

Correspondence.

GEORGIA.

A TALK, ADTANDEL.

JOS. S. HARRIS.

Bro. GRAVES:—Your paper comes to me regularly. I recognize its familiar form, and make out to read its title, "THE BAPTIST," but that is about all. I can hardly make out even the capitals at the head or foot of articles in its pages. Sometimes I recognize the capitals J. M. P.—J. M. W.—J. W.—N. M. C.; and other familiar initials—but they only serve to tantalize me. I cannot read a sentence of their articles, and I have become so deaf that it would be like imposing a severe penance on any one to require him to read to me a paragraph of moderate length. I am thus cut off from social intercourse, to a great extent, with the living and the dead, and live in ignorance of what is passing in the civil or religious world. In the civil world the spirit of evil exerts such a sway, and excites to so many foul deeds, that I rather think I am a gainer—in tranquility of mind at least—by not knowing what is passing in it; but I confess to some regret at not being able to read the communications of old friends, and other brethren, beloved in the Lord, though I have never seen them in the flesh. Nothing reconciles me to this bereavement but the reflection that it is the will of my Heavenly Father, and the assurance I feel that all that He appoints is best. It is in wisdom and mercy He takes away as well as bestows blessings.

I have taken a lesson from your venerable brother, A. S., and learned to look more on the bright than the dark side of passing events. The providence of God which cuts me off from social intercourse with friends and brethren, mercifully constrains me to hold more frequent intercourse with my Lord and Savior, and the more I hold intercourse with Him the more delightful I find it to do, and the less I grieve for the loss I have sustained. Even my inability to read the Bible—which I feel inclined to deplore more than any thing else—is more than made up to me by the light which protracted meditations on what I know of God's word causes to be shed into my mind, and the new joys they cause to spring up in the soul. I often discover a light behind the letter of God's word which had before been hidden from my eyes. Old truths present themselves to my mind with new beauty, and augmented force. But I fear to add more, for what I write, I fear, will prove as unintelligible to nine-tenths of your readers as would be a description of the varied hues of the rainbow to one born blind.

PHILIP IN SAMARIA. Before I pass away from earth I desire to correct one false impression which I have reason to believe I have helped to make on the minds of some, in reference to the Philip who preached Christ to the Samaritans. In a series of articles which I wrote for your paper in 1855, I adduced some plausible arguments that might be adduced in support of the opinion that it was the apostle Philip, and not the deacon, that preached in Samaria. I did not believe, nor did I contend, that it was the apostle; but I objected to our opponents assuming as a fact that against which plausible objections might be urged. I wish now to say, that I think the record of what occurred after the baptism of the new converts proves conclusively that it was not the apostle, but deacon, whose labors the Lord so abundantly blessed. Had it been the apostle, there would have been no need to send to Jerusalem for an apostle to come down and lay his hands on the newly baptized, that they might receive the Holy Ghost. Moreover, we read (Acts viii.) that "All were scattered abroad throughout the region of Judea and Samaria, except this apostle." "And Philip went down to the city of Samaria," etc. The deacon, of course, and not the apostle.

DR. MELL'S TACTICS. Writing about this matter reminds me of the effort made by the worthy and talented President of the S. B. C. to cast odium on a respectable class of his brethren, who object to affiliation with unbaptized persons, who have been set apart to the work of the ministry by a congregation of unbaptized persons. This has been done by an article published in the "Index and Baptist," with the caption, "Official Preaching"—answered wisely in your columns by J. M. P. The article is unworthy of its respected author. It reflects: no honor on his head or heart. I do not remember ever having used the term "official preaching" myself, but I consider it significant and appropriate when applied to the preaching of persons who have been set apart to the work of the ministry according to the law laid down by our great Lawgiver, who instituted the office. If I could get a hearing, I would like to propound to my good brother Patrick a few interrogatories. I would ask, in the first place, if the proclamation made by a sheriff, by virtue of his office and by the order of the presiding judge of the court, of which he is an officer, that the court is now in session

and ready to attend to business, is not an official proclamation? If not, why not? If yes, why is not a proclamation made by a minister, in his official character, as a minister, and by order of his Savior, who called and qualified him for his office, that the Court of Heaven is now open and ready to attend to any plea or claims that may be presented in the name of Jesus—why is such a proclamation not an official one? If it be an official one, wherein is the harm or impropriety in speaking of it as such?

In the second place, I would inquire of the learned expounder of moral principles in Franklin College, Ga. (of whom we are justly proud), whether he teaches his classes that there is a moral propriety in circumventing (circumvenio: I come around) an opponent, and by innuendoes and insinuations, ejecting upon him, after the manner of a certain nameless quadruped, an offensive odor—odium I should have said—when they despair of defeating him in a fair, open discussion? I inquire not about the policy of the act, but about its moral propriety. Does he teach in the lecture-room, in time of peace, the tactics he learned in camp as Colonel during the late war?

In the third place, Dr. Mell says: "I admit and maintain that there are certain official administrations (the italics are his) confided to them (ministers) exclusively." I would respectfully request him to specify one or more of these official administrations that he admits are confided to ministers exclusively, and rely on his urbanity to grant what is requested.

If my good brother prefers ambushes and foul play to an open and fair fight—innuendoes and insinuations to an open, honorable and temperate discussion, I am not the man to meet him, being destitute of the requisite degree of cunning and craftiness to qualify me for such a contest with him. But if he will lay aside his war tactics, and dispense with all his sophistical and wire-working artifices, and meet me in an open, honorable, brotherly discussion, I will engage to defend the following propositions—any one or more of them:

1st. In the days of the apostles none were received into the church, or admitted to the Lord's Supper, or recognized as orderly ministers of the gospel, who had not been baptized upon a profession of their faith in Christ.

2d. They who proceed in ecclesiastical matters contrary to the order instituted by Christ and his apostles, are proceeding in a disorderly way.

3d. From all who walk disorderly the Scriptures require us to withdraw ourselves.

4th. The fact that we may and should rejoice, like Paul, that Christ is preached, even by persons who are influenced by improper motives, and are walking disorderly, affords no authority for giving a sanction in any way, by word or act, to what is impure in their motives, or disorderly in their acts.

5th. The fact that one who is in disorder (as all Pedobaptist are), evinces that he loves the Savior, and we feel our hearts drawn out to love him and extend to him Christian fellowship, does not, and cannot justify us in extending to him church fellowship, or in any way giving sanction to, or conniving at his disorderly acts. It should rather lead us to seek to teach him the way of the Lord more perfectly, and to be more active in our endeavors to reclaim him from the error of his ways.

The foregoing propositions cover, I think, the whole ground on which the so-called Old Landmarkers stand. By the way, I do not like the term Old Landmarker. I have the same objection to it that I have to the appropriation of the term Christians to themselves by the disciples of the late A. Campbell. We should not do what we condemn in another. Again, it seems to me to exalt the landmarks that designate the way in which, as mortals, we should go above those, which designate the way the Spirit should take, and in which our moral affections should run. I should like to have the views of J. M. P. on the validity of my objections.

WHEN THAT TIME COMES WHERE WILL WE STAND?

Ominous, indeed, are the times, and Christians now, as just before the destruction of Jerusalem by the Roman army, are in expectation of something dreadful to befall the world, by which Christians are to be sorely tried. It is remarkable how nearly the opinions of men coincide who live long distances from each other, and by no possible means could interchange private opinions. This, too, regarding events which are in the future, and which appear to worldly minds wholly speculative. Pastors talk over the signs of the times to their flocks, or, perchance, give public expressions from the pulpit, not dreaming that the pens of our best thinkers are preparing articles for the press, as if

some winged messenger had borne off to them the thoughts of God's people in many comparatively obscure and unpretending quarters. Soon these articles find their way to our religious papers, and are read all over the land to excite no astonishment except that so many, without collusion, have been thinking of the same things. Evidently there is a growing tendency to centralism both in church and State, accompanied with the most glaring assumptions of power. The most unmitigated tyranny and the bitterest intolerance are characteristic of the times, and who can see the end? The monstrous claim of Methodists, in a colder latitude, to the religious and political right of appointing Bishop Ames to take charge of all Methodist religious houses of worship; to displace all preachers who were not rabid Radicals; to appoint others over the people, *notum volens* is followed by propositions through the press: That a conquered people have no rights; that the Government should take charge of all interests, political, civil, religious, social and educational, reduce to equality, take charge of church and school property, appoint preachers and teachers, the people not to be allowed to assemble for instruction and edification except under such appointments; that this order would secure (in the course of twenty-five years) a religious people worthy the name. It has been boldly announced in so-called religious papers, that religion is right, and that all governments should be founded in right, and, therefore, founded upon religion, and that these same *delectables* are the dominant sect in this nation, and, therefore, their claims should be respected. Now, Rome claims the very same theory, as well as the dominance of numbers. Who does not see that when theories are identical, pointing to the ballot box and the ultimate exercise of governmental power to enforce religion upon opponents, that not enough differences remain to quarrel over, and that fusion is legitimate and inevitable.

These two great powers united, what will be the course of the fragmentary parts of original Rome? There can be but one answer. They will be drawn to the central, controlling power. Already there have been too many evidences, in Europe and this country, of a rapid tendency to Rome, by the ritualistic fraternity, to make it necessary for more than a passing notice in an article like this. The sympathies of Pedobaptists everywhere, and by every name, are rather toward the doctrines, tenets and ceremonies of Rome than toward those of Baptists, and, legitimately, therefore, will go to Rome rather than to Baptists. "When that time comes where will we stand?" What is to be the sifting of our own people? Perhaps most of those who are nominal professors and know not Christ, will leave us and seek the protection of power. They have no Christ to strengthen them, and Baptists cannot draw the sword. The *hangman's rope* and the *burner's torch* will frighten away their shallow religion. Many, in the less fiery ordeal of a few years past, have quailed before the power of conquerors. Such as are among us for the *loaves and fishes* would fain wish when these remain not. They will manufacture excuses to leave us; will become suddenly convinced of a life-long error, and accept the situation, as many have done in other circles, with life-long antecedents of consistent sentiments and unanswerable theories starting them in the face. All the "might-makes-right-men" will flee from us. Those who favor open communion and pulpit affiliation from political motives, that is, those who would court the favor of such as are their Biblical opposers, or have not the nerve to give offense to such as would take offense at one who dares to differ from them, will abscond. A man who shrinks from the breeze will hardly face the storm, and one who trembles at *pop-guns* would hardly stand the fire of artillery. If imaginary evils affect us, we shall be overwhelmed when fearful calamities befall us. Those who will leave us, alas! their name is legion! But those upon whom no beast-mark is found, God's elect ones, will remain. Blessed be his holy name, those who cling solely and exclusively to Christ will remain. It is sometimes said, give us experimental religion and not so much doctrine, and it is replied that a man's practice and experience will be in harmony with his doctrine. This being true, Baptists, logically, necessarily, will be antagonistic to Rome, by whatever name called, and will be the objects of hatred and of vengeance. They stand opposed to centralism, and, to the monstrous sentiments above alluded to, holding, on the contrary, that, while religion is right, all men are free to accept or reject, being accountable, in this regard, to God only, taking the Holy Bible as the only rule of faith and practice. Coercion, by such a theory, is impossible. All appliances of power are legitimately unknown to our doctrine. Our theories are sternly opposed to centralization. Hence, during the late war, when Bishop Ames was

commissioned to take charge of property belonging to Methodist societies in the conquered territory, a portion of the press advocated the same course of procedure by Baptists. But, in casting about, no central power could be found, and, therefore, no man to represent such a power. It was gravely suggested that the American Baptist and Home Mission Society should take the matter in hand, but, to the honor of our principles be it said, our brethren, North as well as South, knew that the said Society had no power over churches, but, on the contrary, was the creature of the Baptist people. The project, hence, came to a dead halt.

In the coming conflict, it is fortunate for us that the fusion rule may work both ways, so that many genuinely converted men of various denominations, who love Christ dearer than life, will see the correctness of our theories and the justness of our cause, and will flock to our banner. Is it not encouraging to know that the operations of our people, North and South, are in the direction of harmony? It is worthy of record that but little of the irritation of our people, sensitive from political humiliation, is chargeable to Baptists North. But, on the contrary, the men who have formed political organizations and disturbed the harmony of society under the garb of religion, are not Baptists. True, there are sentiments, held by extremists in all sections, in disagreement, but these constitute the exception, and not the rule. With thanksgiving to God, it may be said that Baptists, North, have helped liberally to promote the cause of Jesus in our section. In all the great questions now agitating the public mind, judging from the press, the masses of the denomination are Baptists to the core, and speak out their sentiments with a boldness, plainness and confidence which are unmistakable. God is preparing our people every where for the great conflict. "When the time comes where will we stand?"

May I not be permitted to say that I am thankful to have my name associated with a paper, a Baptist paper, whose pointings cannot be mistaken, and whose editor has already been anathematized by a conclave of Bishops? May the God of heaven direct us.

MISSISSIPPI.

Home and Foreign Journal, and Sunday Schools in Mississippi.

Bro. FREEMAN:—In my travels I am astonished to find how few of our brethren take this important and deeply interesting monthly paper (*Home and Foreign Journal*), and how many who do not even know that there is such a paper. Would not the Southern Baptist Convention do well to send this paper, at least one year, to every Baptist minister in the South, whose name and post-office address they can ascertain? Surely, every minister would soon become so interested that he would call the attention of every family in his church to it, and it seems to me that no family would be without it did the father or mother of that family know that it could be obtained for each family at fifty cents a year, and for twenty families at twenty-five cents a year.

Every Baptist church in our State should be, or have, a Baptist Sunday-school, and every child that can read should take, or have to read the *Home and Foreign Journal*.

Dr. Price, a Baptist minister from Wales, said, in his speech in the National Baptist Sunday-school Convention, in St. Louis: "I was surprised to hear that there are churches in this land which have no Sunday-school. That would be an anomaly with us in Wales. We have a Sunday-school wherever we have a church. In my own immediate district we have sixteen churches and twenty-two Sunday-schools."

Now, why cannot the Baptists in America have a Sunday-school in every church as well as the Baptists in Wales? The fact is, we could if we would. We are abundantly able if we were willing, if we had a mind to have it so. And will not God reckon with each of us in the last day according to our ability? Does not the word of Inspiration say: "To him that knoweth to do good, and doeth it not, to him it is sin?" that is, it is a sin for *not* to be able to do good and yet not do it. If this be true of individuals, it is equally true of each individual in his associated or church capacity, and what is true of one member, is equally true of all the members. Hence, the church that is able to have a Sunday-school, and yet does not have one, is guilty of a sin in the sight of God, as great as the good they might do but do not.

Baptists of *South* are able to have a Sunday-school in every church, they ought to have a Sunday-school in every church, and if they do not have a Sunday-school in every church, it will be because of their sin of neglect, and all the good that might have been accomplished, but, on account of their neglect, was not accomplished, will be the measure of their guilt in the sight of God. Now, how much good might these one thousand or more Sabbath-schools in Mississippi do? We have reason to suppose that they would range at from twenty to one hundred pupils each, averaging say fifty, which would bring 50,000 children into Baptist Sunday-schools, and under the direct influence of the Word preached, and the prayer and exercises of the whole church, together with the personal influence of the teachers, counsels and prayers of all the teachers, hundreds of whom would, in all probability, be converted and added to the church annually.

Bro. GRAVES:—Please call the special attention of the brethren of the Zion Association, of Mississippi, to the following appointments: I will preach at Mount Vernon church, Saturday, February 6, 1870. Pleasant Grove church, Choctaw county, Sunday, February 8, 1870. Mulberry church, Tuesday, Feb. 8, 1870. Shiloh church, Thursday, Feb. 10, 1870. Harmony church, Saturday, Feb. 12, 1870. New church, near Sister Golding's, Tuesday, Feb. 15, 1870. Bluff Springs church, Tuesday, Feb. 15, 1870. Philadelphia church, Wednesday, Feb. 16, 1870. Providence church, Calhoun county, Friday, Feb. 18, 1870. Macedonia church, Saturday and Sunday, Feb. 19 and 20, 1870. Pittsburg church, Saturday night, Feb. 19, 1870.

Now, brethren, let every one of you lay by him in store according as God has prospered you, that there be do gatherings when I come.

N. T. BYRNE, State Evan. and Agent for M. Board, Atlanta, Miss., Jan. 7, 1870.

ALABAMA.

Bro. GRAVES:—The debt of the Board, \$17,500, as reported to the Convention in Baltimore, 1868, is now reduced to \$8,000, including all current expenses to the close of the last quarter, October 1. The assets of the Board, collectable, we think, in a few months, will more than pay off this entire balance, leaving us once more free of all indebtedness, to enlarge our current operations, so much demanded all over this Southern land. This is encouraging, and should stimulate the friends of the Board to renewed action and enlarged liberality to the cause of Home Missions.

At the last regular meeting of the Board, liberal appropriations were made for the support of the preached word as follows: In Texas, \$1500; Louisiana, \$300; Arkansas, \$1700; Missouri, \$1500; Mississippi, \$2800; Tennessee, \$2000; Georgia, \$2050; Alabama, \$1100; North Carolina, \$800, making a total, in addition to our present current liabilities, of \$14,150.

Friends of Southern missions, while we would not ask you to abate one dime of your liberality to other objects, you cannot, in justice to yourselves, ignore these home claims, beginning at Jerusalem. The brethren promised aid in all these States, will suffer unless paid promptly by the Board.

Yours truly, M. T. SUMNER, Corresponding Secretary, Marion, Ala., December 22, 1869.

TENNESSEE.

COVETOUSNESS. Is an inordinate desire for wealth. The Bible plan is, give me neither poverty nor riches. Covetousness kills the body. Achan coveted the golden wedge and destroyed himself and family. Ahab coveted Naboth's vineyard. It resulted in the death of his whole family. The Lord abhors the covetous. Ps. x. 3. Covetousness caused Judas to sell his Master and hang himself. It killed Ananias and Sapphira. It now prevents churches from having stoves, and kills the people. It cuts off crops. Mat. i. 9. 11. 16. Ps. lxxvii. 6. Dry weather not only cuts off crops, but kills people. It dwards the mind. People will not educate their children, neither take any religious nor political newspapers. It destroys the soul, as it perishes out, and destroys a permanent ministry. Christians are not to take the sacrament with a covetous man. 1 Cor. x. 14. A covetous deacon is not to be ordained. 1 Tim. iii. 8. A church is not to ordain a covetous minister. 1 Cor. v. 3. The covetous are not to enter, 1 Cor. v. 10. Covetousness is idolatry, a sin abhorred by God in all ages of the world. People dread idolatry, the Church and persuasion. I should not be surprised if covetousness will not be so extravagant, but I truly say that covetous people give aid and countenance to the devil, and that covetousness is the devil's heavy artillery. E. DORRICK, Jackson, Tenn., January 1, 1870.

Constitution of the... The church of Christ... The question, there... importance: What... to the churches? It... views on this subject... differ in their... conclusions. The ques... should and their reason... follow:— I. The Baptist... will, and all church... should persons. When... added to the discipline... should to receive mem... not that he was a licen... ascertained this, from... "seen the Lord in the... boldly at Damascus,"... to be "With these, on... Jerusalem." Acts xviii... born also of the first... Rom. i. 7; 1 Cor... But in Pedobaptism... are members who are... in the Episcopal and... want and some of the... who have seceded... received to full mem... than conversion; and... moral Pedobaptists req... before receiving perm... to full membership, they... and unconverted persons... members of the same... Confession of Faith, wh... Fraybiter, and of m... on this subject, say... are the church members... Some Independents... very many of them... unconverted, and... some degree with the... Dr. Wardlaw and Dr. C... Baptist churches, o... members, those only w... of their conversion;... either infans, or the... say right conversion... Acts ii. 47; 1 Cor... II. Baptist churches... received to membership... The New Testament... of baptized persons. If... the apostle, and if... of you," and they "w... 38-41; see, also, 46... churches are, in this... of God," as if... But in doing this... churches; from the... of the Sabbath; and... other rites for the... from all open commun... or Pedobaptism, who... being baptized, as all... the apostle, and if... believers should be... calved to membership... has given to his church... set aside his laws; no... new ones; but has im... all things relating to... xlviii. 20; and if... His laws, "to obey G... Acts v. 29. III. Baptist churches... will that all church... number; that some sh... shall against their... knowledge. God is a... worship Him must... (John iv. 24); their... love, faith and obedie... xiv. 28; Rom. avi. 26... edness unto God, as the... dead." Rom. viii. 13... service, they must... (2 Cor. viii. 12); must... the Lord, add then to... God.—2 Cor. viii. 6. But this voluntary... assumed used by many... call to the Southern... ed, by which mem... it is equally opposed to... cease infants by bap... by force. IV. Baptist churches... require any activity... members are spoken of... "stone," forming part... which is devoted to... The young are to be... the nursery warned, the... the weak supported, who... who reject, reject, and... sympathize; but they... (1st. Jas. i. 27. To... done to all men.—Gal... these labors all the... can engage. Baptists... establishments cannot... of any Pedobaptist... no part nor lot in the... V. Baptist churches... will that what is... with ready will, and... who, in able, in... making a collection for... in Salem, the apostle... the first day of the... lay by him in store, as... 1 Cor. xvi. 1, 2. Th... it is the duty of every... he is as God called... "If there be first a... according to that a... willing mind is needful... able to God. Church... is this grace" of rich... case of Christ.—2 Co... Paulus cannot thus giv... position, as in State... at all.—2 Cor. viii. 4... VI. Baptist churches... will that all his church... from the world, and... the world, and that... only who have been... on a profession of faith... distinction betwe... waid; but infant... from this rule, bends... against. The mem... converted, and... some who are still... the apostle says, "W... with darkness?" and... with Hell?—Where... them can be ye ap... called, the church... you," 1 Cor. v. 13. It is clear that the... the sign of Christian... the church, to those... to that extent also... tiveness, the church... Baptist churches are... the spirit, "Ye, as... spiritual issue, a holy... you sacrifice, accept... Christ"—1 Peter ii. 2

Items.

The churches have much to fear from... The churches have much to fear from the... of our Master, reward! If you...

CEILING CLEAN OUT OF BABYLON.—Dr. Guthrie, in his "Gospel in Ezekiel," in reference to the... of our Master, reward! If you...

THE BIBLE OR THE POPE.—The Zion's... of our Master, reward! If you...

WHERE CAN ALL THE CHILDREN BE... of our Master, reward! If you...

AN AMLESS LIFE.—I committed one... of our Master, reward! If you...

Rev. Dr. Witt Tallmadge has a way of... of our Master, reward! If you...

"FIVE" CHARITY.—The Monthly... of our Master, reward! If you...

latter-day societies, such as Bible Societies, the... of our Master, reward! If you...

The editor of the Richmond (Va.)... of our Master, reward! If you...

Not long ago, in England, when the... of our Master, reward! If you...

WHERE CAN ALL THE CHILDREN BE... of our Master, reward! If you...

The Little Reeper, published by the... of our Master, reward! If you...

A butcher in London, and a Christian... of our Master, reward! If you...

DAVID'S MOTHER'S NAME.—Miss Fannie... of our Master, reward! If you...

CATHOLIC ITEMS.—The Ecumenical... of our Master, reward! If you...

the whole of the Temporal Power.—At the... of our Master, reward! If you...

The Orphans' Home Endowment.—At... of our Master, reward! If you...

In this state of suspense, they received a... of our Master, reward! If you...

SMILES.—"A little 'foxy' now and then... of our Master, reward! If you...

Unpalatable advice is frequently dis... of our Master, reward! If you...

DEATHS.—[Obituary notices not inserted... of our Master, reward! If you...

CATO.—Departed this life on November... of our Master, reward! If you...

JACKSON.—Died, after an illness of but... of our Master, reward! If you...

instance, the large capital is more independ... of our Master, reward! If you...

Special Advertisement.—The... of our Master, reward! If you...

CHARITY.—The... of our Master, reward! If you...

THE DETECTIVE.—Under the head we shall... of our Master, reward! If you...

E. M. MORLEY.—All men should be... of our Master, reward! If you...

J. D. BATHURST.—Where is J. D. Bathurst... of our Master, reward! If you...

W. C. CAPPELL.—Last heard from in Arkansas... of our Master, reward! If you...

T. J. T. JORDAN.—Reference—J. E. Spurgin... of our Master, reward! If you...

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OFF APOLOGUE for publishing the following list in the... of the paper, it is... of the paper, it is...

Table listing names and locations of churches and pastors, such as J. L. Loomer, Memphis, Tenn. Pastors.

NEW ADVERTISEMENTS. WEST TENNESSEE DEPARTMENT. LIFE ASSOCIATION OF AMERICA. DEPARTMENT OFFICE.

SCHOOLS. THE MARY SHARPE COLLEGE, WINCHESTER. CENTRAL FEMALE INSTITUTE, Clinton, Missis. Missis.

BELLS. MENELY'S BELLS. Established by Andrew Menely in 1852.

COTTON FACTORS. MORRIS, LEA & CO. Commission Merchants.

UNRIVALLED SUCCESS. Condition of the LIFE ASSOCIATION, as per official investigation of the Superintendent of Insurance for the State of Missouri...

WHEELER & WILSON'S Sewing Machines. Took the only Gold Medal at the Paris Exposition.

MISSISSIPPI COLLEGE, Clinton, Missis. Missis. The next Collegiate year will open on the 27th of September, 1870.

MISCELLANEOUS. Aromatic Vegetable Soap. WATERBURY'S NEW SCALE PIANOS.

Ayer's Cherry Peppermint Cure. For Coughs, Croup, Whooping Cough, Bronchitis, Asthma, and Consumption.

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