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THE BAPTIST.

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

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

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"WHY ART THOU CAST DOWN?"
"Why art thou cast down, O my soul? and why art thou disquieted within me?" (Psalms xliii. 5.)
"Why art thou cast down, O my soul?"
"Why art thou filled with pain?"
"On Christ thy every burden roll,
He's able to sustain."
"Disquieted!" when Jesus is
"Thy Rock and sure Defense?"
"Thy foes are strong, but stronger still
The Great Omnipotent?"
"Cast down!" because a Father's hand
"Indicts the loving blow."
"Which drives thee nearer to the Cross,
"And makes thee Christ to know?"
"Best Sufferer, who hung thereon,
"And bled and died for me;
"Is Thy precious blood alone
"Which sets the captive free."
"Then banish all thy anxious fears,
"My soul, and be thou still;
"Submissive wait at Jesus' feet,
"And learn His holy will."
"Hope thou in him, thy Savior, God;
"Thy Refuge and thy Friend;
"If he afflict thee, kiss the rod,
"He comfort thou can send."
"Dear Jesus, may I ever feel
"Thy kindly presence near;
"In every sorrow, every ill,
"My fainting heart to cheer."
"When Life's dark billows o'er my soul,
"In swift succession sweep,
"Do Thou the angry waves control,
"And calm the troubled deep."
"Speak to the tempest of my heart,
"Subdue my stubborn will;
"Bid Passion's threatening storm depart,
"And bid it 'Peace! the still!'"
S. C. GAINES.
Madisonville, East Tenn., January 23, 1871.

UNION OF REFORMERS AND BAPTISTS.
The *Apostolic Times* contains two very dignified and considerate articles upon the question of the union of the Reformers and the Baptists, which seem to call for some corresponding notice from the *Recorder*. This is especially so, since, in one of them, there is a direct call upon the Baptists of Kentucky to know if they, or any part of them, are ready to take steps looking toward such a union. Though the *Recorder* has been repeatedly indorsed and commended by the Baptists of Kentucky, in their variously associated capacities, yet we do not pretend to speak by authority any further than the character and influence of the paper may go. But to this extent we do speak.
This is a grave, important and practical question; and should be treated in a manner becoming its gravity and importance. It carries with it matters of great good, or of tremendous evil to the cause of Christ. Besides, we are approached in a frank, open and earnest manner, and for this reason, even independent of the merits of the case, we should be equally frank, open and earnest. There are two ways of considering this question. The first is to state the points of agreement and of difference between the two peoples, and thus to determine whether there is a common basis of union, upon which they can stand together in all important and essential particulars; their differences, if any being of a minor and indifferent character. The second is to suppose the union already effected and the two peoples commenced to operate together, and to see if there is any friction caused thereby, and whether the friction is of so serious a character as to jeopardize the efficiency and harmony of the united body.
1. What then of the points of agreement of difference between the two peoples. As to the points of agreement we are happy to be able to present them as enumerated by one of the other side. Mr. Lard in the last issue of the *Times* says:
"We certainly agree substantially, if not closely, in the following fundamental items:
"1. That there is one living and true God, who is Spirit, and is infinite in all his attributes.
"2. That Jesus Christ is his Son, his only Redeemer, is, as to his inner man, Divine as the Father himself, and as to his outer, human as his mother. He is to be honored as God himself deserves to be honored.
"3. That through the blood of Christ atonement has been made for the sins of the world, and through its efficacy and value, God can be just, while justifying him who believes in his Son.
"4. That the Holy Spirit is the Advocate of Christ; that he convicts the world of sin, of righteousness and of judgment, and dwells in the heart of each child of God.
"5. The full inspiration and authority of the Holy Scriptures, and all-sufficiency

of the Bible both as a rule of faith and practice.
"6. That salvation is of grace, and not by deeds of law, but by faith in and obedience to Christ.
"7. That no one can enter the kingdom of God unless born again.
"8. That adults alone are to be baptized, and these must be believing penitents.
"9. That immersion and it only is baptism.
"10. That each church of Christ is independent of all others in the regulation and management of its own affairs."
We are willing that items 1, 2, 3, 5, 9, 10, shall stand as substantially correct, and therefore pass them by without comment. As to item four, there may be a sense in which "the Spirit is the Advocate of Christ," and it is certainly taught that he "dwells in the heart of each child of God;" but when Mr. L. says that we agree that the Spirit "convicts the world of sin and of righteousness and of judgment," we are very clear that he has instanced as a point of agreement one that is only seemingly, and really such. Now, unless we have mistaken the teachings of Mr. Lard and his brethren, they hold that the only connection which the Spirit has with the work of conversion at all, is that he indited the word of God; and that it is directly and immediately the word of God, and that only, that works conviction in the mind of the sinner. According to this there is no present and direct action of the Spirit in conversion at all. This no intelligent Baptist could accept as true, and we will say, not offensively, could tolerate. And mark! the difficulty is not as to whether the Spirit uses the word in conversion, but whether the Spirit does any thing more in conversion than having inspired the word.
As to item six, Mr. L. and his brethren believe that no man can come into a state of grace and salvation without submission to baptism, while no intelligent Baptist will baptize a man who they consider has not already come into such a state. Hence granting that we agree that "salvation is of grace" etc., yet we disagree as to the conditions of salvation, and hence the agreement is again seeming and not real.
As to item seven, while we agree that "no one can enter the kingdom of heaven unless born again," Mr. L. and his brethren teach that immersion is the act of being born, while Baptists believe that being born again implies a quickening from spiritual death by the agency of the Holy Spirit. Here again is the agreement only seeming, not real.
Lastly, as to item eight, while we believe that none but adults are to be baptized, and these must be believing penitents, Mr. L. and his brethren baptize for remission of sins, while Baptists baptize no one who has not already professed a remission of sins. Again, while we agree that only the believing penitent is a proper subject of baptism, yet, as to what constitutes a believing penitent we radically differ. Indeed we do not think that there is a more marked, important and serious difference between the two peoples than that respecting what constitutes a believing penitent. Mr. Campbell teaches that "evidence alone produces faith, or testimony is all that is necessary to faith." Mr. Pendleton teaches that hearing the word is the only means employed to produce faith, that is not supplied by man's own nature. Mr. Lard teaches that "repentance is the simple determination of an individual himself to abandon sin, accompanied by the act." Baptists, on the other hand, teach that "repentance and faith are sacred duties, and also inseparable graces wrought in our souls by the regenerating Spirit of God." Now it is patent that, if there were no difference on the design of baptism, if Baptists could even be brought to believe that baptism is for remission of sins, still we could not unite, since Baptists do not believe that the "believing penitent" of the Reformers is the believing penitent of Scriptures. In no particular do we esteem the "Current Reformation" more radically deficient than in their teachings respecting repentance and faith. Now we think we may fairly say that four of the ten points of agreement are really points of difference. Then only six remain upon the count of Mr. Lard himself, who is in favor of union. And it is to be observed that the items of difference considered are in respect to matters where there is supposed to be substantial agreement, and that they are, every one of them, marked and vastly important.

The vast destitution of moral culture admonishes us that the people have been fed on excessively diluted theology. The fact that they can be couched in

such phraseology as will be acceptable to either people, on their own interpretations, does not render them any the less real, but the more dangerous and deceptive, on that account. It is a play on words, rather than any solid and substantial basis of union.
But have we exhausted the catalogue of differences between them and us? In answering this question we beg the privilege to say that we do not seek to find differences where none exist. It is no pleasure to know that any one differs with us about the important matters of Divine revelation. But if we shall not seek to find differences where none exist, we shall not refuse to recognize any that may exist. And these differences, rather than points of agreement, should constitute the matter of candid discussion and consideration, for until these are removed it is useless to talk of union.
We present the following points of disagreement—such as occur to us at this writing.
In the accepted classification of the religious world, Baptists are Calvinists, the Reformers are Pelagians, or in more modern speech, Socinians. Not that either people is wholly like the class in which they are placed, but that in their leading features each is allied to that class. But to be more specific, they differ upon,
1. The depravity of mankind.
2. Election and predestination.
3. The work of the Spirit.
4. The nature of regeneration.
5. The efficacy of Divine grace, or effectual calling.
6. The conditions of remissions of sins and of justification.
7. The perseverance of the saints.
8. The sinner's moral inability.
9. The right of the sinner to pray.
10. The design of baptism.
11. The nature of repentance and faith.
12. The laws governing the Lord's supper.
Perhaps the number might be augmented were we to try how many we could present. But these are sufficient to show the many and grave differences that exist between them and us. In the light of these things we desire to ask,
CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?

THIS AGE.
A. F. COPPLAND.
As well as its peculiar characteristics, every age has its peculiar wants. The reflecting mind cannot fail to perceive that the wants of any single community are numerous.
The great wants of our time are the moral wants of our whole country. Every thing is done with the impetuosity of steam. Men run to and fro and make haste to be rich. Millions bow at the shrine of fashion. The world is on tip-toe with excitement. Our race appears as a thoughtless and mad family of grown children. One thing rushes upon the heels of another with such rapidity that the thoughtful stand in awe. The times are ominous. What is done must be done quickly. Romanism, infidelity, and ritualism, stalk like proud giants over the land. It is no dream. We live in a peculiar age. He that slumbers will be startled. I can but feel that the affairs of this age are culminating.
The point to which I wish to call the reader's attention is "a faithful earnest ministry." To meet the moral wants of these latter days, the heralds of the cross must be true, live men. They must love truth better than life. "That deep moral stupor into which men have been lulled by worldly excitement and formal, lifeless preaching, can never be removed till the minister of Jesus Christ is not only more earnest and faithful, but consecrated to the great work. Churches must be better trained, and educated in the discharge of their duties.
Paramount to all the wants of this age is a faithful, educated, consecrated ministry. Halfhearted, halfhearted work will not do.

They need the truth, presented in plain and burning words.
Brethren of the ministry, and churches, too, the harvest is too great to admit the heralds of salvation to divide their time between preaching and serving tables. Just so long as this is the case, just so long may we mourn over a weak and languishing condition of our churches, as well as suffer mortification at the wickedness of an erring ungodly world. If we fail to wake from our moral lethargy, then infidelity, Romanism, avarice, and ritualism will swallow us up.
Brethren, read the signs of the times, gird on the whole armor, and work while it is day.
TRESPASSERS!—No. 4.
J. M. ROBERTSON.
While writing on this subject of trespassers, we cannot let the opportunity pass without examining the positions of some ministers. Our denomination may well be proud of its ministers of intellectual attainments. Such men are needed to build up and defend the bulwarks of truth. Such men are needed to preach the gospel with power. Such men are needed to investigate and throw light on the meaning of passages of Scripture which are not understood by men of less capacity for investigation. In all these spheres they are eminently useful as ministers. We may thank God that he has been pleased to call such men into his vineyard. God never calls a man to the work of the ministry except he has a work for that man to do. When he calls a man to a particular work it is such a man as has the necessary gifts and talents for doing that work. These endowments are from God, and designed to be used in the accomplishment of the work to which they are adapted and for which the man possessing them is called. All who admit that our God is one who never works without a purpose must admit this to be true. All will admit that the man who refuses to use these faculties given him, in the way God designs, is trespassing. He is using God's rights as if they were his own. More especially is this true, if possible, of a man who in ordination has avowed himself consecrated to a particular work. That consecration is to the work of the ministry. What is the work of the ministry? "Go ye therefore and teach (disciple) all nations, baptizing them . . . teaching them to observe all things, whatever I commanded you." (Matt. xxviii. 19.) "Go into all the world and preach the gospel to every creature." (Mark xvi. 15.) Preaching Christ and him crucified seems to be the work of the minister. To this he has consecrated himself in ordination. To this the Holy Spirit has called him. Whatever intellectual faculties he possesses were possessed before his call to the ministry, and God, who never works without a purpose, called him, endowed with those faculties, for the accomplishment of a particular work in the ministry. Having seen what the work of the ministry is, we may very pertinently ask here whether presiding over colleges, high-schools and academies, going to the Legislature, assessing and collecting taxes, etc., is included in that work? If so, it is remarkably strange that the New Testament is mute on the subject. It very clearly states the commission, and points out the minister's duties, but nowhere says one word about any of these things. I know many good brethren will justify these things by saying: "I can do more good at that than preaching. That is my talent." If so, by all means lay aside the minister's office. We do not propose to say that God has not put men in these positions and accomplished great good by them. Some men may be called specially to some of these works. But we do insist that the same spirit does not call a man to a work, requiring his whole time in that work, and then put him in another work entirely outside of it. If the Spirit has called us to the work of the ministry we cannot justify ourselves in devoting our talents to another work which some other man, not called to the ministry, can do just as well. If we are called to that work we cannot justify ourselves in assuming the mission of minister, to which we have never been called. If called to the work of the ministry, it needs and is worthy of all the talent we possess. It requires our talents, and we have no right to bury them to that work in some other work. We are God's ministers, and our talents are his, and we have no right to use them as our own. Brethren, let us consider this matter prayerfully, and see if some light is not in a dark lantern, and trespassing. Seminary, Greenville, S. C.

Gems.
Keep a list of your mercies; and let pardon and love stand at the head.
Keep a list of your joys; and let joy unspeakable and full of glory be first.
Keep a list of your sins; and let the sin of unbelief be set as first and worst of all.
Keep a list of the gifts you get, and let Christ, who is the unspeakable gift, be first.
Don't believe the man who talks the most, for mewing cats are very seldom good mousers.
Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.
Reputation is what men and women think of us. Character is what God and angels know of us.
Four things come not back; the spoken word, the sped arrow, the past life, and the neglected opportunity.
A good word is an easy obligation; but not to speak ill requires only our silence, which costs nothing.
One of the most important rules of the science of manners is an almost absolute silence in regard to yourself.
The great in soul have an intimate communion with each other, and a language peculiar to themselves.
The life of man, in point of fact, is but one continued education, the end of which is to make himself perfect.
A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.
Dignity of character in man is the token of his initiation into wisdom, and the seal of his consecration to excellence.
The tranquil soul is a vase that is destined to contain perfumes; but it is little to possess the vase, if it is empty.
"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected."
Keep a list of your enemies, and however many they be, put down the "old man" and the "old serpent first."
A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.
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The tranquil soul is a vase that is destined to contain perfumes; but it is little to possess the vase, if it is empty.
"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected."
Be careful of your good name, for "it is better than precious ointment" rather to be chosen than great riches.—Prov. li. 1.
To speak ill from want of knowledge, shows a want of character; to speak ill on suspicion shows a want of honest principle.
The mere lapse of years is not life. Love, knowledge, truth, beauty, goodness, faith, alone can give vitality to the mechanism of existence.
True education is not that which transfers opinions already formed, but that which renders us capable of forming good opinions for ourselves.
Confidence is noble, because there is always something noble in what is generous, and confidence takes us from ourselves and gives us to others.
It is with our thoughts as with our flowers—those that are simple in expression carry their seeds with them; those that are double charm the mind, but produce nothing.
Man often weeps in his sleep. When he awakes he scarcely remembers that he has shed tears. So regarding life; in the second thou wilt no longer know that thou hast wept in the first.
St. Bernard calls holy fear the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptation from entering.
The music of kindness has not only the power to charm, but to transform both the savage heart of man and beast; and on this harp the smallest fingers in the world may play heaven's sweetest tunes on earth.
As the diamond is found in the darkness of the mine, as the lightning shoots with most vivid flashes from the gloomiest cloud, so does heartfulness frequently proceed from a heart susceptible of the deepest melancholy.
The devout Jean Paul Richter once said, in the beautiful simplicity of his Christian character, "I love God and every little child." Perhaps no sentence so brief so fully measures the extremities touched by the infinite love.
Stand on the right, and with clean hands, Exalt the truth on high, Thou'lt find warm, sympathizing hearts, Among the passers by.
Stand for the right; proclaim it loud; Thou'lt find an answering tone In honest hearts, and thou no more. Be doom'd to stand alone.

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 present and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.
2. The Grace of God, the only foundation Hope and Faith in Christ, the only medium Justification.
3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.
4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrine, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42.
5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such, (that is, in church capacity,) not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent being made the guardian of the purity of the sacred feast, is invested with the authority 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. Our mode only therefore can answer this design, and the profession of baptism cannot be made by sprinkling, except "the children of God by Faith." Matt. ii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 8; Acts viii: 12; Rom. vi: 4, 5; Gal. iii: 12; Gal. iii: 26, 27.
Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT PRINCIPLES.
1. The Bible, and the *Scriptures* alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.
2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.
3. To divide the positive requirements of Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and is what positive laws may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.
4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.
5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, is immorality.
6. Principles can neither be conceded nor compromised.
SIX IMPORTANT FACTS.
1. All scholars, critics and lexicographers, of any note, unananimously declare that the primary (and is, first) and leading signification of "Baptize" is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—(Liddell and Scott, Cassell, Anthon, &c.)
2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]
3. Modern all states in its published commentaries admit that the Bible does not furnish one plain command for, or example of infant baptism; and there is the utmost disagreement and dissension among them on what grounds or for what purpose it is to be administered.
4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are extra-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.
5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry can justly be called a gospel church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."
6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trillemann, p. 26]

Mississippi Department.

ELDER M. P. LOWERY, EDITOR.

ORPHANS HOME—DEATH OF BRO. GRANBERRY.

Our hearts were pained on hearing of the death of Prof. S. S. Granberry, the efficient Superintendent of the Orphan's Home at Lauderdale.

"I pray that the Home may prosper, and I believe it will. We have had many difficulties, but the Lord has brought us through them all.

This dear brother has made himself a martyr in this noble work of charity. The dear little orphans have lost their best and dearest friend.

Bro. Lowery:—Our prospects in the bottom are indeed cheering. We review the past twelve months with profound gratitude, and enter upon the new year full of hope.

Bro. Graves:—Since I last wrote you I have been busily engaged in my missionary work, and can give you the gratifying intelligence that the word of the Lord is having free course and being glorified.

Corinth:—Our church at Corinth has secured the services of Eld. Thomas D. Gwyn, late of South Carolina, who has entered upon his pastoral work in that growing town.

Bro. Lowery:—Please inform the brethren, through your paper, where to send the pledge money for Foreign Missions, and oblige W. L. SKINNER.

CALL TO THE MINISTRY.

Preached by Elder W. H. Head to the Young Ministers in Mississippi College.

"As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God." (1 Peter iv. 10.)

Having been requested to preach, at this time, on the "Call to the Gospel Ministry," I shall do so with an impressive sense of responsibility for what I may say on so vitally important a subject.

The subject before us, then, is the "Call to the Gospel Ministry," and what I propose to consider with reference to it may be indicated by the several queries: Whence it is? what is it? unto what? and what, therefore, are our duties and obligations as to it?

It is received—it is a gift—it should be recognized and obeyed. There is a prophecy or promise of the Word of God which says: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

Of the call to the ministry we learn: 1. That it is Divine, or a call from God. He who preaches the gospel exercises or ministers a gift.

In the New Testament we read of many who were engaged in preaching the gospel; and it is expressly said, or plainly to be inferred, of each one of them that he was called of God to this work.

On so important a point, however, it will not be superfluous to adduce direct Scriptural proof. It is said in 1 Cor. xiii. 28: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc.

The elders of the church at Antioch are thus charged by the apostle, and they were not extraordinary officers, as apostles and prophets, but simply pastors, bishops, or preachers.

blood." (Acts xx. 28.) The Holy Ghost hath made them overseers; that is, hath appointed them to the office they hold. Not the office only, but the men in it are of God's appointment.

The proof of the proposition now considered—viz., that a call to the ministry is a Divine call—will be further manifest when we consider in what such a call consists. It essentially consists, we think, in—

There are certain graces and talents specified in the Word of God as necessary to fit one for the ministerial office; and when God confers these, he thereby calls to the ministry.

What are the essential requisites for the ministry must be determined from the Word of God only. We must not depend on our own judgments as to what is fitting in this matter, either for ourselves or for others.

More, indeed, is required of such than that they be truly regenerate. They are to be, as among their brethren, men of exemplary piety—good men and full of the Holy Ghost.

In this desire, chiefly, is the call from God made to the individual. It is something of which he alone can be directly conscious. But it is excited by the Spirit of God, not alone to make the individual himself understand that he is qualified to preach, but also to qualify him to preach.

The important question, then, is, What are these? The essentially requisite qualifications in him who is to publish to a dying world the unsearchable riches of Christ are indicated with sufficient clearness.

God does not call unconverted men into the ministry. He does not commission the "blind to lead the blind." However the wicked may be God's sword, and men of the world his hand, as David says, in his providential judgments, or however in some extraordinary cases he may have employed such to communicate his will to men, he never calls them to any regular and stated ministry connected with his service.

Now, what is a church? It is the house of God; the church of the living God; the pillar and ground-work of the Truth. It is a building of God, and it is composed of lively stones—all of believers, of men and women who have been quickened and made alive by the Spirit of God.

So important it is that one be truly regenerate in heart before he be recognized as called to the ministry, our churches should all look well to this point. If we cannot keep the unconverted out of our churches—for they do sometimes deceive us, and themselves, too—let us by all means seek to keep them out of our pulpits.

Another qualification, which, it is said, a bishop must possess, is— Thirdly—An aptness to teach. Of the former qualification the person who is called can alone be sensible, and must himself be the judge; but of this, chiefly his brethren and the church.

But what, it may be asked, is an aptness to teach? "Any one can better understand what it is by acquaintance," as one has said of wit, "than he can be informed by description." It is a readiness to teach or to impart information—an ability to communicate what one knows so as to instruct others.

preach, or submits that his brethren and friends may make a preacher of him. It is to be feared there are some such men made preachers. When God calls one to preach, there must surely be something in the individual's own heart prompting and urging him to it.

But more needs to be said here, lest the modest be discouraged. One may be called, and that call may be from God, and yet, from a sense of unworthiness or unfitness, he may be reluctant to undertake to preach. Let it not be thought a contradiction that one can be reluctant to undertake to do what he yet desires to do.

Yet, not every desire one may feel to the work of the ministry is to be taken a call of God to it. It is important to consider from what motive this desire arises. "If any man desire the office of a bishop," as influenced in his heart by the Spirit of God, "he desireth a good work," says the apostle.

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But what, it may be asked, is an aptness to teach? "Any one can better understand what it is by acquaintance," as one has said of wit, "than he can be informed by description." It is a readiness to teach or to impart information—an ability to communicate what one knows so as to instruct others.

A preacher is to teach. What is he to teach? Not human science and learning, but the gospel; the wisdom that cometh down from above. He is to teach and speak this not in the words of man's wisdom, but which the Holy Ghost teaches. It is not, therefore, said nor meant that a preacher must be learned in human lore; that he must be, or must have an ability to become, erudite, profound, and eloquent before he may consider himself, or the church may accord him, as one called of God to preach.

By the instrumentality of men accounted ignorant by the world, God manifests the power of his grace and Spirit. It is thus that the excellency of the power exerted in the gospel is known to be of God.

The world may esteem them unlearned, and ignorant, but as taught of God they know all things pertaining to life and salvation. The eyes of their understanding being enlightened, they know what is the hope of their calling, and what the exceeding riches of God's grace in kindness toward us through Christ Jesus.

An aptness to teach is so necessary a part of ministerial qualification—so much a part of the preacher's call itself—that it may be presumed in all cases to be somewhat marked and noticeable, so as to distinguish who is called from who is not. Otherwise it would not have been insisted upon by the apostle in the directions given us to judge of this call in other words.

It is said that God is pleased "by the foolishness of preaching to save them that believe." But this "foolishness of preaching" is neither, on the one hand, foolish preaching, nor, on the other hand, the preaching of foolishness. That which pleases God and saves men is not mere jargon and nonsense—not a rhapsody of unmeaning sounds. It is the earnest speaking forth of the words of truth and soberness. This means of saving men by the mere preaching of the gospel the world esteems a foolish or simple plan; but it is the wisdom of God and the power of God.

[To be continued.]

CONST... The church... station is... wise and... laudable... wisdom, to... Poperly be... granted new... rules? I... received, the... will was... Change fol... and at leng... on his thir... 2. There is... 8-17.

The Baptist.

MEMPHIS, TENNESSEE, FEBRUARY 11, 1871.

THE SUFFERING OF CHRIST.

Let it once be admitted that the unchanging law of God is that sin must be punished; that it is of infinite demerit, and hence must meet infinite penalties—let this be admitted, and the substitution of the God-man for human beings as the only possible plan of salvation must also be admitted. The eternal law of God is that he who touches sin touches death. That law springs from the nature of Deity. Sin cannot go unpunished. As, according to natural law, he who rushes beneath Niagara must be overwhelmed; as he who leaps in the crater of a volcano must perish; as he who flings himself upon the vast wheels of a mill must be torn to pieces; so he who is in sin, comes in contact with sin, enters its depths, stands before God as a sinner, or in the place of a sinner, must suffer. It is God's eternal law.

He who knew no sin was made to bear our sins—was reckoned with the transgressors. The second man, the Lord from heaven, stood before the law of sin, and its crushing penalty fell even on him. He stood in the sinner's place, and sank beneath the flood of wrath. He was made a curse for us, and the bolt fell on him.

It was to the claims of law and justice, therefore, that he offered himself a sacrifice for sin. He rendered all that law required; all that justice could demand. It was not as Jenkin coldly states, "an expedient; a measure introduced by God as the public organ of moral government on public grounds and for public ends; and as the infliction of pain is not indispensably necessary to the design of punishment, neither is it necessary to the design of an atonement." No satisfaction to justice, then, is required. If he can appear to abhor sin, appear to be just, and appear to be determined to punish sin, no satisfaction, no real substitution or equivalent is necessary. This is the growing view of the wondrous scene on Calvary—a fictitious and not a real endurance of sin's penalty. Jenkin and his school of theologians deny that Jesus ever endured the curse due to human guilt. He says: "No; he only suffered a commuted sentence that bore no proportion to the desert of sin." Is it any wonder that those who thus measure the demands of justice can reduce the nature of the sacrifice to a suffering, "exceeded," says Jenkin, "by some of the martyrs, as far as the mere infliction of pain is concerned?"

We know not whether or no this is the view Dr. Boyce takes of the atonement, but from his article on the doctrine of the suffering Christ, we suppose it is. The writer of these remarks, not agreeing entirely with the opposite view, cannot but feel shocked at such sentences as follow: "Even that wondrous excellency which Christ displayed in his last day of suffering is only human." "Christ casts upon" the thief "the glance of pity, and assures him that upon that very day they should meet in Paradise. Was this Divine action? The compassion is indeed Godlike, but it is still exercised according to that human nature which is in the likeness of God." "Oh, perfection of humanity, may we well exclaim, which finds its joy in ministrations of love; which fears not to humble itself; which withholds not its own life from those it loves; why rob thee of thy beauty and thy glory, to weave a chaplet for Divinity? Let that glory be acknowledged as seen in him who has thus in thine own nature redeemed thy lost and ruined race. But call not this Divinity. The distance between this and God is infinite. God alone is good as well as great. In the presence of his infinite, eternal and essential goodness, all creature excellence is folly. The distance between the Divine and human excellence, even when united in Christ, is immeasurable." We can quote no more. We think of poor Serretus chained to the column on the Champel, and the fagots kindling beneath his feet, exclaiming, "Jesus, Son of the eternal God, have mercy"—yet condemned on the charge of denying his divinity—we think of Serretus, and rejoice that Dr. Boyce can be summoned before no such tribunal and with no such accusers as Calvin and the Council of Geneva.

But we confront the apostrophe with the sublime words of the glorified Jesus: "Fear not, I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore."

Is this Divinity speaking, or a human creature? Who was the first and the last? Jehovah. Who was he that liveth and was dead? We confront the language of Dr. Boyce with the proclamation of the Father. When he bringeth his only begotten into the world—when Jesus is born—he saith, "Let all the

angels of God worship him"—not a human creature. We confront it with the language of the Holy Ghost by the apostle: "Who through the Eternal Spirit offered himself to God." He offered himself "By one offering of himself." Oh, was this not Divine? Was that excellency which met every claim of law for millions, which caused righteousness and peace to kiss each other, which was ample propitiation for the sins of the world—"himself bore our sins in his own body on the tree"—was this satisfaction, this accepted and sufficient substitution, merely the excellence of a creature—and when "in the presence of the infinite all creature excellence is folly?" How could Dr. Boyce contemplate the glorious transactions of Calvary? When Christ bore the weight of sin, when he dispensed mercy to the thief, when he gave up his life, "laid it down," when no man could take it from him, when beneath a darkened heaven and over a trembling earth, he brought in an everlasting righteousness—how could our brother say: "Call not this Divinity?" "This the creature, the finite, the mutable?" As well might an infant descend from the Canadian heights and pass along the slippery rock beneath Niagara's crushing torrent, and leap into its midst, expecting to turn its rushing tide, or grasp its whelming force, and survive its destructive power, as for a creature, or creature excellence, or human endurance, or finite suffering, to meet, for all, the tide of wrath revealed against all unrighteousness, "the indignation and wrath, tribulation and anguish," which by an eternal law follow sin. But he who "in the form of God" "emptied himself," took upon him the form of a "servant," came down from the heights of glory, passed along the sin-stained path of human struggle to the verge of that whelming flood. He entered beneath the torrent; "All thy waves have gone over me." He grasped destruction; he received the deluge on his own head. And then divinely rising above the ocean weight of infinite endurance, he exclaims, "It is finished!"

"Oh death, where is thy sting? oh grave, where is thy victory?" Shall we not call this Divine? Oh, yes, blessed Jesus! thou art the "first and the last," that "liveth and was dead, and art alive forevermore, and hast the keys of hell and death," won from destruction by the sacrifice of thyself—my Lord and my God. In the language of the immortal Howe, "The blood that was herein shed, and the life that was laid down, though of a man, yet were the blood and life of such a man as was also God (Acts xx. 28; 1 John iii. 16)—a man that was God's own fellow. (Zech. xiii. 7.) As it was God that was offended, so it was God that did satisfy for the offense." S. H. F.

IT IS FINISHED!
There is more in this last utterance of our Lord than an announcement that the predictions concerning him were now fulfilled—they were not all fulfilled; his side had not yet been pierced—or that his humiliation had been completed—he had not yet entered the grave. There was mingled with it, doubtless, an expression of relief. It was a burst of subdued joy. But above all this, he rose sublimely above the conflict in which he was engaged in exultant victory, and exclaimed with a loud voice—not in sinking agony—IT IS FINISHED! It was the signal of victory. The conflict was with all the powers of darkness. He stood in the midst of the whelming ocean-tide of sin, sweeping its millions down to eternal death, by the force of an unchanging righteous law. He entered the deluge, and sank, wounded, bruised, suffering, in mysterious darkness. The destiny of untold millions depended on the issue. He died; he fell. His heel was bruised, but, falling, he conquered, and, rising above the last dreadful wave of sin's penalty, he sent forth the signal to heaven, and exclaimed it is finished! IT IS FINISHED! It was the triumphant shout of an Almighty conqueror. "He spoiled principalities on the cross." Like the triumphal processions, when illustrious captives are led in chains at the chariot wheel of the conqueror, "he led captivity captive." "Wherefore," says the prophet, "art thou red in thine apparel, and thy garments like him that treadeth in the wine-press? I have trodden the wine-press alone; and of the people there was none with me; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." "I that speak in righteousness, mighty to save." It was the shout of victory; the note of triumph; and as his words were caught up by the myriads of saved in heaven, "It is finished! It is finished!" rang through the heavens. All were made conquerors through him; all had triumphed in him. If Christ died for all, then all are dead; or, more properly, "then have all died." Every believer died with Christ; suffered the penalty of the law in him; and so can take up the signal cry, "It is finished! It is finished!"—conquerors through the blood of the Lamb. S. H. F.

REST.
Go, brother, rest, from all thy glorious toils
And victories won on many a hard-fought field,
With all thy marks, and scars, and garnered spoils
Borne from the battle on faith's shining shield.
Go, brother, rest, from onset and defense,
Where knightly bearing bleat with eager strife,
And fancy's touch and fiery eloquence,
Wreathed as with rainbow beams thy stormful
Go, brother, rest, fond faith to the last,
Upon the watch-tower with the flag unfurled,
Inspired sublimely while the storm swept past,
Like a star-antinel watching weeping world.
Go, brother, rest, thy youth's young, loving bride,
The clinging vine that lived upon the rock,
Her wish fulfilled, is lying by thy side,
Rest and uprooted by the severing shock.

AN IMPORTANT AND VALUABLE ADMISSION.
We publish the most valuable admissions of Pedobaptist scholars that fall under our eye, with a double purpose in view—1, to induce our readers to show them to their Pedobaptist friends, for they will certainly read the sentiments of their own leaders; and 2, to preserve them with the hope that at some early future day to gather them all from all sources into one book for universal circulation. It would be a most valuable one. We clip this from the National Baptist, with the remarks of the editor:
Another Pedobaptist witness to the Baptist belief concerning the mode and subjects of baptism in the Apostolic Church, is the new "Dictionary of Doctrinal and Historical Theology," advertised in our columns. This work is a sumptuous octavo volume, of over eight hundred pages, just published in England and this country—edited by Rev. John Henry Blunt, and written by various scholars of the Church of England. Mr. Blunt is a well-known English clergyman of the Established Church, and the author of various historical and other books on theological and church topics. He is of course an ardent advocate for "infant baptism," and holds that "we are certain of the future happiness of the baptized, but have no assurance of the salvation of the unbaptized infant. In this Dictionary, in the article on "Baptism," we read: "The word baptism signifies generally washing, and is used in this sense in Holy Scripture. Thus it means dipping or bathing (Naaman, 2 Kings v. 14, and Judith xii. 7), the washing of cups and dishes (Mark vii. 34; Heb. ix. 10), and also signifies overwhelming sufferings (Isa. xli. 4; Luke xii. 50; Matt. x. 25). From all which illustrations we may gather the meaning of a thorough cleansing, as by immersion or washing, and not by mere affusion or the sprinkling of a few drops of water. The bathing of Naaman and Judith was by immersion; cups and dishes were not cleansed by a few drops of water, but by a thorough washing; and the comparison of our Lord's sufferings to baptism is intended to show how thorough and overwhelming, as it were, was their nature. Hence, as might be supposed, the primitive mode of baptizing was by immersion, as we learn from the clear testimony of Holy Scripture and of the Fathers. The John baptized in Enon, near Salim (John iii. 23), because there was much water there, and Christ after baptism "ascended up out of the water." We cannot doubt in these cases there was immersion, for it is shown from the Baptist's reasons for baptizing at Enon, and Christ's "ascending" from the waters of Jordan. St. Paul's language, however, is even more explicit. He speaks of our being buried with Christ in baptism (Rom. vi. 4; Col. ii. 12), and, with the same illustration in view, that Christians die with Christ, and are raised with him (Rom. vi. 11; Col. ii. 20, iii. 3), are immersed in the baptismal water, and rise from it as our Lord from his burial in the tomb.

"That immersion was the ordinary mode of baptizing in the primitive church is unquestionable. Tertullian says, we are thrice baptized (ter mergitur), and St. Ambrose speaks of immersion in the name of each divine person. St. Cyril, of Jerusalem, and St. Basil also, mention the same usage. Immersion in the name of each divine person was, indeed, the ordinary mode of baptizing during as long as twelve centuries. The innovating of affusion, or pouring water on the baptized afterward began in the Latin Church, and has become the general Western usage. In the Eastern Church baptism has always been by immersion, and as a modern well-informed writer (Mouravieff, late Procurator of the Holy Governing Synod of Russia) says, the Eastern Church has never ceased to protest against the innovation in the mode of baptizing of the Latin Church. (Pages 74, 75)."

Under the head of "Infant Baptism," the Dictionary further says: "Although Holy Scripture teaches that faith and repentance are needed for a due reception of baptism (Mark xvi. 16; Acts ii. 38, viii. 37), it has been the usage of the church from an early period to baptize infants who cannot have such conditions. It is important, therefore, to investigate the reasons in which a usage is founded which apparently has no direct Scriptural sanction. Not that the want of Scriptural proof is universally admitted, as indirect evidence for the usage at least has been generally alleged. Thus it is argued, that as the household of Lydia and the jailer were baptized (Acts xvi. 15, 33), there were probably infants among them; but, admitting this probability, there is no proof that the apostle baptized them. We cannot fairly prove the apostolic origin of infant baptism by assuming the existence of the usage itself. As regards the jailer's household, we are told that Paul and Silas spake the word of the Lord to him and to all that were in his house, and that he and all his were baptized." Now, it would appear from this statement, that the baptized were those to whom the

word of the Lord was preached, who assuredly were not infants. The evidence on this subject from Scripture amounts to this, that we only read of baptism after a profession of faith and repentance. This by no means, it is true, excludes the possibility of the existence at the same time of infant baptism without such conditions; but the fact must not be assumed without evidence, and the utter want of proof from Holy Scripture obviously leads to a different conclusion. (Page 344)."

Then follows a discussion of the circumstantial evidence by which it is sometimes alleged that the apostolic origin of infant baptism is established, and the writer reaches this conclusion: "Infant baptism was undoubtedly to some extent the usage of the church in the latter half of the second century, but it was not universal amongst Christians even in the fifth century. Infant baptism must, therefore, be considered as founded on ecclesiastical sanction, though there are intimations in Holy Scripture of its accordance with our Lord's institution. Tertullian [A. D. 180] first mentions 'sponsors,' a fact quite unaccountable had infant baptism been of apostolic institution, since sponsors, as an ordinary rule, would be necessarily required in baptizing infants," etc.

The italics used above are the author's own, and not ours. The statement is doubtless the strongest that can now be made, with any show of fairness, concerning the early origin of infant baptism, even by one whose mind is prejudiced in favor of the practice. Baptists cannot be wrong in rejecting all ecclesiastical or other human traditions, and in insisting that all the doctrines and ordinances of the gospel shall be taught and administered according to the clear, express, and authoritative precepts of Christ and his apostles. What can we do more, or otherwise, than to observe all things whatsoever he has commanded, and as he has commanded?

THE LITTLE CHURCH ROUND THE CORNER.

This descriptive epithet has seemingly been stamped with a kind of immortality. It has certainly become notorious, if not famous. Holland, a popular comedian, died in New York; Jefferson, who has made fame and fortune by acting very naturally a ridiculous and unnatural play founded on Irving's "Rip Van Winkle," sought a Mr. Sabine, rector of an Episcopal Church on Broadway, to read the burial service over the body of Holland when brought into the church building; Sabine kindly, it seems to us, declined. He had preached against theaters; he had warned his people not to attend them. How could he, in solemn address to Deity, say, in the language of the burial service, "Forasmuch as it hath pleased Almighty God, in his wise providence, to take this our brother," and "we give thee thanks for the good example," etc.? The man, bound by the iron ritual forcing him to pronounce the departed a "brother" in the Lord, and to exclaim over him, "Blessed are the dead that die in the Lord," refused to officiate from a sense of conscience or consistency. For this he has been traduced by actors and their apologists everywhere, and "Mark Twain," as they call him, in the Galaxy has made it the text of a bitter, infidel attack on the ministry and pulpit generally.

"There is a little church round the corner," said the rector to Jefferson, "that does such things." "Thank God for the little church round the corner!" said the actor. It will hold up the life long comedian as a "good example." It will pronounce him unqualifiedly and without question or qualification a brother. It will pronounce him blessed as dying in the Lord. "Thank God for the little church round the corner!"

Now, to us, the little church seems a little sham. It, too, was Episcopal. It, too, must read the exact words of the ritual. It, too, is bound by the icy fetters of the burial service. But it can afford to act without question, without conscience, without consistency, without regard to the fitness of the prayers and the application of Scripture to the deceased. To this little church it was an unmeaning form, adapted alike to the fairest or foulest. Who was the truest man—the man most real and conscientious—Sabine or Houghton? Which read the service as real? which as a mere performer?

We believe in something real. To read that burial service over one whose life had been given to sin and folly is a mockery enacted over the dead and before eternity. Let us not blame Sabine. Let us rather look on that antiquated burial service, as binding on every clergyman to read in every case, as an unauthorized and tyrannous perversion of what is proper in such cases. A minister, untrammelled, might have attended with all reality and propriety the funeral of the comedian. His prayers would have been for the living; his words would have been lessons drawn from the life and death of the deceased. The event, without offense to the profession the man followed, but with kindly sympathy for them in their hard life-battle, might have been made use of to direct them to a rest and a reality for which they, perhaps above all others, sigh.

We condemn the ritual, not Sabine. We condemn the "church," with its unauthorized enactment, and not the man who had the courage to defy public

opinion and public scorn rather than make a mockery of that solemn service. If a little church round the corner could do all this, and so gain the world's plaudits, so much the more evident is the hollow unreality of the dead forms which acts of Parliament imposed on the Anglican Church.

BISHOP QUINTARD AND THE SUICIDE.
A poor man, by name Kimble, lone, desolate, stripped by misfortune of former wealth, separated from his wife, crushed and deranged morally and physically, ended his life by taking morphine, week before last, in Memphis.

He had been for years a member of the Episcopal establishment. He was a great admirer and personal friend of Dr. Quintard, who claims to be pastor or bishop of all Tennessee. The unfortunate man, it appears, desired his friend the pastor to officiate at his funeral. The pastor, or bishop, refused, and intimated that if any of his subordinate pastors or clergy read the service over him, he would be called to account.

A Methodist minister was sought for, and promptly, and with kindly tenderness, spoke over the lonely bier of the dead, and prayed for, and exhorted the living.

But, condemn Dr. Quintard as we may, and as the community does, what else could he do? Was there any way by which he could have spoken at the grave or over the coffin of that unfortunate man? No, he was bound by the iron rule of what he calls his church. He must read the same service over the suicide which he must read over one dying in conscious hope and triumph. He must call him brother, and say, "Blessed are the dead who die in the Lord." He must say, "We thank thee for the good example." Blame not Quintard for the false position in which an unauthorized and unscriptural church places him. S. H. F.

THE PROMISES.—The promises of God in Christ Jesus to answer prayer are limited by the theories of theologians; especially when they attempt to define precisely the difference between prayer common to all believers, and that peculiar to inspired men. But we ought not, when, for example, calling for relief in distress according to Psalm 1. 15: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me," to determine beforehand what will be miraculous, and what not, except in those cases where the course of Providence is most evidently fixed and unchangeable. The apostles themselves were subject to the like exceptions, when for themselves as men, and not as apostles. Paul's thorn in the flesh, for example. That affliction belonged to the private believer; and he called for relief repeatedly before he was answered, and then received not that for which he prayed. Why may we not therefore "in everything" by prayer and supplication make known our requests unto God—and leave it with him to make the discrimination and leaving with us the unspeakable consolation of pouring out our heart unto him, "believing that with God nothing is impossible." Indeed this very case is provided for in Rom. viii. 26, 27: "—we know not what we should pray for as we ought," and consequently what we may not. Every act of God is an immediate effort of his will, and no act of his can be, either more or less than according to his infinite perfection. Therefore Christ gives to his disciples the privilege of prayer; and not only so, he makes it our duty, saying, "Men ought always to pray and not to faint." If we are competent to determine beforehand what is, and what is not miraculous, then we could not always pray and never faint. There are indeed limitations to prayer, because there are limitations to human will and desire. When these are not fixed by express declarations of Scripture, let us not "limit the Holy One of Israel." S. H. F.

LET US NOT repine at the dispensations of God, or presume to charge him with injustice, because the wicked seek to prosper and his people to be afflicted. We should not envy the wicked their possessions or their pleasures, seeing that God appoints them their portion in this world, while trials and adversity are sent to the people of God, to keep them from loving earth too much, and to remind them that earth is not their rest. S. H. F.

WHEN we are directed to pray without ceasing, it is not meant that we should be always in the attitude and act of prayer, but that we should be ever in the spirit of prayer. Like the bird though not always flying, never lays its wings aside, but has them ready at all times for immediate flight. Prayer should be the wings of the soul. S. H. F.

THE CHRISTIAN is a traveler, a pilgrim, a returning wanderer. He is one who has "forsaken his ways," and has turned his footsteps heavenward. The life of a believer is but retracing his steps back to Paradise by a rough and often dark and intricate path. S. H. F.

SO SHALL HE...

This is a favorite Baptist friends, for contains the word alludes to baptism nations, hence, as well as adults, tism. 3. It stands with that part of the Eunuch at Jesus to him; he sprinkling for Eunuch must have received sprinkling. This is beautiful nothing of being dation in truth, show. We do not nection, to base a oncluded by all critics of any not tism," used in the baptism, unformal literal or figurat to a candid mi would be unansv this article is to mediate passage.

Our readers at the Scriptures rel always used by tles, and quoted New Testament, Hebrew text, but called the Septu Seventy, because translated by se great learning, fo then using the translation was the coming of o just how long i translation, Buch tionary, says: "t this only, which quoted in the go tles, and which highest sanction possibly receive; version is older script of the or have a witness w at least very str elusive. We now lated in our Eng he sprinkle," at Septuagint: "ta polla ei auto, k stoma auton." be astonished a shut their mou sonat," in the ceding, translat ished," is much rendered "shock visage." Then consistently and many were eloc was so marred a among the some tions shall be kings shall shi Greek: "Ou t polloi, onto au to eidos rou, ka thripin. Onto Junius and t version, transla thus: "Ta per tas." "So sha ishment may b Adam Clark mon rendering satisfied with i law, means on water sprinkling the thing on w mason's mark no doubt, th hence, as the original Hebr "to exult," th to this signifi agree with the shall be astor tonishment. I the versions u lent phrases. tiplied, but it been said to s that "sprinkl no consolation Word. For fice.

"Thanking Other The Christian per—has put garding what pleased to c appears that h held at Opel has an impor was appointe tiat meeting; one writer h perity of his the said writ But another words used thank thee and for our is claimed the safe of prayer, bec Presbyterian without meth

public scorn rather than... church round the corner could... and so gain the world's... much the more evident is the... reality of the dead forms which... judgment imposed on the Angli-

SO SHALL HE SPRINKLE MANY NATIONS. This is a favorite text with our Pedobaptist friends, for several reasons: 1. It contains the word sprinkle, hence plainly alludes to baptism. 2. It sprinkles many nations, hence, as nations have infants as well as adults, it warrants infant baptism. 3. It stands in direct connection with that part of the Scriptures read by the Eunuch at the time Philip joined himself to his chariot, and preached Jesus to him; hence, as the allusion to sprinkling for baptism is so plain, the Eunuch must have demanded and received sprinkling at the hands of Philip. This is beautiful reasoning, and lacks nothing of being conclusive, except foundation in truth. This we propose to show. We do not propose, in this connection, to base an argument on the fact conceded by all "lexicographers and critics of any note," that the word "baptizo" used in the account of the Eunuch's baptism, uniformly and always means a literal or figurative immersion; though to a candid mind such an argument would be unanswerable. The object of this article is to cast light upon the immediate passage before us.

as systems of denominational religion. So it appears to me. There is certainly as much impropriety in thanking God for the existence of an unscriptural system as to pray for its success when in existence. - But possibly our brother, the leader in the exercises, has embraced the theory, so "rife" in some quarters, that it is God's special will that there should be many denominations, so that all the constitutional peculiarities of men can be consulted, and each to take his choice as to which one of these he will attach himself. This would appear to be a strange theory for a doctor of divinity to embrace. That man lives not who can show such division in the Holy Scriptures. The Bible is a unit from beginning to ending, and means the same thing to each and every man in the whole and in part, let his constitutional peculiarities and circumstances be what they may. The doctrines, promises, commands, ordinances, the order of the ministry, church government, church obligations, are the same to every man, in every place, and at all times, until the end come. Whoever teaches to the contrary, by preaching, by prayer, by thanksgiving, or any other way, subverts the Scriptures, and does violence to reason. Out of this very theory grows the latitudinarianism which threatens the peace and prosperity of our denomination. But, after all, perhaps the brother did not mean anything more than to make the pedo friends feel good during the exercises, and would really rather see them embrace the whole truth and become, as himself, Baptists. True, his *raiser* would be inconsistent with his prayer or thanksgiving; but then inconsistencies often occur. J. M. W.

SUNDAY-SCHOOL INSTITUTE. The Sunday-School Institute of the West Tennessee Baptist Convention assembled in the Central Baptist Church, Memphis, on Saturday, 28th of January, and, on motion, Eld. J. F. B. Mays was called to occupy the chair, and S. C. Rogers, Secretary. After some desultory discussion, the following brethren, J. R. Graves, W. S. Taylor, R. G. Craig, A. Hatchett, S. M. Jobe and Ben. May, were appointed a committee to report matter for the consideration of the Institute; after which the meeting was adjourned to meet at the same place on the 29th, at half past two o'clock. On Sunday, 29th, the Institute met, and, after preliminary services, resumed its session, when the committee made the following report, which was received for consideration: The Committee on Work report the following questions, to be discussed in the following order: 1. How should a school be opened, and how should the exercises be continued? 2. Should uniform lessons be introduced? 3. If so, what lessons should be used? 4. Should any but Baptists teach in Baptist Sunday-schools? 5. Should exercises be called together at the opening and closing exercises? 6. How long should the closing exercises be, and what proportion of the time given to singing and speaking? 7. Should scholars be required to contribute portions of God's Word, and how many verses per week? 8. Are prizes, Christmas trees, and school exhibitions advisable? 9. How young may we reasonably expect a child to be converted, and what evidences should we require? 10. What is the best way of raising funds to defray incidental expenses of Sunday-schools? J. R. GRAVES, W. L. TAYLOR, R. G. CRAIG, A. HATCHETT, S. M. JOBE, BEN. MAY.

newly as possible like that of Father Cleaveland's, chiseled on his tombstone. Months have passed since I stood admiring that marble hand, but still my mind retains it more firmly than any word, mark, or device, I have ever seen. Though the one whose hand it represents never thought of such use being made of what he did in that simple act, yet it tells a volume of the man's character. For heaven he lived, for heaven he spoke, for heaven he died; and now dead, his tombstone speaks to every passer by to follow the noble example of him who rests below. "Let me die the death of the righteous, and let my last end be like his." W. M. H.

Items. PHOENEX FULFILLED. - Recent accounts from Jerusalem speak of the rapid progress and important results of Lieut. Warren's explorations in the sacred city. More than fifty shafts have been sunk, revealing archways, galleries, buried halls, reservoirs and water-courses, thus getting glimpses of the city as it was. By one of these shafts the foundations of the old walls of the old Temple area have been found ninety feet below the present surface. On some of these ancient foundation stones numerous mysterious characters have been found, some engraved on the stone, others merely painted red, but the key to their meaning has yet to be hit upon. The exploration of the Birket Israel, or Pool of Bethesda, has revealed a vast vaulted reservoir nearly one hundred feet deep. HOLY SPIRIT. - Never speak of the Holy Spirit as "it." He is a person, and not a thing, and he should therefore have the personal pronouns applied to him - he, his, him. This is one way in which we may keep the thought of his divine personality in our minds, and render unto him at least the verbal honor which is his due. WHY IS IT? - An exchange paper says: "A man usually first stops the paper that he contributes to benevolent enterprises, then his subscription to his ministry, but not his tobacco." Why is it? A GOOD MAN GONE. - We are pained to learn that S. S. Granberry, Superintendent of the Orphan's Home, died at Lauderdale, after a brief illness. A good man has gone to rest, and the Home has sustained a great loss. There are several hundred of our subscribers who term expires this week. Will any good Christian stop his religious paper? We have not on any plea. WELL DONE. - The boys of the Mississippi Orphan's Home raised thirty bales of cotton last year. Lafayette College, Easton, Pa., has been enjoying such a revival as it has never before experienced. THE STOCKING. MISSISSIPPI. J. W. McCarty, 1; J. T. Moore, 1; J. Holman, 1; Eld. J. B. Hamberlin, 1; T. J. Hand, 1; J. H. Pink, 1; Eld. J. B. Lowrey, 1; Eld. J. M. Law, 1; Eld. H. B. Fancher, 1; Eld. H. E. Hempstead, 1; Eld. G. W. Griffin, 1; Eld. H. B. Hornum, 1; W. B. H. Jordan, 1; E. E. Edwards, 1; Eld. W. A. Montgomery, 1; S. W. Harris, 1; S. White, 1; Eld. J. Carroll, 1; Eld. W. M. Lee, 1; J. Barry, 1; G. W. Harris, 1. TEXAS. D. P. Everett, 1; J. S. Allen, 1; Eld. R. D. Ross, 1; S. C. Orchard, 1; W. S. Lackey, 1. ALABAMA. L. R. Sims, 1; J. A. Gray, 1; J. B. Minatt, 1; E. T. Smith, 1. GEORGIA. J. H. Cawood, 1; E. F. Cooper, 1. MISSOURI. W. B. H. Jordan, 1; H. M. Smith, 1; E. B. Seton, 1. KANSAS. J. Baker, 1. WEST VIRGINIA. D. Blair, 1. SOUTH CAROLINA. C. B. Egerton, 1. SOUTH CAROLINA. J. J. Montgomery, 1. GOLDEN PROLIFIC COTTON SEED. - We have engaged several hundred bushels of pure seed, to give to our friends who will work a little for new subscribers, and so do good, and get good. Any one sending four subscribers shall receive one bushel, and this will give a peek to each one. Clubs, sent on at once, before all is gone. It has been tried for several years and pronounced the best of all the cotton seeds by fully thirty to fifty per cent. Try it one year. It readily sold last year for \$5, and still is \$3 per bushel. DIED. Obituary notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. No obituary notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every extra word. Any notice out of time or length, of any one notice is paid for as the inserter pays. This rule will be strictly adhered to. BLACKWELL. - At the residence of her husband, Dr. N. Blackwell, Bartlett, Tenn., on the 7th of January, 1871, Mrs. Virginia L. Blackwell, aged twenty-two years and two months. All are named away. The deceased was a member of the Baptist Church at Bartlett, Tenn. She was kind and affectionate in all the relations of life, and is much lamented. For some years previous to her death she had hardly known what it was to be well. Her kind husband and good mother and friends did all they could to alleviate her sufferings and restore health, but all without avail. The waters of affliction dashed rudely over her, driving away the light and joy that might otherwise have been hers. She was fully prepared to understand the sentiment of that melancholy line: "No tranquil joys on earth I know." Her death was very sudden and unexpected, both to herself and her friends. Herein are we all most solemnly admonished to keep all in our hands and to keep them from being tried and burning. The writer of this piece most ardently prays the bereaved husband, whom he highly esteems, to take warning from the sudden departure of his dear wife. "There is an hour when you must die, No day you know how soon you come; O that you improve the hours you have, Before the day of grace is fled; There's no repentance in the grave, No pardon offered to the dead." To the dear bereaved ones I would say, grieve not; your beloved dead is in the hands of him who deatheth righteously and justly will all his saints raise. May his grace sustain you in this your trial, is the prayer of A FRIEND. GREENE. - On the 18th of January, 1871, at her residence in Mayfield, Ky., Sister Nanie Green, in the rich enjoyment of that Divine love which constitutes its possession a child of God. Her triumph over death in the last complete and glorious hour, that she leaves four children and one grandchild to mourn their irreparable loss, as also a large circle of friends. But our loss is her eternal gain. Her emancipated spirit is without doubt enjoying the unalloyed bliss of heaven. Thus, one by one, are the ancient members of Mayfield Church departing, and the Lord would send our others to fill their places. Often has the worthy minister enjoyed the kind hospitality of her home. She rests from her labors and her works do follow her. THOS. H. PERRY. MARRIED. Marriage notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. Any notice out of time or length, of any one notice is paid for as the inserter pays. This rule will be strictly adhered to. BROOKS. - Arranged by Eld. Joseph H. Borum, at the residence of the bride's father, Mr. George Jeffries, January 10, 1871. Mr. P. E. Brooker and Miss A. L. Jeffries, all of Haywood county, Tenn.

WRITERS TAKE NOTICE. All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, E. J. Graves, at the Publishing House, whatever the hour, and no notice will be given or acknowledgment made unless accompanied by the name of the person to whom the notice should be addressed. All business relating to the Sabbath-school, having no connection with the Publishing House, should be addressed to Mr. J. S. Jones, Secretary Agent. All business relating to Tax Bureau, or "The Tract Society," should be addressed to J. R. GRAVES, 301 Main street. We will not be responsible for other people's money. We only risk money sent us in Registered Letters, by Postoffice Order, or by Express. Where no premium is allowed it can be sent at our risk. Articles for publication should be written plain and only on one side. We cannot assume to return delayed or rejected articles. J. R. GRAVES, Editor Baptist.

DELAYED CORRESPONDENCE.

Jno. Brooks, Ohio. - To exclude you from your being a landmark Baptist would be an outrage on Christianity. It would be the duty of a Christian church to restore you. We think the union of the Baptists and Campbellites in Ohio will work the ruin of the Baptist cause. All good and true Baptists should leave the Convention and every affiliating church at once, and form new and pure ones. Send us a list of charges against you. See advertisement in this paper for prices of books. S. L. Anderson, Alabama. - We have no business with the affairs of the Southwestern Publishing House for eighteen months. Will inquire for you. The Southern Baptist Publication Society pays ten per cent. per annum from the time the stock is paid in. When it has raised one hundred thousand dollars, it will purchase the stock of the House. Five hundred dollars will secure ten shares, and entitle to ten votes. Interest paid annually. E. J. W. Stein, Mississippi. - We do not think there is an opening for a private teacher in this city. Our public schools are so good, and so cheap. We will insert any notice you may write, name omitted. If we can find the paper, we will send it; but it is all in that little book, "History of the First Baptist Church in America," - 35 cents. J. J. Pitts, Alabama. - We truly sympathize with you in your affliction, and wish the good Lord give you prosperity. The price of the Dictionary is \$5. Send three more new subscribers, and you shall have one. Bro. P. wishes to know the postoffice address of Eld. S. B. Macken, who lives in Texas. Who can and will give it? H. J. Valandigham, Mississippi. - Papers are certainly mailed to those named weekly, and go in the bundle to Macon. All is right here, and the machine don't deceive or make mistakes. That's why we use it. Do you get the office and see the bundle opened? W. M. Howell, Georgia. - You are right, and because our enemies have the control of the Postoffice Department, it is so difficult to get the papers. We will be a blessed thing if the next generation of Baptists are better than those of this. J. N. Cooper. - We paid that money for those tracts, and have not received the money. They were sent on a credit. If you will tell us how the money was sent, we will try to trace it. If by mail, it was not at our risk. What ought we to do, lose it? Rather hard. J. F. Brunson, Enterprise, Miss. - You will find all you wish on that subject in "Adam's History of the First Baptist Church in America." Send 35 cents to the Southwestern Publishing House. Wm. Parker, Tennessee. - The postmaster ordered us to stop your paper; that accounts for your not getting it. We start it to you again. J. M. Rutledge, Tennessee. - We appreciate your suggestions. The papers are put into the postoffice here promptly. What can we do with the route agent? J. R. Hunt, Tennessee. - We can select you a nice, small library for \$100, but enough to begin on for \$50. Bro. Burns' library will soon be sold, and quite cheap. J. P. W. Brown, Alabama. - You do not tell the office to stop your paper. Your words cheer us. Would that every Baptist preacher would so resolve. J. R. Graves Hill, Texas. - We are delighted with your letter, and rejoice that you are a Christian. May God make you a blessing. We send you a book by mail. Eld. Richard Ratcliff, Brazil, S. A. - Thank you for the new subscriber. You drop into our Christmas Stock, and may the Lord make you a great blessing to Brazil. Wm. Healler. - The books do not show that E. C. Martin sent the money; or if he did, it would have been lost. How did he send it? What will call Mr. Martin's attention to this? Robert M. Whitman, Texas. - Write again, and tell us how much your son sent in the letter he did not put your name to, and for whom? We could not enter it if it was received. A. J. Welch, Bank county, Texas. - Our books show that your premium Bible was sent months ago. Wm. Borum. - All right. Will not Bro. Smith write your father's life? Have you his face? Elijah Brooks, Edgefield, S. C. - wishes to know where to address John D. Brooks. What can tell? Sue E. Francis, East Tennessee. - You should count it all joy to be able to suffer and gain for the name of Jesus. D. Scruggs, Tennessee. - We will do as you direct, and hope you will be able to increase the list at your office. J. D. Raabery, Arkansas. - All right. Will you send us a statement of moneys you have sent to be applied in note. A. McFarland, Athens, La. - Your paper is not going to Eldorado, Ark. Tell us where to send it so as to change. D. D. Dickey, Oregon. - The \$3 has reached us, and the paper is sent. Circulate it in your far-off States. It will do good. H. W. Taylor, Tennessee. - \$18 received, and name all entered. Wyatt's no right. Thank you. Do so again, if you please. E. M. Crick, Tennessee. - You do not tell where your paper is now going, and we don't know how to stop it. Write again. J. C. Coker. - No evidence that your money reached here. How did you send it? Will some one call Mr. C's attention to this? D. B. Ray. - Will lay your letter before the House. We have no control over these things. Should be pleased to renew your subscription. E. D. Dain, Missouri. - No; only to Columbia. J. F. Cook, Missouri. - We shall do our best. E. J. A. Foster. - We find no money in your letter for tracts. A. Holland. - We have not the information at hand you desire. W. H. Staaton, Alabama. - Not a number left of January 14th. H. H. Merritt. - You do not tell us where you now get the paper. P. M. Attley, East Tennessee. - We accept, and have started the paper. J. W. Jones, Georgia. - We have not a number left of January 7th. Wish we had. J. H. D. Arkansas. - We shall soon read prophetic events in the "Dispensations." E. Douglass. - All right.

A NINE-MILE PRAYER.

Old Bro. O., one of our most pious and efficient ministers, says that, as an agent, he once visited a Baptist brother, from whom he expected to receive at least twenty-five dollars, but who, having turned his back to him, selected from a large roll of bills one dollar, which he gave him, remarking that he had been caught in a very bad time—had no money, etc. "My brother," said Bro. O., "I will pray a nine-mile prayer against you." "What is that?" said the brother. "I mean," said Bro. O., "the nine miles I rode to get this one dollar, instead of the twenty-five I should have received." "I left," says Bro. O., "and tried to pray for the stingy brother, but the more my lips prayed for him, the more my heart called the curse of Meroz upon him. In a few days he bought a saw-mill, and paid down for it eighteen hundred dollars. In less than two weeks thereafter it took fire and burned to the ground—a total loss—and ever after that I had only to threaten a nine-mile prayer to get what I wished. After I came to Tennessee I returned to raise funds for a benevolent object, and visiting a brother, stated my object. He handed me five dollars, whereupon I remarked: "Bro. —, I will pray a thousand-mile prayer against you if you do not give me at least twenty-five dollars." He immediately gave it. So you see, brethren, I had them afraid I would pray against them, and got what I wanted for the Lord."

THE DOMESTIC AND INDIAN BOARD.

Brethren of Mississippi, Louisiana, Arkansas and Texas. - We are not strangers to each other, but we want to know each other better than we have done. We are engaged in the same cause, and pledged, as the children of God, to its final consummation. Let us unify our labors, and co-operate, that we may the sooner occupy the land for Jesus, and supply the gospel to every family of this broad Southern country. The Board has appointed Eld. E. C. Eager, for the last quarter of a century or more well known in Mississippi as one of her most devoted ministers, as District Secretary for Mississippi, Louisiana, Arkansas and Texas. Bro. E. will enter immediately upon his work, and we be speak for him a warm and cordial reception. He will ask you for a full and speedy co-operation with the Board of Missions, and expect to receive such aid from you as your duty may prompt. The Board has eighty-five missionaries in the field at a heavy expense. The demands upon its treasury are great, and must be met in view of the necessities that are upon us. Some \$8000 are now due missionaries for labor to the first of January, 1871. The close of our Conventional year, April 1st, will soon be upon us. We shall meet some of you in St. Louis in May. We hope to report all debts paid, and this can easily be done, provided you come to the help of the Board. The Board has assumed obligations for 1871 to the amount of \$25,000. Brethren, let us be in earnest. May God help us all to be faithful. Bro. Eager's address is Clinton, Miss. M. T. SUMNER, Cor. Sec. Marion, Ala., February 1, 1871.

A STRANGE DEVICE.

In the little country village of Brooksville, Randolph county, Ga., and near the middle of the village cemetery, may be seen a simple monument to the memory of Eld. B. F. Cleaveland. It is a plain marble shaft, rising about nine feet above its pedestal. There is nothing remarkable in the lines "To the memory of," etc., though the faithful, old soldier of the cross came off from many a hard-fought battle-field "more than conqueror." But on one side of the column, about half way from base to capital, may be seen a man's hand, the cuff of the coat, the wrist, the body of the hand, full size, the veins, sinews, all the fingers closed except the long index finger of an aged man, and that finger pointed directly upward. Why this singular device? Did no other minister point out the way to God? Did the occupant of that tomb wish it said of him, "Though dead, yet he speaketh?" My curiosity prompted me to inquire the cause. It was about this: "Father Cleaveland was a very pious man, and notwithstanding the pangs of death were imminent, he could not refrain from speaking of his assurance of acceptance with God to the last moment. He remarked to those around him that as he went down into the shadow of death he would continue to tell them of his prospects till utterance failed, then, if rational, and the way continued clear, he would point his right fore-finger upward. When speech failed, that finger remained vertical till the last flicker of that most valuable life. The spirit arose from its lifeless habitation, leaving that finger pointing to its destiny. The witnesses of this impressive hour thought proper to perpetuate the last act of that good man by means of the sculptor's art, and had a hand, as

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language fails me to express my thankfulness that I was ever directed to its use. My age is sixty-one years, the 6th of February last. JAMES HEARDON. Near Rome, Georgia, 1870.

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