

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.
SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 6. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. x: 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: 1-5; Acts ii: 41, 42; Matt. xviii: 20-23-28; 2 Cor. vii: 6-19; Rev. ii: 23; Phillip. xxvii: 27; 1 Cor. v: 12, 13.
5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.
6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii: 10; and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 12; 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 essential and non-essential, 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 exampled, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.
5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.
6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse. While some of the very best scholars of any age, affirm that it has no other meaning.—Liddell and Scott, Carson, Anthon, &c
2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart, Robinson and Wall.
3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.
4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session), are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, or republican freedom ought to support; consequently, all the sets 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 all 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 Trilemma, p. 96

THE BAPTIST.

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

FACTS FOR THE PEOPLE.

BY ELDER W. W. KEEP.

The first Baptist minister was John, and he was sent from God. The first Baptist church was at Jerusalem, from which, like an enkindling fire, they spread all over the Roman empire; and all Christians, everywhere, were Baptists, until infant baptism was introduced from paganism, in the latter part of the third century.

As a Christian ceremony, it began in Africa with the colored race, where intellect was scarcely cultivated, and the morals of both clergy and members were very bad, and it was employed for the vilest of purposes. It then was, and has been since, propagated mainly by deceiving the people with false pretenses, or by brute force and the sword, or what is equivalent, parental or priestly dominion over the minds and consciences of others. Infant baptism and infant communion at the Lord's table began together, and until recently have continued together. These elements are the basis, and are developed in the establishment and perfection of the devil's great master-piece of iniquity—the Papal Church.

In the same element originated the Episcopal Church. Henry VIII. ascended the throne of England at the age of eighteen. Pleasant and good-looking, he married Catharine of Aragon, who was the widow of his brother Arthur. He became very lavish in his expenses, and committed his affairs to the management of Wolsey. The King, burdened by his debts, had the presumption to attempt a large tax without the consent of parliament. This so excited the people that it nearly caused an insurrection, and he abandoned it. The vices, both civil and domestic, were almost without a parallel.

The Episcopal Church grew out of his profligacy! He had lived with Catharine for twenty years, by whom he had ten children. A Baptist girl from France, named Anne Boleyn, was present at a royal festivity. He fell in love with her, and affected illegality in his marriage with Catharine. He applied to the Pope for a divorce. The Pope feared the Emperor of Germany, who was a relation of Catharine, delayed the request, and finally refused to grant it. The Bishop Cranmer very piously suggested that the universities should be asked, "Can a man marry his brother's widow?" The king was delighted, and said, "The man has got the right sow by the ear." The thing worked well. The faithful queen was at once divorced, and, in spite of virtuous years, and truth, and tears, and offspring, she was set aside, and Henry was married to Anne Boleyn, and Cranmer was made the Archbishop of Canterbury!

Henry soon fell in love with Jane Seymour, and charged Anne with infidelity. He had her executed, and the next day married Jane. In one year she died. He then saw a picture of Anne of Cleves, and at once became enamored with it, sent for her, but did not like her, and refused to marry her, but at length did it. In a little time he found himself in love with one Catharine Howard, a prostitute. He compelled the Parliament to annul his union with Anne, and immediately married a prostitute. He soon convicted her of unfaithfulness, and lost no time in executing her and some others, who were particeps criminis. His sixth wife was Catharine Parr, who outlived him.

Henry had been a violent Papist all his life, and in his holy zeal had written a volume against the Reformation, and for this had acquired from the Pope the title of "Defender of the Faith." But, on the refusal of the Pope to divorce him from the first Catharine, he caused Parliament, in 1534, to declare him the head of the Church, and the power of the Pope ceased in England.

In 1538, he seized all the monasteries, and nunneries, and their immense estates and revenues were confiscated to the Crown. He ordered the translation of the holy Bible, and then forbade the reading of it by the people! With a blind and fanatical fury, he persecuted both the Reformers and the Catholics—the first for denying his creed and church, and the second for refusing him the supremacy. In one instance, there were banished fifteen thousand artisans. Parliament declared that, at one time, there were in prisons sixty-three

thousand persons! And there were seventy-two thousand souls he had executed in cold blood!!

As the torments of his profligate habits worked on him, he grew more and more violent and tyrannical, and toward the end of his life his temper became so frightful that no one ventured into his presence without trembling. And in 1547, June 14th, he died, being fifty-six years old. And so the world was rid of this lump of human villainess and intolerant bigotry.*

His monuments are, unparalleled cruelties, injustice and murders; the most flagrant and unblushing domestic crimes; the declaration that his own children were illegitimate; and the Episcopal Church! Its fruit is Methodism. The mother, the child, and the grand-daughter, should live in the same habitation—and probably will.

*See Jeffries' History of England.

LIFE'S VOLUME.

Open before my wondering eyes,
Great God, life's mystic Volume lies;
I wait to see thy hand define
The fadless record of each line.

No leaf once closed may I retrace
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count,
Judge their intent, tell their amount,
But hid in clouds I cannot see
The history yet awaiting me.

But knowing this, that great or small,
My Father's hand will write it all,
I trust the future, and submit
To what is past—what's writ is writ.

But hear this prayer, O Power Divine!
Thou dost each leaf and writ at each line,
That where my hands have left a stain
Christ's blood may make all pure again.

Where the last sentence hath its end
In mercy, Maker, Father, Friend,
Write for the sake of thy dear Son,
"Servant of Jesus Christ, well done!"

ELECTION.

We propose in this article to notice two common and popular objections against the doctrine of election as we understand it.

1. It is supposed to be incompatible with the freedom of human agency. If, it is said, God has elected some persons to be saved, they will be saved whether they repent or not; and others cannot be saved whatever they may do. Men are mere machines to be acted upon by Divine power, and are not responsible for their acts. But as the Scriptures represent men to be free agents—proper subjects of law—of rewards and punishments—the doctrine of election, as usually held by Calvinists, cannot be true.

We fully concede the freedom of human agency. All men are subjects of God's law—are free to obey or disobey it—to do right or wrong—to receive the gospel or reject it; and any doctrine that is really at variance with this liberty is not of God. We deny, however, that the doctrine of election is in this category. It is taught in the Scriptures with as great clearness as free agency itself. If both doctrines are revealed, they must both be true, and in harmony with each other, for truth cannot be discordant.

The objection under consideration is not new. The apostle Paul, having strongly stated the doctrine of election, in these words: "Therefore hath he (God) mercy on whom he will have mercy, and whom he will he hardeneth," introduces a caviller, inquiring: "Why then doth he yet find fault? For who hath resisted his will?" (Rom. ix. 18, 19.) This objection to the apostle's doctrine is precisely that which, in various forms, and more or less amplified, has been urged a thousand times against the doctrine of election. If God, it is maintained, is discriminating in the exercise of his mercy, then sinners are not to blame. If he has elected some persons to eternal life, then there can be no reward for obedience and no just punishment for sin.

This objection is founded in conceded ignorance. The objectors say: We do not see how the doctrine of election can be reconciled with human responsibility. Perhaps, they cannot. There are many things in nature, providence and revelation, which they cannot comprehend. It is unsafe to conclude that nothing exists that they cannot discern. The doctrine of election and the freedom of the human will may be in perfect harmony, even though they cannot see it. If God has revealed, as we think he has, both these doctrines, they are in accord, however unable we may be to see it. The true answer to all cavillers on this

subject may be given in the words of inspiration: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou formed me thus?" (Rom. ix. 20.)

If we cannot make plain the harmony between election and the freedom of human agency, we may, at least, prove its existence. God created the world for a purpose—a purpose wise, beneficent and glorious—and his purpose can not be frustrated. Wicked men and devils, in executing their evil schemes, are subservient to God's purpose. They freely and wickedly do what God designs shall promote his glory. The death of Christ was one of the most important events that has occurred on our planet. It did not take place by chance, but by Divine appointment. The time, the place, the manner and the circumstances of his death had all been predetermined. At the appointed time, "Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever" God's "hand" and God's "counsel determined before to be done." (Acts iv. 27, 28.) These men, in arresting, falsely accusing, condemning and crucifying Jesus, followed freely their own purposes; but they were subserving a purpose higher than their own. Prompted by their own inclinations, they fulfilled the counsel of God. Were they innocent because they acted according to the Divine predetermination? By no means. Though Jesus was "delivered by the determinate counsel and foreknowledge of God," yet he was taken, and "by wicked hands crucified and slain." (Acts ii. 23.) In these passages we have indubitable proof that the Divine purposes are in harmony with the freedom of human agency, and the equity of human responsibility. Men act spontaneously, and are held to a righteous accountability in doing what God foreordained that they should do. And why not? They are influenced, not by God's purposes, but by their own inclinations. They act as freely as if God had no purpose concerning them. His purpose of election does not infringe the freedom of the human will. God designs that the freedom of human agency shall be promotive of his glory, and that men, in fulfilling their purposes, shall accomplish his.

Precisely the objection urged against election may be offered, with equal plausibility and force, against Divine foreknowledge. Whatever God foresees, must come to pass. If he foresees that we shall be saved, then we shall certainly be saved, and need give ourselves no concern about the matter; and if God foresees that we shall be lost, no efforts on our part can change our doom. So pressing is this difficulty against the opponents of the doctrine of election, that Dr. Adam Clarke, the learned commentator, denied the doctrine of Divine prescience. He maintained that, as the omnipotence of God does not imply that he does all things, so the omniscience of God does not imply that he knows all things. He was driven to this sophistry to maintain his consistency. He was too good a logician not to perceive that if election, because it involved the certainty of the salvation of some persons, was incompatible with free agency, the Divine prescience, involving the certainty of all events, was equally inconsistent with it; so to get rid of election, he charged God with voluntary ignorance. But God does foreknow all things; and his prescience is consistent with the perfect freedom of human agency.

2. It is maintained that election is inconsistent with Divine justice. We once heard a minister say in the pulpit, without qualification: "If predestination is true, God is ten times worse than the devil." The expression was harsh, if not blasphemous. It indicates, however, a notion quite prevalent in the world, that God cannot elect some persons to eternal life, without inflicting monstrous injustice on the rest of mankind. Is this opinion correct? The Scriptures teach, and evangelical Christians admit, that all men are sinners and guilty. Is it unjust in God to punish the guilty, if the punishment is not excessive? May not God be permitted to select the objects of his mercy, without incurring the charge of injustice? Suppose two men knowingly and willfully sin against God—would they not both deserve to be punished? Now, suppose God should graciously offer to pardon both these criminals, on condition that they should confess and forsake their sins—would they not both increase their guilt by rejecting the offer? Suppose again that God, in view of all

the claims of mercy and of justice, of his own glory and the welfare of his intelligent creatures, should deem it right and wise to exert such an influence as would secure the repentance and pardon of the worse sinner of the two—would not he have cause of everlasting gratitude to God for his distinguishing mercy? And would the sinner left under just condemnation have any reasonable ground of complaint against God? To charge God with injustice in these proceedings, indicates, it seems to us, either great blindness of mind or perversity of heart. Precisely what he would do in the above supposed cases, he has done in election. The saints are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. i. 2.) "He that reproveth God, let him answer it."—Religious Herald.

Duties of a Minister's Wife.

The following is an extract from an excellent essay read before a late meeting of the Hampshire East Association, by Mrs. E. P. Blodgett, of Greenwich, Mass.:

The minister's wife has important domestic duties. Many of them she has in common with other wives and mothers, only hers are more conspicuous and done at a greater disadvantage. The minister is regarded by his people as an oracle of all wisdom, the personification of the piety and morality which he preaches. He holds a position which, of itself, secures to him the reverence of his people. And his wife, simply from her union with him, is raised up to something of this high elevation in the thought and esteem of the people.

More than ordinary wisdom and devoutness must pervade her daily life, and manifest themselves in the order and happiness of her home. Peculiarly she is often straitened, but in some way she must, in all domestic matters, achieve brilliant results. Her sixpence must accomplish as much as another's shilling. Many eyes are turned toward her, and she trembles when she thinks of the effect of any error in the ordering of her household. She knows also, that the minister who is blessed with a well-ordered and happy home has his benign influences much enhanced, and that home reproduces itself many times within the limits of the parish.

Her house is, in an important sense, a public house. Strangers resort to it, and all the people in the community come hither, each on his errand.

The duties of her home are numerous and varied. One hour she cares for her children, another she entertains the visitor, another she prepares a savory dish for the sick, another she makes ready for a public gathering of the neighboring churches, or for a more private assembling of the pastors, another she answers such of her husband's letters as demand immediate attention, another she superintends the general affairs of her home, such as settling the store and market bills, or ordering what may be needed to feed and clothe the little group under her care. She is a person of all work. She is emphatically an executive officer, yet no other woman has so much planning to do as she.

Her husband, so severely engrossed with his studies, that, like the elder Edwards, he does not know the number of his domestic animals, or even whether he has any, does not render her much assistance in domestic duties. He is trying to maintain an existence and perform the mental work of two men—the duties of his profession seem to require it—and she must relieve him from all other cares. When he has been hours in his study, toiling at his Sabbath message, he often leaves it with both mind and body weary, to find in his family an air of cheerfulness, and a spirit of affectionate sympathy. He seeks rest and refreshment in social delights, that he may be fitted for renewed application and toil.

His wife sees that his hours of study are uninterrupted—she exercises wisdom and care in the selection and preparation of food—she cheers his hours of sadness and depression with the sunshine and love of her hopeful and animating presence—she finds some good soul that was fed by his last sermon—she tells of some rejoicing one who has just found Christ through his counsel—she assures him that he is borne up to heaven on the prayers of the devout ones in all the religious homes and gatherings in the parish. Truly, her domestic duties are neither few nor small.

Table with 5 columns: No. SQUARES, MONTHS, 3 MONTHS, 6 MONTHS, 12 MONTHS. It lists advertising rates for different durations and locations.

Bible Readings.

24. xiii. 35. Ye are my disciples, if ye have love one to another. Too much of the love of the present time is little else than adhesion of copartnership. It is but the customary union of secular interests. In the churches, members are tied together by the sickly neighbor or family partialities of the age; to fall apart at the first offense, or for a slight injury to sue at law, or break down each other's standing in society.

25. xiv. 2. In my Father's house are many mansions. This has reference to the permanences, and not the apartments, as many suppose. This supposition has driven the strong and clear Henry to say that there is "an apartment for each." "In heaven there are accommodations for particular saints." This favors the idea of a public hotel. Among the disciples there were few homes, or residences. Peter once had one. But when Jesus should take them from hence, no saint would be homeless, and every residence would be unfailing—many permanent residences. The original word refers to the existence, not to the house. The idea of separate rooms, would pretty much represent a Mohomedan paradise, and be better suited to the proud exclusiveness of such as were never prepared for the place. But let it more concern every one to try to get there, that he may see for himself, and enjoy the place.

26. If ye love me, keep my commandments. Does any body say, Which, Lord? He is not a lover of Christ. Does any one say, Lord, I keep the essential commandments; but there are non-essentials in thy commandments; salvation is not suspended on them, and my conscience is easy if I do not keep these last. Why, reader, such a person blasphemes against the Lord Jesus. For he that is unjust in the least, is unjust also in much. (Luke xvi. 10.) These non-essential Christians deceive themselves, and reproach the Christian name.

27. xv. 2. Every branch in me that beareth not fruit, he taketh away. In Christ, that is, by profession. In judgment, graceless professors, fruitless professors, will be taken away. And in this world, all unfruitful professors ought to be disfellowshipped.

28. xv. 10. If ye keep my commandments, ye shall abide in my love. This is true of Christians. They enjoy Christ's love in proportion as they live holy lives. This chapter and the next, are addressed to disciples, not to unconverted sinners.

29. xv. 14. Ye are my friends, if ye do whatsoever I have commanded you. Christ's friendship is worth more than men's. Many conform to their family's wishes, saying "it makes no difference, so I am a Christian, what society I am in." People, who talk and act this way, esteem the friendship of Christ less than that of men. Do all which Christ bids you, or claim not his friendship. If any worldly convenience, such as being far from one's own church, or such, as desiring to commune, but having no opportunity with one's own church, and then communing with a society not in fellowship, if this influence them, they are more the friends of a society than of Christ.

30. xvi. 14. He shall receive of mine, and shall show it unto you. All Christ's saving truth is hid from us till the Holy Spirit points it to us.

31. Put up thy sword into the sheath. Christians have no use for the sword against others, nor against themselves. And Christ's spirit are enemies to each other. No servant of Christ is allowed to use force, or carnal weapons. He must not rely on learning, nor on reasoning. Learning and reasoning are lawful, and generally commendable. But learning and reasoning may be magnified till faith is forgotten. Preach the word, is the command. The weapons of our warfare are not carnal. The word of God is quick and powerful. (2 Cor. x. 4, Heb. iv. 12.)

32. My kingdom is not of this world. If this be true, then all such unions as the "Church and State," so-called, of England, and all other countries, and all blending of unconverted persons with believers in church union, is Satan's kingdom, and, most palpably, Antichrist. If all who have eyes would or could see, they would see it, as clearly as Achan's theft, that such communions are in open, broad day, contradiction to Christ, and as impudent to Christ as Satan was to God, in Job's case.
He that pelts every barking dog must pick up a great many stones.

BAPTIST COBOLLARIES.

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

Correspondence.

[The following is from the pen of an aged and afflicted brother, and probably the last he will ever write; and though desultory, we publish it all. It will be read by the more aged portion of our readers with a sorrowful interest; and every Christian, when he finishes it, will breathe a prayer to heaven that our brother's manifold and severe afflictions may be blessed to him.—Ed.]

BRO. GRAVES:—I wish to say a few words through your excellent paper before I go hence and am here no more. When I say, dear brother, I mean what I say. I feel that you are a dear brother to me, because I have received so much consolation from the reading of your paper, and because you have been so much persecuted, not only by Pedobaptists, but by your own brethren, for righteousness' sake.

I see these appellations are tacked to you, as much as you have opposed them. I am much mistaken if you are not still opposed to such titles. [You are right.] I was surprised at the seeming willingness of Bro. Pendleton to wear the title D. D. I do not see how a true, humble Christian, as I take him to be, has any use for such unscriptural titles.

Bro. Graves, I wish to talk a little about affliction, death and judgment. I have been afflicted from my youth up, and that sorely, with an affection of my heart and head.

"A thousand ways has Providence To bring believers home." I know there are some in these days who will dispute the fact, and say there is but one way, and that a mere assent to the coming of the Messiah, and be immersed in water. A person may be immersed a thousand times, and never come to a saving knowledge of the Lord Jesus Christ.

"I hoped from men, great skill professing, A cure to obtain, But this made my case more distressing, And only added to my pain."

I wanted to be cured at first, so that I might enjoy myself in worldly pleasure; but the Lord, in his great mercy, was pleased to afflict me until he brought me to himself, as I hope, and cause me to rely on him as my all in all. It would be tedious for me to tell what a long and sore conflict I have had with sin and disease. It would fill a little volume. I have read many medical books and journals, and taken a great many medicines for relief and a cure if possible, but I have long since given up a cure until I find it in the grave. It seems to me that I have suffered death, or the same amount of suffering which has caused a thousand deaths, for I have been in pain all the time I speak of above, more or less. It has been a wonder to me how I could suffer such severe pain, and that at the very seat of life (the heart), and yet survive. I have often prayed for death to come and deliver me from my misery, and I fear in this I have been too impatient. Job, in his afflictions, desired death, but afterward excused himself, and said in one place that he would wait all the days of his appointed time. I would be like him, and wait patiently my appointed time; but I often long for that time. I long for death and judgment. I would be glad to realize that blessed hope, the glorious appearing of the great God and Savior Jesus Christ. When I look to my sins, they greatly trouble me. I see that without a Savior I am undone forever; but when I look to a blessed Redeemer, all is well. I want to meet him in the clouds of his glory, and be forever with the Lord. There is not anything in which I take more delight than the essays on these themes, death and judgment, or the resurrection—the one to deliver us from this body of sin and pain, the other to reunite both soul and body, and usher us into an everlasting reward. I would be glad if the brethren who are able, would write more on these things.

Bro. Graves, why is it that some of the brethren do not accede to your proposition to write on the General Judgment and Personal Reign of Jesus Christ with his saints on the earth? I think it would be great consolation to the poor, afflicted Christian. I am sometimes almost ready to conclude that the millennial day and judgment day are the same, and that the Lord will judge the righteous in the first of that day, and in, or at the ending of the thousand years, that

he will raise the wicked dead and judge them. [You are undoubtedly right in this.—Ed.]

A few more words about my trials and afflictions. I have not only had a long and sore conflict with this nervous affection, and many little troubles incident to this life, but I have met with great trials in the loss of those who were near and dear to me by the ties of nature. In the first place, I lost a dear father suddenly, who went in and out before me in my troubles and afflictions. I thought then that I was ruined. A few years thereafter I lost a hale and hearty child by fire. Its clothing caught fire, and it lived but a few hours. These two events came to pass in old South Carolina. While I lived in Georgia, the only son I had (a promising young man) was mortally wounded at the battle of Gettysburg, Pennsylvania, and died soon afterward. Since I came to this State I have lost a dear mother. She had been totally blind for about eight years. Lately, I lost a dear brother (Dr. Hurt, of Mississippi), who also died suddenly. But I do not sorrow as those who have no hope. I hope they were all saved through the blood of the atonement of the Lord Jesus Christ, and are now praising their blessed Redeemer on high. Death is the gate to endless joy. I would not live always. It is better to be absent from the body and present with the Lord, and still better to have soul and body resurrected in the resurrection. Death is the gate to endless joy of the soul, but the resurrection of the body will be succeeded by the reunion of it and the soul, and the entrance of the Christian into everlasting happiness, where God shall wipe away all tears from his eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Even so, come Lord Jesus.

Bro. Graves, I took the Tennessee Baptist the most of the time, and paid for it. Before you were broken up, at Nashville I had just sent on a year's subscription. I made it a rule whenever I wrote to kindred or friends, to advise them to take it. I am not now a subscriber for THE BAPTIST, but am reading a good brother's in the gospel, and intend to help him pay for it. Old and afflicted as I am, and no means only by the labor of my own hands, it is my intention to take THE BAPTIST as long as I live and you publish it. I have no doubt but that it is the best paper in the United States. Affectionately yours, in the bonds of affliction. R. J. HURT. Columbiana, Alabama.

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

THE BAPTISMAL QUESTION SETTLED. BY G. A. C. God commands all men to repent. To repent is to heartily turn away from sin, and turn to God. He commands all men to believe in Jesus as the Christ. The man who truly repents and believes, or believes and repents, comes into an acceptable or saved state with God. Jesus, as the Lawgiver in Zion, commands all penitent believers to be baptized for the remission of sins for salvation—i. e., not a procurement of, but a manifestation of this fact. All truly penitent believers do this, and never question the Lawgiver about the whys and the wherefores. He asks not if he may be saved without it, or if he will be saved by it, but simply obeys because the Savior has commanded. Hence in the epistles of the apostles to the churches, it is always taken for granted that all disciples are baptized, and there is no word of exhortation about the consequences of not being baptized. We should treat the subject just as the apostles did. Call upon men everywhere to repent, believe and be baptized, and all those doing these things should be regarded as disciples, while they walk

circumspectly before the world, and none others.

The immersion of the body in water by a proper administrator is necessary to baptism, as well as a credible confession of faith in Christ as the Son of God. Where is the man that will not say such a view settles the question of baptism? For, settling these things as true, there will be no need to ever discuss the baptismal question again. And if those doing these things have not the sure promise of God, there is no use in trying to make things plain from the teachings of the New Testament.

A VOICE FROM MISSOURI.

BY G. W. ROGERS.

DEAR BRO. GRAVES:—I have just settled as pastor of the First Baptist Church in this place, and wish your paper to aid me in my responsible field. Inclosed find subscription for one year. I shall do all I can to enlarge your circulation in Missouri.

I beg leave, through your columns, to call the attention of brethren throughout the South, whose eyes shall fall upon this, to the many destitute fields in Missouri. The salaries at first will not be large, but will grow as the churches grow. Paris, Monroe county, is without a pastor. The church in this place and one or two in the county, can support a pastor. Rochefort, Boone county, needs a good teacher, and an interesting field for a good preacher is about to be vacated. Salem and other churches in Boone and Calloway counties, need pastors, and are well able to support them. This county (Livingston) needs another Baptist minister. Brethren, Missouri is growing rapidly. Our railroad system is being rapidly developed, and soon our State will be enjoying remarkable advantages in this respect, and land of course, must advance in price and value. Brethren, who of you will come? I will do all I can to assist you. I will answer all letters of inquiry. Chillicothe, Missouri, Oct. 29, 1868.

SUNDAY-SCHOOL CONVENTION AT OXFORD, MISS.

BY E. D. MILLER.

DEAR BAPTIST:—Will you permit me, through your columns, to call the attention of the Baptist Churches in North Mississippi to the Sunday-school Convention which is appointed to meet in Oxford, Mississippi, Saturday, December 12th proximo. This organization was inaugurated at Meridian last June, and is known as the "Mississippi Baptist Sunday-School Convention." Its motto is, "a Sunday-school in every Baptist Church and destitute neighborhood in the State." The Convention is composed of delegates elected by the Sunday-schools. Each school is entitled to one delegate, and an additional delegate for every fifty Sunday-school scholars.

The object of this communication is simply to call the attention of the Baptist Churches in North Mississippi to the importance of being represented, through their Sunday-schools, in the Convention at Oxford. The fact that in this great work we are marching in the rear of our denomination in other States, should stimulate us to move to the front, if possible. But many of our churches have no Sunday-school. In order to be represented at Oxford, it is necessary to organize a Sunday-school at once. The time is short, but still there is time enough in which to organize a Sunday-school and have it represented at Oxford. The basis of the Convention is broad enough to insure a large body of delegates, if the churches only had Sunday-schools. I don't think that Sunday-schools ought to be composed alone of children, or the young people of a congregation, but of the old ones too. Schools organized on this plan would always be large and interesting. If God has given a revelation of his will to this world, is it not important that the old as well as the young should study it? It is all the light we have, both in regard to our origin and destiny; if we have any hope of future felicity, it is derived alone from that wonderful book—the Bible. Is not this hope then, as precious to the old as the young? If this hope is confirmed through righteousness and purity of life, the knowledge of which is alone found in the Bible, is it a matter of indifference whether we study the Bible? In what sense are we "the light of the world," if we are not ready "to every good word and work?" Is the great end of our existence attained by being good farmers, lawyers, doctors, merchants, mechanics, or perhaps servants? To build railroads, steam engines, or to make tin cups and breast-pins; to encompass the earth in ships—exchanging the products of one clime for those of another, or to measure a yard of tape, or a gill of mean whisky; or in case of sickness, to administer a dose of medicine, or to appear before a court of justice in a two hour's speech, to show that "my client has been injured five dollars in a horse swap," or perhaps, to turn loose murderers and thieves to prey upon the

and prosperity of society, upon a mere technicality? "To be or not to be, that is the question?"

There is a broad, eternal principle—Christianity—underlying the frame work of civilized society, and imparting to it adhesive properties; and but for Christianity, the whole enormous structure must fall into the dismal ruins and chaos of barbarism. The wider Christianity is spread, then, and the deeper it sinks in every heart, the more prosperous will that people be. The granite hills would never upheave but for the introduction of foreign matter into the very bowels of the earth; so the mighty frame of civilized society can only be thrown from its eternal basis by the accumulation of moral degradation, which renders society itself a curse. Long ago was it written, "blessed is that people whose God is the Lord." He makes them "to ride upon the high places of the earth," who keep his Sabbaths.

Christianity is the best, yes, the only insurance of life and property, virtue and honor, this world ever knew. Who has any fears of those Sunday-school scholars burning his store or dwelling, or of their insulting his wife or daughter; who sing, "I want to be like Jesus?"

If these things be so, that farmer, that merchant, that lawyer, that doctor, that mechanic, is inexcusable before God and man, who does not use every proper effort to disseminate the knowledge of Christianity. He who opposes it, in either practice or theory, invites criminal barbarism—is, so far as his influence goes, an enemy to the peace of society. But if these things be so generally, what shall we say of those professors of religion who use no effort to instill the truths of Christianity into the minds of the rising generation? What do they "more than others?" Brethren, come to Oxford Saturday before the 2d Sabbath in December, and let us talk about these great questions in a practical way. Holly Springs, Mississippi, Nov. 1868.

I SHALL BE SATISFIED.

Not here! not here! not where the sparkling waters Fade into mocking sand as we draw near, Where in the wilderness each footstep falters— I shall be satisfied, but oh, not here! Not here, where every dream of bliss deceives us, Where the worn spirit never gains its goal, Where haunted ever by the thoughts that grieve us, Across us waves of bitter memory roll. There is a land where every pulse is thrilling With rapture earth's sojourners may not know; Where heaven's repose, the weary heart is stilling, Where peacefully life's time-tossed current flows. Far out of sight, while yet the flesh enfolds us, Lies that fair country, where our hearts abide; And of its bliss, is nought more wondrous told us Than these few words, "we shall be satisfied." Satisfied! satisfied the spirit's longings For sweet companionship with kindred minds! The silent love, which here meets no returning, The inspiration which no language finds. Shall there be satisfied! The soul's vast longings, Theaching void! which nothing earthly fills; Oh! what desires upon my soul are thronging As I look upward toward the heavenly hills. Thither my weak and weary footsteps tending, Savior and God, with thy frail child abide; Guide me toward home, there all my wandering ending. I then shall see thee and rest satisfied.

ANSWER TO PRAYER.

In 1842 there lived in St. Louis, Mo., a family named Watson—the parents, two sons, and grown daughter. The mother and one son, Thomas, were Christians; the others full of business, the world and pleasure. Thomas was at Princeton, N. J., studying for the ministry. In St. Louis there was a solemn protracted meeting going on in the church of which the mother was a member. John was one night going down Fifth street to meet some friends, and to enjoy an evening's pleasure. As he got to the church the light attracted him; he stepped up into the vestibule, and saw the house was full. Like a flash it occurred to him, "I'll go in and see." He went in, scarcely knowing why—went on till he got to the family pew, and was surprised to find there his father, his sister, the family. He heard the sermon and was concerned for his soul. He was in tears—looked up and saw his sister and father in tears. The meeting closed with an invitation to all inquirers to meet the pastor in the vestry down stairs. He went, with others, and found his father, sister and mother, all there. Deep conviction was the result, and in two days all three were joyful and triumphant in Christ. Thomas, at Princeton, fifteen hundred miles away, knew nothing of the meeting, or of the feelings of the family. But that same night he could not take his supper; went to his room to study, but could not; was not sick; nothing the matter, only seemed out of sorts; thought of home; finally concluded he would put out his light and get right by prayer. He knelt down, began to pray for himself, and soon his unconverted father, brother, sister, all pressed upon

his thoughts. He prayed for them. He grew earnest—it extended to an agony. He fell on the floor, plead there till till midnight, till nearly daylight. At length he rose, exhausted, but satisfied. He knew his prayer was answered. In the shortest possible time he received a letter stating the meeting, their conviction that night, their conversion and the joy of that happy family.

THE SIN OF JOB.

BY J. R. D.

Many, it is probable, will think strangely of the caption which I have chosen for many, I believe, think that Job's afflictions were designed chiefly to set before others his great patience under his sufferings and privations. I hold that our heavenly Father will not afflict without a cause. I might cite a number of passages in the book of Job, to prove that he was ignorant of a sin which attached to him, and one highly disapproved of by God; but I will mention but one as my text. It is recorded 23d chapter, 3d and 4th verses:

"O that I knew where I might find him, that I might come even to his seat; I would order my cause before him, I would fill my mouth with arguments."

Many passages show that he based his righteousness upon his justice toward men, his charity and benevolence; as so conscious was he that God would sustain his claim, he expressed the earnest desire to come into his presence. Nor what was his sin? The answer appears to be clear; it was self-righteousness—a sin to be repented of—and he was brought to that repentance; for when the Lord addressed him face to face, he is seen to be a much more perfect child of God; for he says in the 4th chapter, 5th and 6th verses: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." A great sin to be shunned by all who trust in Christ for salvation. My sermon is ended. Reader, apply it.

We have just closed an interesting meeting with our little church here. God has done great things for us, whereof we are glad. Thirty-one have been added to the church—twenty-two of them by experience. Our hearts are greatly encouraged; and we trust the day is not very distant, when God will bless us in the towns as he has in the surrounding country. The country churches have grown very rapidly in the past two years, so that already the Baptists are exerting a strong influence upon the business of our little city. Would to God that there were Baptists in this city in the various departments of trade, to receive the patronage of our brethren from the country! Here is a fine opening for merchants in dry goods, hardware, furniture, groceries, and drugs. Brethren of piety and liberality, who understand their business, would receive a large share of Baptist patronage in either of these branches of merchandise. Besides, here is a good opening for a Baptist physician, one or two lawyers, wagon builder, a blacksmith, a cooper, etc., etc. Come, brethren, and help us hold this point; and you who are business men, sound Baptists, and willing to spend something you make for the support of the cause, will soon be known and sustained by our brethren from the country. E. L. COMPERE. Fort Smith, Arkansas, Nov. 4, 1868.

BRO. GRAVES:—I have recently assisted Brethren Benson and Baldry in a meeting in the Antioch church, in Ballard county, Ky. I labored there nine days, preaching in that time seventy sermons. There was a deep and general interest—four and five hundred persons attending each night. Over forty conversions, and thirty-eight additions to the church. The meeting closed, leaving a large assembly begging for the Word of Life, and twenty-five or thirty persons anxiously asking, "What must we do?" That church is in a fine country, full of good people, but they take but few religious papers; think they will do better in that. I am now holding a meeting in Mayfield. Congregations large, several additions to the church, considerable interest, and indications hopeful. More and more in Christ, A. C. CAPENTON. Mayfield, Ky., Nov. 12, 1868.

JESUS WILL CARRY ME.—In a Christian family near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easy for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear one was, ere long, baptized. The youngest family, of which this child is the youngest member, the father, mother and three sons, are all members of the mission church at Amoy.

Business Department.

Ed. J. B. BARRIST is General Traveling Agent for the Southwestern Publishing House, for the State of Arkansas.

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

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

PRIZE ESSAYS FOR VOLUME II. We offer \$20 for the best exegesis of the following passages of Scripture, or essay upon the subjects appended, suited to the columns of THE BAPTIST—the matter not to exceed twenty pages of foolscap—ten pages or less preferred.

PASSAGES PROPOSED. For October.—1 Peter iii. 18-20—"He went and preached to the spirits in prison."

TERMS ON PREMIUMS.—Every minister sending us \$8.00, or five full subscribers, or who will engage to send five during the year, shall receive the paper one year.

ARKANSAS EXPRESS FACILITIES.—Arrangements have been made to deliver packages through the Southern Express Company at Hot Springs, Benton, Fort Smith, Van Buren, Camden, Princeton, Washington, Arkadelphia, and Rockport. Stage lines will also receive money packages at the above named offices for delivery in Memphis.

The Baptist.

PRIORITY OF BAPTISM TO THE LORD'S SUPPER.

BY J. M. PENDLETON.

I marvel that THE BAPTIST has had nothing to say of the discussion which has been going on in the North for some weeks on the communion question.

At the Warren Association, which met in Providence, R. I., in the early part of September, Dr. Heman Lincoln offered the following preamble and resolution:

"WHEREAS, The Warren Association has, from its origin, taken the Word of God as a supreme authority in matters of faith and practice; and whereas, in common with Christians of every name, it accepts the divinely appointed order of baptism before the Lord's supper; therefore,

"Resolved, That this Association regards an inversion 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."

I presume the habit of Rev. Charles Howard Malcom, pastor of the Second Baptist Church, Newport, in inviting unbaptized persons to commune, led Dr. L. to offer the preamble and resolution.

"Resolved, That we deprecate any disposition, on the part of any one, to controvert the aforesaid principle; that we regret to observe any indication to reopen a discussion of them; and that we see no reason to expect that such discussion would result, either in greater harmony of opinion, or closer unity of practice."

"Resolved, That the communion is a social commemoration of Christ's death, by any individual church; that no member of one church has a moral right to commune with another, unless personally well known to one or more of its members; and that, even then, this privilege is granted to him only as a social Christian courtesy; and so long as mixed communion is in fact the practice of no one of the existing sects, their common complaint against the Baptists for close communion is without cause; and that while we still adhere to our practice of communing with only baptized believers, we still practice Christian fellowship and co-operation in every good work, and will observe all the Christian amenities with every denomination of Christians that honors our Lord."

Annexed are the resolutions passed without a dissenting voice by the New York Baptist State Convention:

"Resolved, That we hail with devout gratitude to God the unwavering fidelity of the Baptists of America to the time-honored principles of our denominational faith, as expressed in the declarations of Conventions and Associations throughout the land."

"Resolved, That we lament that any, led by the false and specious liberalism of the times, seem disposed to Anglicize our churches."

"Resolved, That, accepting the Word of God as the sole rule of faith and practice, we do solemnly reaffirm our conviction that baptism is the divinely appointed rite of initiation into the visible church of Christ, that it should be administered to believers only, and that it is, as thus administered, the indispensable qualification for the Lord's supper."

"Resolved, That we regard the maintenance of these views essential to the vindication of our separate denominational position, the fellowship of Baptist churches, and so to the power of our testimony touching both the subjects, and the mode of baptism."

It would take too much space to publish the resolutions adopted by the State Conventions of Massachusetts, New Jersey, Pennsylvania, Ohio, Iowa, etc. The old Philadelphia Association uttered her voice. The resolutions of these bodies were in substance, the same as the foregoing. They most emphatically affirm the precedence of baptism to the Lord's supper. When this affirmation is made, what is called close communion results by inevitable necessity; for every Baptist believes immersion in water so essential to baptism, that there can be no baptism without it.

While I regret that a few brethren have suffered feeling (for I think it can

be nothing but feeling), to pervert judgment and lead to unfortunate utterances, I rejoice that the masses of the denomination North, ministers and churches, are sound on the communion question. They are decidedly more orthodox than I had supposed, and I am glad that circumstances have called for an expression of their belief. The following resolutions were unanimously adopted by the Monroe Association, New York, having been offered by Dr. Robinson of the Rochester Theological Seminary, and advocated by President Anderson of the University:

"Resolved, That while, as an Association, we recognize the independency of every church, and strictly repudiate any right or disposition to legislate for our churches, we desire, nevertheless, to reaffirm our fixed belief in the divinely appointed order of baptism as a prerequisite to communion; and that we hold with unabated confidence to our time-honored denominational practice of restricting our communion to those who have complied with the unmistakable Scriptural order of faith first, then baptism, then communion."

"Resolved, That we deprecate any disposition, on the part of any one, to controvert the aforesaid principle; that we regret to observe any indication to reopen a discussion of them; and that we see no reason to expect that such discussion would result, either in greater harmony of opinion, or closer unity of practice."

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It is difficult to bear with patience a denial of the priority of baptism to the Lord's supper. Such a denial is vastly unreasonable. To show this, it is only necessary to refer to the commission of our Lord: "Go disciple all nations, baptizing them, etc." Here it is plain that the discipling process is to be followed by the baptismal action, for the inward discipling is to be professed in this outward action. Can any man, with a sound intellect, believe that a faithful execution of the commission would permit the celebration of the Lord's supper between discipling and baptizing? It is time such nonsense was banished from Christendom. How did Peter understand the commission of his Lord? Did he say to the three thousand on Pentecost, Repent and observe the Lord's supper? No, but, Repent and be baptized. Did he say in the family of Cornelius, Who can forbid bread and wine that these should not celebrate the Lord's supper? The account does not so read, but, Who shall forbid water, that these should not be baptized? So of Philip's preaching in Samaria. The

people did not believe and partake of the Lord's supper, but they believed and were baptized. The jailer believed, and took his seat at the Lord's table? No, he believed and was baptized immediately. "Many of the Corinthians hearing, believed, (did they observe the Lord's supper?) and were baptized."

But enough, Mr. Editor. If you wish more from me on this subject, you will find it in an article recently sent to the Journal and Messenger, in which I attempt to show that there is a philosophic priority of baptism to the Lord's supper, as the former is the symbol of spiritual birth—the latter, of spiritual life. Upland, Pennsylvania, Nov. 3, 1868.

BURIAL OF MOSES.

By Nebo's lonely mountain, On this side Jordan's wave, In a vale in the land of Moab, There lies a lonely grave;

That was the grandest funeral That ever passed on earth; But no man heard the trampling Or saw the train go forth.

As noiseless as the daylight Comes when the night is done, And the crimson streak on ocean's cheek, Grows into the great sun.

As noiseless as the spring-time Her crown of verdure weaves, And all the trees on all the hills Open their thousand leaves;

Perchance the bald old eagle On gray Beth-Poor's height, Out of his rocky eyrie, Looked on the wondrous sight.

Perchance the lion, stalking, Still shuns that hallowed spot; For feast and bird have seen and heard That which man knoweth not.

Amid the noblest of the land They lay the sage to rest, And give the bard an honored place With costly marble dress;

And hath he not high honor? The hillside for his pall? To lie in state while angels wait, With stars for tapers tall?

Oh! lonely tomb in Moab's land! Oh! dark Beth-Poor's hill! Speak to these curious hearts of ours And teach them to be still.

God hath his mysteries of grace— Ways that He cannot tell; He hides them deep, like the secret sleep Of him He loved so well.

REBAPTISM AFTER THE RECEPTION OF JOHN'S BAPTISM.

BY GEO. E. BREWER.

Those who oppose the Baptists, invariably bring up the rebaptism of certain disciples at Ephesus to prove that John's baptism was not Christian baptism, and, therefore, the baptism of Christ not an example for disciples. I believe that in "Theodosia"—the ablest work on baptism that it has been my pleasure to read, taken as a whole—Bro. Dayton is rather disposed to deny the rebaptism of those whom Paul found at Ephesus, who had not so much as heard of the Holy Ghost, and had only been baptized with John's baptism. The thoughts that I shall offer upon the subject are strictly my own, and, never having seen them used by any of our writers, and believing they meet the question fairly and candidly, I present them through your able and extensively read columns, hoping they may assist some of our brethren in their contests with those who teach for doctrine the commandments of men; or, if erroneous, that you, or some of your able contributors, will point out the fallacy.

We read of none being baptized again prior to the commission given by the Savior to the disciples on the morning of his ascension. Neither is there any account contained in the New Testament

of that baptism having been administered to any other persons after said ascension, except those now under consideration. That it was readministered to those persons, appears to me beyond doubt, from the reading of the sacred text, as contained in Acts xix. What must be the irresistible conclusion to which one must come from these three facts? Must it not be that—

1. John's baptism was valid until the commission was given? [Say, so long as John baptized he had no assistants.—Ed.]

2. That from the time the commission was given, while the mode remained unchanged (for no one contends but what the mode after the commission was the same as before), the formula of words accompanying the rite was changed?

3. That as the disciples were to remain at Jerusalem from the time of receiving the commission until endowed by the Spirit, and were not to enter upon any of the work before them until so endowed; that before any one could be admitted to the visible kingdom after that time, they must recognize the three persons of the Godhead, as all equally concerned and engaged in the work of human redemption: The Father in preparing the world for the reception of, and giving his Son as the sacrifice for sin; the Son in entering the world and laying down his life for human redemption; and the Spirit, in applying the words and blood of Christ to the hearts of men, making it the power of God unto salvation?

4. That so rigid must be the adherence to the law of baptism as Christ established it, that even an omission in the formula of words used in the rite required the subjects to resubmit to its administration?

Now, what comfort is there in all this to the opponents of the Baptists and Christ? If any, the comfort must be very cold. Paul does not question the regeneration of these parties, for though they had not heard of the Holy Ghost, they evidently had been made partakers of His power, judging from the fact that they were at once rebaptized under Paul's direction. (We challenge any one to show an instance where Paul baptized before regeneration.) The form had been properly observed, for the same word expresses the act done at both administrations. So nothing was wanting but the formula, and he who was caught up to the third heavens, and received his instructions from the King in glory, thought it not only essential to comply with the mode of baptism, but even with the formula itself.

[REMARKS.—We think that the language clearly teaches us that these disciples lacked two inseparable qualifications for baptism—1. They had been improperly taught—they had not so much as heard if there be a Holy Ghost—they had never heard of his existence, and certainly had never felt his regenerating power. 2. They had been immersed by some one imperfectly taught—one who professed to administer John's baptism, but without authority; for if they had been baptized by John they would have received a knowledge of the Holy Spirit from his lips. Read his teachings in Matthew iii., and what Christ says he taught in John iii., last few verses. This was given for our instruction and to correct error in us. Unqualified administrators (as all Catholic priests, and Protestant and Campbellite ministers are) cannot administer valid Christian baptism. They were never themselves baptized, and never had true church authority. No person improperly instructed, and therefore immersed into an incorrect faith, can be considered validly baptized. No Campbellite or Protestant has the proper faith.—Ed.]

THE PASSAGE OF THE RIVER.

I have passed through the valley, I have crossed the dark stream, I walk on the mountains that wondrously gleam With spring-time eternal, and bright ones I meet Who stand in the highways a brother to greet.

O dark was that shadow that wrapt me around! O dread was that river's tumultuous sound! As I stepped to its border I shrank back aghast: O how could those waves by a mortal be passed!

The Fiend and his armies long baffled by prayer, Closed round in full force, to conquer me there: Alone in such darkness, the billows below, O how could a mortal elude such a foe!

O surely, O surely, I then must have died, But a glory illumined the valley and tide, And a bright spirit walked on the wondering stream.

I have passed back with him in a beautiful dream! I have passed through the valley, I have crossed the dark stream, I walk on the mountains that wondrously gleam, And soon the dark waves which their green borders chafe, Will pass out of hearing—we are safe! we are safe!

PAINTED CROSSES.—Some have borne crosses painted upon their backs. It is to be feared that many among ourselves take up crosses which sit just as lightly; things of ornament, passports to respectability, a cheap substitute for a struggle we never made, and a crown we never strove for.

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

The church of Christ is His kingdom; its constitution is divine—sacred 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. 1-18; 2 Thess. i. 3, 4; 2 Tim. ii. 17, 18; Rev. xiii. 3-17.

The question, therefore, is of the greatest importance: "What constitution has Christ given to His churches? 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 follow:—

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Satan strove to join himself to the disciples "as 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. 20-28. 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. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians; and of many Congregationalists on this subject, says, "The church members are themselves members; born within the church." Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion. They do not receive 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. 38-41; see, also, x. 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ, and His apostles.—1 Thess. ii. 14.

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 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 love, faith and obedience.—1 Cor. xiii. 1; Rom. xiv. 23; Rom. xvi. 26. They must "yield themselves unto God, as those who are alive from the dead."—Rom. vi. 13. In every part of their service, they must have a "first a willing mind."—2 Cor. viii. 12. They must be "of the Lord, and then to the church, by the will of God."—2 Cor. viii. 5.

But this voluntary membership is opposed to the compulsion 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 unconscious 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 unruly warned, the feeble-minded comforted, the weak supported. (1 Thess. v. 14); those who are contentious, to be avoided; those who are sympathetic 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 them.

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 given order to the churches of Galatia, even so do ye; upon the first day of the week let each 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. 1-6. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. viii. 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be separate and distinct from the world and erratics. "Ye are not of the world."—John xv. 19. The reception of those only who have been baptized at their own desire, as a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath light with darkness?—Therefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 14-18.

It is clear that every system which extends the sign of Christianity, and of initiation into the church, to those who are not born-born, does, to that extent, also obliterate the distinction between the church and the world. None but those who realize the statement of the apostle, "Ye, as living stones, are built up as a spiritual house, a holy priesthood, offering spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5

VI. CAPERTON.

A COLUMN TO BE READ

AXIOMS.

- 1. All religious acts are acts of obedience. 2. There can be no obedience where there is no law. 3. There can be no obedience where the law is not known. 4. There can be no obedience that is not personal. 5. There is no obedience that is not voluntary. 6. There is no obedience that is not prompted by love, and accompanied by faith. 7. Every act of obedience is like baptism, the answer of a good conscience toward God. From the above all can see that infant baptism is not a religious act, because it is not an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

- 1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children? 2. Is Christian baptism the personal duty of a penitent believer? If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

TRILEMMA.

- 1. The Romish Church is either a true church or a false one. 2. If true, then the Episcopal, [and the Methodist that branched from it] the Presbyterian, and all Protestant churches are schismatics, and having been excommunicated, have no authority to baptize. 3. If false, then the Episcopal clergy and all Protestant ministers have false orders, are unordained and without authority to administer ordinances. All can see that the baptisms of Episcopalians, Presbyterians and Methodists are the same as those of Catholics since they came from Rome! and they can give no better than they received. There is no difference between being baptized by a Romish priest and a Protestant minister.

FOR CAMPBELLITES.

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

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

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

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

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

SIMILAR CREEDS.

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

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

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

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

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., NOV. 23, 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. J. R. GRAVES.

THE PALMER LECTURE.

It was our pleasure to attend the lecture delivered by Dr. Palmer, of New Orleans, in the Greenlaw Opera House, for the benefit of the Association of Presbyterian ladies for chapel building in this city.

Dr. P. is the bright particular star in the Presbyterian firmament. Since the death of Professor Thornwell, of South Carolina, we expect he has in his church no peer in the South.

He speaks with perfect self-possession, and his attitudes are ever graceful, and his gestures appropriate, never violent, and his sentences well framed and finished, his words well chosen, and his articulation distinct, and his voice pleasant, but not ringing. As a speaker, he is fascinating, and as a pulpit orator, he justly takes rank among the first of this age. He has lost already much of the fire and fervor of former years. He has unquestionably culminated.

His lecture was in many respects remarkable, not for its grasp of thought, nor for its originality, but for the many positions he enunciated distinctively antagonistic to his own church, whose peculiar ideas he essayed to propagate.

His theme was *The Mission of the Christian Church*. His definition of *The Christian Church* embraced every religious organization in this city, not excepting the Mother of Harlots! He spoke of them all as "branches!" Where then, we wish to ask, is the trunk? where the church itself? for all the branches of the tree do not constitute the tree. This conglomerated mass of opposites and deadly antagonists which Dr. P. calls the church, is the power he would employ to oppose error and sin, and restore peace, unity and brotherhood to society, and the millennium to the world!! This position is opposed by the standards of his own church. We know the New School, and Cumberland, and Reformed Presbyterian Churches, are branches of the Old School Presbyterian; and we know that she regards them as heretical, and refuses to commune with them!

His suggested idea that the church was in some sense in the Garden, in the Ark, in the old Jewish theocracy, fully developed by Christ and his apostles, we pass over as Judaistic. He affirmed that the church of Christ is of Divine origin—had a Divine Originator. This is peculiarly a Baptist position, and destructive to the claims of Dr. Palmer's church, and of all Protestant Societies; for surely Calvin, and Knox, Luther, and Henry, and Wesley, and the fathers and founders of Protestant Churches, were not Divine beings. We know inspiration is claimed for them; but we also know that the claim is as impious as it is false. We quote one paragraph from the speech of Dr. Thornwell, in the Presbyterian General Assembly: "The Reformers themselves evidently had an extraordinary commission to rebuild the walls of Jerusalem. The towers, bulwarks, and palaces of the city of the great King had fallen into ruins, and they were raised up, in the providence of God, to reconstruct the edifice according to the pattern shown them in the mount. Their authority was not derived from Rome, nor from any of her prelates; the seal of their commission was not the imposition of Episcopal hands, nor the transmission of sacerdotal grace. They were called of God, and derived their authority from Christ; and in consequence of that call and of that authority, the churches which they formed were as truly churches of the Redeemer as those which were planted by the hands of the apostles."

Dr. P. affirms that all the authority vested in the church was executive and ministerial—that she could not enact or repeal—modify or substitute—the legislative did not inhere to her—she could only execute the laws Christ had enacted, and teach the doctrine, administer the ordinances and discipline he had enjoined. This is peculiarly Baptist doctrine, and a death stroke to his own, in common with all Protestant organizations called churches. Do they not all have their legislative bodies, councils, or conventions, general assemblies, and conferences?

Dr. P. alluded to the great battle the church had to fight with the forces of sin as a voluntary body—voluntary in its faith, in its association and obedience to Christ. Yet he impales the children of believing parents. Are they added to the church by any volition of their own? Is their baptism voluntary?

Alluding to the forces assailing the faith of man, the purity of society, and

the salvation of the race, he said he was prepared to affirm that the church alone could successfully resist these forces of evil, and reform and save—all outside organizations (referring to the moral and charitable institutions of the day, lodges and young men's Christian associations), were utterly inadequate and powerless.

He declared that if it was left to him to choose the Thermopylae where the only successful resistance could be made against the hosts of sin, it would be the new birth.

We agree with Dr. P. here, and we advise him to plant his Thermopylae at the threshold of his church—admitting none save those that have been born again—of water added to the birth of the Spirit. Let him plant it anywhere else, and he will be flanked by the enemy, and soon find them assailing him from within the pale of his own church. The Lutheran Church in Germany, and the Presbyterian Church in Geneva, are thoroughly infidel to-day, through the natural workings of infant baptism. Baptists have ever fought in this Thermopylae before the church doors.

Dr. P. openly opposed the theory of those religionists (Baptists he meant) who hold and teach that Christianity "individuates," to use his term, the family and the race, regenerating singly and aggregately the converted individuals into a church, as snow flakes are gathered upon some Alpine mountain into an avalanche, and hurled irresistibly against everything opposing its progress. He thought that the church grew naturally out of the family. It laid its hands of consecration upon the parent, and by this chain attached the family to the church—the church was but an aggregation of families, etc.

This most unfortunate position of the Doctor saps and destroys most effectually the very foundation of true Christianity—personal faith and personal conscious obedience, and drags the entire world into the church. Dr. P. could in no known way more effectually destroy the church of Christ and Christianity from the face of the earth, than by converting all Christians to this faith and practice. No doctrine was ever preached in this city under the name of Christianity, that is more dangerous to and destructive of it, than this last position.

(Being called to leave to meet an appointment in Arkansas, we are compelled to close here the review of this most singular lecture.)

SOPHISTRY—PETITIO PRINCIPII.

President Caswell, in a letter to the *Watchman and Reflector*, in support of his open communion views, puts this case:

"Suppose, for example, in a practical case, that a devout Christian brother in one of our churches finds himself away from his home—perhaps in a strange land—and feels a desire to celebrate the dying love of our blessed Savior with evangelical Christians of another name than ours, and believes that he may do so without violating any Divine precept. Are we bound by any law or ordinance of our holy religion to regard such an act of communion a sin against Christ? Let him who knows far more of the Divine mind than I do pronounce judgment. In my poor and imperfect way of judging, I could not be sure that my brother was not doing an acceptable service to Him who is alike his Lord and mine."

President Caswell begs the entire question. He assumes that Episcopalian, Methodist—any of the so called Protestant, Campbell, or Mormon organizations—are evangelical churches. This assumption we deny, nor can President Caswell prove it. If he can, he will stamp the martyrs of Jesus for the 360 years with religious insanity—at least satisfy the world that they were a class of ignorant fanatics.

If Pedobaptist, Campbellite and Mormon societies are indeed evangelical churches, then we maintain the right of every Christian, when invited, to commune with them. But if they are bodies of unbaptized Christians, or angels, they are not churches in any sense at all, any more than a Masonic Lodge, composed of Christians entirely, could be considered an evangelical church.

N. L. Rice, in his work on Baptism, says, "If immersion is alone Scriptural baptism, then Baptist churches are the only Christian churches, and Protestant churches are no churches at all, nor have their ministers any right to preach or baptize—they are interlopers in the sacred office." Drs. Hibbard and Griffith admit the same—no Christian or evangelical church without Scriptural baptism—and if not churches, they cannot administer the Lord's supper any more than a temperance society can do it. The act would not be entitled to the name.

Now, we most respectfully and urgently request President Caswell to give us his reasons for regarding the above societies as evangelical churches. We will present them with pleasure to our 50,000 readers. The arguments by which he can prove the Protestant Episcopal Church of America to be evangelical, Bishop Grace can use to prove

that the Catholic Church is evangelical. If President C. denies that the Episcopal Church is "evangelical," we pledge ourselves to prove all other societies, with which Baptists refuse to commune, are unevangelical by the self-same Scriptures and arguments.

We write not this to provoke controversy, but to elicit light. We respectfully call upon our brother for light. We have declared, in a previous issue, that Pres. C. has forfeited his standing as a representative Baptist by his novel position upon the communion question. If he will prove to us that Pedobaptist and Campbellite societies are indeed and truly evangelical churches, then we will retract our assertion, and make him the fullest reparation. Then will we strike the heading from this paper—then will we henceforth commune with all that invite us—then will we join the most popular, which will be the "easiest going" of them all—then has "the offense of the cross ceased"—then Baptists have been fools to shed their blood—then have they ever been causelessly the disturbers of the peace of families, neighborhoods and communities—then God nor man has any particular use for them!

AN ADMISSION THAT SHOULD BE SAVED.

In a tract on Communion, Orchard quotes the following from a publication by the celebrated Robert Hall, which we have never seen, and do not find in his works as edited by Dr. Gregory. The citation is as follows:

"The chief, I might say the only argument for the restricted plan of communion, is derived from the example of the apostles and the practice of the primitive churches. It may be presumed that the apostles uniformly baptized their converts before they admitted them to the sacrament; and that during the first and purest ages the churches knew of no members who had not submitted to that rite, and, consequently, in declining a union with those whom, however estimable in other respects, we are obliged to consider as unbaptized, we are following the highest precedents, and teaching in the hallowed steps of the inspired teachers of religion."

In reference to this remarkable admission, Mr. Orchard forcibly says:

"What a satisfactory concession is here made to the correctness of our practice by the champion of the open system! To what, then, were all his efforts directed, but to divert us from copying the first and purest ages of the Christian church; to draw us aside from the example of the apostles and the practice of the primitive churches; to lead us astray from the hallowed steps of the inspired teachers of religion, and detach us from the highest precedents? His concession is a justification of our conduct, is also a declaration of our Scriptural consistency, and is an ample apology for our terms of communion."

AN APPOINTED ORDER EQUIVALENT TO A POSITIVE LAW.

The above is our axiom that proves that baptism must, by Divine command, in all cases precede participation in the Lord's supper. The *Watchman and Reflector* thus answers President Caswell's assertion that, while we have apostolic precedent for our practice, we cannot find positive precept to sustain it: "While he speaks strongly of the obligation of baptism as grounded on positive command, we should have been glad if he could have agreed with us in saying that the thing commanded being in its nature initiatory, the order of succession is inherent in the essence and scope of that command, just as the king's command to his guests to wear wedding garments at the marriage feast involved an order of proceeding that prohibited eating without that qualification, and gave ground for the question, 'Friend, how camest thou in hither, not having on a wedding garment?' The question implies a command without a separate, formal enunciation."

BRO. GRAVES.—We have a case in our midst on which we would like to have your opinion. George Patterson professed faith in Christ and joined the Baptist Church, and was immersed. He afterward heard a Methodist preach on the subject of baptism, who quoted the passage, "So shall he sprinkle many nations;" so Patterson joined the Methodists and had the preacher to sprinkle him. In less than twelve months he knocked at the Baptist door, and was received back into the church. We know what to do with him, but don't know what will become of him. Yours, in Christ. R. A. GRANT.

MT. VERNON, Ill., Oct. 10, 1868. ANSWER.—If he is a child of God, a truly regenerated man, and possessed of a sound mind, and he will take his New Testament and read it for himself, he will no longer play the weathercock, but become a pillar in the church of Christ.

THE BEARD.

"You have done more than any other writer to influence us to wear our beards, and have claimed that it was of great use, but forget what particular uses you claim for it. Will you give us something upon its use?"

We will hereafter republish what we have written in some form, but for the present we give the following scientific article, which will be of interest:

"There are more solid inducements for wearing the beard than the mere improvement of a man's personal appearance, and the cultivation of such an aid of the every day diplomacy of life. Nature combining, as she never fails to do, the useful with the ornamental, provides us with a far better respirator that science could ever make, and one that is never so hideous to wear as that black seal upon the face which looks like a passport to the realms of suffering

and death. The hair of the mustache not only absorbs the moisture and mists of fog, but it strains the air from them, and the soot of our great smoky cities. It acts also in the most scientific manner by taking the heat from the warm breath it leaves the chest, and applying it to the cold air taken in. The beard is not only a respirator, but with the beard entire we are provided with a comforter as well, and these are never left at home, like the umbrella, and all such appliances, whenever they are wanted for use.

Moffatt and Livingstone, the African explorers, and many other travelers, say that in the night no wrapper can equal the beard. The remarkable thing, too, is, that the beard, like the hair of the head, protects against the heat of the sun; it acts as thatch does to an ice-house; but more than this, it becomes moist with the perspiration, and then, by evaporation, cools the skin. A man who accepts this protection of nature may face the rudest storm and hardest winters. He may go from the hottest room into the coldest air without any dread."

REVIVAL NEWS.

Bro. G. W. Potter, Alabama, writes us from Cedar Bend: "The Baptists of this section have been very cold for a long time, but recently some of our churches have been greatly revived. Our own church, Lebanon, enjoyed a gracious season in August. Thirteen were immersed and added to the church."

Elder McCloud is highly esteemed in his new field of labor, Jefferson, Texas. His church has more than doubled under his pastorate. He is regarded as the ablest preacher in Northern, if not in all Texas. We wish him still larger success.

AFTER ALL.

The apples are ripe in the orchard, The work of the reaper is done, And the golden woodlands redden In the blood of the dying sun. At the cottage door the grand sire sits, pale in his easy chair, While the gentle wind of the twilight Plays with his silver hair.

A woman is kneeling beside him— A fair young form is pressed, In the first wild passion of sorrow, Against his aged breast.

And far from over the distance, The faltering echoes come, Of the flying blast of the bugle And the rattling roll of the drum.

Then the grand sire speaks in a whisper, "The end no man can see; But we give him to his country, And we our prayers to Thee."

But the grand sire's chair is empty, The cottage is dark and still; There's a nameless grave on the battlefield And a new one under the hill.

And a pallid, tearless woman By the cold earth sits alone, And the old clock in the corner Ticks on with a steady drone.

QUERY.—"Has a mere supply in the absence of the pastor of the church, the right to open the door of the church for members, without consulting the wishes of the church?"

2. Has he a right to receive and baptize whom he pleases, and should he do so, would those he baptized be members of any church, or would any church be compelled to receive them?"

ANSWER.—1. We should say that we had no right to act for the church without its request or permission, and few men would even ask it in the absence of the pastor, or seek an opportunity to baptize in the absence of the pastor. A man familiar with ministerial courtesies and proprieties, could not be persuaded to do it—would decline should the candidate and church invite him to baptize in lieu of the pastor. We have held many meetings, but always declined to baptize the converts when the pastor was present and able. Some ministers are regular "sneaks." They will slip around among the converts and get them to request their services! Such sneaks play the same trick to get to marry the members of a pastor's church, or congregation. Such ministers should be marked and avoided. "There is something rotten in Denmark."

2. We again say that he, nor any other minister, has the right to baptize whomsoever he pleases, without the advice and authority of the church. It is the province of the church to say who she deems fit to receive her ordinances. He may as well claim to set her table and invite whom he pleases, or ordain whom he thinks qualified. The man who will thus act in contravention of the authority and wishes of the church, has a pope in his stomach. His views of ministerial power eminently qualify him to be a priest, or a Methodist circuit rider.

His wet subject would be a member of no church, nor would any church be compelled to receive him or her. Appointments for D. B. Bay and J. W. Gearley. Monday night, Dec. 14th—Thompson's Creek, near Como. Tuesday, Dec. 15th, 11 A. M.—Center Church, Henry county, Tenn. Wednesday, Dec. 16th, 11 A. M.—Byrd's Creek. Thursday, Dec. 17th, 11 A. M.—Shady Grove Church. Friday, Dec. 18th, 11 A. M.—Conyersville. Saturday, Dec. 19th—To commence a series of discourses on Campbellism, at Murray, Ky., offering to divide the time with any one appointed by the "Disciples" to defend their claims.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED.

No. 174. Death a Despoiler. ALEXANDER the Great, when dying, commanded that when he was carried forth to his grave his hands should not be wrapped, as was usual, in the winding sheet, but to be left outside, and be bare and open, so that all could see them, and see that they were empty!

What a striking lesson to the race! He who had grasped and possessed himself of the whole world, of every crown and scepter, of all its wealth of gold and jewels, was compelled to leave it with an open hand! Thus death despoils alike the king of his scepter, the miser of his gold, the votary of his pleasure, of his instruments of indulgence, and the devotee of fame, of his laurel wreath. And when borne to his last resting place, the hand of the rich as well as the poor, of the monarch as well as the peasant, is seen to be empty. The strongest hand is palsied by death.

Gracious God! 'Mid what a mass of perils do we live! A grain may suffocate, a crumb destroy, An atom stop the springs of life, A breath, a cough, a sigh, may prostrate all Our vital powers and fit us for the worms. So various, too, the texture of our frames, So fine the mechanism, complex the structure, That every motion has its risk, and all Our hours, our very moments, are beset With hazards, perils, fears, and ambushes ill. What then is life? a bubble that is blown For death to burst!

No. 175. The Spoiled Picture and the Saved Painter.

SIR JAMES THORNHILL, a famous painter, was employed many years ago to ornament the roof of St. Paul's Church, in London. A very high scaffold was made for him, such as the masons use in building. He did his work beautifully, and at last it was almost finished, and he was delighted with his success. As the painting was to be seen from a distance, one day he walked backward to judge of the effect, and became so pleased as every step made it look more beautiful, that he entirely forgot where he was. One of his assistants, looking up, saw that he was in a frightful situation. He had got to the very edge of the scaffold, and the next step backward would plunge him over hundreds of feet to the ground below. The man shuddered, expecting every moment to see his master dashed to pieces. It would not do to speak to him, so seizing a large brush full of paint that lay near, he dashed it across the beautiful picture, spoiling in a moment the labor of weeks. Sir James sprang forward at once, full of astonishment and anger, thinking that the man had gone out of his senses. But when, in a few moments, his friend showed him where he had been standing, you may believe how his feelings changed, and he returned thanks to God, as well as to him who had been made the instrument in saving his life.

I can but think our Father in heaven often deals with his children on earth in this way. Each one of us is engaged upon our picture, and sometimes we become so absorbed in it as to forget God—then he is compelled to spoil it before our eyes, to bring us to our senses. Perhaps that picture is a favorite, idolized child—it is taken away; perhaps a husband or wife; and how often is it a fortune that we have set our heart upon amassing, and have given to it the best labor and strength and toil of life—the thought of day and the wakefulness of night; and in the meantime we have stepped back and back into worldliness and unprofitableness to the cause of God, and lo! we see that fortune dashed in a moment! Doubtless God intends it for our good; will we see, and like the pious painter, adore his goodness, or sit down and murmur in despair?

No. 176.

In a work of the imagination, a strange genius is represented as exhibiting a morbid longing to create a being like himself, and endow it with intellect and will. He spent long and toilsome years in fashioning a colossal figure after the model of the human frame. Every limb, muscle, tendon, and every other constituent of the human body, all but the breath of human life, was in length complete, and the artist gazed in astonishment and admiration at the perfection of his work. But still the realization of the living principle to his image was as remote and as much a problem as ever, and now his longing desire to achieve this final triumph of communicating life to it, became painfully intense. Gazing fondly at his work, and pondering what should be the next step in his attempt, the artist was suddenly startled by beholding signs of life in the figure—the chest began to expand—the lips quivered—the eyes moved and fixed their unearthly glare upon him. His terror was overwhelming, and he fainted. When consciousness returned, he found, not that he had dreamed a horrid vision, but the colossal creation of his hand was indeed endowed with superhuman power, and that he was his helpless slave. He had spent his whole life and genius in creating a power above his control, whose limbs he could not bind, and whose will he dared not resist.

Did the writer to whom we refer, intend by this horrible picture of the imagination, to convey in allegory the awful truth that the creations of the mind are oftentimes more powerful than mind itself—that after we have produced with much cunning and labor the monster sin, it breaks loose from our hand a living and a mighty thing, and will by no means yield itself back to our bidding, but contrariwise installs itself our master, binds us and compels us to its purpose while we live, and when we are dead it lives on, an undying instrument of death and woe!

Items.

INVEST BAPTISM.—The following, from the Presbyterian, seems to indicate, so far as at least respects portions of the Northern Old School Church, that where the grade of intelligence and culture is lowest, infant baptism finds its chief acceptance:

"In a single Presbytery of one of our largest cities, the statistical tables of the Minutes of the General Assembly of 1868 show the following interesting facts: Eight churches of the middle and poorer class, with an aggregate of 1963 members, report one hundred and fifty-eight infants baptized. Five churches of the wealthier, or wealthiest class, with an aggregate membership of 1651, report only fifty-two infants baptized. The former class gives to the church eight and a half per cent. of her children, the latter three and a half per cent. to the church of her children."

This tells its own story. Infant baptism cannot stand the light of this nineteenth century. Baptists should be encouraged to preach, write, talk and labor on. They alone are the antagonists of infant baptism and baptismal efficacy.

PETITIONING FOR PLACE.—The Episcopalian states that some of the Methodist Bishops, in concert with sundry eminent laymen, besieged not long since the executive mansion for certain appointments—one, a place in the Cabinet, the other a foreign mission—as a recognition of their services, as a church, in helping to push on the war, and subdue the rebellion!

And now that Grant is elected, Methodists will insist upon its claims to be adopted as the State religion, for the active part it has taken in the late canvass.

SPICY.—The editor of the Biblical Recorder is a bold and spicy writer. He replies to the Episcopal Methodist after this manner:

Still, in passing, we must say, that we think they would do much better if they did not dilute all their operations so much with water.—Epi. Meth.

"Yes, a minister of the gospel passes in passing long enough to attempt to ridicule an ordinance which he himself is always ready to administer rather than lose a member. He substitutes a human invention for a Divine institution, he teaches for doctrine the commandments of men, and then attempts to ridicule those who strive to walk 'in all ordinances of the Lord blameless.' We might reply that Methodists 'would do much better if they' were not so stingy with water, but we will not. We only ask our neighbor to remember that sprinkling is one thing, and baptism is another; that a church is one thing, and a machine is another; that 'great influence in the State' is one thing, and obedience to the commandments of God is another. Our mission is to bear unflinching testimony against the devil and his devices, against the world and its deceptions, against the flesh and its temptations."

We have the vantage ground of the Baptist, because we have the best organization, and greater numbers and facilities.—Epi. Meth.

"Yes, your church is a great machine hauling a seine, which catches all kinds of fish, while we limit our fellowship to a single class. But when you speak of numbers, do you include the infants sprinkled and the seekers enrolled, or do you count only those converted? Do you measure only the wheat, or the wheat and tares together?"

They have borrowed our thunder, and have made much headway in the use of it.—Epi. Meth.

"Borrowed your thunder, indeed! The Baptists preached the same gospel they now preach, and administered the same ordinances they now administer, more than a thousand years before Wesley unintentionally invented your religion."

RESTRICTED COMMUNION.

We submit, in brief, an argument for the practice of Baptist churches:

As is a Society, so is its communion; but a church is a close Society, and, therefore its communion should be close. A very little reflection will evince the validity of this argument. Look at the two points in it.

Is it not entirely clear that a church is a close Society? Its membership is not indiscriminate. It is not open to the entrance of "all sorts of men," without terms or conditions. Its Divine Head has appointed certain—moral and positive—or spiritual and ceremonial—requisites to admission; and those who obtain a place in it without these requisites are unauthorized and guilty intruders. To prevent this intrusion, the church is required to ascertain the necessary qualifications for membership, and empowered to admit those who possess them, and enjoined to exclude all others. No one enters rightfully without the church's consent; and this consent cannot rightfully pass a hair's breadth beyond the restrictive rules of the King in Zion, as

his word declares them. Could there be a Society more manifestly close?

Is it not clear also, that the character of a Society should regulate its communion? Communion is the chief privilege of the Society. Membership in the Society confers no higher rite than communion. Communion is the crown and consummation of membership—is, itself, in every case, actual or virtual membership. Obviously, then, the principles which determine membership in the Society, and its consequent character, ought to determine communion also. It cannot be right to affirm and enforce the principles in the one case, and to disregard and deny them in the other. They are true and obligatory in both, or in neither. We are persuaded that these considerations suffice to establish the validity of our argument. And if it be valid, several consequences flow from it:

1. Only those are eligible to the communion of a Society who are eligible to membership in it. Disqualification for the one, is disqualification for the other.

2. Not to enter a Society, is, logically, to refuse its communion. The rejection of the proffer of membership, is a rejection of the communion which, of right, inseparably adheres to it.

3. To renounce a Society is to renounce its communion. We withdraw from the communion when we withdraw from the membership, of which it is the distinctive and chief privilege.

Here we rest, therefore, maintaining the close communion of that close Society—the church.—Index.

Secular.

[OUR APOLOGY for publishing the following dream, is, that years ago we met with it, and clipped it out of some paper, promising to publish it after the close of the war. We now give it for what it is worth. It is, to say the least, a singular dream.]

CURIOUS DREAM OF THE WHITE EAGLE.

From the St. Louis Christian Advocate.

MR. EDITOR.—You sometimes publish curiosities, as well as facts. Like an old Baptist, I once had a dream. I do not say it is an experience; as you choose, publish or withhold. I think it is a beauty in the way of dreams. The ominous nature of the times brought it forth to my recollection, and on reference to the diary, I find a record as follows:

January 20, 1850—Sunday; raining hard all the morning; not one clear Sunday in nearly three months. Soul happy, health good, read much; preached at eleven, and at night to the blacks, spending some hours afterward in teaching them some new songs. Last night had some very impressive dreams. Myself, wife and child boarding at Thompson Anderson's, Clarksville, Tenn.

I thought I was certainly wide awake. I stood upon a stream at once clear, tranquil and long, extending due east and west, across America. On the south side a splendid house, amid groves of trees, some of them fruit trees. The south land was level, but some distance in the east—say three-fourths of a mile—was a high, dark mountain, coming northward of the stream, and ending in a rugged bluff at the river. On the north side the banks rose steeply, sloping into hills and mountains. Along the bank were a number of tall, slender trees, of whitish bark and thin leaves. Near the top of one of these, were two men climbing, one higher than the other. Suddenly, I saw above the stream, high in the air, the Ancient Days, or Age of Freedom, spoken of by Daniel. He sat upon the air as on a throne; and vibrating to and fro, the world vibrated with him. His hair was white as wool, but short and close; though unlike negro hair, it was suggestive of it. His robe was white and short; his legs and arms were bare; his face was shrouded with care and thought, but the freshness of youth was upon him; his feet and legs and face grew red as vermilion; possessed of omnipotence, he was in the profoundest trouble. I tried in vain to attract his notice. He paid me not the least attention. I looked, and he was gone; a snow white eagle filled his place—an eagle white as light. It floated to and fro, as did the Age of Freedom. At length its wings were motionless; it stood upright in the air, and floated between two dead trees standing in the water. Here, utterly unable to move, I saw it in the greatest agony. It was making numberless and rapid circles with its head, beak and neck to the tail feathers of the north side. Drawing closer, I observed the cause of its agony. Its tail was divided—one-half to the north, and the other to the south; his front was turned to the east. The south side feathers were black, or black and white, or brown and glowing. They were associated, but disassociated; they did not lie evenly together, but one was raised above another, as the feathers may be in a fan. One black feather of the tail shot out distinctly from the others in advance, and stood partly aloof, lying across several. The feathers seemed to be both loose and

tangled—those on the border of the tail seemed more united than the others. I thought it strange that an eagle should have a tail half black and half white, and more singular that the tail should be divided against itself; and that the black half should be in such a flutter, and so violent in its movements; for its feathers struck the air with such force as to shake the world. The north and white side remained white, and, I think, unbroken. To these, the head made its appeals. On one side of the eagle were two trees, whose tops were dead, but their lower branches green. These were on the south side. In front of the eagle, some distance, were two huge and lofty trees, of heavy foliage and interlacing branches.

After waiting some time, in great sympathy with the eagle, and marking the air darken, and the great mansion lessen, and its groves partly wither, the two men I saw upon the north trees called for help for the eagle. After some delay some one approached it, and, raising his hand to adjust the feathers, the eagle suddenly fell to a level, and began to use his wings; still the tail was not yet united. At this juncture the feathers of the south side began to fall compactly together. Several showed disinclination to this, and the black wreath still glittered among them. Soon all fell to a perfect and equal level with the north feathers. Then suddenly the first black feathers coalesced with other southern feathers, and all grew white together; one black feather stood out after all the others. The eagle, as he flew, passed under the crest of the united trees before him, dipping down as he went under, and raising a little as he passed. It was just under this arbor that the last south side feather coalesced with the others, and all grew white together. It was under these trees that the tail coalesced in full, compactly coming together as a unit again, after a violent disunion.

After the eagle passed the trees, each stroke of his wings was more rapid than its predecessor, till too rapid to be distinguished. The eagle, also, grew in size as it did in rapidity, and in brightness as in size; every feather of its body sent forth streams of light, like jets of stars, till the river, the earth and the skies were in a blaze of glory. It passed the gloomy mountain of the south; Armege-don came, the new Jerusalem came down, I mingled with the saints, and the eagle, spreading over the world, dissolved in a universal and solid glory forever.

INTERPRETATION.

1. The age of freedom and the white eagle were the United States.

2. The division of the tail was the actual or virtual division of the Union.

3. The one black feather in advance was one Southern State revolting in advance of others.

4. The three, four, five, six or seven black feathers were other States separately revolting; their separateness and yet their association shows separate and associate action.

5. The border feathers, more together, shows more united action.

6. The dead tree, or trees, by which the division occurred, may prove to be a President and Vice President of the United States.

7. The two trees, partly dead, and partly green, may be a President and Vice-President discarded by half the people. The two trees under which the eagle's tail united, may be a President and Vice-President under whose administration the divided States may coalesce and unite on equal rights.

On some points I may be in error; certainly I am in doubt. The times make this old dream and exposition curious, if not interesting. If my verity as to its occurrence at the time stated were doubted, vouchers as to its relation ten years ago can be produced, as well as ridicule of it in public prints at the time. I merely send it to you as a curiosity of sleep.

SAMUEL D. BALDWIN.

PYRITES.—Not long since, a green-looking Vermontor walked into the office of Dr. C. T. Jackson, the chemist, of Boston.

"Dr. Jackson, I presume?" said he.

"Yes, sir."

"Are you alone?"

"Yes, sir."

"May I lock the door?" and he did so, and having looked behind the sofa and satisfied himself that no one else was in the room, he placed a large bundle down upon a yellow bandanna on the table, and opened it.

"There, Doctor, look at that."

"Well," said the Doctor, "I see it."

"What do you call that, Doctor?"

"I call it iron pyrites."

"What?" said the man, "isn't that stuff gold?"

"No," said the Doctor, "it's good for nothing; it's pyrites; and putting some over the fire in a shovel, it evaporated up the chimney."

"Well," said the poor fellow, with a woe-begone look, "there's a widdler woman up in our town who has a whole hill full of that, and I've been and married her."

BRO. GRAVES.—It was an oversight that I did not sign my name to my account of the Hopewell and Cane Run meetings. I went last Sunday to Capp Spring Church, Marshall county, Ky., and began to preach. The brethren had been keeping up a prayer-meeting, and were alive. I preached day and night for five days. I was not too modest to preach the whole truth; the result was that to-day I immersed twelve happy Christians, eight of whom professed faith in Christ during the meeting. Two others stand approved for baptism. One sister left the Campbellites for the kingdom of Christ, and was immersed by gospel authority; two came from Mr. Wesley's society. To God be all the glory.

T. H. PERRIN.

Wadesboro, Ky., Nov. 20, 1868.

ONLY ONE.

Full laden are Life's hands, While Hope beside her stands; Good gifts she hath for all, That careless hands let fall But to be filled again.

Along our paths are set Dry briars of regret; Yet flowers spring up anon; But what is that, once gone, Will never come again?

Not summer, and not sun; Earth hath no only one Of all her thousand blooms; But one thing to us comes That never comes again.

Yet who that loss should know Where all things come and go? Full quickly falls the rose— It is not that which goes And never comes again.

Not flow to ebbing tide, Not rain to fountains dried, Not dew to thirsting grass; But one thing goes, alas! That never comes again.

Not blue to clouded skies, Not smiles to tearful eyes, Not hope to saddened hearts; But when our youth departs It never comes again.

Time can all griefs remove, Turn bitterness to love, Bring grain from labors crossed; But youth once gone is lost— It never comes again.

SHE SAW THE DOXOLOGY.—A little girl, ten years old, went up Mount Washington on horseback. She was ten then; if she lives till next summer she will be twenty. The ladies and gentlemen of our party dismounted upon the rugged summit, where the only vegetation that dared make an attempt to grow was a little stunted pale-green moss, and gazed as those lifted up from the world into limitless space. Below, stretching outward in all directions, lay a deep silver sea of clouds, amid which lightnings were seen to part and writhe like gilded serpents, and from which the thunder came up to the ear peal after peal. We knew that down there rain was descending in a torrent; while on us, who were above the clouds, shone the sun in unobstructed and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

"Well Lucy," said her father, breaking the silence, "there is nothing to be seen, is there?"

The child caught her breath, lifted her clasped hands, and responded reverently: "O papa, I see the doxology!"

Yes, everywhere nature speaks to us and says— "Praise God, from whom all blessings flow."

NEW PATRONS.—W Bell Tenn 2, E Holland Ark 1, F H Dowdy Miss 3, G L Scott Miss 1, Miss A Wiley Miss 3, J A Thornton, Miss 1, T B Dorsey Ohio 1, J N Mullin Miss 1, Dr T B McKee Tenn 1, Miss Jeannie Hassaline Miss 4, Eld E B Hardie S C 13, Dr J D Durham S C 1, J D Farley Miss 1, J W Morris Miss 1, C Fitzgerald Miss 1, W H Killebrew Miss 1, J H Cochran Miss 1, J K Ryan Miss 1, A H Border Ala 3, Eld L H Trowbridge Mich 1, Eld C P Malone Tenn 1, A D Waller Jr Ky 1, Eld Joseph Walker, Va 1, Samuel C Love Tenn 1, W H Goldwine Ga 1, J M Phillips Tenn 1, J J Sledge Texas 1, W T Box Ark 1.

BUSINESS.

"Southern Farmer" Prospectus. We have endeavored to get up THE FARMER in a style worthy of the valuable contents. Our efforts have been recognized, and it has been freely uttered that THE SOUTHERN FARMER has been behind no paper of its class in typographical taste and execution. The next number commences volume three, and we propose to bring out a large and magnificent number, finely illustrated, and filled with the most valuable articles that love or money can secure. Wishing to make the many friends of the Editor-in-Chief a New Year's present, we propose to have photographed and engraved a fine likeness, life size, of the veteran cotton raiser and horticulturist of Mississippi. We have not yet obtained his consent, but we are satisfied he will yield to the wishes of his friends. With his likeness we will publish a sketch of his life and labors; also a treatise from his pen on the cultivation of cotton; also, the best division of crops for the Southern farmer in 1869; also, the best method for a corn crop. There will be articles from the pens of all the editors and contributors. It will be a rare and valuable number. We wish to issue ten, or, if possible, twenty thousand, and we see not how to do it unless each subscriber will

be willing to aid the enterprise by getting up a club of ten, or twenty-five, or more, and thus make Dr. Phillips a Christmas gift. He will truly appreciate it; let it be done handsomely. The illustrated FARMER will be put at twenty-five cents per copy, sent post paid. Any one sending a club of ten shall receive an extra likeness of the editor on heavy paper, suitable for framing; a club of twenty-five, Van Buren's book on the cultivation of the scuppernon; for fifty, a nicely bound copy of the FARMER for 1869.

Will not all Southern papers copy this prospectus once to aid this enterprise—such papers shall receive double copies of the number, also of the extra likeness.

We propose to make this number so beautiful and valuable that no farmer would part with it for a dollar, and no friend or admirer of the editor for five. Will not every friend of agriculture in Mississippi, the home of Dr. P., and every friend and admirer every where exert himself to get twenty or one hundred quarters for the illustrated number? Clubs should be sent in to the publishers by the twentieth of December. Let every one go right to work, and work hard, and send forward the list.

We respectfully urge every Southern, and Northern paper, also, to give this prospectus one insertion, and note the intended compliment to the oldest horticulturist of the Southwest. Such papers, marking copy, shall receive the illustrated number, and five engravings for framing.

M. W. PHILLIPS & Co.

The purest and sweetest Cod Liver Oil in the world, is Hazard and Caswell's, manufactured by them upon the sea shore from fresh and healthy livers: it is perfectly pure and sweet. Patients who have once taken it can take no other. After years of experimenting, physicians have decided it better than any of the brown oils. Sold by all the druggists. ii 20 4t

A Great Newspaper Enterprise. As will be observed by reference to prospectus, Moore's Rural New Yorker is to be nearly doubled in size and otherwise materially improved. The Rural is already the most popular national weekly of its class, but the proposed change must largely extend its circulation and influence.

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.

LOCAL ADVERTISEMENTS.

Take The Southern Farmer for one year—only \$2. It will be worth scores of dollars to you. Read on your own profession. You will teach your sons to love farm and fine stock and fruits, and so keep them out of trales and the city. We want farmers, intelligent farmers. Take The Farmer. Address

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

Dolbear's Commercial College, 230 Main street, open day and night. New pupils can begin any day in writing, book-keeping, arithmetic, etc.

Choice Vines. We have 20,000 White Scuppernon Vines, from 1 to 4 years old. Price 50 cents to \$5.00, 20,000 Concord and other vines, 25 to 35 cts. 2,000 Wild Goose Plums, 50 cts. to \$1. 20,000 Perycanthus Hedge Cuttings, \$10 per thousand.

Now is the time to plant. Send for a circular to

Dr. Geo. Snider & Co., Magnolia, Miss.

Coughs and Colds.—Dromgole & Co's Amalgam 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, hooping-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."

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 eight words. Please count the words. Any notice out of time or length of any one not a patron of this paper inserted as paid matter—twenty cents for each eight words.

BUTLER—TILMAN.—By Elder Joseph H. Borum, at the residence of James H. Tilman, October 18th, 1868, Mr. W. D. Butler and Miss SARAH P. TILMAN.

HAFFORD—TUCKER.—By Elder Joseph H. Borum, at the residence of Dr. W. H. Tucker, Double Bridges, November 17th, 1868, Mr. JOHN D. HAFFORD and Miss MIRA J. TUCKER, all of Lauderdale county, Tennessee.

SHANAHAN—POTTER.—By Elder W. M. Gordon, at Carolina Church, near Senatobia, Mississippi, on Sunday, the 15th instant, Mr. WILLIAM SHANAHAN and Miss SALLIE M. POTTER, both of DeSoto county, Mississippi.

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 eight words. Please count the words. Any notice out of time or length of any one not a patron of this paper inserted as paid matter—twenty cents for each eight words.]

FOSTER.—Died, at Grove Hill, Clarke county, Alabama, March 12th, 1868, Mrs. JOSPHINE M. FOSTER, daughter of George D. and Sarah Megginson, and wife of Rev. John C. Foster, aged 27 years 7 months and 16 days.

The subject of this memoir was the youngest child, and for many years the only daughter of fond and affectionate parents—her only sister having died in early youth—leaving for her all the boundless affection of doting parents, and the immeasurable love of six noble brothers. Thus peculiarly situated in her parent's home—

scarcely realizing a care, or having a wish gratified—the object of the most devoted love of the home circle, it would not be strange if such partial love should tend to warp the unfolding character of the cherished daughter and sister. But we find her in these early years, obedient and attentive to her parents' wishes, waiting by the bedside of her mother during her last protracted illness, with all the fidelity of one of mature years, until the stern messenger of death released the willing spirit of the mother, and left the daughter an orphan. We see in her daily intercourse with her brothers, all the strength and purity of a sister's love—gentle and kind—ready to accomplish or forward any plan they might propose, or gratify any wish they might suggest. Naturally possessed of a delicate organization, she was sensitive to the least word or look of unkindness or disapproval; and her love of truth and candor was so great, that whenever she saw the least dissimulation or duplicity in others, she would instinctively withdraw from their presence. During her school days she was a favorite with both teachers and schoolmates. In music she was particularly gifted by nature, and the talent being improved by early and careful culture, she excelled in that rare and lovely accomplishment. It was truly delightful to listen to her birdlike warbles, and watch her skillful fingers move so smoothly and beautifully over the ivory keys, entrancing the soul with the melody produced. But these days of happy childhood passed swiftly away, and ere the threshold of womanhood had scarce been crossed, she became a loving, lovely bride. Never had she seemed so fair a flower as upon this eventful day, when in the freshness and purity of her early bloom, in her seventeenth year she was united heart and hand to one every way worthy of the trust. In speaking of this event only a few months since, she said: "My mother never saw my husband, but I know she would have approved my choice." A few months after her marriage she made a profession of her faith in Christ, and united with the Horeb Baptist Church. This was a period of peculiar interest to her beloved partner, who felt that now his cup of joy was full to the brim.

Ere this year closed, a dear pious brother was laid low in the embrace of death; then another, and another, till two only remain to mourn a sister's loss. Then came the angel again, and again, to bear away her infant jewels, until three were safely garnered in heaven to await their mother's coming.

All these visits of death to her beloved ones, rent her affectionate heart, but it seemed only to draw her nearer to the throne, and she was led to view the wisdom of God in thus removing her little ones, and to adore him for his goodness.

She felt that her days on earth would be brief; for more than a year previous to her decease, her health had been declining, and days and nights of suffering were her portion; but meekly and patiently she bore all, waiting for her release to come.

As the trying hour drew near, her intellect seemed to brighten, and her mind remained clear and vigorous to the last. She said she trusted not in her works, but cast herself unreservedly upon the Savior, and trusted entirely upon him for salvation. She said she had been praying for the church, and now exhorted them to be faithful to their pastor, to sustain and uphold him in his ministerial duties, and be more devoted to the cause of Christ. Her last hours were very impressive, and her parting words to the beloved husband and darling boy, were touching in the extreme; those who witnessed it can never forget the scene.

As the fragile flower droops and dies, so passed our dear sister away, bearing naught but the sweet memories of her life, with us who mourn her departure.

As wife and mother she was fond and faithful; as a friend, true and sincere; as a Christian, exemplary and devoted. Such is the brief and imperfect sketch of the life of our valued and beloved sister, the wife of our deceased pastor. May we who emulate her virtues, and consecrate our lives anew to the service of the Divine Master, by our last part on earth may be peaceful and serene, and our meeting in heaven be joyfully mingled by

"Mute is the language of love"

I shall not hear it bleed when I cross.

The dear old threshold more and I shall stray To her forsaken chamber seeking her, And find myself in dreams speaking her Among a thousand memories. The day The night, will see me weep, and hear me pray. When I am there; and all my hopeless loss Will whisper to me when I turn away.

"Still is that tender heart, That used to beat so warmly, when I came To meet her after weary absence, Asking of home. The grave they made for her Is deep; but O, the wounds that ache for her Are deeper in this bosom, and all bliss Is curdled there, to hopeless bitterness. That heart that bounded at my very name— How would it bleed to know I grieved like this! But it will never beat again.

"She died like melody On some sweet instrument. In one brief full Of untold agony, she passed away, Smiling in speechless peace. They wait for her In halls that miss her song. The gate for her Stands open. There are wishful lips that say, 'Come back to me,'—and there full many a day Those lips will murmur for the beautiful Till all but mine forget the prayer they pray. That we may happily meet again."

VOICE OF THE BEREAVED. Grove Hill, Clarke county, Ala., March 21, '68

BRAGG.—ARCHY BRAXTON BRAGG, the subject of this notice, the youngest son of Rawlett P. and Mary Caperton Bragg, was born in Tipton county, Tennessee, on the 1st day of May, 1851, and departed this life on the 12th day of November, 1868, being in his eighth year. He was baptized by the writer into the fellowship of the Covington Church, 23d September, 1867. Though so young, he was eminently pious—one of the most amiable and affectionate, as well as obliging to all—devotedly attached to his parents. I baptized him and his old father at the same time, and nearly all the members of the family. But Archy and Nell, two of the number, now lie side by side in the silent grave. May God grant to soothe the bereaved and aching hearts of the family, and make it a blessing to us all, my prayer. Amen.

JOSPH H. BOGGS

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