

THE BAPTIST

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—*Jeremiah.*
Vol. II MEMPHIS, TENN., SATURDAY, JANUARY 30, 1869. No. 29.

THE BAPTIST.
R. R. GRAVES, Editor and Proprietor.
Office, 37 South Court St., Memphis, Tenn.
TERMS—\$4 PER ANNUM, IN ADVANCE.
Editorial Correspondence.
Wm. J. T. FREEMAN, M.D., Editor. E. L. COOPER, Ass't. Editor. JOHN WALKER, Va.

Classification	Per Line	Per Column	Per Square
1. First Class	10	25	100
2. Second Class	8	20	80
3. Third Class	6	15	60
4. Fourth Class	4	10	40
5. Fifth Class	3	7	30
6. Sixth Class	2	5	20
7. Seventh Class	1	3	12

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Pet. iii: 21.
2. The Grace of God, the only foundation of Hope and Faith as Christ, the only medium of Justification.
3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.
4. Each visible Church of Christ is a company of spiritually immersed believers only, (not of believers and their successors and children as an inheritance), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-4; Acts ii: 41, 42; Matt. xviii: 20-28; 2 Cor. vi: 16-19; Rev. ii: 23; Phillip. xiv: 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 communion 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. As made only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii: 16 and xviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 38; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

THE PARABLE OF THE TARES AND WHEAT.—No. 1.

BY GEO. E. BREWER.

Another parable he put forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matt. xiii: 24-30.

The explanation of the parable given by Jesus to the disciples is found from the 37th to 44th verses of the same chapter. Let each one read it.

There has been one of two exegeses applied to this parable by every writer I have ever consulted, and by every minister I have ever heard allude to it; and yet neither exposition will bear the test of God's word.

The first exposition is, that it applies to the believers and unbelievers as they exist in the world, living in the same community. They are to go along together until the harvest of the world is reaped, when God will make the separation between them.

Let us try this exposition. The Savior says, "He that soweth the good seed is the Son of man. The enemy that sowed the tares is the devil." The Son of man, as such, was unknown to the world until after man's way was corrupted by sin. The first intimation of a recovering plan of mercy through Christ was after man was alienated by sin; and God's promise to the woman that her seed should bruise the serpent's head, was its first announcement. In the parable, the Savior says the wheat was first sown, and while men slept the tares were planted; and the tares did not appear until the blade of the wheat was sprung up and brought forth fruit. Will the parable in its beginning apply then to the exposition? No, for men are conceived in sin and brought forth in iniquity—not a part, but every man, woman, and child that was ever born into the world. If any became wheat for the garner of the Lord, they were first dead in trespasses and sins, foreigners and strangers from God and the commonwealth of Israel, and are quickened by the Spirit into life.

Let us test it in another point. The servants announce that they are tares, and inquire if they shall root them up. The answer is, no, lest in rooting up the tares ye destroy the wheat also. Now is this the instruction of Christ to his servants in regard to the wicked among them? No, they are to preach the gospel to every creature, and use every means prescribed in the word of God to root them up from their love and practice of sin, and bring them, when prepared, into the fold of the Lord. And who ever heard of a Christian being destroyed by the rooting up of a neighboring sinner?

Let us try it in another point. The harvest is to be at the end of the world. (Here, allow me to say, that the end of the world alluded to in this place is the end of the mediatorial dispensation, which shall end with the second coming of our Lord, when he shall appear without a sin-offering unto salvation. I shall not stop to prove it, for it would consume too much space, and interfere with the subject immediately under consideration. Let me just refer the reader to the 24th chapter of Matthew, 13th of Mark, 21st of Luke, 4th and 5th of 1st Thessalonians, 2d of 2d Thessalonians, and the 19th, 19th and 20th of Revelation, where it is clearly shown that mystical Babylon with all her offspring are to be destroyed before the second advent of the Lord Jesus Christ). The tares are first to be gathered into bundles and burned, and then the wheat is to be gathered into the garner. Is the sinner first resurrected, judged, and punished? and then are the saints to follow in their resurrection? No. The Savior says, All that are in their graves shall hear the voice of the Son of God, and shall come forth—first, they that have done good, and second, they that have done evil. In the judgment scene so graphically painted by the Judge himself in the 25th of Matthew,

the righteous first receive their award, and then the wicked. In the 20th of Revelation those that have not the mark of the beast are resurrected, live and reign with the Savior for a thousand years, and the rest of the dead live not till the thousand years are past. Blessed and holy is he that hath part in the first resurrection; and as a natural conclusion, he that hath not part in the first, is not blessed and holy.

Now where is the aptness of the exposition? There is no analogy in the beginning, middle, or end, to the parable, and an exposition so faulty should at once be abandoned. The second is like unto it.

The other interpretation is, "That it applies to good and bad members of the church." Some parts of the foregoing argument will show the inaptness of the application here; for wicked men, hypocrites, and self-deceived, that get into the church, like the rest of the ungodly, lie in their graves until the second resurrection. Many other arguments might be brought up in refutation of the theory, but I shall rest upon one more, that ought to be conclusive to every one, and will be to all except those who love an old error more than a new truth. It is this: By this exposition the church is bound to retain in her fellowship all who get in there, notwithstanding it is plain and palpable that they are not renewed by grace in the spirit of their minds, and though they bear unmistakably all the signs of the children of the devil. For mark the parable: The servants came to the householder and tell him, what? That they believe there are tares among the wheat? No, but assert positively that it is so; that the tares are easily distinguished; and inquire if it is his will that they root them up. Mark the reply. "Nay, lest in rooting up them ye destroy the wheat also." Let them alone until the harvest, then in time of the harvest I will send forth my reapers (the angels, not churches or preachers), and they shall gather them in bundles and burn them. If the exposition is true, what right has the church to discipline her members? One may say that there are express commands to that effect. I reply that the Savior never contradicts himself in express terms, or by fair implication, yet if this exposition is true, it abrogates all disciplinary power in the church, or that power, if conferred subsequently, renders nugatory the instruction contained in the parable; for here by the express terms of the parable the servants, who are the ministers and members of his church, ask the privilege of rooting up the noxious plants, but are forbidden to do so, commanded to let them alone, and the power of removal reserved in the hands of the Master.

Does this comport with the teachings of God's Word? In the 18th of Matt. the personal offender is to be cut off by the church if he will not render satisfaction for the injury done. The 5th of 1st Cor. teaches that the offender against public morals is to be cut off from the church, by the church when gathered together, and the church is not to company with such. We are also taught by the Scriptures that though a man's morals be ever so good, if he becomes heretical in his doctrines, after admonition, if he does not change, the church must sever the fungus growth from the body. The condemnation against some of the churches of Asia, addressed in Revelation, was not that the whole body had become corrupted, nor that the outward deportment of the members was immoral, but that some of the membership were holding false doctrine; and if the others did not sever the connection, they should be partakers of the sin. Thus showing the necessity for the church to be clothed with disciplinary power. When was a church, or an humble Christian ever hurt by excluding bad men from the church? Where then the injury to the wheat by rooting up the tares, if the exposition is true? On the contrary, how many churches have had the candlestick removed because they did not discipline the membership? Away then with the exposition, and let us seek for a better.

A TRUE GENTLEMAN.—He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He takes selfish advantage of no man's mistake. He uses no ignominious weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another to his back. If by accident he comes into possession of his neighbor's counsel, he passes upon them instant oblivion. He

EXEGETICAL.

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ears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, bonds and securities, notice to trespassers, are not for him. He may be trusted out of sight anywhere. He buys no ounce, he sells none, intrigues for none. He would rather fail of his rights than win them through dishonor. He will not hope, bread. He tramples on no sensitiveness. He insults no man. If he has a rebuke for another, he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate don't lie on his track. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable he practices toward every man.

A SILVER LINING.

The poet or priest who told us this Served mankind in the holiest way, For it lit up the earth with the star of bliss That beacons the soul with cheerful ray. Too often we wander, despairing and blind, Breathing our useless murmurs aloud; But 'tis kinder to bid us seek and find "A silver lining to every cloud."

May we not walk in the dingy ground, Where nothing but autumn's dead leaves are seen; But search beneath them, and peeping around Are the young spring tufts of blue and green. 'Tis a beautiful eye that ever perceives The presence of God in mortality's crowd; 'Tis a saving creed that thinks and believes "There's a silver lining to every cloud."

Let us look closely before we condemn Bushes that bear no bloom or fruit; There may not be beauty in leaves or stem, But virtue may dwell far down at the root. And let us beware how we utterly spurn Brothers that seem all odd and proud. If their bosoms were opened, perchance we might learn "There's a silver lining to every cloud."

Let us not cast up Mercy and Truth, When Guilt is before us in chains and shame; When passion and vice have cankered youth, And age lives with a branded name. Something of good may still be there, Though its voice may never be heard aloud, For, while black with the vapors of pestilence air, "There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come, Heavy and dull, and blighting and chill, Shutting the light from our heart and our home, Marring our hopes and defying our will; But let us not sink beneath the woe, 'Tis well, perchance, we are tried and bowed, For be sure, though we may not see it below, "There's a silver lining to every cloud."

And when stern death, with skeleton hand, Has snatched the flower that grew in our breast, Do we not think of a fairer land, Where the lost are found and the weary rest? Oh, the hope of the unknown future spring, In its purest strength o'er the coffin and shroud, The shadow is dense, but Faith's spirit-voice sighs, "There's a silver lining to every cloud."

HOW TO READ THE BIBLE.

1. Read it every day.
2. Read, sometimes, one verse at a time.
3. Read, sometimes, a paragraph at a time.
4. Read, sometimes, a whole chapter; at others, a whole book.
5. Sometimes read by subjects—a. g., the parables by themselves, one after another; the miracles one after another, etc.
6. Through the Old and New Testaments; thus: 1, direct history or biography; 2, illustrative comment on, either in the way of enforcing as an example or exhibiting as a warning; 3, by contrast with others of a different type.
7. Hunt up doctrine through both Testaments. For example, God's watch-care over his people—God's sovereignty—Election—Predestination—the law of the Sabbath.
8. Find out the contrast between the Old and New Testament; between one saint and another; between some zealous Christian and some zealous persecutor; between Jew and Samaritan.
9. Take a verse, sometimes, to pieces, word by word; and find when the potential words are used elsewhere, and in what sense.
10. Use all the helps you can get—if you have't; a commentary, put by the difficult passages to ask your minister the meaning of them.
11. Above all endeavor to make your reading of God's word improve you in the virtue of self-examination and growth in grace.—*Religious Herald.*

HISTORY OF THE CREATION.

The Mosaic Account of the Creation, as illustrated and confirmed by modern science. Arranged in the form of Sunday-school lessons.

BY REV. J. R. LOOMIS, LL. D.,
President of the University at Leicestershire.

LESSON I.—INTRODUCTION.

1. What division of the Old Testament was recognized by our Savior? (See Luke xxiv. 44).
2. What part of the Old Testament is meant by "the Law of Moses?" The Pentateuch—that is Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Pentateuch signifies an instrument or work of five parts.
3. By whom was the Pentateuch written? By Moses. No satisfactory reason has been assigned for supposing that it was written at a later period. In the books themselves, it is claimed that Moses is the author. (See Deut. xxi. 24, 25, 26). Those parts of the Scriptures subsequently written assume the correctness of the Mosaic account. (See the 105th and 106th Psalms, as instances). The New Testament recognizes Moses as the author. (See Acts vii. 37, Luke xvi. 29, 31).
4. When was it written? It is not improbable that Genesis was written after the first appearance of Moses to his brethren, and before the second—that is, during the forty years that he sojourned in the land of Midian. The remaining books must have been written after the escape of the Hebrews from Egypt, and before they entered the Promised Land. We may say, then, generally, that the Pentateuch was written about 1490 years before Christ.
5. Was there at this time a written language? The researches of modern times enable us to answer this question definitely. The location of Ur of the Chaldees has been ascertained, and excavations have been made in search of relics of the ancient city. Inscriptions on bricks and on clay cylinders have been found, which refer to a period at least two hundred years previous to the birth of Abraham. It may therefore be asserted that writing was known in the native city of Abraham; and it is highly probable that he was acquainted with it and carried the knowledge of the art in his wanderings, and transmitted it to his descendants. There are now in the British Museum papyri from Egypt, which purport to have been written about the period of the Exodus of the Hebrews. And this writing is not in hieroglyphics, but in alphabetical characters, that is, phonetic writing. There can therefore be no doubt of the existence of writing at and before the time of Moses.
6. Why is the first of these books called Genesis? The word means origin, and the book begins with a history of creation, an account of the origin of this world.
7. The facts could not have been known to Moses by observation. How did he learn them? We know that God made revelation of many things to Adam, Noah, Abraham, etc., and there is nothing unreasonable in the supposition, that an account of the creation, deluge, etc., had been given directly to some of these men by God, and that the accounts were received by Moses as thus revealed. There is some appearance of the Book of Genesis having been thus collected from former documents; and yet it is a composition so well fitted together in its parts as to favor, on the whole, the idea that it is wholly the work of one author. Moses may have gathered the facts from the traditions that had come down to him, or he may have received them by direct communication from God.
8. What is the general scope of the Book of Genesis? The scope of the book may be regarded in three aspects: 1. We most naturally think of it in its relation to the people to whom it was first given. The children of Israel had for generations been surrounded by the idolatry of the Egyptians, and had to a great extent become corrupted themselves. The miraculous manifestations by which they were surrounded after leaving Egypt, were calculated to re-establish correct views of the true God. The doctrines of creative power, of signal mercies and terrible judgments, and of constant supervision, as taught in this book, would all become parts of the means used to make the Hebrews a distinct people, and especially fitted for the

part they were to perform in reference to the Messiah. It was therefore a suitable introduction to the remaining six books of Moses.

2. Viewed as the starting point of the true religious system of the world for all time, the Book of Genesis might be presumed to contain a solution of certain questions of practical importance, which must inevitably arise and occupy the attention of mankind, but which probably admit of no satisfactory solution from human reason. Among these questions are those which relate to the origin of the world; of living beings, including man; the introduction of sin; the origin of sacrifice; the institution of the Sabbath; the sanctity of marriage; the punishment of murder, etc. The book of Genesis is a storehouse of knowledge, on these points, and various others relating to the rise of the arts, of languages, of nations, etc., which we search for in vain among the annals of nations. And for knowledge on these points at all satisfactory, we search in vain the sacred books of any other religion.
3. Viewed in its strictly religious aspect, and reference to mankind generally, the object of the book seems to be to exhibit several methods of the Divine dealing with our race. In the first place, God created them pure, and put them under the law. They fell, and became so sinful as to require that the whole race, a single family excepted, should be destroyed. The re-people of the earth was from Noah, a man of tried integrity. This second race would then have the benefit of the best moral instruction, and the admonition of the most signal punishment in the world. The world again became idolatrous. The third method was by the selection of a single family, that of Abraham, by lopping off continually the less religious, as Ishmael and Esau, and by great encouragements and great afflictions. The book terminates with the account of this great national affliction, the bondage. The farther history of this people occupies, principally, the remaining part of the Old Testament, and the result prepares the way for introducing the last method of benefiting men, and the final one, that by a Mediator. We shall then regard the book as divided into three parts. The first extends from the creation to the Deluge, and includes the first seven chapters. The second is the history of Noah and his descendants, to the calling of Abraham. This includes the eighth, ninth, tenth, and eleventh chapters. The third completes the book, and consists of the history of Abraham, Isaac, and Jacob.

SUNDAY SCHOOLS.

1. A Sunday-school can neither be established nor sustained without effort.

2. The great object of Sunday-schools is to present truth to the mind, and bring it to bear upon the conscience.

3. Sunday-school teaching is to children what the preaching of the gospel is to adults.

4. The mind is much more susceptible of good impressions in childhood, than at any later period.

5. No species of efforts for doing good have been more uniformly successful than those put forth in the Sunday-school cause.

6. Sunday-schools promote the observance of the Sabbath, the reading of the Bible, and all the public and private virtues enjoined by Christianity.

7. The Sunday-school system admits of universal application. The universal text book of Sunday-schools is the Bible.

8. A Sunday-school should be organized wherever ten children can be found.

9. In every school, great or small, there should be a teacher's Bible class, in which the lessons of the school should be regularly studied.

10. Prayer offered in a Sunday-school should be simple and child-like, and it should be short.

11. A good school cannot exist for any length of time without a teacher's meeting.

12. The singing in a Sunday-school should commence as soon as the children begin to assemble; it will promote punctuality; they will come before the time to enjoy this voluntary and profitable exercise.

13. Order is to the Sabbath school, what the regular motion of the heart is to the body; it will live only a brief and dying life without it.

14. It is easier to get a hundred scholars into a school than to keep fifty.

15. It is most injudicious to discontinue Sunday-schools during winter—the very period most favorable for other schools.

1. We most naturally think of it in its relation to the people to whom it was first given. The children of Israel had for generations been surrounded by the idolatry of the Egyptians, and had to a great extent become corrupted themselves. The miraculous manifestations by which they were surrounded after leaving Egypt, were calculated to re-establish correct views of the true God. The doctrines of creative power, of signal mercies and terrible judgments, and of constant supervision, as taught in this book, would all become parts of the means used to make the Hebrews a distinct people, and especially fitted for the

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2. Viewed as the starting point of the true religious system of the world for all time, the Book of Genesis might be presumed to contain a solution of certain questions of practical importance, which must inevitably arise and occupy the attention of mankind, but which probably admit of no satisfactory solution from human reason. Among these questions are those which relate to the origin of the world; of living beings, including man; the introduction of sin; the origin of sacrifice; the institution of the Sabbath; the sanctity of marriage; the punishment of murder, etc. The book of Genesis is a storehouse of knowledge, on these points, and various others relating to the rise of the arts, of languages, of nations, etc., which we search for in vain among the annals of nations. And for knowledge on these points at all satisfactory, we search in vain the sacred books of any other religion.
3. Viewed in its strictly religious aspect, and reference to mankind generally, the object of the book seems to be to exhibit several methods of the Divine dealing with our race. In the first place, God created them pure, and put them under the law. They fell, and became so sinful as to require that the whole race, a single family excepted, should be destroyed. The re-people of the earth was from Noah, a man of tried integrity. This second race would then have the benefit of the best moral instruction, and the admonition of the most signal punishment in the world. The world again became idolatrous. The third method was by the selection of a single family, that of Abraham, by lopping off continually the less religious, as Ishmael and Esau, and by great encouragements and great afflictions. The book terminates with the account of this great national affliction, the bondage. The farther history of this people occupies, principally, the remaining part of the Old Testament, and the result prepares the way for introducing the last method of benefiting men, and the final one, that by a Mediator. We shall then regard the book as divided into three parts. The first extends from the creation to the Deluge, and includes the first seven chapters. The second is the history of Noah and his descendants, to the calling of Abraham. This includes the eighth, ninth, tenth, and eleventh chapters. The third completes the book, and consists of the history of Abraham, Isaac, and Jacob.

SUNDAY SCHOOLS.

1. A Sunday-school can neither be established nor sustained without effort.
2. The great object of Sunday-schools is to present truth to the mind, and bring it to bear upon the conscience.
3. Sunday-school teaching is to children what the preaching of the gospel is to adults.
4. The mind is much more susceptible of good impressions in childhood, than at any later period.
5. No species of efforts for doing good have been more uniformly successful than those put forth in the Sunday-school cause.
6. Sunday-schools promote the observance of the Sabbath, the reading of the Bible, and all the public and private virtues enjoined by Christianity.
7. The Sunday-school system admits of universal application. The universal text book of Sunday-schools is the Bible.
8. A Sunday-school should be organized wherever ten children can be found.
9. In every school, great or small, there should be a teacher's Bible class, in which the lessons of the school should be regularly studied.
10. Prayer offered in a Sunday-school should be simple and child-like, and it should be short.
11. A good school cannot exist for any length of time without a teacher's meeting.
12. The singing in a Sunday-school should commence as soon as the children begin to assemble; it will promote punctuality; they will come before the time to enjoy this voluntary and profitable exercise.
13. Order is to the Sabbath school, what the regular motion of the heart is to the body; it will live only a brief and dying life without it.
14. It is easier to get a hundred scholars into a school than to keep fifty.
15. It is most injudicious to discontinue Sunday-schools during winter—the very period most favorable for other schools.

1. We most naturally think of it in its relation to the people to whom it was first given. The children of Israel had for generations been surrounded by the idolatry of the Egyptians, and had to a great extent become corrupted themselves. The miraculous manifestations by which they were surrounded after leaving Egypt, were calculated to re-establish correct views of the true God. The doctrines of creative power, of signal mercies and terrible judgments, and of constant supervision, as taught in this book, would all become parts of the means used to make the Hebrews a distinct people, and especially fitted for the

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BAPTIST DOCTRINES. 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. PASTORAL VISITS AND CONVERSATIONS—NO. 7. BY ELDER BLUFF. You say, Bro. Sound Faith, that it was very late last evening when we broke...

the helpless one, was an idea in the mind of the blessed God before the world was, and if he chose to put him into the person of Christ at that period, as an act of free and unmerited grace, according to the good pleasure of his will, then we have a right to call this act of God "free, unconditional election."

just what he believed, and that he felt called to preach. I took his place in the pulpit, and beginning where he left off, I believed his discourse in as thorough a manner as I knew how, and in conclusion, said to the congregation, "I see now, as I have never before seen, the force of the Scripture, Can two walk together, except they be agreed?"

the fellowship of the church. What right, then, has the church to permit the candidate to receive the ordinance of baptism, or to prohibit him from receiving it, when she has no control over him after he has received it? Why not let the minister exercise his own judgment in baptizing, and then, as fellowship—not baptism—is an ordinance of the church, let the church exercise her right in deciding whether the baptized candidate shall or shall not be fellowshiped?

tree, nor plant, nor flower, nor fruit shall appear. "Not by might nor by power, but by Spirit, saith the Lord." We cannot have a revival of religion till we thus take God at his word. We must believe what he says. "O, Lord, revive thy work!" It is God's word, but he asks our co-operation. "Work out your own salvation with fear and trembling," and then only God promises his effective aid; "For it is God that worketh in you both to will and to do of his own good pleasure."

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

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

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

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

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

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

Religious Intelligence.

Bro. J. C. Carpenter, pastor of the First Church, New Orleans, writes: "Our little church is still prospering in some measure spiritually, but our burdensome debt still weighs us down a good deal. We are a unit, and this is an unspeakable blessing. We have added only twenty-four to our number during the year—eleven by baptism and thirteen by letter. We are trying to sell a part of our ground, and hope to realize sufficient to reduce our debt over one-half. If we succeed, it will relieve us very much, and give new energy to our people to work. I rejoice at the good reports which reach here of Bro. Burns' success. I trust the Lord will make him abundantly useful in his new field."

TEXAS LETTER.

Bro. GRAVES:—You will pardon my presumption in sending this for publication, when I tell you that I have recently begun to try to preach the gospel of our Lord Jesus Christ, and therefore need all the information respecting sound doctrine that I can get from older and more experienced persons. To me, there is a discrepancy in the writings and teachings of some of our divines which I would very much like to have reconciled. Some of our learned ministers of this country preach that "baptism initiates us into the kingdom, and fellowship into the church." I also noticed that the same doctrine was set forth in one of our issues, under the caption of "What Spirit? What Baptism? What Body?" I find it also stated in THE BAPTIST, that "a majority of church members can receive or reject a candidate for baptism;" that "the minister cannot baptize without the sanction of the church, as he is her servant;" that "the right hand of fellowship is non-essential to church membership."

MY CONVERSION.

I am older than I was several years ago. I hope I am some wiser. At any rate, I have learned one thing I did not always know: that Baptist preachers who invite Pedobaptist ministers to preach for them, occasionally get more than they bargain for. Somebody says, Where did you get your information? Well, I will tell you: I learned it in the school of experience. This is said to be the best school, but the dearest. It is also said that fools will learn in no other. But are they fools after they learn? Do you ask, What has this to do with my object is to tell you that I am converted. I used to practice pulpit open communion, and I verily thought I was doing God service. On one occasion a very prominent Pedobaptist minister visited my congregation, and I invited him to preach for my people. He kindly consented to do so. He first preached against the doctrines of grace as held by Baptists. He then felt called upon to speak of the narrow-hearted disposition of some who love to eat (commune) by themselves; and told us that "a great many of them went work (preach) with anybody but themselves." He finally wound up by telling us that would be the glorious results if all of God's people would join together in holding protracted meetings, etc." He sat down. Now, thought I, what must be done? This minister has preached what he professes to believe. I have declared, by inviting him to preach, that I believe him to be a converted man, hence an honest man, and an orthodox and qualified minister of Christ. It would have been wrong for him to have preached what he did not believe. He has preached

REINSTATEMENT.

Brethren of Colored Baptist Church at Philadelphia, greeting: Whereas, Brother Gale (colored) accused Bro. Joiner (colored) of creating a disturbance in the colored Baptist Church at Macon between himself and people, and thereby procured Bro. Joiner's exclusion from his church at Memphis, they refusing to hear the testimony of the witnesses of Bro. Joiner; and whereas Bro. J. R. Graves requests Bro. Canada and myself to advise you in the matter; therefore, I would state: 1. So far as I have known, both from the colored and white brethren, the conduct of Bro. Joiner has been that of a humble Christian and minister of the gospel, and that he is not guilty of the charges made against him, and is guilty of no crime for which a member should be excluded. 2. The action of the Memphis church is null and void, being a departure from the Scripture rule which commands an equal hearing from both the accused and the accuser. 3. Philadelphia Church is perfectly free and independent of the Memphis Church, and has the Scripture right to receive whoever she may think worthy. If you are satisfied that Bro. Rufus is a good man and a pious Christian minister, it is clearly your duty to receive him into the Christian fellowship of your church. 4. I advise you to this course, as it is precisely the course a white Baptist church would take. Color makes no difference in the rules of a regular church. No one church can lord it over another among Baptists. Let your action be above board, and publish it in THE BAPTIST. Yours, in the hope of the gospel, G. W. JOHNSTON.

THE GRUBE THAT FAILETH NOT.

Is thy cruse of comfort wasting? Rise and share it with another, And through all the years of famine, It shall serve thee and thy brother. Love divine will fill thy storehouse, Or thy hand will still renew; Scanty fare for one will often Make a royal feast for two. For the heart grows rich in giving; All its wealth is living grain; Seeds, which milder in the garner, Scattered will with gold the plain. Is thy burden hard and heavy? Do thy steps drag wearily? Help to bear thy brother's burden; God will bear both it and thee. Numb and weary on the mountains, Wouldst thou sleep amidst the snow? Chafe that frozen form beside thee, And together both shall glow. Art thou stricken in life's battle? Many wounded round thee moan, Lash on their wounds thy balsams, And that balm shall heal thine own. Is the heart a well left empty? None but God its void can fill; Nothing but a ceaseless Fountain Can its ceaseless longings still. Is the heart a living power? Self-entwined, its strength sinks low; It can only live in loving, And by serving love will grow.

THE BAPTIST.

Upon the above recommendation, and the church being satisfied that Brother Rufus Joiner has been unjustly excluded, the Philadelphia Colored Baptist Church has this day, Dec. 12, 1868, received him into her fellowship as a regular member and minister. K. HUNTER, Mod. pro tem. M. WINFIELD, Clerk. A REVIVAL OUR NEED. We need a revival of religion; not a spasmodic religion, not a fit of devotion, not an intermittent fever of piety; but a steady, healthful revival of pure and undefiled religion before God and the Father. By the denominational journals we see that the indications already appear of the recognition of this great need—the need of the outpouring of the Spirit. We are beginning to realize the necessity of a life of spiritual consecration, a life "hid with Christ in God," a life of devotion to the service of the spirit of grace and truth. It is perceived that faith is not enough, that even work, if it be but the expression of ecclesiastical action, is not sufficient; that our future as a denomination is guaranteed alone by the response of the Spirit in answer to persistent prayer. We need a revival of religion. "O, Lord, revive thy work!" Such is the petition, earnest and sincere, we should lift to the "King of kings and Lord of lords." We are a growing denomination, but what is the nature of our growth, and what is the character we bear? The apostle tells us we are to grow—our hearts are to be enlarged. He also informs us into whom we are to grow. We are to grow, and to grow up, and to grow up into Christ, who is the head. If the soil be barren, in riches, deep with fertilizing power, then will the tree not only take firm hold by its roots, but send up a stately trunk, and send out fruitful boughs and bearing branches. We want the right soil, we must have it, or we shall

The Baptist.

MEMPHIS, TENN., JAN. 30, 1869.

\$3.00.

THE BAPTIST for \$3.00, if subscribed or renewed for within four weeks from this, January 16, 1869.

BAPTIST FAITH.

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

THE COMMUNION QUESTION.

Wishing our readers to know the state of the communion question in the North, we state the following facts:

In the New York Examiner of November 19th, a "New Hampshire Pastor" referred to church membership as "the third link" in the communion chain. This called forth our well known correspondent, "J. M. P.," in a commendatory article, which we copy from the Examiner of December 19th, as follows:

"THE THIRD LINK IN THE CHAIN."

MR. EDITOR: I am much pleased with what your New Hampshire correspondent says, in your issue of November 19th, concerning "the third link in the chain." He constructs the chain as follows: First link, faith; second link, baptism; third link, church membership, etc. Baptist writers on the Communion question have generally attached too little importance to church membership. They have with great power of argument shown the precedence of baptism to the Lord's Supper, but they have said too little about the priority of church membership to communion. This is the strong point; for, as the Lord's Supper is a church ordinance, church membership must be the supreme qualification for its observance. Baptism is, of course, a prerequisite to the Lord's table, but why? Because it is indispensable to church membership. Without it there is no entrance into the sacred inclosure in which is set the table of the Lord.

If this view of church membership and communion is correct, several things follow:

- 1. It follows that baptism, though it precedes, does not itself consummate church membership. It is plain from the second chapter of the Acts of the Apostles, that the baptized, and the baptized alone, were added to the church.
2. It follows that the baptized have no right to the Lord's table, unless they have been added to the church—that is, unless they have church membership. Their baptism cannot of itself give the right. The most that can be said of it, that it confers an inchoate right which church membership alone can make perfect.
3. It follows that baptized persons who are without church membership ought not to come to the Lord's table. There are more of such persons than we are apt to suppose. Some Baptist preachers have a loose way of baptizing those who desire baptism, but with no view to church membership.
4. It follows that baptized persons who are in Pedobaptist organizations cannot through courtesy, to say nothing of right, be invited by Baptists to the Lord's Supper. They have not the church membership—they do not belong to the local constituency. No one who believes, as every Baptist does, that "a church of Christ is a congregation of baptized believers," etc., can consider a Pedobaptist organization a church, in the New Testament sense of the word. Hence, the persons referred to, though they may have been baptized by Baptist ministers, are without the church membership which is in all cases a prerequisite to the Lord's Supper.
If these four conclusions do not follow, any one is at liberty to show why they do not.

To this the "New Hampshire Pastor," who signs himself "D. W. F.," replies in the paper of December 17th, failing, however, to stand up manfully to the position he had taken in church membership. This called out "J. M. P." in a second article in the Examiner of December 31st. It will remind our readers of the "Old Landmark" discussion in the South more than ten years ago. We copy the article to which we have seen no attempt at a reply. We use the word "attempts" with a purpose, meaning that a reply cannot be made. This is the article:

"THE THIRD LINK" ONCE MORE. I regret to see that the "New Hampshire Pastor" (whose signature in the Examiner of the 17th instant is "D. W. F.") retreats from the position taken by the New Hampshire Baptist Convention. The position is this:

Resolved, That this Convention, agreeably to the teachings of the New Testament, recognizes baptism as the initiatory ordinance to visible church membership; and also its precedence to the Lord's Supper, etc.
I cordially suggest that if baptism is "indispensable" to "visible church membership," there cannot be a visible church without baptism. I suppose Baptists and Pedobaptists agree in this. Dr. Griffin, in his celebrated letter on "Open Communion," says, "I agree with the advocates of close communion in two points: (1.) That baptism is the initiatory ordinance which introduces us into the visible church of course, where there is no baptism there are no visible churches; (2.) That those baptized are to commune with those that are not baptized, and of course are not church members, given if we accept them as Christians." Dr. G. says also, "The only question that is whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling"

schoolhouse, or a secular profession. It is not our fault—the sin is not at our door—we have done our duty, and shall have our reward.

Now if we were called upon to "doctor" our present system to support young ministers, we should propose this: Let the church or churches, or Associations, or Society, authorize her Treasurer to take a note for each amount contributed, and the conditions of which shall be, that whenever they fail to give their whole time to the ministry, and resort to any secular avocation, even though they preach occasionally, the sum or sums so loaned, are payable with legal interest. This money when collected, can then be retained upon the same terms to other deserving young ministers.

Will this not meet the case, Bro. M.? Is this a ray of sunshine on your mist?
IS IT NOT AN EARNEST GIVEN?
Read this: Bro. GAVER:—I enclose you sight draft on New York for \$5, gold, to be placed to the credit of Mrs. M. E. Brown, Brenham, Texas. This is for an old debt incurred by her before the war, under the name of Mary E. Morgan. Whether you find it on your books or not, it is right. She remembers it, Truly, C. B. BREEDLOVE, Brenham, Texas, Jan. 9, 1869.

Sister Brown is, without a doubt in our mind, a Christian woman. We did not know that she owed six dollars—we have not looked over the old accounts since the war—but she knew it; and she knew that neither time, distance, war, nor bankruptcy, make void in the sight of God, a just debt. She waited for us to call upon her, until, weary of waiting, and believing we had forgotten it or lost our accounts, she calls on us! God bless her. She is happier now. God has already blessed her for the deed, and said to her, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now if "one-half the brethren that owe us would do likewise, we would be able to pay off the remainder of the old indebtedness now pressing upon us. We have sold some \$15,000 of real estate—all owned by the firm—and some of our own, to pay old debts for stock, and money borrowed, to enable us to credit and wait with our patrons, and those who bought books. This balance we must pay, principal and interest, at all sacrifices. The war don't work a release to us. These lines may possibly meet the eyes of hundreds owing small sums of three, five, ten dollars, or more, to the old firm, and shall not the example of this dear sister influence you to a like act? You will not feel the small amount you owe, while it and 5000 others make a heavy load for us to bear. We leave the matter with each one's conscience and our Common Father, who knows it all.

But to the credit of manhood be it said, woman is not alone in rendering justice. A poor brother minister placed in our hands at Water Valley last fall, two silver dollars, saying, "I owed you two dollars when the paper stopped, and now take these two silver dollars for principal and interest. I cannot wrong my Brother Graves." Where are the 15,000 that still owe us for the old BAPTIST and for books? God bless them.

INFORMATION.—To the Louisiana Baptist, I supposed to have been one of our Texas preachers. In that I may have been mistaken. But as I am not certain, it may be prudent not to mention the name. It was a mean thing, and such thrusts never hurt much. The same writer, if am not mistaken, has made a thrust or two at the editor of the Texas Baptist Herald and some brethren in this State, through the same paper.

REMARKS.—We do not wish to know who "T" is. An open, honorable foe we can respect and admire, but an assassin, never! He evidently most willfully misrepresented us in order to injure us. He is an ungodly Baptist, and we opine that he has done more injury to our denomination than good, and ever will. Any cause must suffer from the advocacy of such a man; so he who he may, we care not—he is unprincipled. We entreat him to pronounce himself our enemy.

QUERY.—Ought not a brother to be willing to close his account, long standing, by note? Ought he to get angry when urged to do so?

ANSWER.—We think not. The day an account is due the holder is entitled to his money, and if the debtor cannot pay it, he ought to pay legal interest for the use of it. The brother's sense of justice is extremely deficient who would object on a moment. When firms dissolve, it is necessary to settle up all the old business, and it must be done by cash or note. The longer we live the more we see that men are unwilling to do right.

QUERY.—The ordinances of baptism and the Lord's Supper being commemorations, do they each commemorate one thing or many? If one, what? If many, what?

ANSWER.—The Lord's Supper was instituted by Christ to show forth his death and resurrection.

ELD. C. N. RAY, of Kentucky, writes as follows: "In order to promote the circulation of THE BAPTIST in my congregations, I offer the following inducement: I will furnish THE BAPTIST one year for three dollars (the price of the paper minus my commission), to any member of any of the congregations where I have stated preaching. This proffer holds good for the year 1869. My reasons for this are the following:

- 1. The reading of THE BAPTIST makes the people more attentive to the duties of religion.
2. It indoctrinates the people.
3. It influences them to pay their preacher better, thus enabling him to preach better.

Who will do likewise? We want one thousand such workers for 1869.

"BENEVOLES."

BRO. EDITOR: I am not an anti-missionary, or becoming so; my heart is right, but my head is in a cloud. I have aided largely in the education of young ministers for the past twenty years—have been an enthusiastic advocate of ministerial education, but what do I now see? Scarce one that I have aided to get an education is now preaching—they are better off than I now am, and making more money with their education, while I am working with my hands. A is the President of a school, and never preaches; C is an editor of a religious paper, preaches some; D is a school teacher, D is a lawyer, and B is a doctor, and W is a farmer—married a farm, and has given up the pulpit for cotton and hogs; and so on. I am discharged. Did I see one, only one, on whom I have expended my hard earned money a faithful, devoted and useful preacher. It would be some satisfaction to me; but I am, I confess, disappointed to contribute anything more on the old basis. I see multitudes that never went to school, who are preaching all the time, and doing good—the very hope and stay of our churches. Does the Lord call an educated man when he wants him, as he did Paul? You argue doctors, if not of our theology, of our laws—a sort of ecclesiastical lawyer—can you dispel the mist of doubt and despair that are gathering thick before my eyes?

ANSWER.—Our own experience is pretty much like Bro. M.'s; and still the stubborn fact is before us; without an education, or at least a comparatively educated ministry, we as a denomination must lose ground in this age. We need such men, and when a young brother of promise confesses his conviction of duty to preach, and is willing to give up all to prepare for the work, we are bound to help him; and if he is instructed by covetous churches into a

WHAT ARE YOU GOING TO DO?

What are you going to do, brother? The meaning of youth is past? The vigor and strength of manhood, My brother, are yours at least. You are rising in worldly prospects, And proposing in worldly things, A duty to those less advanced, The smile of your fortune brings.

Will you not read the plan of the new Tract Society? Will you not read and consider well that pledge, and decide that you will sell and give away at least five or ten dollars this year as an earnest of what in each succeeding year you will do for Christ? We want 10,000 working members. Will you not be one? "Say, what are you going to do?"

WASTED TIME.

Alone in the dark and silent night, With the heavy thoughts of a vanished year, When evil deeds come back to sight, And good deeds rise with a welcome cheer; Alone with the specters of the past, That come with the old year's dying chime, There glooms one shadow dark and vast, The shadow of Wasted Time.

What are we now? What had we been, Had we hoarded Time as the miser's gold, Striving our need to win, Through the summer's heat and the winter's cold, Shrinking from thought that the world could do, Fearing nought but the touch of crime; Laboring, struggling all seasons through, And knowing no Wasted Time. Who shall recall the vanished years; Who shall hold back the ebbing tides That leaves us remorse and shame, and tears And washes away all things besides; Who shall give us the strength we now, To leave forever this holiday rhyme, To shake off this sloth from heart and brow, And battle with Wasted Time?

A GOOD MEMORY WITH A GOOD CONSCIENCE.—Bro. J. H. Thomas, of Missouri, sends us this week, without a suggestion from us, two dollars, to pay subscription due on old TENN. BAPTIST. God bless him, and put it into the minds and hearts of a thousand other good brethren to do likewise. This is the third instance of like remembrance of past dues.

The ecclesiastical court of the Episcopal Church, which met in Providence, R. I., some time ago, to try Rev. John P. Hubbard, on a charge of permitting a Baptist minister to read the service and preach to his congregation, has just rendered a verdict of acquittal. One of the three clergymen composing the court dissents, but the other two unite in saying that Mr. Hubbard's conduct does not constitute a violation of the canon, though they seem from their published opinion, to think him morally guilty of not conforming to the spirit of his ordination vows, and intimate that under the recent amendment to the canon, he might be held liable to discipline for that offense.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED. No. 106. The Master.

The rules of service require every two months a muster of all the forces. It is preceded by a review and inspection. No one is allowed to leave the post that day. All are required to be present; the colonel, the other field officers, and every private. Every one attached to the command must be shown (this is the meaning of muster), or accounted for. If a man is on the sick list he must be visited in the hospital, and if absent on furlough or special duty he must be vouchered for. All this particularly is required, because pay day comes after muster, and the pay-roll is made out from the muster-roll. At pay day every one is to receive his due, and to make this sure, every one must be verified to be what he claims to be, and no one is allowed as a substitute for another. This form of proceeding is to break the battalion into companies, squadrons, and then the colonel, inspectors, critically, every man's arms, equipments and clothes. Then comes the muster: From a prepared roll of each company, and in the presence of J. H., the name of every man is called. Each soldier as he is called answers in a loud tone, "Here," and brings his musket to shoulder. No one can be overlooked, for if his name has not been called, he stands in the ranks with his gun at support, while all the others are at an order. This makes him conspicuous. No one can answer twice, or for another, because his musket once brought down must remain so. No one can escape by being on guard or in the hospital, for the guard house and hospital are both visited. When all this is done the colonel announces the contents of the muster to the paymaster, and then every man receives what is due to him. My office required me to be beside the colonel, as he called out and verified every man in the whole regiment.

Each company, as it is mustered, marches from the parade ground to its quarters. I thought the scene was a suggestive one. As we passed ourselves before each company, the officers were in front with their swords drawn, and the ranks of the company presented an unbroken array of glittering guns. As the calling of the roll proceeded, the swords of the officers were sheathed, each man answered, "here!" and one by one the muskets were brought to the ground—not in regular order, however, for the roll was made out alphabetically, while the men were ranked according to size. Sometimes a musket went down on the extreme right, and sometimes on the extreme left or center—now in the front rank, and now in the rear rank. Presently the muskets held on high were few, and scattered here and there along the ranks—then only one or two were left, and finally every one had been brought to the ground.

And so it is, I said to myself, with every generation of men. It stands at first an unbroken rank, with burnished arms upheld. Death begins to call the roll, and every one must answer to his name. It is one here and one there, and he answers, and his musket comes to the earth. Presently the generation-rank looks thin and ragged, but the calling goes on, and the answering, and the grounding of arms. Three only are left! two! one!!! The last man answers, the last musket is down, the generation is all mustered. None escape. The guard are called in, the hospital visited. Even the black drummer has answered to his name, and is mustered too. All are mustered. And after one company is mustered it marches on to its quarters, and another company is mustered and marches off to quarters, until the whole regiment is mustered and marched off, and the parade ground, that in the morning was so full and bustling, by noon is empty and still. And thus generation after generation is mustered, and passes off to the house prepared for all the living, and in due time this camp of earth, with its teeming millions, will be mustered in its quarters. High and low, rich and poor, white and black—all, all! Every one in turn must hear the call, to which he must answer, "here!" He must be verified, and he will be. And all this great muster, what is it for? Fellow-soldier, it is for another day, greater still, the great pay day! "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Do not fear, fellow-soldiers, we shall certainly receive our due at the great pay day. As we cannot be missed at the muster, so we shall not be forgotten at pay day.

But does the assurance give you comfort, or does it awaken dread? If you receive what is your due, what will it be? Alas, for us, for all of us, if we receive what is our due! But see now the wonderful grace and goodness of God through Jesus Christ. We deserve nothing but eternal death. But Christ has died for us. We have no righteousness of our own, but "Christ is the end of the law for righteousness to every one that believeth." "What shall we say then to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Do these words of Scripture seem unintelligible to your understanding? Or if you understand them, do they fail to make any impression on your heart? Hear, then, this word of the Lord: "I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

To give you this spiritual understanding is the work of the Holy Spirit, as the Savior saith: "Howbeit, when he, the Spirit of Truth is come, he shall guide you into all truth."

And now, are you inclined to inquire how you may receive this work of the Spirit on your heart? Hear again the words of Jesus, "Ask and it shall be given you; seek and you shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." This, then, is the sum of all, "Fear not, only believe." And so when thy summons comes, trusting in the name of the Savior, thou stand at the last great muster, humbly but firmly answer, "here!" and pleading the merits of the same Savior, assuredly expect to receive from the great paymaster the reward of a crown and palm of victory, and an inheritance incorruptible, undefiled, and that fadeth not away.

Items.

CHRISTIAN CAMBOD.—The Christian Instructor of Philadelphia, an organ of the United Presbyterian, remarks: "We must say, that with our views of the position of the Baptist Church on baptism and church membership, no course but the exclusive or close one can be consistently pursued by it. As a church, it must give up its exclusive views of the mode of baptism, or it must hold fast its views of communion. . . . Let this church, then, either give up its views of baptism, or hold fast its view of communion." This is frank and candid, and the same editor will say to us, "Give up your views of baptism and communion, or hold fast to the practice of a close pulpit; for no minister is qualified to preach the gospel for you who is not qualified to eat the supper with you."

which six Methodists, five Presbyterians, one Reformer, and one Lutheran were baptized. Another Reformer applied for membership, but not being willing to be immersed by a regular officer of the kingdom, was not received. A GREAT MAN FALLEN.—Rev. Basil Manly, Sr., DD., died in Greenville, S.C., Dec. 28, 1868, in the seventieth year of his age. Dr. Manly was one of the great men of our denomination. He was a minister for over forty years, and was universally known and beloved. NURSERY OF THE CHURCH.—Rev. J. P. Chown states, that of eight hundred whom he has baptized during the twenty years of his pastoral labors in Bradford, England, four hundred were brought to Christ by means of the Sunday-school. THEODORE TILTON, one of the editors of the Independent, in a lecture, expressed great pleasure at the growth of Romanism in this country. NATIONAL BAPTIST, PHILADELPHIA.—The editor will greatly oblige us by sending us that copy of his paper containing his article on "Revivalists."

in other localities. Liberal contributions in money and merchandise, shoes, clothing, etc., have been made, the amount in cash reaching nearly two hundred dollars. One of the ships was also purchased by a few liberal friends, while the distribution of gifts was in progress, for one hundred and five dollars, and again presented to the Sunday-school. SKIRMISH 3000 YEARS BACK.—The passage of light between distant objects is not instantaneous, but requires eight minutes for its passage between the sun and the earth, three years between us and the nearest of the fixed stars, and three thousand years between us and stars of the eleventh or twelfth magnitude. Now, were a spectator to take his position to-day on Sirius or Lyra, and look at the earth with powers of vision sufficient to discern what is doing here, he would not see what is doing here to-day, but what was enacting three years ago, when the light, which has just reached him, left the earth. And were he to take his position on stars of the eleventh or twelfth magnitude, he would see at this moment what was done here three or four thousand years ago, that is, in the days of Abraham and Isaac and Jacob. INFANT DAMNATION.—A late issue of the Tablet, New York, avows this monstrous doctrine, in its native relations, i. e., as entering into (consistent) Pedobaptism: "Why cannot Catholics use the public schools, or rather, why could they not, in case there were eliminated from them, and from the books studied in them, everything in any respect sectarian, or opposed to the teaching of the church? Why, we ask, in reply, can not unbaptized persons, who, though they have no faith in Christ, are free from actual sin, enter the kingdom of heaven, and enjoy the beatific vision? We answer, because heaven is the reward of positive merit, positive virtue, and these have none. No one can enjoy the beatific vision as the reward of mere negation. Besides the pure negation of virtue is only an imaginary state. One who has no positive virtue does not remain free from sin. The unbaptized infant who has as yet committed no actual sin, is under original sin, the sin contracted in Adam, which of itself debars from heaven, and the adult who does not practice virtue is sure to fall into sin, and do things opposed to virtue."

Poverty in the Parsonage Makes Poverty in the Pulpit. The calamity which I stand in dread of, and which, next to the withdrawal of the Divine blessing, is the greatest a church can suffer, is that rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. Matthew Henry says "a scandalous maintenance makes a scandalous ministry." And I will give another equally true: the poverty of the parsonage will develop itself in the poverty of the pulpit. I have no doubt about it, Genteel poverty, to which some ministers are doomed, is one of the great evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so, is enough, but for the hope of heaven, to embitter his existence. In the dread of debt; in many daily mortifications—meeting, perhaps, some old acquaintances, whom he dared not ask to his table, lest his prudent wife should frown upon his extravagance—in harassing fears of what shall become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.—Guthrie. STAND FAST. Can you stand for God though you stand alone, With your heart at rest and your soul secure: With your feet on the rock and eye on the throne, Can you stand and toil, and stand and endure? Can you stand for God 'mid the storm's wild wail, Can you stand when the tempests ride the air; Can you stand when earthly hopes shall fail— Can you stand for God and never despair? Can you stand for God when your heart grows faint; And your soul looks through the blinding tears, Can you stand without murmuring or complaint, Through the tedious days and the toilsome years? Can you stand for God while the witching smile, And the siren song and the world's caress Unite their charms with the Serpent's guile— Can you stand with only God to bless? Can you stand in the faith, though the time be long, Though the night be dark and the day-star dim; Can you stand and in his strength be strong, Till at last you are found in peace with Him? Can you stand?—Then stand in the strength of God, Through the waning years of this world of woe:— When the golden streets are by pilgrims trod, You shall stand within and his glory know. Coleridge on Household Baptism. The London Freeman has a lively article concerning things said by Samuel Taylor Coleridge on the baptismal controversy. "A born and bred Baptist," an intimate friend of Mr. Coleridge, had married a member of the Established Church, who, on the birth of her first child, leaned toward the church font. The husband leaned away from it; and in their parental perplexity appealed to Coleridge, as their "guide, philosopher, and friend." The Hampstead sage delivered his verdict, and among other things said: "I have, I confess, no eye for these smoke-like wreaths of inference, this ever-widening spiral ergo from the narrow aperture of perhaps a single text, or rather an interpretation forced into it by construing an idiomatic phrase in an artless narrative with the absoluteness as if it had formed part of a mathematical problem! I start back from these inverted pyramids, where the apex is the base! If I should inform any one that I had called at a friend's house, but had found nobody at home, the family having all gone to the play, and if he, on the strength of this information, should take occasion to asperse my friend's wife for unmotherly conduct in taking an infant six months old to a crowded theater, would you allow him to press on the words nobody and all the family, in justification of the slander? Would you not tell him that the words were to be interpreted by the nature of the subject, the purpose of the speaker, and their ordinary acceptance? And that he must, or might have known that infants of that age would not be admitted into the theater? . . . Had baptism of infants at that early period of the gospel been a practice, or had this been previously demonstrated, then, indeed, the argument, that in all probability there was one or more infant or young children in so large a family, would be no otherwise objectionable than the being superfluous, and a sort of ana-linear in logic. . . . If the words are cited as a proof, it would be a clear petitio principii,

though there had been nothing else against it. But when we turn back to the Scriptures preceding the narrative, and find repentance and belief demanded as the terms and indispensable conditions of baptism—then the case above imagined applies in its full force. THE TEACHER.—Piety, patience, perseverance, firmness and cheerfulness, are qualifications a good Sabbath-school teacher should possess, and in proportion as any of these are wanting, his usefulness as a teacher is diminished. He must love the work, love the scholars, love their souls—feel for each one that peculiar and distinguishing affection which can only be felt by visiting at their homes, and knowing their home joys and sorrows. Love them and they will love you, and so the first great lesson is taught and learned. Pray for strength, wisdom, grace, for yourself, and when you come before your class, they will see by your face and manner that you have talked with God, and are thereby prepared to talk with them. Study carefully the truth, and then study the hearts to be taught. Food that will do for one may not do for another. Study well the nature of each child, study your language, make it simple, child-like; make yourself a child again. Think of what troubled you then. Recall your own doubts and fears, and you can make the way to overcome more plain to those under your care. Teach each scholar what he particularly needs to be taught. The story is told of a missionary passing through a hospital distributing tracts, and giving to a soldier who had lost both his legs a tract on dancing.—Mrs. Colby. BEGIN THE DAY WITH GOD.—There are many toiling ones, whose time is not at their own command. But there is not one who cannot hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to him, no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So wherever the Christian heart is, there is also an accepted altar, from which the incense of praise and prayer may ascend. Yet there are but few who may not, if they will, find time and place for private communion with God before entering on the morning's duties. Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labors he would say, "I have so much to do, that I can not get on without three hours a day praying. Sir Matthew Hale also bears testimony: "If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness? NEW PATRONS. M W Sams S C paid to..... Vol. 2, No. 50 T S N King Ark..... 50 Eld J C Hand Ala..... 44 S P Gilbert Ala..... 40 H P Davidson Va..... 40 R J Bickerstaff Ark paid to..... Vol. 3, No. 26 Eld M Pelly Ark..... 26 J M Miller La..... 26 Mrs E G McIntyler La..... 26 F Roberts Miss..... 40 J B Joiner Miss..... 30 W T Morgan Miss..... 26 C A Hogan Miss..... 26 Dr F Gray N C..... 26 W F Goodson Ala..... 26 J D Ryland Miss..... 14 W A Mitchell Tenn..... 2 W H Hughey Miss..... 2 Mrs M A Mhoon Miss..... 26 Col J W Scaife Ark..... 16 C T Scaife Ark..... 16 W T Yates Ark..... 16 Eld J C Freeman Ky..... 16 Mrs E M Nold Ky..... 16 Eld Thos Laman Tenn..... 16 J S Holland Tenn..... 25 Mrs J J Novell Tenn..... 25 J F Clay Tenn..... 25 Dr J C Nicholson Ala..... 3 B W Ramsey Ala..... 3 A J McLenore Ala..... 3 W G Miller Tenn..... 60 A G Jarman Ark..... 14 Meeks Owen Ark..... 10 J Novias Miss..... 27 D A Flournoy Miss..... 46 M B Hailey Tenn..... 16 W B Jordan Tenn..... 16 W T Nicholson Tenn..... 27 Eld Ben Griffin Miss..... 28 R B Douglas Miss..... 27 Blanton Moore Ala..... 27 L Quinn Ala..... 27 W L Gardner Ala..... 27 W Wilder Ala..... 27 J Niwata Ala..... 8 A Adams Ala..... 24 Eld T P Holcomb Ala..... 24 H O Harpord Ark..... 20 Eld C B Crain N C..... 20 Mrs E K Trader Tenn..... 20 Mrs Elizabeth Bessy Va..... 24 Wm Hugie Va..... 24 J W Wayne Ala..... 24 Eld H C Gillis Va..... 24 F Spriggs Ga..... 24 Mrs E C Spencer Tenn..... 24 M E Berry Tenn..... 24 S L Wyline Tenn..... 24 G Davis Ala..... 24 Dr Davis Ala..... 24 Dr Davis Ala..... 24 W C Grace Tenn..... 3

Advertisement for D. McArthur, H. G. Crews, A. J. West, Bobb. Brown, A. T. H., D. M. Boon, J. B. L., S. C., BUSINESS, Notice, Banning's Body and Lung Brace, RULES OF MEASUREMENT FOR THE BRACE, LOCAL ADVERTISEMENTS, OWEN, McINT & Co., HEARTH and HOME, War at Home, Arkansas Express Facilities, MARRIAGES, TAYLOR—BOWEN.

NEW ADVERTISEMENTS.

THE BEAUTIES AND MYSTERIES OF NATURE.

The times are pregnant with startling events, old laws, theories, and fallacies are fast disappearing beneath the gigantic wheels of progress...

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LIVER, LUNG AND BLOOD DISEASES are now attracting the attention of the whole medical world, and whose success in carrying joy and restored health to thousands.

His well attended cases of liver diseases, lung diseases, blood diseases, and diseases of the kidneys, bladder, spine, stomach, and other organs are now well known all over the United States...

SYMPTOMS OF LIVER COMPLAINT.

A yellow or yellow color of the skin, or yellowish-brown spots on the face and other parts of the body; dullness and drowsiness, with frequent headache; bitter or bad taste in the mouth...

DISEASES CAUSED BY LIVER COMPLAINT.

The Human System, the most perfect of all the works of the Creator, is so constituted that to be entirely healthy, it must throw off the waste matter of the blood...

CASES OF LIVER COMPLAINT.

It is with much satisfaction that I invite particular attention to the following voluntary statement of the eminent Divine and Missionary, the Rev. A. A. Constantine, recently located in the interior of Africa...

WATERBURY, N. Y.

PAOR. HAMILTON—Dear Sir: I have used three-quarters of the package of medicine you sent me, and thank you for the good thing they have done me. I truly believe that my disease was of the liver and digestive organs...

NEARLY CURED WITH CONSUMPTION.

Mrs. Rachel Griffin of Elmore, Iowa, writes: "I commenced taking your medicine I was like a person nearly gone with consumption. Now I am enjoying good health. Many thanks are due to you for the good thing they have done me."

RHEUMATISM CURED!

William McNeill, Eagle Rock, Tennessee, writes: "I thank your medicine for having cured my rheumatism, after having suffered severely for about seven years. When I commenced taking your medicine, I tried all the other medicines that I could get, with no avail, and was so bad that I could hardly get out of my house..."

And the blood itself becomes diseased, as it forms the sweat upon the surface of the skin, it is so irritating and poisonous that the person has discolored brown spots, pimples, blotches, and other eruptions, sore boils, carbuncles, and scrofulous tumors.

CHRONIC DISEASES.

Prof. HAMILTON will also inform the afflicted that having been written to by thousands of patients, his office has become the greatest center for the treatment of novel, interesting and peculiar cases of any place in the world.

SYNOPSIS.

For greater convenience of those wishing to write about their disease, insert the following, which embraces nearly all that I require to know in most cases: Have you constipation of the bowels? Have you attacks of Diarrhea? Have you pains in the back, sides, or shoulders? Have you a pain or tenderness about the stomach? Have you a dry, teasing cough? Have you yellow or yellow skin? Have you brown spots on your face or any part of the body? Have you a headache? Are you dull, heavy, or drowsy? Have you a bitter or bad taste in the mouth? Have you an irritation or a dryness in the throat? Have you cold chills or hot flushes? Have you palpitation of the heart? Is your appetite unsteady? Is your stomach sour? Do you raise or spit up your food? Have you any choking spells? Are you troubled with flatulency or vomiting? Do you feel bloated about the stomach? Have you a tired or sore feeling on rising in the morning? Do you have colic pains? Have you wind in the stomach or bowels? Have you piles or fistula? Have you nervous and all-gone feelings? Have you cold feet and hands? Have you a rush of blood to the head? Have you uneasiness on lying on the sides? Have you fainting or epileptic fits? Have you great loss of spirits? Have you gloomy forebodings?

Please Read the Following and See Who are Cured.

SUPPORTED BY HONORABLE MEN! READ!! READ!!!

R. LEONIDAS HAMILTON, M. D.—Dear Sir: Duty prompts me to a most grateful acknowledgment of the astonishing success of your treatment in my case. For nearly three years I had suffered from Catarrh, Nervous Rheumatism, Liver Complaint, and Extreme Nervousness, in so much that life had become an intolerable burden, and death was looked for as my only release; physically and mentally broken down I was utterly unable to do the duties of a minister, and preparing to retire from the ranks, when providentially my eye fell on your advertisement in the New York Methodist. I had already traveled far and expended so much in the vain effort to secure a cure, that it was with great reluctance and little hope that I addressed you. Your reply inspired me with hope—your remedies were received and taken, and the result was marvelous to those who knew my condition as it was gratifying to myself. In three weeks I was again in the pulpit preaching with unusual vigor, and if my services are of value to the church, it is indebted to you, under God, for their continuance. You may refer to me at any time, and I shall be ever pleased to bear testimony to your extraordinary skill. Yours truly, REV. JOSEPH JONES, Saint Joseph, Michigan.

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out of my house, and part of the time not able to get out of my bed, as I was afflicted in nearly every joint, I thought I would try you as a last resort. To my great joy, in less than three weeks I was able to get out and jump with the most active man in the place. In one month I was perfectly cured, and had gained seventy-five pounds; and I never had better health in my life than I have enjoyed for the last six months. May God bless you and your miraculous remedy."

CASES OF ASTHMA.

Mr. Joseph Little, of Thompson, Pennsylvania, writes: "Last January I received a package of medicine from you. It is with much pleasure and thankfulness that I now state that my health is fully re-established. The asthma and bronchitis difficulties are entirely removed, with the other numerous complaints before specified. I now feel as well as any one can expect to be at my age—sixty-seven years."

REPORT FROM A CASE OF ASTHMA!

Mrs. Jesse Smith, of Candie Village, Rockingham county, N. H., writes: "I received your medicine, and have used the most of it. My cough is better, I breathe freely, and sleep well nights. I have every confidence in your skill, and hope soon to be permanently restored."

CANCER CURED.

Extracts from a letter of Mr. Edwin Sanford, of Rosendale, Madison county, Ohio: Do you remember the young man who came to your office last summer from Ohio, to inquire about a disease in his nose? I went from Ohio to New York to see you; but there are many who go farther to see you. You treated me like a gentleman. I took three prescriptions of you, and that dreadful cancer got well, and I am hearty and well now. I feel that I can ever trust in your hands, and I very often go and look at your picture and think how I would like to see you, and have a good talk with you. My mother is taking your remedies, and I think she will be cured. Do you remember Mr. Guy, the gentleman you sent medicine to by way of cure? He is cured, and he now says that there is no one that he would have to treat him but you. Yours sincere friend, EDWIN SANFORD.

LIVER AND LUNGS BADLY DISEASED.

Dr. Hamilton—Dear Friend: I feel that it is due to you, as well as to all those who are afflicted with disease, to express my gratitude to you for the great benefit which I have received from the use of your medicines. For many months I had a pain in my shoulders and side, soreness across the chest, difficulty of breathing, hacking cough, sore throat, ringing and roaring in my ears, and a general debility of the system. I was disturbed by frightful dreams, and the bed seemed almost incredible were I to attempt to describe the objects which seemed to be before me when wide awake. Sleep was no rest to me. I had no ambition, and I had about come to the conclusion that unless I soon got relief my earthly career would soon be ended. I kept getting worse and worse, and I was unable to do any thing. My husband induced me to try your medicine, and your remedies came duly to hand, and in a very short time I began to recover, and am now comparatively well. I thank you, doctor, for your faithful attention, and I shall always recommend to you the afflicted. With much respect, MARY E. LYON.

THOSE AWFUL FITS CURED!

From P. C. Howard, of Hot Creek, Virginia: "Four packages were received, and the medicine taken as directed, and I am happy to be able to inform you that it has had a most beneficial effect. My general health is much better than it has been for several years. I have had no spasms or fits since I commenced taking your medicines."

A VOICE FROM WAYNE CO., PA.

Mr. John Benney, of Honesdale, writes: "It would be unjust to you as well as myself, not to acknowledge what your remedies have done for me. They have done for me more than I ever expected. I was confined in a week, and when I had taken all the medicines I felt like a new man. All of my neighbors told me how much better I was looking. I have not felt so well for five years as I do now."

EPILEPTIC FITS CURED—OF TWO YEARS' STANDING.

Perthiappan, New Jersey. Prof. Hamilton—Dear Sir: Again I have seated myself to inform you of the success your medicine has done for me. I was confined in a week, and when I had taken all the medicines I felt like a new man. All of my neighbors told me how much better I was looking. I have not felt so well for five years as I do now."

CASE OF AN AGGRAVATED STOMACH DIFFICULTY.

Mrs. Mary A. Whitford, of East Florence, N. Y., writes: "Prof. Hamilton—Dear Sir: Your medicines were all promptly received, and taken according to directions. I am quite in health, and I never expected to see her so well. I can do a good day's work, and can walk a mile to Sabbath-school and meeting. She sends her most sincere thanks, and says you have done a great thing for her. You have restored her sinking health in a very short time. We shall be grateful to you so long as we live."

EPILEPTIC FITS.

BAD CASE IN MANISTEO, MICH.

Oak Creek, August 31, 1868. R. L. Hamilton, M. D.—Dear Sir: I have a little boy 24 years old, that has fits. You were recommended to me by Mrs. O'Neal (at present Mrs. Shannon), of Manisteo, Mich., as having cured her daughter, that was very bad with them. I had been a resident of Manisteo for the last five years, but moved to Wisconsin, lately. I have seen the young lady quite a number of times, and know she has had not one in three years. I would have got one of your circulars from the lady, but she had given them away. Write me your terms, that I may place my dear boy under your care. Yours, respectfully, THOS. O'NEAL, Oak Creek, Milwaukee Co., Wis.

A VOICE FROM WESTERN NEW YORK.

Mr. John Fletcher, Sr., of Oswego, New York, writes: "I am happy to inform you that the disagreeable symptoms I had when I wrote to you are all left me, and I do not require any more medicine. I followed your advice strictly and carefully, and the result has been successful. So long as I live, I will remember you as the best, so long will I retain and cherish feelings of the deepest gratitude to you; and wherever I may be in this world, I will recommend every person I know in want of medical treatment to Prof. Hamilton."

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Mrs. Rachel Griffin of Elmore, Iowa, writes: "I commenced taking your medicine I was like a person nearly gone with consumption. Now I am enjoying good health. Many thanks are due to you for the good thing they have done me."

LIVER DISEASE CURED!

Read this testimony from Miss Grouch, of West Coxsack, Schoharie county, N. Y.: "I embrace the present moment to write a few lines to you to inform you of the effect of some medicine received from you last spring. The medicine was prepared as soon as received, and I commenced its use. For the first two or three days I felt very little effect. I was in this condition seven or eight days, when I discovered a change for the better, was slowly taking place; the dull, heavy headache was gone; my sleep was quiet and refreshing; food seemed to nourish instead of distressing me; indeed, the best way I can express the change is this: it was like taking down the old building, repairing the waste places, and building up anew. We have been writing to see what you could do for permanent relief. I have reason to believe it is lasting. I believe your remedies to be very efficacious in eradicating disease from the system, and can with confidence recommend them to the afflicted."

LUNG AND HEART DISEASE CURED!

Mrs. Mariada Brimmer, of Escobedo, Wisconsin, writes: "I am much better, consider myself well. The headache was bad every week, but has left. My cough is cured. The pain and soreness in my chest and sides are gone. The night sweats I had do not now have. I feel very thankful for your medicine. May God bless you. The medicines you use are very good, and do not humbug in what you say. I doctored five years with good physicians, as we all thought; you have done me more good than all the remedies I ever took. My heart does not stop as it did, and the buzzing in my head is cured. I hope God will bless you."

A CLERGYMAN RESPONDS.

Pointville, New Jersey. Prof. Hamilton—Dear Sir: I have purposely delayed writing in order to give the results of your remedies. The medicines came to hand in due time, and I commenced using them as instructed, and have persevered. For the first week I could not see much change, the second week there seemed to be a giving away of the disease, and at the end of the third week a decided change for the better was manifest. I am now able to walk about with ease and comfort. I send you my sincere and many thanks, and pray that God may bless and preserve your life for many years. I feel that under the blessing of Divine Providence, you have done great things for me. Yours, truly, BAY. I. HUGG.

A CLERGYMAN'S WIFE.

Mrs. Rev. Geo. C. Haddock, of Ripon, Wis., writes: "The remedies you sent me last spring worked like a charm throughout my entire system. I do not believe I should have lived until the present time had I not used your medicine. It is my sincere prayer that God may bless and spare you many long years to minister to the physical being of diseased humanity. All that I can do to extend your field of labor shall be done earnestly and willingly."

A CLERGYMAN'S TESTIMONY.

The Rev. J. Wesley Quinlan (Troy Conference, of West Sand Lake, N. Y.), writes: "I am in better health this fall than I have been before in five years; my stomach is getting quite strong; my appetite is steady and powerful; my habits are twice as full as they used to be; instead of being all picked up, I am getting on my feet, and am not expected to live; I have labored or preached so much as to be all fall; I have labored two months in a protracted meeting; preached most every night; some sixty souls converted; to God be all the praise. I shall have to write out a statement of my case, one of these days, and the great benefit derived from your prescriptions; they have done more for me than all the medicine I ever took. In fact they are the only medicine that have benefited me."

RECOMMENDS THE AFFLICTED TO APPLY.

David E. Erb, of Bridgeport, Canada West, writes: "It is with pleasure that I write to inform you that my wife received the medicine you sent her. She was not able to stand on her feet for over nine months, and was not expected to live; but since she used your medicine she has been gaining strength daily. I think a little more of your wonderful medicine will cure her. I shall recommend all the afflicted to apply to you."

APPLIES FOR TREATMENT.

George P. Quany, of Queensville, Canada West, writes: "You will doubtless remember of treating my sister, Mrs. Steuben Noble. You performed such a miraculous cure in her case that I beg leave to give you a statement of my case."

A CLERGYMAN RESPONDS!

ROCKAWAY, NEW JERSEY. R. L. HAMILTON, M. D.—Dear Sir: It is with pleasure that I communicate the result of the use of your medicines. When I first visited your office in New York, I could scarcely walk from the care before your door into the office without exhaustion. With all your promise as a successful physician, I had but little hope that you could cure me. There was nothing strange in this. Four years and four months I had suffered constantly with chronic diarrhea and piles. I had some of the best physicians, and used every kind of medicine that could be procured, but all in vain. Why should I think you could do more good than others? But justice and gratitude compel me to say that after the use of your medicines for a few months the result was a complete cure. I ceased the use of your medicines about the 1st of September, and had no return of diarrhea until the 25th of January, 1864, and that attack I could trace to the cause. Indeed, sir, I cannot expect to be freed from liabilities to such a disease any more than other men. I wish I had the voice of seven thunders, and could assemble the sick in the world, I would direct them to you, sir, as one fully competent to heal, and whose generous and noble nature would not allow of exorbitant charges. Yours truly, BAY. GEORGE H. JONES.

ANOTHER APPEAL TO THE INCREDULOUS.

So well knowing the general custom of the American people to denounce all advertising agencies as "Humbug," without knowing anything at all in regard to their merits, in addition to the numerous and wonderful testimonies from some of the thousands who have been cured by me, I publish below the names and addresses of a few reliable persons who know me as well as a man of integrity and a reliable physician. Any one desiring can call and consult with them, or address them by letter on the enclosed card. Benjamin Berry, Mattewan, N. Y.; Alexander Huggins, Perthiappan, N. Y.; John Rogers, Waterbury, N. Y.; James T. Hingerling, Rome, N. Y.; Charles Carroll, Attorney at Law, No. 63 Liberty Street, New York City; Timothy Cronin, Attorney at Law, No. 361 Broadway, New York City; Test. City, N. Y.; W. H. White, Clerk in New York City; Dr. Palmer, No. 78 Fourth Avenue, New York City; Wm B. Betts, Northwalk, Conn.; Edwin Burlington, Troy, N. Y.; Harvey Wiley, Ridgeville, N. Y.; J. M. T. Harvey, Gettysburg, Pa.; G. W. Lloyd, Albany, N. Y.; Law, No. 55 Liberty Street, New York City; S. S. Bond, St. Albans, N. Y.; Chas. Van Benthuyzen & Sons, St. Albans, N. Y.; Joseph Anderson, No. 51 Adams Street, Brooklyn, N. Y.

DRY GOODS.

DRY GOODS, DRY GOODS, DRY GOODS. All Planters will find it to their interest TO PATRONIZE B. Lowenstein & Brothers, 242 Main Street, Memphis, as they carry undoubtedly THE LARGEST STOCK, and sell at the CHEAPEST PRICE. COMPETITION DEFIED. We make PLANTERS' GOODS a specialty.

SUFFERING READER!

If you are afflicted with any chronic disease, throw aside, for once, any preconceived erroneous notions in regard to an advertising physician, who gives ample evidence of his skill and integrity. R. LEONIDAS HAMILTON, M. D., is a thoroughly educated Physician, a regular graduate of one of our best medical schools, a man of over twenty-five years' experience in the treatment of all chronic diseases to which the people of this or any other country are subject, who has at this moment patients under treatment in every State and Territory of the American Union, in the Provinces, South and Central America, Mexico, West India, and Sandwich Islands, Europe, China, and the East. This will doubtless sound chimerical to many, but the evidence can be produced at Dr. H.'s office to prove every word true. It is also asserted, on the most reliable authority, that no physician in this or any other country on the globe, of whatever age or position, has ever seen, examined, and prescribed for, one-half the number of patients that Dr. Hamilton has. Again, it must not be supposed that Dr. Hamilton's treatment consists in Patent Medicines, or a few pet compounds, recommended to cure all the ills that flesh is subject to. On the contrary, Dr. H.'s prescriptions and operations are always made up, chemically and specially, for each individual case, as they are presented to him, either in person or by letter—either of which is sufficient if the combination of symptoms are properly presented, according to the directions given in this article.

Again: No Mineral remedies are used in any case by Dr. Hamilton; consequently patients are safe from those horrible mineral poisons so much used by some physicians.

REMEMBER ONE THING!!!

Reader: Do you not think that you cannot be cured because you have tried other remedies. Let it be distinctly understood that many of my remedies are known only to myself, for many of them are discoveries of my own, and are compounded according to my own reasoning and extensive experience with the sick.

All sick persons must remember that, if they wish to be put upon a course of treatment which will cure them, they can write me their present symptoms, plainly; or patients can mark the symptoms they have as above published. I can, in every instance, prescribe for them just as well as though I saw them; for I have examined thousands under my treatment, in various parts of the world, whom I never see, all of whom I cure as speedily and safely as those I see in person—in fact some of the best cures ever made I have perfected in cases I never saw.

All I wish to know in any case is the most prominent symptoms, and they can just as well be written as told to a physician, and he can treat the case as easily as though the patient were present. Please write to me at once, all you are afflicted, and I will answer you promptly, and to the point, and state fully the facts as they appear, and whether you can or not be saved. Do not give up, even though your family physician has done you no good, for I have saved thousands after all hope had fled and the grave was near. The wisdom and goodness of a just Providence will not withhold the noble means for the salvation or happiness of his suffering and erring children. Also, if you expect a full and specific reply to your letter, always inclose ten cents—postage must be paid in advance.

I am always in attendance, and attend to all cases in person, and the afflicted public may rely upon my responsibility, and that they will be dealt with justly and honorably. Have no hesitation in writing to the Doctor, and state to him your case in full, and he will deal honestly and promptly with you. All letters to him must be addressed thus: R. LEONIDAS HAMILTON, M. D., No. 546 BROADWAY, Care of Postoffice Box No. 4,952, New York. The number of the Postoffice Box must be put on each letter to insure safety.

AGRICULTURAL.

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One Thousand Bushels Peach Stones Wanted, at R. S. TAYLOR & CO.'S, 278 FRONT STREET. For which the highest market price will be given.

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In the most extraordinary salve ever known. Its power is to cure all kinds of sores, ulcers, burns, scalds, chapped hands and feet, frost-bites, and all other eruptions of the skin, and to remove all kinds of humors from the system. It is sold in bottles of 25 cents each, and is to be had of all druggists. Address: "COSTAR'S," No. 10 Crosby St., N. Y.

"COSTAR'S" STANDARD PREPARATIONS

"COSTAR'S" BEAUTIFIER.

Costar's Hair Dressing, Costar's Hair Dressing, Costar's Hair Dressing.

A GOOD THING—A PICTORIAL

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The CHAMPION is the only Stove made that has a

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Every Stove of this make we guarantee to bake well.

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APLES—\$5 to 7 per bushel. BEANS—\$2 50 to 3 per bushel. BUTTER—28 to 30c. BULK MEAT—Clear sides, 17 1/2c; rib, 17c; hams, 16c; shoulders, 15c.

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American Clock Company. This clock which we thus offer as a premium was first placed in the market some years since, by the American Clock Company.

ABSOLUTE GIFT. In order that it may be encouraged to make the attempt to procure the valuable household article, we will give to every person who obtains a commission of twenty-five dollars for each subscription to our SEMI-WEEKLY EVENING POST, a commission of fifty cents for each subscription to our WEEKLY EVENING POST. The clocks will be carefully packed and sent by express to any address, and we have the satisfaction of being able to furnish the gift to every person who sends us the amount of the gift.

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BATHOPELOR'S HAIR DYE. This splendid Hair Dye is the best in the world; it is healthy and perfect; it is the best in the world; it is healthy and perfect; it is the best in the world.

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WHO WILL CARRY THE BABIES!—A humorous sketch by Nellie Adams. AMERICAN INSTITUTE—Notes of the doings of the American Institute, and of the various departments of the same.

CHAS. STOUT & BRO., Importers and Dealers in HARDWARE. 227 SECOND ST., ADAMS BLOCK, MEMPHIS.

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MEDICINES.

ENGLISH FEMALE BITTERS. Dromgoole & Co's ENGLISH FEMALE BITTERS. Do you wish to be relieved of that nagging Female Complaint which annoys you through the day, and keeps you from your duties of nature? Do you feel weak, nervous, and generally in poor health, strength, buoyancy and beauty to your face and complexion? If so, use Dromgoole & Co's ENGLISH FEMALE BITTERS.

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NEW ADVERTISEMENTS.

GEO. P. ROWELL & CO'S. CIRCULAR TO ADVERTISERS. SENT FREE TO ANY ADDRESS.

A List of over a hundred and fifty choice Advertising Publications, with estimates showing the cost of an advertisement of from 50c to 10c per line.

A List of two hundred leading Weekly and Monthly Publications, with estimates showing the cost of an advertisement of from 50c to 10c per line.

A List of prominent Advertisers who have patronized this Advertising Agency, and letters showing the opinions of each man concerning the advantages it offers.

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NEW ADVERTISEMENTS.

G. C. C. CANCERS CAN BE CURED. D. O. J. JANUARY, (formerly of Memphis, Tenn.) has located permanently in TRENTON, N.J., for the treatment of CANCERS, and all kinds of ULCERS, LEUCORRHOEA, and CHRONIC DISEASES.

I have it thought, by physicians generally, that a cure for Cancer is impossible. The most successful cure, however, is the one that I have discovered. It is a simple, safe, and reliable remedy, and it is the only one that will cure the disease.

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