotten; but to continue from generation to generation, from age to age, "even unto the end of the world;" we can but feel as Paul did when he wrote, "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

At the time Washington lived, there were many men, good and true, patriots tried and proved. They loved their country and the cause for which their chief labored and suffered. Those who were most intimate with him, who knew him best, loved him most and honored him highest. Thousands saw Jesus while he was on earth; some were admitted as his constant associates and companions; they were good men; for their words, labors, sufferings and death all prove it. They loved Jesus. Those who knew him best, loved him most and honored him highest. No language can express how much they loved him, or how high they honored him. They were willing, and did deny themselves, take up the cross and follow Jesus. They did forsake houses, and brethren, and sisters, and fathers, and mothers, and wives, and children, and lands, for his name's sake. One said that for Jesus he had suffered the loss of all things, and did count them as less than nothing, that he might win Christ. Others, after being publicly whipped, went to their own company and rejoiced that they were counted worthy to suffer shame for his name.

When they would speak of him, and tell us who and what he is, language almost fails them. He is, say they, the Son of God; the only begotten of the Father, full of grace and truth; he was with God, equal with God; he is God. Being formed in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and of things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Consider two more facts: First, that through his life, labors, sufferings and death, there is salvation even "unto the ends of the earth;" that his blood cleanses from all sin; that he is ever ready and willing to receive every returning penitent, forgive his sins, make

him a son of God and an heir of glory. Secondly, that in heaven, where he ever lives, where his glory shines brightest, he is now receiving such honor and love as we cannot express; that at the proper time, when the end shall come, he will be the great judge of the whole earth. When I remember all this, I feel that Jesus is king—that he is worthy of supreme authority—worthy to receive the ardent love and implicit obedience of every creature on earth. He is indeed worthy to be sovereign Lord of heart, conscience and life.

II. He claims supreme authority. Divine authority is supreme. Divine law is supreme. For it there is no alteration, from it no appeal. There is but one course: we must obey, or reap the fruits of disobedience.

Jesus Christ came by Divine authority. Evidence is abundant, clear and satisfying. The prophecies fulfilled, his own declarations and miracles, and the approval of the Father, all unite and present him as God manifest in the flesh, and the king of saints. Take one or two instances: at his baptism, in the presence of a multitude, and at a time and place where description was out of the question. The heaven was opened and the Holy Ghost descended in bodily shape like a dove upon him, and a voice came from heaven, which said, "Thou art my beloved son, in whom I am well pleased." The moral law was from God, written with his finger upon tables of stone, amid the awful scenes of Sinai. That law had been wrongly interpreted and its meaning obscured. Read the sermon on the mount, and behold how Jesus claims the authority to give the true meaning. Take one instance out of many: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies." The holy prophets could only say, Thus saith the Lord. Jesus said, But I say unto you. He did claim, exercise and show authority over all laws and all powers. At his word only, all things yielded ready and implicit obedience. He healed the sick, cast out devils, controlled the winds and waves, forgave sins, raised the dead, and claimed and received the homage and worship of men. Exercising supreme authority, he said, "If any man will be my disciple, let him deny himself, take his cross, and come follow me." "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God."

In all his actions concerning men, from his entrance on his public ministry until his ascension, he exercised supreme authority. He chose, called, commissioned and sent the twelve, to go preach in Judea, and tell the people the kingdom of heaven was near them. In like manner he sent the seventy out on a similar mission. Here remember this remark. On three different occasions Jesus sent persons out to preach. First, the twelve, to the lost sheep of the house of Israel; secondly, the seventy, on a similar mission; thirdly, the eleven, to go into all the world, and preach the gospel to every creature. In each instance he gave a special commission—told them plainly where to go, what to do, and what to teach and preach.

The supreme authority of Jesus is plainly taught in the great commission. Here remember one or two facts. "This is not," says Richard Baxter, "like the occasional historical mention of baptism, but it is the very command of Christ, and purposely expresseth their several works in their several places and order." It is a special commission—a Divine and positive law. It is the law of one who had the right and power to make laws—of one who claims supreme authority, and says that he will reward or punish as we obey or disobey. It is supreme—before, and higher, and more binding, than any other law. No one man, nor fifty men, nor one thousand men, nor ten thousand men, can ever repeal or alter it. The power which makes a law is the power to annul or alter it. Jesus gave this law; it is in full force to-day. It has not been repealed or altered by the one who gave it, and it is to remain in force as long as the gospel is preached. It is important. What, let me ask, can be more important? Consider the person who gave it. Not a prophet, not an apostle, not an angel of God, not an archangel; but one higher, holier, more

glorious and powerful than all these combined. It was he—and I love to think of it—who healed the sick, cast out demons, calmed the storm, raised the dead, died to save sinners, and now stands on the right hand of the throne of glory, angels, principalities and powers all bowing in submission. It was he who is ordained of God to be the judge of quick and dead. It was he who shall come in the clouds of heaven with all the holy angels, and shall gather the elect from the four winds of heaven. It was he whom John saw: "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God."

Consider the circumstances. The great sacrifice had been offered, and the spotless victim slain. The fountain had been opened for sin and uncleanness, and the blood which cleanses from all sin poured out. The dark dominions of death had been entered, and the tyrant led in captive chains. The eleven were assembled where Jesus had appointed. He had chosen, called, instructed and blessed them. How long and carefully had they been taught! Once before they had been commissioned to go to the lost sheep of the house of Israel. Now they are to go into all the world and preach the gospel to every creature. What shall be their authority and guide? When hundreds of years have passed away, and the gospel is still to be preached; when there are men who love Christ, and feel it to be his will that they shall preach the gospel, what is to be their authority and guide? Hear, all ye who are interested, the words of Jesus, the king: "All power is given unto me, in heaven and in earth. Go ye, therefore, (because Jesus sends you) and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."

Are not these the words, is not this the positive law of a king? Why are they to go and preach the gospel? Because Jesus has the authority and power, and chooses to send them. Go ye, therefore. What are they to do? Teach all nations, preach the gospel to every creature, baptize those who believe, and then teach them—what? What they may think is right, or judge to be expedient? Jesus never said so, but the contrary. Teaching them to observe all things whatsoever I have commanded you.

Reader, it is a fearful thing to be a preacher of the gospel.

But what I claim here is, that in this commission Jesus claims the power and authority, and issues the law and command of a sovereign. This will be clearer if we consider that to the whole world it is announced: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Oh, what a great king! his dominion extending over earth, and heaven and hell, and through all time, and through all eternity! Reader, pause, study the great commission, and the character of its author, and see how he claims to be king—to be supreme.

All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all.

III. The apostles acknowledged the supreme authority of Jesus, and in all their labors and sufferings rendered complete obedience to him.

Let us remember who these men were. Jesus chose and called, and they left all and followed him. On one occasion, when many became offended at the doctrine of Jesus, and went away from him, he said: Will ye also go away? One of them answered, Lord, to whom shall we go? thou hast the words of eternal life. They could not find it in their hearts to leave their Savior.

How carefully had they been taught! For three years they were the companions, the disciples, the learners of Jesus. He prepared them in every particular for the work they were to do. Even after the resurrection he showed himself unto them by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. In addition to all his personal teaching, he gave them the Holy Spirit to remain with them, to teach them all things, and to bring all things to their remembrance whatsoever he had said unto them. It is written that he opened their understanding, that they might under-

stand the Scriptures, "and behold," said Jesus: "I send the promise of the Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high." On the day of Pentecost this promise was fulfilled—they were endued with power from heaven: for they were filled with the Holy Spirit, and began to speak with tongues as the Spirit gave them utterance.

Now, of these men, we may affirm that they certainly recognized the supreme authority of Jesus. They said, "Let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." Him hath God exalted with his right hand, to be a prince and a Savior, for to give repentance to Israel and forgiveness of sins. "And Jesus Christ . . . the prince of the kings of the earth."

They certainly knew the Savior and were acquainted with his will. They loved him enough to obey him in all things, and too much to desire even to break one of his least commandments. They were near when he said, Whosoever, therefore, shall break one of these least commandments and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, shall be called great in the kingdom of heaven. Their hearts were sorrowful when, just before his betrayal, he said to them: Ye are my friends, if ye do whatsoever I command you. If ye love me, keep my commandments.

These men certainly knew the meaning of the great commission. Here mistake is impossible. It is as clear as that two and two make four.

Let it be remembered that we have an inspired history of the labors of these men, and the churches they planted for some sixty-five or seventy years. Do we need more? Can not all who want to obey Christ learn how to do it, not from man, but from God himself?

Taking the commission in connection with the teachings of the apostles, and it is clear that they regarded Jesus as king supreme, and yielded obedience to his will. Their experience was, Lord, what wilt thou have me to do? Jesus said, "Go ye into all the world and preach the gospel to every creature." "And they went forth, and preached everywhere, the Lord working with them, confirming the word with signs following it." It is said, he that believeth and is baptized shall be saved; and they did baptize those who believed. They were to teach all things whatsoever Christ had commanded—nothing more nor nothing less. In Corinth there was disorder in the Church. Paul writes to them, and one item was concerning the Lord's supper. Hear what he says: For I have received of the Lord that which I also delivered unto you. How careful to teach and preach only what Christ commanded!

IV. "The spirits of just men made perfect," and the holy angels unite and give glory to Jesus, king of saints, and Lord supreme.

"When he ascended up on high, he led captivity captive, and gave gifts unto men." Then it was said unto the Son, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Then the command went forth, "Let all the angels of God worship him."

"And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints; and they sung a new song, saying, thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be with him that sitteth upon the throne, and unto the Lamb forever and ever."

Boast of your treasures of grace, and you are soon robbed.

WEARY IN WELL-DOING.

I would have gone; God bade me stay: I would have worked; God bade me rest. He broke my will from day to day, He read my yearnings unexpressed, And said they nay.

Now I would stay; God bids me go: Now I would rest; God bids me work. He breaks my heart, tossed to and fro, My soul is wrung with doubts that lurk And vex it so.

I, go Lord, where thou sendest me: Day after day I plod and moil; But, Christ my God, when will it be That I may let alone my toil And rest with thee?

Bible Readings.

JOHN, CHAPTER I.—Note 1.—All things were made by him. Christ created all things. His history begins with the creation of the world. In the beginning God created the heaven and the earth. (Gen. i. 1.) In the beginning . . . the Word, made all things that were made. (John i. 3.)

2. Christ is the only life of religion, and the only light.

3. John bore witness of him. John the Baptist began the new dispensation. The gospel of repentance and faith were a new thing to be taught in Israel. The church of Christ was organized under the living witness of John. He was a gospel architect. Under him, a Baptist, the kingdom began to grow, which under his successors, and Christ's disciples, the Baptists, will stand glorified all in heaven.

4. The law was given by Moses, but grace and truth came by Jesus Christ. If ministers of the gospel would preach Moses less, and Jesus Christ more, true religion would flourish three-fold more. Moses is, "do and live." Jesus Christ is, repent, believe and be saved. When Moses is preached and believed, those who receive him, have only their own righteousness. Such are all who believe that they must work, or else be lost. (7-28.) The law and the prophets since John, ought to sleep.

5. The sin of the world. Bad theologians quote sins in the plural number. If we use a plural where inspired men use the singular, we always run the risk of being false witnesses. The gospel is suffering greatly by the almost universal practice of misquoting. One mediator between God and men. People quote it MAN. This is inexcusable: because it can be read right, as easy as it can wrong.

6. Woman, what have I to do with thee? Woman, what concern has that matter, with any thing that is the joint interest of both you and me? Some profanely criticise the translation, woman, as disrespectful. If the Papists, in their extravagances concerning the Virgin Mary, would carry it out consistently, they would almost make it blasphemy for Christ to say, woman, to his mother. The terms of address then were, woman, which was also, madam: and man, which was equivalent to sir.

7. CHAPTER III 1-12.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. This is the correct translation: and it would have been so rendered, if it had been translated by those who did not believe in water-regeneration, or as usually expressed, "baptismal regeneration." The word would be better understood by explaining it, born from below and from above: or, born of flesh, and of spirit.

The Papists, in the Latin Vulgate, translate with a capital S, for spirit; whereas, the original has a small initial letter. Also, the original has no article [the] to water, or to spirit; whereas, the Vulgate supplied the article to spirit, and left it out of water. The Vulgate makes the same alteration in 1 John v. 8. King James' translators followed the Vulgate.

The sixth verse explains the fifth: That which is born of the flesh, (or water,) is flesh; and that which is born of the spirit, is spirit. But there is neither need nor consistency in the sixth, if born of water in the fifth, does not mean flesh. Nor is the 5th a direct answer to Nicodemus' objections in the fourth, unless born of water signifies a natural birth. If born of water means baptism, then according to the sixth verse, that which is born of water and spirit, is water and spirit.

[The writer mystifies his readers; "and" means added to. Read, Except a man be born of water, added to the birth of the Spirit, he cannot enter into the kingdom of heaven—i. e., the visible Church.—E.]

BAPTIST COROLLARIES.

- 1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.
2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.
3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate of the gospel by the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.
4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.
5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.
6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.
7. Whenever any church acts in violation of the directions of her only Law-giver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.
8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.
9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.
10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.
11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.
AXIOMS.
1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.
BAPTIST POLICY.
1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

Correspondence.

MINISTERIAL SUPPORT.

BY DEACON A. J. HOLCOMBE.

We hope to be indulged while we offer a few suggestions on the duty of the church relative to the support of the gospel ministry. It is too often the case that when a minister undertakes to urge this duty, the fault-finding and penurious portion of our membership—not to say Christians—will sneeringly say, "He is interested in the matter." But the ground for such an objection does not exist in the present case.
The want of activity on this subject renders it necessary that we have "line upon line, and precept upon precept." There is an error which prevails to an unwarrantable extent among the churches which has grown out of a disregard of the injunction of our Savior—to search the Scriptures. If Christians were generally engaged in searching the word of God, we should see them much more active in sustaining good ministers, whose duty it is to preach the word.
The error alluded to, is to consider contributions for the support of the gospel ministry as charitable donations. It is a subject of regret and mortification, that any of our brethren should entertain a sentiment so opposed to truth, and so degrading in its character. Jesus Christ and his apostles have placed the subject on higher ground. (Luke x. 7; 1 Tim. v. 18.) The church is as strongly bound to pay her pastor, as the farmer is to pay his plowman, his carpenter, or his blacksmith. (Matt. x. 10; Rom. x. 8, 15, 27; 1 Cor. ix. 13, 14; Gal. vi. 6.)
We sometimes hear the remark: "If my minister be poor, it is right for me to give him something; but if he is rich, it is not right to give him anything." No Christian, who is a Bible reader, can take such a view of the subject. To give expression to such is to offer a gross indignity to the ministerial office, and an insult against high heaven.
If I take the ground, and act upon the principle, that I am under no obligation to pay the rich farmer for his corn or bacon, which he has sold to me on time, my theory and practice are not more dishonest than is the conduct of those who refuse to pay their pastor because he is rich.
There is no middle ground on this subject. It is either our duty to sustain the ministry, by paying them for their services, or it is our duty to withhold such payment. If the latter, let those who thus believe, furnish the testimony. If the former, where is the evidence? It is found abundant in the passages above quoted, and in other portions of God's word.
There are churches and church members who admit that it is a duty to support their pastors, but plead their poverty as an excuse for their neglect. There is some plausibility in this objection, but in most cases it is fallacious. To illustrate, we will refer to a circumstance, published in some of our religious journals some few years since. There was a feeble church in a certain locality, the members of which thought for a while that they were unable to support a pastor, and consequently they had none. After a time, however, a certain member of the church, who was hard pressed to support his family, concluded he, by an extra effort, could feed and clothe one more individual than he had in his family. He sought out a young minister, and invited him to become a member of his family and preach to the little church. The invitation was accepted, and the minister soon commenced his pastoral labors, which were attended with the Divine blessing. The church flourished and became strong, and the blessings of God were bestowed upon the poor man, so that in a short time he found it much easier to support his family with the preacher added, than formerly without him.
But it is not enough that we support our pastors by contributions of our substance. We are bound to sustain them, morally and spiritually. The duties of the minister are plainly taught in the word of God. It is his duty to teach the whole counsel of God; it is his duty to preach repentance, faith, baptism, etc. It is his duty to keep his pulpit sacred to the enunciation of truth—of the gospel in its purity.
In the discharge of these duties he must come in contact with Antichrist; he will have to combat the traditions of men; he must oppose and expose error in its multifarious character, and under all circumstances. In all of these it is our duty to stand by him, and hold up his hands; to pray for him, that God may give him grace and wisdom to overcome all opposition. If my neighbor, who is living in sin, should complain to me that my pastor, on a late occasion, had been too censorious—that he had declaimed with too much bitterness against those "innocent amusements," (t) such as dancing, card-playing, etc., how should I answer him? Would it be proper to say to him that such preaching could do

no good, and was unequalled for? No, verily. But tell him plainly that those practices are sinful, and that it was the duty of the minister to condemn them: When my pastor preaches the Scripture doctrine of baptism, must I say to my Pedobaptist friend that such preaching was unnecessary—that there is no need of so much controversy? This would be utterly wrong, and would be aiding—not to sustain my minister, but to break him down, and destroy his usefulness in doing good. Instead of this, we should be ready at all times, and under all circumstances, to indorse and contend for every gospel sentiment expressed by him. It is a lamentable fact, that there are not a few Baptists who are disposed to dodge, in order to avoid contending for unpopular truth, and condemning popular errors. They are disposed to conform to the world. If such Baptists are entitled to the name Christian, their Christianity must be deeply overshadowed with the dark mists of unfaithfulness and error.
It is not unfrequently the case, that when the faithful minister refuses to invite his pious Pedobaptist brother to preach in his pulpit, there is a hue and cry raised against him, with a liberal use of very hard epithets, such as narrow-souled, bigoted, selfish, self-righteous, etc. And too often Baptists join in the onset. To such Baptists we would say, would you have your pastor invite one to preach with him, who preaches doctrines for which he (the pastor) would be excluded from the church? If your minister should persistently preach apostasy of the saints, infant sprinkling, etc., you would certainly exclude him from the church. Would there be any consistency in the conduct of the church if she should invite him to preach on the next Sabbath after his exclusion? Fully as much as there is in inviting a Pedobaptist preacher into a Baptist pulpit.
If the pastor be sick or in trouble, it is the duty of his members to visit him, to sympathize with him, and comfort him, by offering him the consolation of that gospel which he has been preaching to them; to pray for him, that God may restore him to health, or relieve him from trouble.
Finally, brethren, let us all be active in the discharge of our duty, peculiarly; let every Baptist contribute of his substance as the Lord has prospered him, to supply the wants of his pastor. Let it no longer be necessary that the faithful minister must go into the farm, the workshop, or the school-room, to make a support for his family. Let his hands be loose, so that he may devote his whole time to the preaching of the everlasting gospel. Then can we with consistency pray that God will bless the labors of his ministers—that he will save sinners and build up the churches—that he will bless us individually, and cause us to prosper in everything that is good. Then may we expect to see the gospel spreading more rapidly, and its light shining more brightly than ever before; which shall continue to increase until the bursting forth of millennial glory, which shall pervade the whole earth, and joy and gladness shall fill all hearts.
CAN MAN OBEY GOD'S LAW?
My argument for the negative of this proposition, in THE BAPTIST of August 8th, was somewhat metaphysical, though to my mind, conducted correctly to the conclusion there drawn. When I wrote the article, I had no idea that any one claiming to be a Baptist, endowed with a liberal share of information on the teachings of the Bible, would for a moment entertain such notions of man's power as T. H. C., who presumes to criticize my article on "God's Infinite Law." I need hardly say that nothing occurs, in the way of argument, to disprove my position, but the simple denial of the conclusion—asserting its "foolishness and absurdity, and deserving to be spurned by every man of sense and religion."
It always follows, as a natural consequence, when men are unable to refute an argument, they fall back upon abuse and ridicule.
I wish to inform T. H. C., that argument, with dignity, will always be entertained by those who desire to learn truths on any subject—more especially those of Divine revelation. Simply asserting that such and such teaching is absurd, foolish, and deserving the contempt of all rational men, carries no force to the reflecting mind, but serves to enlist the sympathy and excite the pity of all men of reason and judgment for his would-be critics.
Hoping that these few suggestions are not out of place, I will further state my views on this very important question. Viewing man, as every one must, as totally depraved in his nature from inherent sin, and the law of God as infinite in holiness as himself, I do not see how any rational man can conclude, or allow himself to think, that so finite and unholy a creature as man could obey the law. I endeavored to show that the decalogue was designed for the very purpose of showing man his inability to serve God in true holiness, and thereby

convince him of total depravity; which, when learned from both revelation and experience, must lead any man to conclude that it is impossible to please God in the flesh. If he cannot please God, how is it possible to keep the Ten Commandments? No doubt many from inconsideration so think; but the young man who came to the Savior professed to have kept them from his youth up, and when put to the test, was convicted of idolatry on the very first commandment. Money was his god, and he had that before his Maker. This example, left on record for our instruction, should be continually in our minds, lest we put too much confidence in our weak selves.
By the deeds of the law no man shall be justified, says Paul. And why? It certainly is a perfect rule of duty, and if man has the power to obey it, why can he not be saved? Because it never was designed to save men, but to drive them from all self-reliance, teaching them that the burden is too heavy for them to bear alone, and that from the deeds of the law they must simply trust Christ, who has already fulfilled the law and made it honorable in every jot and tittle—thereby wrought out for man a righteousness with which he is clothed and rendered fit for the habitation of heaven. Man is conceived in sin and brought forth in iniquity, and hence his nature is to violate God's law, and he cannot subject himself to it—his disposition being constantly opposed to holiness and God, cherishing sin, and rolling it as a sweet morsel under his tongue.
As soon as regenerated, the creature becomes dead to the law and alive to Christ. He then obeys the law in Christ—that is, Christ's obedience becomes his obedience. Then, and not till then, does the obedience of man, in any of the requirements of the law, become acceptable or pleasing in the sight of God. I trust that my critic will study more fully the law, and trace it in all its bearings; then he will conclude, like a rational man, that his power or pretended obedience in any respect, is nothing but sin, until by the grace of God he secures Christ's righteousness, which answers to his shortcomings, and places him in a state to plead that righteousness in place of his own, which is nothing but filthy rags in the sight of God; and finally conclude, with me, that man cannot obey "God's Infinite Law."
J. D. ADAMS.
Memphis, Oct. 18, '68.
ADDITIONAL REMARKS ABOUT THE DIVISIONS OF OHRISTENDOM—No. 3.
BRO. GRAVES:—In No. 2 I assumed that it was an admitted fact, by all except the blind votaries of Rome, that the adulterous woman called in Revelations, "The whore of Babylon," is a figure of speech, used by God himself, to designate that vast corruption of truth and apostasy from the pure religion of the New Testament, called Romanism; I also stated the fact, that Protestants, the offshoots of Romanism, must necessarily be "the harlots" to whom the woman gave birth! I asked the question then, and press it again now, if my representations be not correct, how can the Scriptures be proved true?
I dare say many who have read my article, consider the imputation uncharitable, unjust, and even slanderous! But I have an abundance of proof at hand to sustain, beyond the shadow of a doubt, every allegation that I have made, as will be seen in the sequel.
But, before I proceed further, I would remark, that God in his wisdom, has seen fit to speak of a chaste, virtuous woman, as an emblem of his church—his people. (Rev. xii.) Paul says to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."
On the other hand, God has chosen to speak of a base woman as an emblem of the apostate church of Rome—calling her the Whore of Babylon, etc., and speaking of her as the mother of harlots!
Now, let us not be so fastidious, so chaste, so refined, as to refuse to use words and epithets which God himself has used in his holy revelations to us.
This much being premised, I would remind the reader that the words, fornication and adultery, are used in the Scriptures to designate those who have turned from the true and authorized worship of God, to the traditions and inventions of men.
I now introduce to the reader "A Treatise on Baptism," found in a book titled "Doctrinal Tracts," and ascribed to Rev. John Wesley. After a few introductory remarks, he proceeds by saying, "What is it? It is the initiatory sacrament which enters us into covenant with God. It was instituted by Christ, who alone has power to institute a proper sacrament—a sign, seal, pledge, and means of grace—spiritually obligatory on all Christians." And it was instituted in the form of circumcision. For, as that was a sign and seal of God's cove-

盟ation, as indicated in that above quoted. It is the initiatory sacrament which enters us into covenant with God—meaning the "new covenant," as is clearly seen by further exhibits, but without a shadow of truth to sustain it. And the next allegation, "that it (baptism) is a sign, seal, pledge, and means of grace," is equally fallacious, as will clearly appear by further investigation. "And it was instituted in the room of circumcision." But what evidence is adduced that it came in the room of circumcision? A playful imagination might conjure up the idea that circumcision had an antecedent, in the room of which it came. Yet proof is wanting. "For, as that was a sign and seal of God's covenant, so is this."
Now all this, assumed and asserted, in reference to the "new covenant," is wholly gratuitous, and without proof, to any well balanced mind.
Baptism is an ordinance of the New Testament, and ordained by God to be administered to none but the subjects of the "new covenant." Not to confer grace, but an acknowledgment or monument of God's creative power in making them such. This will be abundantly established as we progress.
Circumcision was a rite emanating also from God, and was national in its design and application; and made no distinction between the righteous and the wicked. All alike were entitled to and engaged in the temple worship indiscriminately.
Romanists and Protestants both go to the 17th chapter of Genesis to prove the identity and oneness of the Old and New Testament worshipers. Protestants, in particular, contend that circumcision secured and sealed spiritual blessings—even that of the "new covenant." And they rely on the aforesaid chapter for the proof. But only temporal blessings are there promised and secured. Let the reader examine.
The assumption, therefore, is gratuitous and erroneous in a high degree, and has led to awful, disastrous consequences—the result of ignorance or priest-craft, or both combined. They make both circumcision and baptism the seals of saving grace. But there is not even a shadow of truth in it. Circumcision is nowhere in the Scriptures said to be a seal of the covenant, new or old. In the 4th chapter of Romans, 11th verse, it is said that "he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the (prototype) father (or pattern) of all them that believe, though they be not circumcised; that righteousness might be imputed to them also," whether Jews or Gentiles, circumcised or uncircumcised.
What did Abraham receive as a seal? Was it circumcision in the flesh? No, verily, for it is expressly said he was not yet circumcised. Nor was he till some thirteen or fourteen years thereafter. Then truth, in concert with common sense, responds, he received the sign, the thing which circumcision is a type of, which was a circumcised or new heart. This was to him a seal of the righteousness of his faith. This is corroborated by the parallel passages: Eph. i. 13, "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance," etc. Elsewhere the sealing is called "the assurance of faith."
But who is so blind, so stupid, as not to perceive that this matter about Abraham's seal is wholly subversive of Mr. Wesley's notions of the efficacy of circumcision and baptism? The context shows clearly that the promise is restricted to those who possess the faith of Abraham. Whence, then, the authority for baptizing to effect a seal, which is the prerogative alone of God himself?—the gift of a new heart.
So then we see that Protestants who set down circumcision as a seal of grace, which fits for heaven, and contend that baptism came in its room, and secures the same blessing, argue from false premises. No wonder, therefore, that the conclusions to which they have arrived is false also.
I need not refer to the numerous passages of Scripture, in both Old and New Testaments, to prove that circumcision is a type of a new, or circumcised heart. Mr. Wesley himself, though blind to the fact, when trying to establish baby members in the church of Christ, yet, when writing in favor of Christian perfection, has very clear and scriptural views of it. He says, page 305: "The Lord God will circumcise thy heart and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul." (Dent. xxx. 6.)
This is all very well; truth from him for once! But until God has done this great and good work for the sinner, what right has Mr. Wesley, or any one else, to presume gratuitously, to affix a forestalling seal? What authority for it? None! none! This, alas! results from drinking the wine of Babylon; drunk! drunk! Besides the fallacious use which Mr.

Wesley employs the seal as above, to effect, he lays down the covenant made by God with Abraham, as contained in the 17th chapter Genesis, as another vital, though false premise, from which to argue his infant regeneration, and membership in the "new covenant." I say this is fallacious, as before shown; for nothing but temporal blessings are promised and secured in that chapter. Please read, and judge for yourself! Read also the 105th Psalm, and see what kind of blessings God himself considered bestowed on Abraham and his seed, or posterity! Are they not wholly temporal? So you have God's holy law for the truth of what I have asserted. Made doubly sure, as the latter chapter is explanatory of the former!
In my next number, I will try to draw the line of distinction between the old and new covenants so clearly, that "he who runs may read, and he who reads (if duly sober) may understand." God himself, has said, "the nations are drunk!" And oh, how humiliating it is to our poor, demoralized humanity, to see the truth of the declaration almost everywhere, standing out so impressively!
I live in the midst of a numerous and respectable Methodist population, many of whom, I dare say, will be much offended on account of my plain, and pointed exposure of Methodism, as contained in the "Doctrinal Tracts," and ascribed to Mr. Wesley, whom they admire as the embodiment of wisdom and perfection! But truth will oblige me to show from his own writings, that in many vitally important doctrines, he is as corrupt as Rome herself! Then, let me say, in the language of Scripture: "Am I, therefore, your enemy, because I tell you the truth?"
If I know my own heart, I would willingly offer my body as a victim, "to be crucified with Christ," if thereby I might be the means of bursting the loathsome bands which, like a deadly incubus, binds the Protestant portion of Christendom to the car of Romanism!
Yours, in defense of gospel truth,
STEPHEN RAY.
WE SHALL BE LIKE HIM.
We shall be like Him! O' beautiful thought,
Well may our souls unto rapture be wrought:
After the sorrow, the woe and the tears,
We shall be like Him, when Jesus appears.
After the conflict, in peace to sit down,
After the cross, to be wreathed with the crown,
After the dust and the toil of the way,
With Him, and like Him, forever to stay.
Never again shall the throbbing head ache,
Never again shall the beating heart break;
Never the task drop from wearying hands,
Nor the feet ever fail in the brightest of lands.
Never shall sin with the trail of its shame
Shadow love's sunlight, or chill its clear flame.
Savior, oft grieved in the house of Thy friends,
We will not wound Thee, when life's journey ends.
What is True Religion?
There is a great deal of what is called religion in the world. How shall we be able to distinguish the true from the false? The simple fact that people claim they have religion is no proof that they are "accepted of God." More than mere pretensions are necessary to make this claim valid at the gates of the eternal city. We read in Matt. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Again, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Reader, examine your own heart: test the evidences upon which your religion rests, and see if they will be valid at the heavenly door. Mere professors of Christ's religion are not the ones that will be admitted to heaven; "but he which doeth the will of my Father which is in heaven." The evidence of true religion is not found in outside things so much as in the heart. However many good things you may have done, they will not avail in procuring heaven for you unless your heart is right. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their afflictions, and to keep himself unspotted from the world." By their fruits ye shall know them. True faith is always accompanied by good works. But remember, good works are not the passport to heaven; they are merely the evidence that you have the passport. Faith in Jesus is the passport. A man can do what are called good deeds without having true faith in the Son of God; but no one ever had true faith without being faithful in good deeds. Works are the evidence of true faith to others; but if you want evidence of your own faith, whether it be true or not, you must look for it in your heart and not in your good deeds. You may have "a name to live," and yet be "dead." Oh, satisfy yourself now, and for all time and all eternity, whether your religion (not that of your denomination) is true, or false. Be honest, for you cannot deceive heaven's gate-keeper.

Constitution of the Baptist Church, as Distinguished from that of all other Churches.

The church of Christ in His kingdom; its constitution is distinct—separated in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10-20; 1 Cor. v: 1-13; 2 Thess. ii: 3, 4; 2 Tim. ii: 17, 18; Rev. xiii: 3-7.

The question, therefore, is of the greatest importance: What institution has Christ given to His churches? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follows: I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul " essayed to join himself to the disciples " at Jerusalem, they declined to receive him, because they " believed not that he was a disciple." It was not till they ascertained this from hearing that he had " seen the Lord in the way," and had " preached boldly at Damascus," that they permitted him to be " With them, coming in and going out at Jerusalem."—Acts ix: 26-28. All the members, also, of the first church, are addressed as saints.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

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

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Acts ii: 47; 1 Cor. iii: 16, 17.

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

But in doing so they differ from all other churches: from the Quakers, who reject baptism; from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communions, whether Baptist, or Pedobaptist, who admit persons without being baptized at all; instead of requiring, as the apostles and the first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no dispensing power to set aside His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever" He has commanded. (Matt. xxviii: 20); and, if ever tempted to neglect His laws, "to obey God rather than men."—Acts v: 29.

III. Baptist churches regard it as Christ's will, that all church members should be voluntary members; that none should be made members either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth. (John iv: 24); their service must be that of the "faith and obedience."—1 Cor. xiii: 1; Rom. xiv: 23; Rom. vi: 17. They must be alive from the dead.—Rom. vi: 13. In every part of their service, they must have "a first willing mind." (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

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

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

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with ready will, and that every church member who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says, "As I have seen order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath; showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii: 4.

The Baptist.

OLD LANDMARK DOCTRINE—No. 4.

We have seen that pulpit affiliation or ministerial fellowship between Baptists and other denominations, is a modern innovation. It is as unscriptural as modern, and as pernicious as unscriptural. I do not exactly know the commencement of this innovation, but even fifty years ago, it did not prevail extensively, and one hundred years ago, but few traces of it can be found. In further proof of the doctrine, I argue that:

3. Baptists have adopted old landmark principles in their articles of faith. They universally declare that there are but two classes of officers in the church of God: bishops, or pastors, and deacons. The deacons are treasurers and superintendents of the temporal affairs of the churches to which they belong; and pastors are spiritual overseers, who are to attend to the spiritual interests of the flock, labor in word and doctrine, and administer the ordinances of the kingdom. We also recognize evangelists as ministers of the gospel, confined to no particular church or churches, in their labors, but authorized to preach the word, and administer the ordinances of the kingdom, wherever Providence may open the way for them. But, before we recognize any men as officers in these departments, we demand that they shall have been immersed as believers, and associated with us in church fellowship and government, and formally by us ordained to the official work. Now ministers of other denominations have none of these qualifications, according to our declaration of faith. How, then, can we recognize them as ministers of the kingdom? It cannot possibly be done without a compromise of our principles. Let us be consistent. Either change or abandon our principles, or conform our conduct to them in all our associations with men.

1. The great commission of Christ—Matt. xvi. 15, 16—Matt. xxviii. 18-20, is an old landmark document. He gave this commission to regularly ordained Baptist ministers. Did he not? That the eleven apostles had been immersed by John the Baptist is evident. I cannot now take time to prove this, but it is easily proven by Scripture. "These apostles had been 'ordained' by Christ. (Luke vi. 13; Mark iii. 14; John xiii. 16.) And being ordained and sent forth by Him, they not only preached the gospel extensively as missionaries, and demonstrated the divinity of their mission by miracles, but they "made and baptized more disciples than John." (John iv. 1, 2.) This is precisely the way that Baptists do now. When ordained to the work, by Christ through the executive power of His church, they go out and preach the gospel as the Lord opens the way for them, and the word being rendered effectual by the almighty power of their ever present Savior, they make and immerse disciples as the first ministers of the gospel did, in the days of old. Did Christ ever give this commission to any other class of ministers? Did He ever give it to any other denomination? Does this commission authorize or countenance different sects and parties? Does it authorize some ministers to preach op doctrine, and some another? Some to sprinkle water on babies, and some to immerse believers in water? Some to observe strictly all things whatsoever Christ has commanded, and some to teach for doctrine the commandments of men? You are bound to charge Christ with embodying in, and authorizing by this commission all this contradiction and confusion, or admit that it is an old landmark document; embracing utility of doctrine, and requiring harmony and uniformity of conduct in carrying it out in all ages, and among all people. As "Jesus is the same, yesterday, to day, and forever;" as He is present with His ministers in observing this commission, "always even unto the end of the world," so this great commission embodies the same principles, enjoys the same duties, and extends the same privileges, always and everywhere. It does, therefore, fully embody the old landmark doctrine, and require its practical demonstration by ministers of the gospel of the kingdom of God. The apostles under this law acted consistently with the principles we advocate. There is not the first example on record of their deviation from these principles. They were all old landmark Baptists.

5. Church fellowship precedes, and is essential to ministerial fellowship. The official ministry is within the church. This position has already been intimated, but it deserves more special prominence. All the ministers of the New Testament were first church members, or citizens of the kingdom. Christ did not ordain and send the twelve, until they were his "disciples," which implies their citizenship in His kingdom. Paul was converted and immersed into the kingdom before he went forth as a minister and an apostle. Timothy and Titus were members

of the church before they were ministers of the gospel. In Paul's instructions to them in regard to ordaining elders in every city, and pastors in all the churches, church fellowship in the highest degree, is implied as necessary. This is established not only by Scripture, but corroborated by analogy and necessity. No government, either human or divine, ever did, or ever can appoint or elect officers to administer its laws, only from among its own citizens. The government must first have jurisdiction over individuals before it can invest them with the prerogatives of office. It must also have power to hold them amenable for official conduct, and to punish in office, or deprive them of office, at discretion. The government must also obligate itself to remunerate and reward its officers, in and for official labor. Now, none of these relations subsist between any government on earth, and aliens and foreigners. Nor do any such relations subsist between the kingdom of God and the organizations of men. The government of this kingdom claims jurisdiction over none but its citizens; nor does it commit the administration of its laws and ordinances to strangers and foreigners. The oath of allegiance to the government of the United States, administered in form by a foreigner who had never himself taken it, would be no more illegal, null and void, than the ministry and ordinances of the kingdom of God, administered by those who have no church membership within that kingdom; such ordinances are therefore unscripturally administered, and therefore to all intents and purposes null and void. Our position as a denomination is that, no other denomination is scriptural; and consequently that, no other churches except Missionary Baptist churches are within the organic kingdom of God on earth. Then there is no church fellowship between us and any other denomination; and consequently there can be no ministerial fellowship. And as all ministerial affiliation implies ministerial fellowship, therefore all such affiliation is a violation of the fundamental laws of the Redeemer's kingdom, and an inconsistency of conduct among Baptists, of which they should not be guilty. As church fellowship necessarily precedes ministerial fellowship, it is as morally impossible for a man outside of the church to officiate in the ministry, as it is physically impossible for a man standing in the middle of the street to sit down in the house, and at the same time continue standing in the street.

The official ministry is the highest position in the church of God. This was intimated by Paul—1 Cor. i. 13-17. When he says, "Christ sent me not to baptize, but to preach the gospel," he does not mean that he was not authorized to baptize, for he affirms that he had baptized several, which he would not have done without Divine authority. But the meaning is that, preaching the gospel is a work of greater magnitude and more importance than administering immersion. A man of inferior ministerial talent, and bodily strength, can immerse believers, while the minister with superior gifts, with feeble bodily strength, can do more by preaching the gospel. This certainly does imply that, all who are authorized as ministers of the gospel, are also authorized to administer baptism and the Lord's supper, ordinances of the kingdom. And if authorized to administer these ordinances, surely they are entitled to all participation in them. Hence, with strict propriety other denominations may charge anti-landmark Baptists with gross inconsistency in inviting their ministers to labor with them, and then not permitting them to commune with them in the Lord's supper. I candidly believe that ministerial communion by affiliation, is as gross a violation of the laws of the ministry, as sacramental communion unrestricted, is a violation of the Lord's supper. I could, as consistently, with my views of the laws of Christ's kingdom, invite ministers of other denominations to aid me in administering baptism and the Lord's supper, as in the ministry of the gospel. And if I could do this, of course, I could invite them and all their members to participate in all the ordinances of the kingdom; and that odious doctrine of "close communion" could no more be charged against me. The fact is, as Baptists, to be consistent with ourselves, we must observe the landmark principles, or abolish restricted communion. Shall we hesitate which to do? Let us exercise moral courage, unfurl our banner to the breezes of truth; march forward demonstrating our principles consistently in all departments of society, and we shall prosper; and truth shall triumph. Then, while it is the privilege of all people to speak of Christ, and for Christ, as the women of Samaria did, all are not to be recognized as ministers of the gospel. A recognition of any as official ministers implies the genuineness of their faith, the validity of their baptism, the correctness of their church organization and fellowship, the validity of their ordinances, and the correctness of their doctrines and discip-

line. Now, where is the Baptist who is prepared for all this? Yet all who oppose the landmark doctrine are implicated in such gross inconsistencies and absurdities. I know this is strong ground, and offensive to some. But I believe in strong principles and a firm foundation. I am also aware that the offense of the cross has not yet ceased. But I do hope that the time is not far distant when we shall be perfectly joined together in the same mind and in the same judgment, and all speak the same thing on this, and all important subjects. I think I have sufficiently established the old landmark doctrine, and shall proceed next to reply to some objections alleged against it. J. J. SLEDGE.

AND EVERY ISLAND FLED AWAY.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. (Rev. xi. 15.) Ambiguities no more, Nor fallacies prevail; but sadly true— Producing for some perpetual woe, For others eternal scenes of glory— The nations of earth behold dying Time. Of men a thousand years forgot have passed Unfulfilled; and things prophesied to come Are hence a thousand years.

Universal Fear, and melancholy earth, the last two Tremble and die together! Righteousness For guilty sin doth "utter streams of woe," Vainly seeking to hide his groaning soul. 'Tis the end. No more will souls, innocent, In carnal mansions dwell; nor those falsified Such happiness enjoy. 'Tis the last death— First dying autumn of earth's spirit hosts.

Pandemonium acquires her dark robes And bids them return to front Erebus. And with receptions kind, perniciously Allures heaven's bright spirits to enter. But among numberless millions coming, No heir of heaven is seen; no note of joy, No voice of peace, no sound of hope is heard. Omnipotent Court is o'er, and myriads dark, By dinging arguments condemned, are hurled Judiciously down to woe eternal. Satan woe no more; for mortality Is ended—his numerous followers home, And tranquilly secure are those redeemed. "WHITFIELD."

WE MIGHT, PERHAPS, BY DOING JUSTLY AND ACTING WISELY.

This is the answer I make to Bro. Freeman's inquiry: "Can we do it?" If the Southern Baptist Convention is to be continued, no agency for the collection of funds has better claims on the churches than the

MARION BOARD. But if that board continues to make new appointments while its former missionaries remain unpaid, it must become unpopular, and in the end go down. The Grecians will murmur against the Hebrews. Better discharge all the appointees but the corresponding secretary, till the seventeen thousand dollars are paid, and then begin de novo. This would be fair and impartial, and could not but elicit the sympathy of the denomination, if it has any to bestow.

The reappearance of the Home and Foreign Journal, at this juncture, is, to say the least, unfortunate. It never paid expenses in the most prosperous days of the Boards, and cannot be expected to do it now. The funds required to sustain it, would pay the claims of several missionaries.

The several State Boards, with the machinery to keep them going, absorb funds that ought to go to Marion. In Virginia, we have a novel, but splendid plan, for raising funds, but its operations extend not beyond the limits of State lines. By this invention we exchange a twelve-hundred-dollar agent, for a ten-hundred-dollar secretary, but with license to use the necessary stationery, envelopes, stamps, etc., which may demand two hundred dollars more. So that this is simply a change without retrenchment. This secretary, (a very good man by the way), is a sort of chief operator at Richmond, whose duties are to manipulate a few missionaries, direct sub-agents, and appoint new ones as the exigencies of the field may demand. The inventors of this scheme have high hopes of its utility; others, less credulous, can regard it as only a splendid bubble that may for the moment reflect all the colors of the rainbow, and then burst into nothingness. It does not abate current expenses, for what it gains in one way, it loses in another. Moreover, the policy of making new appointments, while old debts are unliquidated, shows its feebleness, if not its inefficiency.

The Marion Board has expended in Virginia three times as much as it has ever received, and it would be better, in the present distress, to turn over all the State missions and State funds to that Board. The other hindering causes are the high salaries paid to agents and secretaries. To pay these and college officials, from ten hundred to twenty-five hundred dollars per annum, while our country pastors get but five hundred, is making too great a difference. Plain people are beginning to inquire into the necessity of this difference. The money must be all

dig out of the ground at last, and they ask: "Ought not these officials to be willing to share the hardships of the times with those less favored, but heavily burdened brethren?" And are we bound to be very beneficent, when so much of our contributions are expended for home consumption?

THE MEMPHIS BOARD.

This Board ought to be sustained, but will it be? I fear not. Neither Virginia, nor South Carolina, nor Georgia, will show it much favor. Richmond has a board, with a general superintendent for the State, and how can funds be expected from Virginia for Memphis while this is in operation? And what will Memphis be benefited by "embodying in a report all the Sunday-school work of the South," without greenbacks? No, the Richmond Board ought to be abandoned in favor of the Memphis Board. It is the first time that the Board has had facilities for publishing, and Kind Words need not now be struck off in New York, as when at Greenville. Besides, State superintendents of Sunday-schools are of no more use than a fifth wheel to a coach, except to absorb contributions. Sunday-schools are independent bodies, and need no overseers except their own officers. The Board at Richmond has not even been able to publish the minutes of its grand convention.

THE REMEDY.

I will now venture to suggest a remedy for all our difficulties. It is to dissolve the Southern Baptist Convention, and merge its mission boards into the Missionary Union and the American Baptist Home Mission Society. This is my recently matured conviction. My brethren in Richmond and Petersburg know that they were many months before me in seeking aid from the North. No sooner had the Federal troops occupied these cities, than pastors and agents sped to Northern cities for pecuniary help. I said then that whenever I could accept of Northern funds, I could co-operate with Northern Baptists.

Our leading brethren have virtually committed the South by their speeches in New York, and by accepting funds for Greenville and other objects. Let us then go all the way, and consolidate our interests with those of the North. What is the use of independent action for the sake of a few missionaries in China, and perhaps as many colporteurs in Africa? The result does not justify the expenses. And how is our Domestic Board going to give the gospel to the freedmen, with the education that ought to accompany it? They simply cannot do it. I agree with Doctor Bright, that it is too much to expect of the North to furnish money without the right of controlling some of the missionaries. Yet, I am sure that if they should supply the Marion Board with funds, they would be judiciously expended. Perhaps arrangements might be made with the Northern Boards, in the event of consolidation, to assume Southern debts, for the privilege of collecting on Southern territory.

I hope such men as Crawford, of Kentucky, Fuller, of Maryland, Jeter, Virginia, Boyce, of South Carolina, and Mell, of Georgia, will think of these suggestions. JOSEPH WALKER.

CONSISTENCY.

In a recent number of THE BAPTIST, L., from Arkansas, relates how he caught a Cumberland Presbyterian preacher on the subject of baptism. Here is an incident of a similar character.

A Methodist preacher, not a thousand miles from here, preached a ranting sermon against Baptists for contending for immersion. As he closed, he brought his fist down vehemently upon the Bible, and declared with emphasis, that "Immersion is nowhere commanded in this book." Bro. A., a good Baptist, was present. A few days afterward our Methodist friend met Bro. A., "Well, Bro. A.," says he to him, "do you think that we Methodists are too hard upon you Baptists?" "Not any harder," replied Bro. A., "than you are upon yourselves." "How do you make that out?" asked the Methodist. "Very easily," said Bro. A. "Let me," continued he to the Methodist, "ask you just one question. Do you believe that a true minister of the gospel will practice as a church ordinance that which is nowhere commanded in the Word of God?" "Certainly not," replied the Methodist. "Well," continued Bro. A., "did you not, in your sermon the other day, declare most emphatically that immersion was nowhere commanded in the Bible, and did you not go immediately afterward and baptize a candidate by immersion? Was not that practicing, according to your own declaration, what God has not commanded? Indeed, you are as hard upon yourselves as you are upon us." The Methodist was caught, and had no more to say. P. B. R. Floyd C. H., Va., 1868.

The repentance that is delayed until old age is but too often a regret for the inability to commit more sins. ij-8-if

Business Department.

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PASSAGES PROPOSED.

For October.—1 Peter iii. 18-20—"He went and preached to the spirits in prison." For November.—Acts ii. 38—"Repent and be baptized * * * for the remission of sins." For December.—Heb. ii. 10—"Did the Divinity participate in the sufferings of Christ?" For January.—Matt. xxiv. 34—"The meaning 'generation' in this passage." For February.—Rev. xx. 12-15—"Shall the righteous be judged at the final judgment?" For March.—Heb. vii. 3—"Melchisedec—was he a human or a Divine being?" For April.—2 Thes. ii. 3, 4—"The Man of Sin. Is he a person? Has he appeared?" The exegesis must reach this office on or before the middle of the month, with the name in a sealed envelope which will not be opened until after the adjudication. A strictly impartial judgment will be given, and we earnestly solicit contributions from our best writers; and we trust the professors in our theological schools will encourage our effort to cultivate a taste for the study of God's Word, and critical investigation on the part of the masses of our people. J. R. GRAVES, Ed. BAPTIST.

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We will also pay a commission for all cash subscribers to THE BAPTIST or SOUTHERN FARMER. The time is now at hand when the people through the country will have plenty of money, and any person with a little means to start with, and a will to work, can certainly make money, and in this way can aid materially in building up the Publishing House. No more croaking about poverty, but go to work and be independent. GRAVES, JONES & Co.

Arkansas Express Facilities.—Arrangements have been made to deliver packages through the Southern Express Company at Hot Springs, Benton, Fort Smith, Van Buren, Lewisburg, Clarksville, Dardanelle, Russellville, Camden, Princeton, Washington, Arkadelphia, and Rockport. Stage lines will also receive money packages at the above named offices for delivery in Memphis. ij-8-if

The Baptist.

MEMPHIS, TENN., NOV. 7, 1868.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts and testify itself to the world by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them, as he has ability and opportunity.

NEW ENGLAND BAPTISTS.

From all we can learn, New England Baptists are gradually losing ground. They are growing numerically, financially, ministerially and morally weaker year by year. But this is not the worst feature. New England Baptists, as a body, are not only rapidly losing their denominationalism, exerting but a feeble Baptist influence, but the tendency is in the direction of the Baptists of England—practical affiliation and open communion, de facto.

Baptist blood has been shed upon that soil. It is consecrated evermore by that blood. It was the seed of the church. New England prisons have borne witness to the cruel sufferings of Baptist martyrs for their unflinching testimony to Baptist principles and practice. These Baptists regarded Protestants as but slightly reformed Catholics. They esteemed their doctrines as heretical and subversive of the gospel. They looked upon infant baptism as one of the main pillars of Popery. They did not frequent Protestant houses of worship; they believed that their worship was "vain," not acceptable to God, since they taught "for doctrine the commandments of men." (See Matt. xx. 2.) They withdrew from them as disorderly walkers. When compelled, as were Holmes and Clark, in Boston, to enter a Protestant meeting house, they sat with their hats on, as a silent protest against the doctrine preached; and when infants were sprinkled, they rose and turned their backs upon the Roman ceremony. They gave no countenance to acknowledged errors and human churches. They made their influence felt. The Word grew apace, and churches multiplied, and when the crisis came, New England was saved from an oversweeping infidelity by the influence of Baptists. The direct and natural tendency of pedobaptism is to infidelize a nation. There were not Baptists enough to save Germany and Geneva, the homes of Luther and Calvin, and they are lost—the very seed beds of infidelity. England is lost to Christianity through pedobaptism. But New England Baptists have changed; they glory in having become better educated and more liberal. Baptist sentiments are seldom uttered from the pulpits, or enforced in the columns of their papers; in neither with that earnest boldness which impresses the hearer and reader with the faith of the speaker or the truth of his utterances. The Baptist pulpit and press of New England are more the apologists for Baptist practices and faith, than the earnest propagators and defenders of them. In thousands of Baptist congregations one might set for months and years, without hearing the faintest echo of a Baptist sentiment. You could never learn from the ordinary ministrations, the characteristic faith of the church. The whole gospel is not declared. Everything offensive to Pedobaptists is carefully and studiously shaded. Nothing is more common now in New England than the exchange of pulpits with all "evangelical" ministers. By this very means they openly acknowledge Methodists, Presbyterians, Congregationalists, Campbellites, Episcopalians, and Free-will, i. e. Arminian and open communion Baptists, as evangelical; organized according to the teachings of the Evangelists, and holding the faith of the evangel! What naturally follows this common pulpit exchange and union meeting efforts? Very naturally, where there is a Baptist Church and a Pedobaptist society in the same town, and neither able alone to sustain a pastor, they unite upon one preacher, Baptist or Pedobaptist, and he preaches half the time in one house, and half in the other. What follows this? Open communion. What next, and what should consistently follow? An amalgamation of the two bodies in one; and that one is ever a Pedobaptist body.

That we have not been misinformed as to the tendency of things in New England, the recent action of the Warren Association, the oldest and wealthiest, and most influential Association in Rhode Island, is in proof.

One of the churches in Newport, preached to by a son of Howard Malcom, an avowed open communionist, has for years kept an open table. It was resolved by a few faithful men to test the sense of the Association touching the

course of that church, and to withdraw fellowship from it, unless it desisted from its disorderly practice. Accordingly, Dr. Heman Lincoln offered the following preamble and resolution:

Resolved, That this Association regards an invasion of the Scripture law, in inviting to the Lord's table those who have not been baptized, contrary to the universal custom of Christendom, as an infringement of the Divine law and a violation of Christian propriety.

How was this resolution received? We quote from the report of the Independent:

"Not a speech was offered in support of the resolution, except by Dr. Lincoln, who did little more than defend himself against the charge of having used threatening language. On the other hand, the resolution was opposed by President Caswell and Prof. Lincoln, of Brown University, by Dr. A. Woods and Dr. Caldwell, as injudicious, inasmuch as the question whether baptism was a necessary prerequisite to admission to the Lord's table was an open one, not definitely settled in the word of God, and thus left to private judgment. The resolution was then practically buried, being referred to a committee which is adverse to it, and which will report at the meeting a year hence."

This paper, in common with all Pedobaptist papers on the continent, are in ecstasies over this action of the Association, and the position of the first men in it, and in New England. President Caswell is the President of, and Prof. Lincoln, Professor in Brown University, and Dr. Caldwell the pastor of the Baptist Church in Providence, R. I., the home of Roger Williams. These men have taken open ground against the Baptists in opposing the passage of that resolution. They are no longer of us. More in sorrow than in anger, with the most poignant mortification and grief, we must say, their longer connection with the Baptist denomination is a grievous hurt to us. They should at once, like Tustin, in mercy to us, join somewhere else. They will do us a thousand times more harm by remaining with us, than going over to one of the divisions of the enemy openly opposed to us. Will our readers mark how very like the positions of these open Baptists to open pulpit Baptists?—it is not decided that baptism is a necessary prerequisite to admission to the pulpit—i. e., to preaching the gospel. (See Dagg, whom all echo.) As clearly as it is decided by the Divine order that faith precedes baptism, is it decided that baptism precedes participation in the Lord's supper; or preaching the gospel as a minister of the same. These men are inexcusable in thus betraying the denomination. There is not a denomination in Christendom as old as we are, but holds and teaches that baptism is a prerequisite to the Lord's supper, and they equally hold that the Scriptures unquestionably indicate the order. Where shall we look for the cause, or causes, that influenced these men? The Independent attributes it to the liberalizing influence of the Baptist College in Providence; others, that it is a bid for Pedobaptist patronage. If such be the natural influences of Baptist universities and colleges, literary or theological, we say, let the earth open, as it did under Korah and his hosts, and let them go down into the abyss. Baptist Churches, by the grace of God, have existed and can exist without one of them. We quote another paragraph from the Independent, to allow our readers to see the *causam* of it:

"The traditional liberalizing influence of a university is felt there. The action of that Association will be of great weight in that powerful denomination; and, we trust, will not be counteracted by the prejudice of those more indurated immersionists who believe, with J. R. Graves, LL. D., of THE BAPTIST, Memphis, that Rev. A. B. Earle, the successful revivalist, when in California, did a thousand times more injury to Christianity than he did good, by open communion protracted meetings."

We are not ashamed to be stigmatized as "indurated" by this sheet, nor have we ought to abate of our estimate of Mr. Earle's influence on the Pacific coast. We received our information from reliable Baptists who live there, and felt and witnessed it all.

This denominational demoralization in New England intimately concerns us. The enemy is carrying our outer works. The influences that have been most baneful to us have come from the East—New England.

Let us learn a lesson of practical wisdom. New England Baptists were once sound. They were once witnesses of Jesus. They were honored in suffering for his name. They were then separated from, and had no company with, the denominations they now affiliate most closely with. Pulpit association is the rock on which they split. A generation arose liberalized by education, who plead for "liberality," "charity," and "courtesy." They opened their pulpits to them, and we see what has followed. It followed in England, and it will follow here in the South and West. Hated by those who seek the ruin of our denomination, and opposed by many professed Baptists, as Pres. Caswell, Prof. Lincoln, and Dr.

Caldwell, and Mr. Malcom claim to be, we have for years lifted our voice against this pernicious practice of pulpit communion. If Baptists of America ever become what the Baptists of England now are, it will be the result of this "liberal," but unscriptural practice. Let New England warn us.

COLORED PREACHERS.

One of the evils that afflict our colored brethren—and unless checked will finally rend in pieces all their churches—is the number of unqualified brethren who claim the right to preach, and demand ordination; and alas, too often obtain it.

In the first place, we believe God calls the humble, not the proud and self-conceited, and that God impresses the church with that brother's fitness for the work, so that she calls him, as well as the Spirit. The "Spirit and the bride" unite in saying "Come," but when a man calls himself, and pushes himself upon the church, and claims qualification and merit that the church cannot see in him, we doubt at once his "call" and his "election." Also, a brother may be a good exhorter, and called to exhort, and able in prayer, but not qualified to preach, nor called to preach. The church needs exhorters as well as preachers. Let each one to his calling stick.

No one should be ordained to preach and to teach who cannot read the Scriptures. Nothing is clearer to our mind than this. What does he know to teach? How is he to know whether he teaches correctly, as our English Bible reads? He can only say that some one says this or that in the Bible. He is no witness; he does not know it himself. If the church is satisfied that he is called, and needs his services, it is his duty to learn to read correctly and well; and if he has not mind enough to learn his letters, he certainly has not enough to instruct a congregation. Paul commanded Timothy, with all his learning and intimate acquaintance with the Scriptures, to "study to show himself a workman approved unto God, and able rightly to divide the word of God."

If the brother cannot read correctly, and has not a clear and correct understanding of the fundamental doctrines of the gospel and the plan of salvation by grace, he is not qualified, white or black, and should not be ordained.

Again: if a church has all the preaching talent she needs, she should call no more. We hear that some colored churches have eight or ten preachers belonging to each, all claiming the right to preach, occasionally, at least. It always produces confusion, and always will.

The remedy is in the hands of the preachers. The church may vote the ordination of a brother, and call upon a presbytery to ordain. If these ministers think the brother unqualified—not apt to teach, not sound in the faith, or not acquainted with the faith—they can decline to ordain. They are commanded to "lay hands suddenly on no man"—ordain no one they do not deem qualified for the office.

AN INQUIRY.

"If I take your paper and pay for it, am I not entitled to be heard in it, even though my views coincide with neither the editor nor any body else?"

This is an important question to subscribers to newspapers, and a right answer will correct many misapprehensions. We have edited many years, and have, as a general rule, inserted what we thought best—never conceding the right to every paid subscriber to put in what he pleased. We clip the following from the Richmond Enquirer, which we regard as conclusive:

"The press is only free to its editors, and to those whom its editors believe to have good ground for addressing the public, and something to say which the public has an interest in hearing. We would recommend those who labor under this mistake to consider the following fact: that newspapers are made for the large class who read, and not for the small class who want to write. The idea that when a man subscribes for a newspaper, he lays his proprietor under some obligation, or that he has a right to publish his communications therein with a single proviso that they shall be inoffensive, is a popular fancy and a most ridiculous mistake, which ought to be corrected. Not only has he no such right, but the editor who permits him to put uninteresting matter in his columns infringes upon the rights of four or five thousand other people to gratify the one individual."

THE JEW AND GENTILE DISCUSSION.

As our readers may be anxious to know how the newspaper discussion between Rabbi Tuskie and Dr. Ford terminated, and as the controversy went on day by day in the morning Appeal, to an extent beyond our room for it in THE BAPTIST, we give a simple statement of its conclusion.

In Dr. Ford's last article in THE BAPTIST, it will be remembered, he challenged Rabbi Tuskie to submit the questions of Hebrew and Chaldaic philology to any professor of oriental languages in any respectable university. This same proposition was made to him through the Appeal. Rabbi Tuskie declined this,

and challenged Dr. Ford to debate before the Memphis public their respective proficiency in oriental language, together with the question of what Dr. Wise, of Cincinnati, believed, and whether Israel's creed had mysteries in it.

Dr. Ford declined any such debate, but proposed to debate the only questions at issue: 1st. Are the miracles recorded by Moses supernatural, mysterious facts? and, 2d. Are they objects of rational belief? He then proposed that (as Rabbi Tuskie would not leave the Hebrew questions to a professor of any distant university), Rabbi Tuskie should select a known oriental scholar in the vicinity, and Dr. Ford another—both to be Jews—who might select a third, to whom should be submitted the linguistic matters introduced in the discussion, and decide which of the gentlemen were correct. This proposition Rabbi Tuskie declined by silence, and here the very interesting controversy closed.

This has been a very instructive discussion to our readers, and we are proud to say that Bro. F. has triumphantly sustained himself throughout, which Rabbi Tuskie constructively admits by declining to submit the points discussed to a jury of Jews! Rabbi Tuskie is a sceptic.

KIND WORDS.—The November number of this publication of the Sunday-school Board of the Southern Baptist Convention, we see is out promptly; it is replete with matter suited to the children of the land, and may be read with profit by the parents also. It is handsomely illustrated, and printed on good paper, the mechanical execution being first-class, every way doing credit to the denomination. We understand from the depository agent, that the receipts for the two past months have been ample for the current expenses of issuing it. It may therefore be considered a success. We are assured by the Board, that it will, though good in style and matter now, be improved as the means justify. Will not the friends of this enterprise lend a helping hand, and let us make it a power in the land, in directing and shaping the minds of the rising generation? Let each friend of the children make an effort, and send up their list of names. It will be issued regularly, and mailed by the first of each month.

Terms: Single copy 50 cents, four copies \$1.00, clubs of fifteen or more copies to one address for one year, 20 cents. Address: Rev. T. B. KINGSBURY, Editor, 40 Madison street, Memphis, Tennessee.

SOUTH CAROLINA.—Our excellent brother, Dr. J. O. B. Dargan, of South Carolina, thus writes of the situation in that State. It is truly discouraging, but he hopes on: "Things are far from being in prosperous condition in South Carolina. Robbing, theft, and recklessness of life, are the order of the day in many sections. There has been a great failure in crops, and our people are very despondent. The churches are diminished in their membership, and there are few accessions. Our ministers are not supported, and many of them are moving away. A large portion of South Carolina is very destitute, and what the end will be no one can foresee. But the Lord reigneth. He sits upon the throne, and all things will yet work well."

E. B. McNEIL, of Boonville, Miss., thus speaks of "Seclusaval": "Why do we not get more of 'Seclusaval,' or how soon can we get it in book form?"

"It is a capital work—so pronounced by all—Catholics excepted, of course. I regard it, so far as it has been published, as the book that all Baptists especially need; and in fact all Protestants ought to read and consider it well, for no doubt the time is drawing near, when it will be Catholics vs. Baptists."

"The gifted authoress has found and made known the secret of Catholic influence. So says one who was educated at a convent."

THOSE MASS MEETINGS IN ARKANSAS. We wish to visit Arkansas this month, and attend meetings of our brethren there en masse, at ten or fifteen different points, so as to include the Convention at Little Rock on the 21st. We will visit three or four points on the west of the river as we go to the Convention, and eight or ten on the east side of White river after the Convention. We shall depend on Bro. Lea to arrange the former, and Brethren Barksdale, Cox and Thomas, the latter, and send to us for publication as soon as possible.

THE BRACE.—I had got through with all my protracted meetings, except one or two, before I got the brace. With it I held a meeting day and night for one week, and did not tire. I spoke one and three-quarter hours with it on without falling at all. It certainly is a great assistance to a public speaker.

LANCASTER, TEXAS. D. D. SWINDALL. Wise sayings often fall to the ground, but a kind word is never thrown away.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED

No. 157. A Working Servant and a Waiting Servant. SOON after I began to exercise the public ministry, while I was comparatively inexperienced, I received a word from a poor man, which has served me for a lesson on the point for more than twenty years. In the course of visitation one day, I entered a house where an aged laborer was sitting in his chair, unable, from the nature of his ailments, to lie down, either by night or day. In his health and strength he had been a disciple of Jesus, and in his age and suffering he was enjoying, in a large measure, the consolations of God. In answer to my first inquiry, he said, with a smile on his wrinkled face, and a glimmer of mirthfulness in his half-closed eyes, "I am promoted now. In further conversation he explained his meaning thus: "I was long the Lord's working servant; and now he has promoted me to his waiting servant." Since that time I have lived a busy, laborious life; the labor has been, in some sort, undertaken in the service of the Lord. When I grow weary and detect a tendency to complain, I recall that old Christian's words, and with them silence the mutiny. It is far easier, if you are in a state of grace at all, to do the Lord's will, than to bear it. We need more grace to wait patiently his time, under lengthened suffering, with but few sympathizers, than to work hard in the affairs of the kingdom, with many looking approving. The silent secret bearing of his will, in faith and in hope, is as pleasing to God as the most faithful public witnessing. Will you and I, friends, who now it may be by the aid of Divine grace, serve the Lord by working, be able in our turn, and in his time, to serve the Lord by waiting. It will be too hard for us, but not for our Savior. "My grace is sufficient for thee."

No. 158.

Look Unto Me and be Ye Saved. A SAVAGE clothed in rags and begrimed with dirt, once chanced to look into a clear pond, and shrank back affrighted at the hideous image of himself. The longer he gazed the more appalling was the view. So the weakened sinner, the more he looks only to himself, the viler he seems to grow; and the more hopeless his prospects; but if he turns away from his own vileness to Christ, the sinner's refuge, he finds joy and peace in believing in him. His fears are forgotten, and in their place is a sense of pardoned sin, and acceptance in the Beloved.

No. 159.

Put by that Stick, my Man. YOUNG men would call upon him (Mr. Geo. Stephenson) for advice or assistance, in commencing a professional career. When he noted their industry, prudence, and good sense, he was always ready. But, hating popery and frippery above all things, he would reproach any tendency to this weakness which he observed in the applicants. One day a youth, desirous of becoming an engineer, called upon him, flourishing a gold-headed cane. Mr. Stephenson said, "Put up that stick, my man, and then I will speak to you." To another extensively decorated young man, he one day said, "You will, I hope, Mr. —, excuse me: I am a plain spoken person, and am sorry to see a nice looking and rather clever young man like you, distinguished with that fine-patterned waistcoat and all those chains and fangdangs. If I, sir, had bothered my head with such things when at your age, I would not have been where I am now."

When we see a young minister with a ring on his finger, a gold pin in his bosom, or a gold-headed cane, we cannot help saying, "Put up these fangdangs." So long as there is vanity enough in the heart to be gratified with such trappings, there is not grace enough to preach nonconformity to the world, and its vanities and lusts. Young minister, put such thing out of sight.

No. 160.

"THE last time is not called a time of desecration, but of restitution; and that of all things. The disorder and unreason of the creature arising from the venom of man's transgression—all the fierceness of the creatures, one against another, shall vanish. The world shall be nothing but an universal smile. Nature shall put on triumphant vestments."

No. 161.

"THE whole nature of the Christian religion stands upon these two pillars—the greatness of our fall, and the greatness of our redemption."

SINGULAR MISALLIANCE.—The Congregationalist and Baptist Churches at Rockport, Maine, have united in their worship and Sabbath-schools, with the understanding that they are to have a Congregational minister one year and a Baptist the next, and so on.

We are told this sort of copartnership is becoming quite common in New England. It is the legitimate fruit of the open pulpit practice, and no abolitionist can consistently oppose it. Open communion must follow. New England is now well-nigh lost to Baptists.

THE POPE.—The New York Tablet affirms that the true doctrine of the Catholic Church is that there is no church without the Pope, and no Pope without the church. The two are united, and inseparable, forming only one whole. The Pope is the head of the church, and what he teaches, the church teaches; what he commands the church commands; and it is through him they learn the faith and what is his and her authority. BAPTISTS THE LORD'S PEOPLE.—The late Dr. Curtis once said, "The longer I live the better satisfied I am that the Baptists are the Lord's people; they take little care of their own interests, often work against them, and if the Lord did not take care of them, they would long ago have ruined themselves."

Items.

[Poetic imagery of the most sublime character is found in the following gem.]

Summer Leap.— Kiss me, kiss me, kingly sun, Till I glow with crimson light, Till along my veins shall run Liquid luster, glistening bright.

ONE-MAN SOCIETY.—There is a tract society in Stirling, Scotland, consisting of one man only. His name is Peter Drommond, a seedsman, and in twenty years he has circulated about fifty millions of tracts.

WHAT THE BAPTISTS ARE DOING.— Their work is not illustrated by their numbers alone. Their protest against an unconverted church has tended to raise the standard of church membership in all the surrounding Protestant denominations.

COMMUNION.—All who practice sprinkling shut us away from their communion table by such practice. Then they try to throw all the blame on the Baptists, and say we have erected barriers.

PELLET EXCHANGE.—The Memphis District Meeting, Southern Methodists, adopted the following resolution: "In exercising Christian courtesy, we regard it proper and right to exchange pulpits with all evangelical denominations who hold the truth in Christ Jesus, when it is convenient; but we will not extend such courtesy to the ministers and members of these churches who will not reciprocate in the same way."

INFANT BAPTISM.—The Southern Presbyterian General Assembly, at its last session, reported the baptism of 765 adults, and 1,995 infants. With 1,298 churches, the infant baptisms are about 1 1/2 to each; with 76,949 communicants, they are about 1 to every 46.

FREDERICK DENISON has published an article in the Watchman and Reflector, trying to show that Mr. Malcom's church is not a "regular" Baptist Church. Shame! Cannot he appreciate a free communion, as well as a free pulpit?

THE NEW YORK OBSERVER says, "About one-fourth of all the clergy of the Episcopal Church in this country have come out of the Methodist Church, and some of these have become eminent and conservative bishops."

WATER-ROUTE.—A Baptist paper advertises a pamphlet entitled, "The Way to Heaven by Water." Does our contemporary of Tusculum, Ala., know of anybody who actually has the idea of a water-route to heaven? Or is he inclined to take up reproach against his neighbor, by the circulation of misrepresentations of what has been termed Campbellism?

PROGRESS OF BAPTIST PRINCIPLES.—A writer in the Morning Star says, "Statistics prove beyond question that infant baptism is practiced only to a limited extent in the Congregational, Presbyterian and Methodist denominations, while in these churches the immersion of believers is rapidly taking its place. The

fact that Mr. Beecher was obliged to use the baptistry of a neighboring Baptist church so often as to compel him to have one erected in his own church, is among the class of facts that prove the advance of our sentiments among the masses. It is well known that large numbers of the adult converts in Methodist and Congregational churches are immersed, instead of sprinkled.

DR. WATTS was never married. He was once in love with the beautiful and accomplished Miss Elizabeth Singer, who discarded him, and in his sad mood he wrote that inimitable hymn—

"How vain are all things here below, How false, and yet how fair," etc.

COLDWATER ASSOCIATION.— This large and intelligent body closed its twenty-eighth annual session on the 20th inst., with the Chulahoma Church, Marshall county, Miss.

It was organized by the election of its former officers, Eld. James Dennis Moderator, and W. O. Mabry Clerk. Forty churches were represented, forming a delegation of over one hundred members. Three new churches were received—the result of missionary labor. This should encourage the churches to prosecute this good work.

Some precious revivals were reported, though the Association has not been blessed with the same general success that crowned their efforts last year. Some churches reported good Sabbath-schools and prayer-meetings, and we noticed that such churches, almost without an exception, have been prosperous during the year. What a lesson to those churches neglecting these heaven-favored means of promoting the Redeemer's kingdom!

The reports of the various committees were, in the main, interesting, though some of them had one great fault—they were too long. The object of appointing a committee one session to report the next, is that they may have time to prepare a well digested and condensed report. Some of the brethren must have mistaken the object, and concluded the Association expected them to say everything on the subject that they could get up during the year.

The Report on Missions elicited considerable interest, showing that the Association is alive to this great work. But the Report on Sabbath-schools, to which was appended some resolutions—one of which recommended the churches to use in their Sabbath-schools only Baptist literature—called for some animating addresses. Bro. Caperton, who is laboring in this good cause, came up manfully to the work. Bro. Graves surpassed himself on this occasion. When arguing the great importance of impressing the young mind and heart with the pure truths of the Bible as the only safeguard against the aggressive power of Roman Catholicism, and other isms, he actually seemed to rise, and swell, and expand, and tower, until you felt like you was in the presence of a great giant, and he made you feel like you was in the very midst, and could hear the mighty roar of the last great battle with Antichrist. And no doubt the brethren left there with the determination to use every effort to plant the seeds of eternal truth in the minds of the rising generation. O, that Baptists were fully aroused on this subject.

There were sent up, and collected, during the Association, some five or six hundred dollars for Associational missions, \$100 for Foreign missions, \$100 for Sunday-schools, and probably some \$300, in money and provisions, for the Orphans' Home. The session was one of interest and harmony, and doubtless the delegates and visitors felt that it was good to be there.

The Association was well entertained by the church, and citizens of Chulahoma threw open their doors, cribs, arms and hearts, and man and beast felt that he was at home, and at a splendid home at that. If they live that way all the time I would like to dwell among them. God bless them.

Among the visitors, we notice J. R. Graves, Editor THE BAPTIST; J. B. Taylor, Corresponding Secretary of the Foreign Mission Board; A. C. Caperton, of the Sunday-school Board; and T. G. Sellers, of the Orphans' Home. Each of the above agents presented their respective interests with success.

Bro. E. D. Miller, of Holly Springs, preached the introductory sermon. I had not the pleasure of hearing it, but it was pronounced an able effort. Bro. J. R. Graves preached two hours on Saturday from Romans viii. 1, and his arguments in favor of the certain salvation of all true believers was not only unanswerable, but overwhelming. On Sunday at 11 o'clock J. B. Taylor delivered a plain, interesting discourse at the Baptist Church. Bro. Henderson preached at the Presbyterian Church. If he didn't preach a good sermon, he ought to, for no preacher should preach any other kind on such occasions. At 3 p. m. it was thought necessary to appoint men who could draw a congregation. So the

writer was appointed to preach at the Presbyterian, and J. R. Graves at the Baptist Church. I will not say anything about the size of my congregation, but it was respectable; but I remembered the old adage, "in union there is strength," so I dismissed my congregation and repaired in order to the Baptist Church and united my strength with Bro. Graves, and we drew a tremendous congregation. He preached, and I assisted him by uniting with the congregation in that earnest attention that inspires and emboldens a minister. And at the close of another two hours' discourse every one who gave attention was convinced that without the regenerating power of the Divine Spirit, no man can see or have part in the kingdom of heaven.

May the blessings of heaven attend the Association during the next associational year, and may our visiting brethren ever feel that when they parted with us that they were separated from warm hearts that ascend the hill of the Lord in their behalf. J. L. C.

DEAR BAPTIST.—A protracted meeting was held a few days with the Salem Church, of which Eld. R. W. Nixon is pastor, the first of this month, which resulted in four baptisms—one from the Methodists. JOSEPH H. BORUM, Durhamville, Tenn., Oct. 24, '68.

Secular.

WE record with gratitude the remarkable quiet that characterized our city last Tuesday. The police say that no day during the year has been so free from drunkenness and disorder. Only one arrest was made—a drunken man, who shot down a deputy sheriff. Law and order prevail here. The conflict is over—the Presidential question settled—and Memphis will accept the situation in good faith; and honest men, artisans, tradesmen and capitalists are invited to come in and aid in building up this town, that "manifest Destiny" ordains must be second to but one city in the South or West.

Leftwich (Dem.) is elected Representative from this District.

Gen. Grant is elected President by an overwhelming majority.

We have been urged to give our impressions of the probable results of this election upon the material interests of the South, and we may do so next week.

DEATH OF GEN. HOWELL COBB.—On the 9th ult., this community was shocked by the painful intelligence of the sudden death of this distinguished Georgian. At ten o'clock, on that day, while conversing with some friends in the Fifth Avenue Hotel, New York City, he fell dead without premonitory indisposition. His remains are to be conveyed to Athens for interment.—Georgia Eagle.

FUNERAL OF THE LATE HOWELL COBB. The Augusta, Ga., Constitutionalist, of the 17th ult., says:

We learn that the funeral of General Cobb in Athens, on Thursday last, was the largest and most imposing ceremony of the kind ever witnessed in that place. The special train from Savannah which conveyed his remains, reached Athens early Thursday morning, in charge of an escort, composed of delegations from Savannah, Macon, Atlanta and Augusta, and a large number of the special friends of the deceased, who joined them at the different points on the road.

All the business houses, offices and stores in Athens were closed during the day, and the country people for miles around the town came in to pay this last sad tribute to their departed friend.

The procession to the cemetery was composed of the special escort before alluded to, the members of the Masonic Lodge, the Odd Fellows' Lodge, the two Societies of the State University, the members of the bar, the President and Professors of the University, the clergy and citizens generally of Athens and the adjoining counties.

Religious exercises were conducted by Rev. Mr. Flinn, for a long time chaplain of Gen. Cobb's command in Virginia, Rev. Mr. Warren, pastor of the Baptist Church in Macon, and Rev. Mr. Key, of the Methodist Church. The sermon of Mr. Flinn was an eloquent and feeling tribute to the virtues and excellencies of Gen. Cobb's character, and its kind and touching sentiments met a hearty response from the grief-stricken community which crowded around the bier of their esteemed and venerated friend. Although Gen. Cobb had not made an outward profession of religion, it is known that for months past he has been anxiously seeking that consolation which alone is found in the service of the Lord and the practice of his precepts. While at the North he had announced to the members of his family who were then with him, his determination, as soon as he returned home, to put on the habiliments of Christ, by uniting himself to the Baptist Church, of which his wife is a member.

Few men have ever lived in Athens who so endeared themselves to the whole people as Gen. Cobb. And the deep and

pervading grief of the entire population of the city showed how much and how well they loved him. Each person, male and female, in that long procession, wept over his bier as though it contained the remains of a dear relative. Even the innocent prattle of the little children was hushed in the presence of that grief-stricken community, and the streets and thoroughfares of the city were as still and silent as the grave.

THE Pope having been lately making war on the Masons, these last have taken a cruel revenge. They publish the minutes of a lodge in Sicily, containing the initiation of F. Jean Mastai Ferrati, better known at present as Pius IX. This document is accompanied with a photograph, representing the successor of the apostles robed in Masonic insignia.

ELMWOOD—TWILIGHT.

Where my angel-wife is sleeping In her lone, dreamless bed; Twilight shades are o'er me creeping, And the dewy rain is weeping, Still I linger near the dead.

That which seems in yon dark wail wail But the evening zephyr's sigh, Float across this grassy pillow, Echoing from the far off billow Of celestial harmony.

Voices of the dead are stealing O'er my spirit; from above, Forms of beauty are revealing; Songs of ecstasy are pealing From the cloudless home of love.

Treasures of my heart's affection, Lost forever to me here, Safe are ye in Christ's protection; And how blessed the reflection That will meet in yonder sphere!

Oh, then, hush the dark reining— Dry the sad, the bitter tear; They who round my heart are twining, High in glory now are shining, Grieve no more their absence here.

Nov. 2.

SISTER TRUTH.—The obituary of this mother in Israel, which appeared last week, though long, should be read by all. We knew her for twenty years. She was our friend, the friend of this paper, of the Baptist cause, and in her will she forgot not her little church in Jackson; she lived for it, she gave, she sacrificed for it. Who will fill her vacant chair? Why are there not more such Christian mothers? Though dead, let her example speak to her sisters—live, work, and give for Jesus. We bade her adieu but a few hours before she departed, and we sent a message by her to our loved ones above. Were they not permitted to hear it?

DROPPING.—We have dropped from our list, with regret, over two hundred names that we have carried now one month over the time they paid for, hoping that proceeds from the sale of their cotton would have enabled them to renew in October. We still hope they will return to ranks. We put the mark of the Beast so hateful to Baptists upon a hundred or more papers this week. Brethren, wipe it off by cheerfully renewing, and gladden our heart.

We take this occasion to thank Bro. Ford, for the valuable and able assistance he has rendered us editorially the past few weeks, and we expect to make further drafts upon his kindness when we visit Arkansas this month.

The obituary of Mrs. Mary E. Hurt will appear next week.

CORRECTION.—My article in the issue of the 17th inst., headed "Three General Divisions of Christendom," about four inches from the top, reads, "No intelligent person outside of the infatuated and deluded precincts of Romanism, will controvert or deny," etc. The words italicized were left out of the print.

About twelve inches from the top, read *Chromola* instead of *immersion*. STEPHEN RAY, Owensboro, Ky., Oct. 29, 1868.

BUSINESS.

We have received several letters this week without State or postage upon them. The names may be on our books, but how can we find them among 5,000? Where lives R. Callaway? Always give postoffice and State, whether new or old subscriber, and address all letters to J. R. Graves.

THE BAPTIST.—We have always been accustomed to make our wants known to our patrons, and never get in our.

During the past four months, owing to the scarcity of money, our receipts have fallen far behind our disbursements, and we found ourselves on the first of October heavily over-checked in bank—the Merchants National—and but for its kindness we would have been compelled to have intermitted publication, as our excellent Bro. Link, of the Texas Herald, is wont to do. We therefore made the offer of the paper for twelve months at three dollars, to all our brethren who would renew during October, and to all who would subscribe during the month. Quite a number availed themselves of the offer, but not enough for us. We must depend upon pastors, and here and there an active brother, to add the 1000 new subscribers before the first of January, 1869. We need this number to meet the demands upon us. With the slightest effort on the part of ministers and friends, it can be done, and much more. Will you not make the effort? Cotton is going forward to market, and bearing a splendid price. Thousands who have resolved all the year to subscribe, will do so now if applied to.

We do not ask any one to work for naught. We refer all to the list of premiums offered to

those who will solicit, and forward subscriptions. Let the good work begin at once, and the result shall be reported weekly.

NEW PATRONS.—W. E. Burk La 1, J. B. Killen La 2, Benj. Boach Miss 1, Jas. E. Parker Miss 2, Mrs. E. Wallace Miss 1, W. M. Strickland Miss 1, W. D. Dewze Miss 1, Mrs. Martha Wesson Miss 1, Mrs. N. Terrell Ga 1, W. D. Jones Ga 1, Mrs. K. Bramblet Miss 1, Jas. H. Loftin Ga 1, D. Miller Miss 1, J. D. Granberry Miss 1, Mrs. Nannie R. Kendrick Ga 1, H. C. Irby Tenn 1, E. F. H. Johnson Miss 1, T. White Miss 1, R. Day Tenn 1, A. W. Harris Tenn 1, J. W. Nicholson Ala 1, J. W. Tolson Miss 2, J. C. Davis Tenn 3, Wm. M. Mask Ga 2, A. J. Cheves Ga 1, J. R. Chapell Tenn 3, J. D. Loson Ga 13, E. D. Garrison Ky 4, P. B. King Ala 1, J. L. Whitte Texas 2, L. R. Simm Ala 4, Eld. W. M. Farrar Miss 2, W. A. M. McBeth Miss 1, H. Garrett Miss 2, G. W. Hard Tenn 1, John Lawrence Ala 8, R. B. Hutchison Tenn 1, W. T. Ratcliff, Miss 1, J. E. Chiles Miss 1, A. J. Kennedy La 1, J. B. Duncan Tenn 1, Eld. H. Pittman Miss 1, G. W. White Ga 1, J. Cheves Miss 1, Thos. A. Sullivan Miss 1, J. F. Iglehart D. C. 1, W. J. Collins Ga 1, G. W. Day Tenn 2, Jas. M. Cartmell Tenn 4, B. G. Manard Tenn 4, C. C. McDaniel Tenn 1, J. O. B. Dargan S. C. 1, A. W. Files Ark 14, J. A. Conson Ky 14, Betsey P. Hale Mass 1, J. A. Stradley N. C. 1, L. B. Ely Mo 1, Mrs. S. E. Evans N. C. 1, P. A. Pickett Ala 1, H. N. Holcombe Miss 1, W. A. Hill Va 2, L. W. Daniel Tenn 1, B. F. Solomon Miss 1, Eld. R. H. Taliferro Ala 1, J. S. Babb Tenn 1, W. M. Crenshaw Ala 1, J. Harrell Texas 6, L. C. Lewis Miss 1, J. T. Ham Miss 1, Mrs. S. J. Mungler Miss 1, A. G. Hudson Ala 1, T. A. Heard Ark 1, Mrs. M. E. Williamson Miss 1, W. C. Johnson Tenn 2, H. S. Archer Miss 1, R. Calloway Miss 1, W. B. Conn Tenn 1, G. B. Lewis Ky 1, Eld. J. M. Wood Ga 1, Mrs. Fannie A. Stocks Ga 1, W. C. Gilbert Tenn 1, G. G. McLendon Ala 3, J. A. Hackett Miss 1, J. C. Johnson Ark 1, J. W. Taliferro Tenn 4.

SPECIAL ADVERTISEMENTS.

Coughs and Colds.—Dromgoolle & Co.'s Amygdalin Pectoral is a beautiful, worthy and effectual expectorant for the various affections of the throat and lungs so prevalent during the winter season. It instantly relieves the pain, checks the cough, loosens the phlegm, causing free and easy expectoration, and promotes refreshing sleep so much desired by those troubled with a distressing cough. For coughs and colds, bronchitis, pneumonia, hoarseness, pain in the side, croup, hoarse cough, etc., no family should fail to procure it. One single dose frequently checks a troublesome cough. Being prepared by physicians of long and extensive experience, the public have no hesitancy in using this remedy at once. See advertisement headed "Great Southern Preparations" now.

The firm of Parlee, McElroy & Burleson, is acknowledged in this city to be eminently reliable. We know them personally to be agreeable and trustworthy gentlemen. Cotton shipped to them will be properly and honestly handled. We can cordially commend this house to our readers. See their new card in this issue.

Walker Bros. & Co.—In this week's issue appears the card of this well known house. They are wholesale and retail dealers in staple and fancy dry goods, boots, shoes, and hats; and are also wholesale and retail dealers in, and manufacturers of men's and boys' clothing and furnishing goods. This house has the advantage of being able to furnish almost anything wanted, in the way of an outfit for man, woman, or child. See their card in another column.

B. Lowenstein & Bros.—The card of this extensive dry goods house will be found in our columns this week. In passing through their rooms, we find their stock extensive, varied, and desirable. So much so, that the plainest farmer, as well as the most fastidious city gentleman, may be suited. We say to all wanting goods, call and see them for yourselves.

Perycauthus Hedge.—Of all hedge plants, this is best adapted for a live fence. It is dwarf in habit and evergreen, never growing over eight feet in height, thickening its base constantly, forming an impenetrable hedge in a few years on good ground. We have tried it out, and know it to be superior to Osage Orange, which is a nuisance and a pest.

A. Danielson writes this to the Southern Farmer: "I see that you are recommending the Perycauthus as the best live fence plant. I fully endorse it; for I have tried several, and it is the only one I would have. Mine is about ten years old, and gets better and better, and very ornamental, particularly at this time—hanging with scarlet beans."

Fine root plants one year old, can be obtained of Dr. George Suttler & Co., Magnolia, Mississippi, at fifteen dollars per thousand. Plants should be set two to three feet apart.

To the Baptist Associations and Churches of Arkansas.—Brethren, please try and meet us, if not personally, at least by letter, in the session of the Convention at Little Rock, Arkansas, on Saturday before the fourth Sabbath in November next.

It is earnestly desired that we have a full delegation, and that our minutes shall comprise the full account of the actions of the Associations during the past year. We need the minutes of every Baptist Association in the State, and if we can get it, the postoffice address of every Baptist minister will be published in our next Convention minutes. All Baptists in good standing, who would like to be represented, can be in the Convention by a personal contribution of one dollar or more.

Matters of great moment will be brought before the Convention. W. H. ROBERT, Clerk of Arkansas B. S. Convention.

Little Rock, Arkansas, Oct. 29, 1868.

[We shall attend the Convention, Providence permitting, and hope to see a large collection of the brethren of Arkansas there.—Ed.]

Printing Minutes.—Will all clerks of Associations remember that we are prepared to print minutes neatly, cheaply and promptly, and we solicit their patronage. They can send manuscripts by mail, and we can return the minutes by express. Get up your minutes nicely written.

The Southern Farmer.—This is pronounced by all familiar with its pages the very best agricultural paper for Southern and Southwestern farmers published on the continent. It is edited by the ablest writers and experienced horticulturists, and our practical farmers contribute to its columns. It is beautifully illustrated each month. It is cheap—only \$2.00

per annum—twenty-four pages in each number. Its publishers offer a premium of fifty cents cash to any one sending a new subscriber, or to any one renewing for the year, or to any one subscribing for one year, during the month of October. Good for October only. We most cordially advise our patrons to take the Southern Farmer one year. Try it, and you will find that you will make money by reading it and following its advice. A truthful gentleman told us that he made \$30 cash by observing one hint last February; another, that it had been worth hundreds to him this year. You should wish your boys to become intelligent, thrifty farmers, and your daughters tidy and saving housewives. Take the Farmer for them to read. It will interest them in farming, in fruit-raising, and your daughters in domestic affairs; and you should read in your profession. It won't do for the doctor, or the lawyer, or the mechanic to sneer at and neglect "book-learning," nor will it for the farmer now. He will fall behind the age. We urge every farmer, next to his Bible and religious paper, to take and read the Farmer.

"The Great Prophecy," illustrating the noted periods of 1260, 1290, and 1335 years, and the great millennium, or thousand years reign of Christ upon earth, by Eld. D. G. Garret—a new work. Send 35 cents, and receive it, postpaid. GRAVES, JONES & Co.

Bee Keeping.—A new system, by Dr. D. L. Alair, adapted to the habits and characteristics of the honey-bee. Sent by mail, postpaid, for fifty cents. GRAVES, JONES & Co.

MARRIAGES.

Marriage notices not inserted unless accompanied by responsible names, and within six weeks of their occurrence. No marriage notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every extra word. Please count the words. Any notice of this paper inserted as paid matter—twenty cents for each column word.

By Elder Joseph H. Borum, at the residence of Elder H. W. Nixon, on the evening of the 21st of October, 1868, Mr. W. A. Halliburton and Miss Mary E. Nixon. All of Lauderdale county, Tennessee.

DEATHS.

Obituary notices not inserted unless accompanied by responsible names, and within six weeks of their occurrence. No obituary notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every extra word. Please count the words. Any notice of this paper inserted as paid matter—twenty cents for each column word.

DEATH.—At her home in the Choctaw Nation at half past four o'clock Wednesday morning, the 7th of October, of typhoid fever, Sister CLARA B. MURROW.

For some time she had been in feeble health, suffering now and then with chills and fever. Her husband, however, and other friends, had no serious apprehensions. But her mind was differently impressed. For months past she had said she would not live long. And when her danger became apparent to her friends so that they wished to call a physician, she at first would not consent, saying, "he can do me no good." She was entirely speechless for several hours before she expired. But during her illness she frequently spoke of her critical condition, and gave every possible evidence of her perfect willingness to leave the world. At one time she would exclaim, "ready to depart, then, 'in Jesus do I hope,' 'heaven will be my home, 'if it is God's will, I would rather die,' 'I cheerfully give up my husband and children, and leave them in my Father's hands.' In writing to her father, her husband says: "She died triumphant, yea, even rejoicing that her Savior was calling her home."

She was the daughter of Elder Willis Burns, and was born in Bibb county, Alabama, in 1833. She professed religion when only ten or twelve years of age, and was baptized by her father into the fellowship of the Hebrew Church, in Tuscaloosa county, Alabama. From this tender age, she ever cherished the desire to become a missionary; and when about grown, her father having received an appointment from the Board of Domestic Missions of the Southern Baptist Convention, to go as a missionary to the Choctaws, she set up with her in the prospect of carrying out her long cherished desire of doing good for the poor Indians. Happy the father who rears such a daughter! A young lady weeps, because she is privileged to enter upon a life of obscurity, toil, sacrifice and prayer, for Jesus and poor Indians!

Bro. Burns had not been among the Choctaws quite a year, when his daughter was married in October, 1859, to Bro. J. S. Murrow, then a missionary to the Creek Indians. From this time, with her husband, she labored among the Seminoles, till the troubles of the late war made it necessary for them to remove. They continued to labor for the Creeks and Seminole, while they were in refugee camps near Fort Washita, in the Chickasaw Nation. Here they continued till the close of the war, suffering untold privation and want, and here they buried one child. Their poverty afterward drove them to Texas, where Bro. M. for a time engaged in teaching to support his family, and while in Texas they buried another child. And now the mother is gone, leaving two children, a broken-hearted husband, aged and devoted parents, and four brothers and one sister, and the Indians who loved her dearly, all in mourning for her loss.

J. S. HIRT died, July 5th, 1868. The subject of this notice was born in Fauquier county, Va., March 4th, 1801. He came to Tennessee November 20th, 1825, and was married to Nancy Cunningham January 26th, 1826. Bro. Hirt professed religion in the year 1834, and was baptized into the fellowship of the Baptist Church, at White Creek, in August 1835.

Bro. H. was ordained to the office of deacon the first Sabbath in July, 1837. As a husband, he was devoted and affectionate; as a father, he was fond and gentle; as a Christian, he was pious and faithful.

In the death of our much esteemed brother, the church has lost one of its most exemplary members, and the community an honorable and useful citizen. To his devoted wife and fond children, who are left to mourn the irreparable loss, we would say, strive to meet for your loss is his eternal gain.

G. W. KI T. W. C. ELD. W.

The House and Farm.

From the "Southern Farmer" for November. FARM WORK FOR NOVEMBER.

Cotton.—We read in papers on commercial matters, about "beats." We suppose the writers allude to a people trying to "lie" down values of specie, or "lie" up something else. This year we think the farmers who have cotton for sale had better set a good, strong steel trap, and try to catch these beasts. The trap we propose to set would be to sell no more cotton than will liquidate debts and buy what is absolutely needed. This advice is not strictly farm work, but it is the farmer's business to know how to save what he has worked for. There are men who have been busy in forming estimates of the cotton crop, and as no man living can even tell to-day what the crop will be, it was all guess-work one, two, and three months ago. We say, the demand for cotton will justify holding it up, and only selling a bale or so, as funds are needed. In the meantime, pick careful, handle nicely, and get it from the field as fast as it opens.

Corn is being gathered, even in October, and all our country will be completing in this month. The main thing is to house, if possible, to protect from the weevil. We say, the only certainty, and we have tried many things, is to house the corn when damp from rain, or if no rain, dampen it from well, spring, etc. The damp corn when in bulk, heats, and thus the egg of the weevil is destroyed.

Small Grain.—Those who have not sown winter grain should be at it. There are thousands, are, millions of bushels of grain wasted by the bad economy in putting in. We beg to state a case we are a living witness to. An old and very dear friend, some twenty years our senior, asked us to purchase fifty bushels of oats for sowing; not having all we needed, we bought one hundred bushels, and when taken out of the flat boat in Vicksburg, we had it marked, "One-half for M. the other for P." The latter we sowed after plowing with a two-horse plow and a two-horse harrow, and raked in, using a rake four and a half feet wide, with two horses. We had a perfect stand. Our Mr. M. sowed his, and like many of our Southern friends, was after planting deep. He plowed the oats in. Some were on top, and some all depths, to may be four or six inches, land in ridges, of course, by plow furrows. Not an half stand. While we made a full crop, M. had less than half, for weeds and grass had a good time.

Quantity of Seed per Acre.—We have our life long been called extravagant, yet somehow we made out to get along, and we never did so more successfully than in grain and grass culture. Some of our friends were "penny wise," saving of a half-bushel or a bushel of grain, and "pound foolish" in reaping from land five, may be ten bushels, less per acre. We have sown three pecks to two and a half bushels per acre of oats; a friend did sow four bushels on very rich land. We say, sow four or five one and a half to two bushels, especially if for pasture. Larley, we will adhere to, is the best grain for pasture, and we will sow two bushels—pasture, understand.

Sweet Potatoes should be dug before a freeze hard enough to injure. Our plan is to dig after vines are killed, and we have lost very few. We prefer, as to saving well, to put up in "pumps," says, say five feet at base, make a circle; place on the bottom corn stalks two or three deep; cut off round with a spade where circle was made; put on potatoes, careful not to bruise, and lay up; pack in by hand, placing as compact as can be; build up as high as you can on the five feet base; place corn stalks all round four to six inches thick; cover with earth dug from around the heap; the bottom may be six or eight inches thick with earth; leave the top open; merely cover the opening at top with grass and a board, so as to admit escape of steam from the heap until cold weather. If covered well, so water will run off, we use no boards or roofing.

Ditching, Clearing Up, Cleaning. All such work should be done as early as possible, so as to better drain, and any error may be corrected—as well as for time to be given for timber to dry before burning.

Plow Work and Manures Generally.—Just here we must for the hundredth time enter up our protest against the great destruction of property, by burning weeds, grass, straw, stubble, etc. The land has been suffered to exhaust itself by growing weeds and grass; and the farmer, to spite his teeth, bites off his nose, in burning up the growth. Admit the ashes contain some of the aid, and may not be blown away, still there is a great loss by burning, and a culpable waste. From the Louisville (Ky.) Courier, and, we think, The Farm Journal, published in Lexington, we see, that in a recent trial of plows, our Brinly, of Louisville, has carried the palm, and the committee report weeds three to six feet high buried entire. That is what the Southern farmers must do—turn all under. But as to manures, we admit the coarse manure should be turned under, as of straw and stubble, yet we are not by any means prepared to admit that the land itself will always be improved by plowing under all manure. If spread evenly over the surface, it acts as a mulch, or shade, and as it rots and the rains fall, it is washed in the earth. We have accidentally, so to say, seen in two very marked cases, where the decided advantage of the mulching from straw and pine bark to a line was observable.

Preservation of Sheep from Dogs. Much is said about the necessity of killing dogs, in order to raise sheep. I see the legislature is similarly impressed. The writer of this well remembers, when a boy, that his father (residing in Kentucky), never had any sheep killed by dogs, although his flock was much the largest of any in the neighborhood. On one occasion, I well remember, when there were over fifty sheep killed one

night, immediately around in the neighborhood, and that five or six neighbors that had lost sheep the night previous, came to my father's to learn his losses, but their astonishment was great to learn he had lost no sheep. They then sagely concluded that they were his dogs that had depredated on their flocks. Accordingly all his dogs, some eight or ten, were called up, and their mouths rigidly examined, to find blood or wool as evidence of their guilt; but none appeared, and their astonishment was still greater. My father told them he could easily satisfy them. They would never have a sheep killed by dog or wolf if they would do with their flocks as he did with his. Their wonder was increased when he told them all they had to do was to let their sheep run with their cattle constantly, and they would never have a sheep killed by a dog or wolf. To show them the proof of his correctness, he invited them to walk with him to the pasture where his sheep and cattle were feeding, taking all the dogs. When they reached the pasture, my father requested the gentlemen to set the dogs on the sheep or cattle. This was done. The sheep immediately sought protection by running to, under and behind the cattle, while the latter made an immediate attack on the dogs, and in less than five minutes every dog was run out of the pasture. One of the gentlemen asked the privilege of bringing his dog, thinking my father's dogs had been trained to run from the cattle. The request was readily granted, and all the gentlemen met again next morning when some four dogs were set on the sheep with the same result, viz: The dogs were driven out of the pasture in even less time. This satisfied the gentlemen, and there were no more sheep killed in that neighborhood.

About twenty years after, the writer of this fell heir to some thousand head of sheep. The neighborhood to which he removed was then greatly afflicted with what were called sheep-killing dogs, and remembering my father's custom, I kept my sheep and cattle together, still residing in Kentucky. One morning six or eight of my neighbors called in that had lost some eighty sheep the night before. Learning I had lost none out of my flock, they were unanimous in the belief that my dogs had done the mischief. The dogs were all called up and critically examined for proof of their sheep-killing proclivities, but without the least success. As they had two or three dogs of their own with them, I told them that if they would walk with me to my sheep, I would learn them how to preserve sheep from being killed by dogs. They did so, and on reaching the pasture of some two hundred acres, I desired the gentlemen to set their dogs on my sheep, and to do their best in doing so. The effort was most earnestly made, but it was not five minutes before every dog was driven over the fence, out of the pasture—the sheep running directly to the cattle for protection, and the cattle assumed the most belligerent attitude toward the dogs, and cleared the pasture in no time of them. No more sheep killed in that region.

Now, Mr. Editor, any gentleman can prove this by a trial. It may take a short time for the sheep and cattle to assimilate together, but that it is certain, is beyond question. Therefore don't kill any more dogs on account of man's ignorance. Let every news paper print this.—B. H. P., Nashville Union and American.

The Preservation of Leather.—A contributor to The Shoe and Leather Reporter gives some valuable hints in relation to the preservation of leather. The extreme heat to which most men and women expose their boots and shoes during the winter, deprives the leather of its vitality, and renders it liable to break and crack. Patent leather, particularly, is often destroyed in this manner. When leather becomes so warm as to give off the smell of leather, it is singed. Next to the singeing caused by the fire heat, is the heat and dampness caused by the covering of rubber. Close rubber shoes destroy the life of leather.

Shoe leather is generally abused in polishing it. Persons know nothing or care less about the kind of material used, than they do about the polish produced. Vitriol blacking is used until every particle of the oil in the leather is destroyed. To remedy this abuse the leather should be washed once a month with warm water, and when about half dry, a coat of oil and tallow should be applied, and the boots set aside for a day or two. This will renew the elasticity and life in the leather, and when thus used, upper leather will seldom crack or break.

The practice of washing harness in warm water and with soap is very damaging. If a coat of oil is put on immediately after washing, the damage is repaired. No harness is ever so soiled that a damp sponge will not remove the dirt; but even when the sponge is applied, it is always useful to add a slight coat of oil, by the use of another sponge. All varnishes and all blacking containing the properties of varnish, should be avoided. Ignorant and indolent hostlers are apt to use such substances on their harness as will give the most immediate effect; and these, as a general thing, are most destructive to the leather. When harness loses its luster and turns brown, which almost any leather will do after long exposure to the air, the harness should be given a new coat of grain black. Before using this grain black, the grain surface should be thoroughly washed with potash water until the grease is killed; and after the application of the grain black, oil and tallow should be applied to the surface. This will not only "fasten the color," but make the leather flexible. Harness which is grained can be cleaned with kerosene, or spirits of turpentine, and no harm will result, if the parts affected are washed and oiled immediately afterward.

Band leather is often improperly oiled. When oil is applied to belting dry, it does

not spread uniformly, and does not incorporate itself with the fibers as when partly dampened with water. The best way to oil a belt is to take it from the pulleys and immerse it in a warm solution of tallow and oil. After allowing it to remain a few moments, the belt should be immersed in water heated to one hundred degrees, and instantly removed.

Grape Growers' Maxims.—1. Prepare the ground in the fall, plant in spring. 2. Give the vine plenty of manure, old and well decomposed; for fresh manure excites growth, but it does not mature it. 3. Luxuriant growth does not always insure fruit. 4. Plow deep, but plant shallow. 5. Young vines produce beautiful fruit, but old vines produce the richest. 6. Prune in autumn to insure growth, but in the spring to promote fruitfulness. 7. Plant your vines before you put up trellises. 8. Vines, like soldiers, should have good arms. 9. Prune spurs to one well developed bud, for the nearer the old wood the higher flavored the fruit. 10. Those who prune long must soon climb. 11. Vine leaves love the sun, the fruit the shade. 12. Every leaf has a bud at its base, and either a bunch of fruit or a tendril opposite to it. 13. A tendril is an abortive fruit bunch—a bunch of fruit a productive tendril. 14. A bunch of grapes without a healthy leaf opposite, is like a ship at sea without a rudder—it can't come to port. 15. Laterals are like politicians: if not checked they are the worst of thieves. 16. Good grapes are like gold, no one has enough. 17. The earliest grape will keep the longest, for that which is fully matured is easily preserved. 18. Grape eaters are long lives. 19. Hybrids are not always high bred. 20. He who buys the new and untried varieties should remember that the seller's maxim is, let the buyer look out for himself.

Preserving Tomatoes.—A lady writes in the Zanesville Courier: "Take full grown tomatoes of the small kind, scald and peel them, then put them into a porcelain lined kettle with vine leaves under and over them—keep them hot, but not boiling, until they turn yellow—spread them out to cool, then replace them in the kettle with fresh leaves. They should become a fine green at the second boiling, if not give them a third. To every pound of tomatoes now add one and a half pounds of white sugar. Boil and then skim until clear. Then add the yellow grated rind and juice of one lemon to every pound of tomatoes and boil one hour."

New Plan for Raising Potatoes. A correspondent at Burnsville, Ind. gives the following as his plan for raising potatoes. Plow your ground deeply, harrow down smooth, mark out three feet apart, drill or plant in hills as you like, cover shallow with dirt, on top of which place straw (if partly rotted all the better) ten or twelve inches thick. You now have nothing to do in the potato patch until digging time, when you raise the straw and take out the potatoes, which will be found in large yield, and nice and clean.

Bees—Scent and Sight.—A question is raised, among apianians, whether bees trace out honey fields by scent or by sight. Dr. Alefeld, in The Bee Flora of Germany and Switzerland, adduces some plausible reasons in support of the assumption that bees discover the places where honey may be obtained by the sense of sight, and not of smell. It is not quite as reasonable to infer that their discoveries are not confined to either, but result indifferently from both? Having had some experience in tracing bees in their wild state, this has been our conclusion from the results of several experiments made in hunting them to their homes.

If a hunter will go into the forest and uncover his bee box, without any other preparation, he will probably find a bee lured to the exposed store, after a while, if he has the patience to wait, having succeeded in this, and permitted the laden bee to depart, let the hunter remove to another point remote from the first position, open his box, and ignite some honey-comb, and see if his last vigil is not much more abbreviated than the first one.

Such has been our experience, at all events, and the difference was attributed to the fact that the bees were guided to the place by the scent of the burning honey-comb, rather than by the sight of the stores in the box. That other bees, observing one to have been speedily lucky in obtaining a load, watch its backward flight and follow in the same direction, using sight rather than smell, we believe to be also true. It is in this way we account for the rapid increase in the number of bees around the honey-box after the first one has carried home one load and returned for another. That they do thus increase in force we know, betraying a wild eagerness to share in the spoil which the pioneer bee, attracted by the aroma of the burning comb, has discovered.—Rural New Yorker.

Moth-proof Hives.—The Iowa Homestead recently published from The Dixie Farmer a communication from an apiarist, claiming that a certain bee hive had been fully tested in the South, and found to be moth-proof. To this claim Mrs. Ellen S. Tupper, conductress of the bee department of the Homestead, responds by emphatically denying the claim thus set up. She says: "We publish the above to show our patent bee hive agents at the North that they must be awake with their business at the South, or a Dixie man will head them off on hunches. We sincerely sympathize with the 'several hundred' who are using such an exploded trap as this Finley live is. We wish to see good improved hives introduced into every section of the South, and every

one sold of this pattern will tend to disgust bee keepers with any improvement in hives. If this meets the eye of any Southern bee keeper, we beg to assure him (and we do it after long experience and many trials of bee hives with moth traps), that no hive has ever been invented, or ever can be, that is moth-proof. The tubes and traps intended for this purpose serve only to annoy and hinder the bees. The only way to be secure against the moth, is to have hives which give you in a simple way the control of every comb, and by their aid you can keep colonies always so strong and vigorous as to be independent of the moth, of all other enemies, and even of adverse seasons and hard winters."

Adair's Section Live is such a hive as is above recommended, and we predict, will take precedence of all others. Address A. L. Adair, Hanceville, Ky.

MISCELLANEOUS. SAINT CLAIR NURSERIES, Summerfield, Ill., Twenty-five Miles from Saint Louis, on the Ohio and Mississippi Railroad. I offer to Planters, Farmers, Dealers, Nurserymen, and others interested, in cultivating the improved varieties of MARKET FRUITS, one of the largest and best selected assortments of Trees, Vines, &c., in the Mississippi valley. Great care has been taken in making selections, and I cultivate mainly such sorts as are best adapted to the soil and climate of the Western and Southwestern countries. I am now making contracts with parties who desire to plant the coming fall, and for this purpose have appointed the following agents: Messrs. R. D. WARD & CO., No. 232 Main street, Memphis, dealers in field and garden seed and improved E. F. THOMAS, Galveston, Tex.; L. HAMILTON, Bartlett, Ark.; GEORGE L. NICHOLS, Raleigh. My General Agent, H. B. CULP, can be found for a short time on Fridays and Saturdays of each week at the wholesale grocery and commission house of R. S. TAYLOR & Co., 278 Front Row. Any order or order of the above agents may receive will be promptly attended to. I have for sale a large stock of the celebrated "WILD GOOSE PLUM," decidedly the best plum in cultivation. For catalogues, circulars, etc., address the undersigned at Summerfield, with a stamp enclosed. ang-Fit&B-4-1f E. F. BABCOCK, DUTCH FLOWER BULBS. I am just in receipt of invoice of large collection of HOLLAND FLOWER BULBS, which will arrive about the latter part of August. Send your address for descriptive catalogue, ready about the 1st of September. Address: HENRY MICHEL, No. 26 North Second street, St. Louis, Mo. B-11-10 of Front-st. GRAPE VINES! My stock consists of upward of 100,000 very choice plants of the following varieties: CONCORD, one and two years old; NORTON'S VIRGINIA; HARTFORD PROLIFIC; LIVES SEEDLING; CRUYELLING; TAYLOR'S BULLIT, and many other leading varieties. Planters and dealers will do well to send for price list before engaging elsewhere. Address: HENRY MICHEL, No. 26 North Second street, St. Louis, Mo. B-11-10 of Front-st.

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