

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—based in His authority—its will and power in His plan. To alter, is to injure it; but it is more—It is to slight God's wisdom, to interfere with His reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new laws laid down; the unconverted were received, the ungodly were ordained; man's will was exalted; God's will left sadone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. Galatians iv. 10-20; 1 Cor. ii. 17-18; Revelation xix. 1-7.

The question, "What constitutes the church of Christ?" is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from these, and their reasons for so differing, are as follows:—

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Paul "assayed to join himself to the disciples" at Jerusalem, they desired to receive him, because they "believed that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be "with them, coming in and going out, as at Jerusalem."—Acts ix. 26-28. All the members, also, of the first church, are addressed as saints.—Romans I. 7; 1 Corinthians I. 2; Ephesians I. 1.

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

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any right membership with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16; 1 Cor. xii. 13. II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they were baptized.—Acts ii. 38-41; see, also, x. 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—1 Thess. ii. 14.

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

III. Baptist churches regard it as Christ's will that all church members should be voluntary members; that none should be made members either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth.—(John iv. 24); their service must be "with love, faith and obedience."—1 Cor. xiii. 1; Rom. xiv. 23; Rom. xvi. 26. They must "yield themselves unto God, as those who are alive from the dead."—Rom. vi. 13. In every part of their service they must have "a first willing mind."—(2 Cor. viii. 12); and first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii. 5.

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

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

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with ready will, and that every church member, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says, "As I have given order to the church of Galatia, let it be done unto you: upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 1, 2.

This injunction shows that it is the duty of every church member to contribute as God enables him to do. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath;" showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii. 1-15. But infants cannot thus give; and payments by compulsion, as in State churches, are not a "gift" at all.—2 Cor. viii. 4.

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

It is clear that every system which extends the sign of Christian baptism, and of initiation into the church, to those who are not converted, does, to that extent, also obliterate the distinction between the church and the world. None but Baptist churches can realize the statement of the apostle, "Ye are a holy nation, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5.

Arkansas Department.

The Christian should make everything bend to his religion, and allow nothing to stand in the way. "There is no middle ground between Catholicism and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partners of its root and fate."—(I. A. Judaham).—Rev. J. T. TAYLOR, Ep. of Stratburg.

To the L. E. Arkansas Department.

I beg you to excuse—nay, to pardon me, for a long delay in the performance of a high duty—that of discharging a just obligation. That duty is to return thanks to the gentlemen, who adjust the type in the printing of the papers of our department. More general accuracy in the columns of a newspaper, I have never observed. In the course of our protracted correspondence, I have remarked but one error: they have converted, in the fifth number, my "obscure and monotonous life," into one, that was, at once, obscure and momentous—a form of expression, which will take the few, who know me, entirely by surprise—if they are not impelled, in regard to the truth of history, to meet it with a flat contradiction.

Will you be pleased to present my grateful respects to them, in such manner, that they may accept it as a sincere and cordial greeting. In other days, the press has made such horrid butchery of my composition, by barbarous mutilation, or the most cruel distortion, that it fully earned the designation of "an instrument of torture." But under your administration, it has fulfilled the sanguine hopes of its great inventor. In your hands, thought becomes as diffusive, as a fire on the prairie—the ideas of one man become the reflections of a multitude; and the diffusion is characterized by a fidelity to the writer, that is another name for justice to the reader.

Once more, I thank you, gentlemen. Again I address you by this title, in the hope, that its repetition may strengthen the affirmation. This is the highest title of nobility among men, and is co-extensive with the globe. A man's partiality or a woman's favor may create a Baron or a Duke; but these honors are limited by territorial boundaries, and moreover, have been more frequently the insignia of crime, than the rewards of merit. The gentleman stands on a platform of high elevation. Independent of the breath of kings, reliant alone on his own principles and actions, he is the artificer of his own nobility, and his patent, when fairly won, is universally admitted by all, whose opinion is entitled to credit.

I am sorry to observe, that you cling to one of the antique prejudices against me. It is admitted, that this point was a late comer into the shades of the academy, and many scholars regard him as an intruder. I am fearful, gentlemen, that you belong to this school—for you detract my name on every occasion, without mercy, and with no attempt, at discrimination. It is true, that the grammarians sanction this proceeding, when they affirm, that the dash is often used by hasty and incoherent writers. But I protest against their introduction as witnesses or judges; their bosoms are filled with an unfounded and bitter prejudice; besides grammarians of the present day are mere cobblers in literature, and their most elaborate efforts, in these latter days, are nothing more than despicable patchwork. Therefore I reject them as witnesses, and challenge them either jurors or judges, and present an argument to a just and discerning public, in behalf of my unfortunate and calumniated friend, of the family of —.

THE ARGUMENT.

In appearing at the bar of the public, I am conscious, that I appeal to an enlightened court, ready to listen to considerations of justice, and actuated by a sympathy, as natural as it is legitimate: for, you too, have been shorn of your dignity and your fair proportions, when an unholy persecution deprived you and all your kindred, of that concluding "k," which was so necessary to your happiness and well-being. It is one of the instincts of my nature, never to forget a favor, or forsake a friend. Upon that friend, the world may frown—all the parasites of prosperous fortune may desert him in adversity—in the dark hour of his abandonment, an irresistible tendency in my constitution impels me to his side—that I may contribute to his relief. In my early youth—when I was friendless and unknown, my present client assisted and supported me, when no place of refuge was presented for my escape: ever since—in the gloomiest periods of a prolonged existence, he has been a firm and staunch friend, when I knew not what to do without him. Therefore I now defend him, from elevated emotions of gratitude, without the hope of fee or reward.

It is urged against him, that he is an intruder—the latest intruder into the realms of literature. The charge is met by a stern denial. He has entered into the fair domains of learning, by the virtue of discovery and of revolution. What progress, have the arts and sciences made, during the last half centuries! What changes in the political world!

consider the wonders of the telegraph!—calculate the advantages of steam!—admire the progression of the once shapeless Prussia, while you lament the blind stupidity of France, when she impelled into this destructive war, her greatest, wisest ruler, the sole inheritor of the "great captain," who sleeps so tranquilly on the banks of the Seine, while his dynasty is overthrown, and his empire taught the sad lessons of disaster and anarchy. Is it come to this! Must discovery and revolution command universal approbation, over the whole world, with the sad and solitary exception of my unfortunate client. If others neglect thee, I shall cherish thy memory, as a true and steadfast friend. Thou shalt not be forgotten—thus I enlarge thy proportions and embalm thee forever—may it be ever so.

When I call to mind, his many virtues—that he unites in his own person, all the advantages of the "C" without the unpleasant depression of the voice—with a longer rest, than the "S," offers—without the break in the sense and grammatical construction, so frequently inflicted by the "C," and his hybrid cousin the "S,"—and without the vehement pressure of the crowded sail of the ancients, when there was no punctuation—it is my firm conviction that these virtues should and will secure a triumphant verdict.

WILL-BR-DO.

THE NAME "BAPTIST."

Several things have fallen under my notice in relation to the name by which we been long designated, the philosophy and force of which I do not see. From THE BAPTIST I extract the following language: "The first Christian minister who was called a Baptist, was one John, son of Zacharias and Elizabeth. He immersed the Savior and the twelve apostles, and many of the members of whom the Church of Jerusalem was composed. Therefore the Church of Jerusalem was a Baptist Church, and Christ and his apostles were unquestionably Baptists." Now, I agree with the above: 1st. If it is only intended to teach that the word employed by our Savior conveyed the same idea to the Jews that the word "Baptist" does to us; and differ from it, 2d. In that it is wholly a question of translation. As to whether we should be called Baptists, Dippers or Immersers depends, I should think, not upon an *anglicism* which the authors of the James version, through ignorance or something worse, entailed on the Christian world, but as to which one of these words most nearly and fully conveys the idea of the original. If "Baptist" be that word, there is divine authority for the name; so of "Dippers"; so of "Immersers," or any other word that meets this demand. Facts certainly do not show that those holding our principles in all the past, made any great clamor about names. Their principles were the same, but they were known by different names. Is the word "Baptist" a translation of the Greek, *baptistes*? Shall I imagine in conclusion, should those have too much to say about the name, whose scholars and distinguished lights now maintain, and have for a time, that we have, in the common version, no translation at all of a certain family of words to which *Baptists*, *baptize* and *baptism* belong? The saying "there's nothing in a name," certainly applies to this controversy; if, indeed, it has risen to the dignity of a controversy. I am not objecting to the name "Baptist," but to the unwarrantable stress laid upon it.

HOME MISSIONARY WORK.

Red River Association of Baptists to the various churches and brethren of said Association: I take the privilege of addressing you through our State organ on the subject of Home Missionary Work. Dear brethren, we, your Board, have employed Bro. Born to ride and labor in the most destitute portions of our Association. We regard him as sound and able in the gospel, and we hope that the good Lord will bless his labors; and I, as chairman, embrace this opportunity of appealing to the brethren in behalf of our missionary. Dear brethren, the sacred cause for which he is laboring is our Master's, and it is our imperative duty to sustain him in his labors of love. The association made it my duty to act as agent in collecting the means that was subscribed by the churches for missionary purposes. I request the pastor of each church to collect at least one-half of the amount pledged and forward it to me as soon as you can, for our missionary stands in great need of it. Bro. Aaron has sent me \$15 and has paid the missionary \$5. Now, if all of our preachers would work like Bro. Aaron, our missionary would be sustained very easily. Brethren, we must get ourselves up to more activity on the missionary subject. We have a large destitution in our bounds, and if we don't cultivate the field soon the Pedoes and Catholics will. Now, brethren, will we, as the lovers of the cause of Christ, sit still and withhold our means from the Master's cause, and thus suffer the truth trodden under foot? The Lord holds his people responsible for the spread of the gospel, and we must go to work in good earnest or Southwestern Arkansas will be overrun by Pedoes and Catholicism. We can hold this section of country if we will go to work in good earnest. Now, what say you, brethren; will we work for the Master's cause, or not? May the good Lord move all of our hearts to work for him, in my sincere prayer. J. P. RICHARDSON, Chairman.

THOUGHTS FOR THINKERS.

Some Mississippi writer inquires if God is not, through the churches, calling for single preachers. The churches may be calling for unmarried preachers, but that is no evidence God wishes it. The Roman Catholic hierarchy, in the name of Christ's Church, has called for celibacy, and many other additions, holding the doctrine of *vox populi, vox dei*, which never was true. In a world of fallen men *vox populi, vox diaboli* is nearer true. "Thou shalt not go with the multitude to do evil." Majorities are wrong. Truth, piety, honesty, righteousness, true Biblical interpretation, correct faith and practice is with the minorities. The popular will is not the will of God. Majorities cannot make right wrong, nor wrong right. Who believes that a frail old man can be made infallible by a majority vote? But there is as much *Bible in that* as there is in God's making known his will by a voice (vote) of the church. The doctrine of celibacy has never been the rule (only the exception) since God said to man multiply and replenish the earth. But our Mississippi brother wishes to know why the churches are calling for single preachers, if God has not made celibacy the rule and not the exception. To that point, then, we offer a few thoughts for the thinker. First, then, the reason of the call for single pastors may be because preachers have unsuitable wives, wives that are wholly unfit for a pastor. A woman might suit a French dancing master, or a Wall street broker, but

wholly unfit for a wife for a Baptist preacher. We will not reflect on a Baptist preacher, much less on his wife, but we do say, somehow or other many of our college-bred preachers display less sense in choosing a companion than anything else. A good sister once said to me that our theological schools, and also our literary schools, ought to have each another chair endowed, to teach young preachers how and who to marry, as also when to marry. And while we think of it, the thought should not be lost. It would be well for our Clinton College to have a few lectures on that subject, if not an endowed chair. But to return. Let the churches require their pastors to not only themselves have Scriptural qualifications, but let the *sine qua non* be a suitable wife. Paul expressly says the Bishop must be blameless, the husband of one wife. Here it is, 1 Tim. iii. 2, *vox Pauli, vox dei*. Brethren, do not look to an unanointed church for the will of God. God's will is revealed in the Bible. God, or Christ when he ascended on high, gave gifts to men, anticipating the wants of his church. He gave some apostles, some teachers, some prophets, and some evangelists, and last, though not least, pastors, bishops, or overseers. We will venture the remark, that if those Mississippi churches will turn off all those pastors whose wives might suit almost any man except a Baptist pastor, and call for pastors who have the right sort of wives, a true helpmate, soon the cry from the churches would be, give us a pastor who has a good, meek and sensible wife. Married preachers, other things being equal, are better than single ones. *Two are better than one*. The pastor ought to have a wife. The evangelist, or missionary, better not have a wife; i. e., the itinerating or traveling preacher a wife could not aid him. Hence let the traveling preachers be unmarried; but when they settle or locate, give them good and suitable wives. A true and faithful wife is a God-send to any man. Give her the Scriptural qualifications, such as some pastor's wives have, and they might be regarded as a God-send to any church. I want a professorship endowed in Clinton College to teach young preachers how and whom to marry. If these thoughts are not level, why a Mississippian both square and level them?

THE ABOVE IS THE TITLE of a tract of one hundred and twenty-two pages, written by Rev. Wm. Reid, of Edinburgh, and republished by the American Baptist Publication Society, and sold by their missionaries. Simply from the name of the above mentioned tract I was induced to purchase a copy from one of their missionaries in Arkansas, Eld. R. M. Thrasher. But one could hardly imagine my great surprise when I began to peruse its pages and found such strange teaching as the following, on the twenty-fifth page: "In closing these prefatory pages the writer may remark, that although it would have been both easy and delightful to have written it wholly himself, he has purposely introduced extracts from various writers, belonging to different sections of the Church of Christ—Episcopalians, Presbyterians, Independents, Baptists, etc., that the anxious inquirer may enjoy the benefit of having saving truth presented to him in a variety of aspects, and may, at the same time, feel the moral effect of observing the perfect agreement of spirit taught Christians in the different branches of the Church of Christ, with regard to one way of a sinner's acceptance with God by the blood of Jesus." Strange teaching indeed, the above quotation! I am forced to one of two conclusions, that either the author and publishers of the above language are not Baptists, or that I have never been taught in the Baptist school. I am fully aware of the fact that this tract is indorsed by that Society claiming to be Baptist, and sending forth another tract setting forth "the world's need of Baptist literature." In it they say, "whatever doctrine of Scripture is advocated by any sect or by any individual is a Baptist doctrine. Everything that belongs to the gospel, and that grows out of the gospel, is ours." If the Church of Christ is divided into different sections, including "Episcopalians, Presbyterians, Independents, Baptists," etc., is the Church of Christ complete without all these? And if not, why should Baptists strive to build up their section more than they do the other sections of the Church of Christ? And, then, why is the world in so great need of Baptist literature? But if, as is claimed by the latter tract, "whatever doctrine of Scripture is advocated by any sect or individual is Baptist doctrine, everything that belongs to or grows out of the gospel is ours," then there is no need of the other sections; since the whole includes the parts. If Baptists are what they are represented to be in the latter tract, the divisions in the former tract are not according to Scripture. Which shall we believe? Every sound Baptist would answer, believe the teaching of the latter tract. Now, if the American Baptist Publication Society truly desire to send forth to the world Baptist literature, as their agents declare, why then would they indorse and send forth such a document as the one under consideration? It may be claimed that the greater portion of the tract under consideration is good and wholesome doctrine; and we admit it to be so, and yet there is false doctrine enough on pages twenty-five and ninety-two to poison all the rest. By reference to page ninety-two the reader will find the following: "But we have reason to believe that a mighty breath of the Divine Spirit is now passing over the earth. The Church of the Living God, scattered throughout the different denominations, has been feeling its influence; and the result of his gracious presence and quickening power is appearing in greatly increased religious activity and zeal for the conversion of souls." We must acknowledge that the quotations referred to are well calculated to deceive the young and tender mind. If the American Baptist Publication Society would have us believe that the Church of Christ is divided "into sections," or into "different branches," or that "the Church of the Living God" is "scattered throughout the different denominations," they will please tell us where to find the chapter and verse from which they learned their information, for the mere assertion of the Rev. William Reid is not sufficient proof. It does seem very strange, indeed, that when "it would have been both easy and delightful to have written it wholly himself," and could so easily have sent forth something that was sound and purely gospel, that the author would mix in something so poisonous in its very nature. But he says that he does it in order that we may "feel the moral effect of observing the perfect agreement of the spirit taught by Christians in the different branches of the Church of Christ with regard to one way of a sinner's acceptance with God." Why the Spirit of God would teach men different, is something that we cannot understand. And yet it certainly does, if it be true that it teaches one person to join this society, and another that, or a different society, as our friend of the

THE BLOOD OF JESUS.

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would have us and our children to believe whenever they let us have such Baptist literature as we have been noticing above. Oh, how appropriate the injunction of the Savior, to "Watch as well as pray." It is truly painful to know that the Baptists of America, who can boast of so noble an ancestry, have been so far led astray by the popular notions and opinions of this day of liberality and false charity, as to send forth such doctrine to the world, indorsed by them as Baptist doctrine. May God help his people to be a consistent people, and ever "contend earnestly for that faith once delivered to the saints." And now, in conclusion, we would ask, in all earnestness and sincerity, of the Baptists of Arkansas just to give this subject one serious and solemn thought and decide for yourselves—Is this the kind of Baptist literature that you desire your children to read? If not, then shall we patronize the American Baptist Publication Society?

Preamble and Resolutions of Bethlehem Church.

To the Bethlehem Regular Baptist Association: WHEREAS, We petitioned for the next session of this body to be held with this (Bethlehem) Church; and whereas our request was overruled by a small majority; and whereas the Church at Monticello with which the Association agreed to meet is willing, in consideration of the meeting of the State Convention to be held at Monticello in November next, to waive their claim; therefore, Resolved, That we renew our claim to the next session of this Association, and that the same be requested to meet with this Church on Saturday before the first Sunday in October, 1871. Resolved, That this request be published in THE BAPTIST, and that the Clerks of each Church in the Association be requested to inform this Church immediately of their recognition of this change, so that there may be no confusion or misunderstanding. Address the undersigned at Branchville, Arkansas. Done by order of the Church in Conference, May —, 1871. R. G. MANN, C. C.

THE BODY BRACE.

The long, hot, exhausting summer is before you, brethren, and the protracted meetings which make such heavy drafts upon your strength and voice. You need a Body Brace. It is the thing, the very thing, you need, and which you should make almost any sacrifice to obtain. You can obtain fifteen new subscribers to this paper and receive it gratis. Lay this before your church, and see if they will not take the paper to help you. This is the lowest rate, because a premium. Or you can send \$15 and three subscribers. Or you can ask twenty members to give you a dollar each for a Brace. We would beg the price by *times* rather than do without it. Here are extracts from four letters we find this week on our table. Read them: Pinckney Harris, of La Grange, Texas, writes: "My lost Body Brace was just the thing I needed. It gives me greater ease in speaking than I ever enjoyed. I will get up a number of names for your paper soon, if the Lord will. I will do all in my power to keep up those heaven-born truths so fearlessly declared therein. No affiliation with error, should be, and ever has been the motto of true Baptists." Elder G. W. Hall, Soperpoppy, Fla., says: "I have received more benefit from the Banning's Body and Lung Brace you sent me, than I can express in words. No one can imagine how much help they are to public speakers, that have not worn one. My lungs being weak, I often became very hoarse from trying to preach one sermon a day; but I have worn the Brace for nearly two years, and during that time I have often preached three times in a day, and exercised my lungs in singing a good portion of the intervening time, without becoming hoarse. You may publish this if you think proper." Elder Wm. Hunt, of Spearsville, La., says: "I find great benefit in the use of the Brace you sent me. I can preach with much more ease than I can without it. I do not feel near so much exhausted and languid after preaching now as I did before I commenced using the Brace." Elder R. N. Hall, near Vicksburg, Miss., writes: "A word about the Brace. Your kindness in letting me have the Brace, now nearly two years ago, has been appreciated by me. * * * Bro. Graves, does that \$20 pay you good interest when I inform you that without it I could not have preached, but with it I have preached, and over one hundred souls have been converted under my ministry. God bless you." "Rise early in the morning," and have your eyes on everything. A good start is worth many an hour of labor through the day.

News from the States

MISSISSIPPI. Eld. W. Haff's labors in the Home Mission work of Middle Tennessee continue to be blessed. His reports much religious interest in different portions of his field.

DR. D. M. Breaker recently baptized five deaf mutes in Holston river. The examination of the candidates as to fitness for the ordinance of baptism was most satisfactory and impressive.

BRO. G. H. PHILLIPS, of Maury county, was ordained to the ministry on the 4th inst. He is said to be a young man of much promise.

BRO. W. A. NELSON, of Shelbyville, hopes to have his new church ready for dedication by the 1st of August.

THE FIRST BAPTIST CHURCH of Atlanta is to have Dr. Warring, late of Macon, as its future pastor.

THE INDEX says that there are over one hundred and thirty-four thousand Baptists in the State.

BRO. M. W. EDWARDS, Antioch Baptist Church, Ogleshorpe, was regularly set apart for the ministry on the 4th inst.

ELD. A. B. EARLE is to commence a series of meetings at the Second Baptist Church in Atlanta on Monday night next.

THE SUNDAY-SCHOOL Board of the Baptist General Association has been removed from Marshall to Jefferson. Bro. D. S. Snodgrass has been made the Depository Agent.

ELD. A. B. EARLE's labors in Brenham, Bryan, Huntsville, and other places, have been richly blessed in the salvation of many souls.

REV. J. D. BLACK died near Frankfort, Ky., on the 31st ult. He was born in 1794, and was one of the most successful ministers in the State. The Georgetown Times says that he immersed over 3000 persons.

THE WIFE of Rev. W. H. Felix, pastor of the First Baptist Church, Covington, Ky., died on the 6th inst. after a brief illness.

DR. N. M. CRAWFORD has resigned the Presidency of Georgetown College, Ky., and Dr. J. E. M. Curry of Richmond has been elected to succeed him.

ELD. W. M. FRANK is to fill the pulpit of Rev. Dr. Spalding during the latter's absence in Virginia.

IN CONSEQUENCE of the death of Bro. Frank, Eld. R. H. Graves has concluded to remain six months among the Chinese in this State, and will be trained up to take his place. He has already entered upon his duties.

THE SUNDAY-SCHOOL Convention of the Baptists of South Carolina is to meet in Sumpter on Thursday before the fourth Sunday in July instead of Thursday before the fifth Sunday.

THE STATE SUNDAY-SCHOOL Board, located at West Point, is to be officered by some of the best workers in the State. At the meeting of the State Convention, pledges of sufficient amount were secured to pay the salaries of officers.

PROF. M. J. THIGPEN, Assistant Superintendent of the Home, died at his farm near Meridian on the 30th ult.

REV. N. B. WILLIAMS, of Wetumpka, has been accepted as missionary to China by the Foreign Board of the Southern Baptist Convention. Bro. W. is a graduate of Greenville Seminary, South Carolina.

LIFE INSURANCE.—The assertion of "A. H." has brought out a deluge of communications—too numerous to mention. We stop the discussion until it legitimately becomes one. A. H.'s assertions amount to nothing without proof. The burden of proof is upon him, for he affirms that to insure life is wrong—sinful. He must show it—and the Scripture violated in letter or in spirit. To urge in reply that life insurance is right because "it is the duty of every man to provide for his household" is no argument or proof. It does not justify a man in stealing, or in obtaining the means in violation of God's law. Until "A. H." produces some argument, or some text, in proof of his position, we propose to hold the discussion in abeyance.

MISREPRESENTATION.—The report presented by Dr. Teasdale to the Convention on Thursday, as Corresponding Secretary of the Sunday-School Board, although carefully written, and exhibiting a vast amount of labor performed during the year, was not in good spirit, and displayed a bitterness of feeling against the Baptists of the North, which many observed and all regretted.—Northern paper.

THERE is not the least shadow of truth in the last sentence of the above. Bro. Teasdale's report contained not one sentence that was not kind—not a reflection even by implication. It seems that the South cannot be correctly represented at the North.

ELDER E. H. OSBORNE, of Bell's Station, Tennessee, has been appointed agent to raise funds for the erection of a Baptist church edifice at Humboldt, Tenn. We rejoice that the church has determined to build a house of God; and right glad are we that Bro. Osborne has accepted the appointment. He can soon raise it. We authorize Bro. Osborne to receive subscriptions for this paper.

A CHURCH wanting a good pastor and preacher, will do well to address ns, or A. P. Copeland, Henderson Station, Tennessee. Elder Copeland was a member of Bro. Pendleton's classes in theology, and is a sound Baptist.

ORDINATION.

DEAR BRO. GRAVES:—On last Sunday (the 4th) I met with the Knob Creek Church, Maury county, Tenn., and after preaching the ordination sermon assisted in the ordination of Bro. G. H. Phillips.

On motion of Bro. John Whitherspoon the church constituted a presbytery consisting of Elds. R. Hull, (pastor) E. Hanks, E. Haywood and W. T. Usery.

According to previous agreement Eld. Hull was elected to the chair, and conducted the examination of the candidate, which was done so rigidly as to prove to all present that Bro. P. is "set for a defense of the gospel."

Prayer was offered by Eld. E. Haywood, after which the charge was delivered by Eld. E. Hanks. This part of the service was profoundly solemn, for Bro. Hanks is now tottering to the tomb, and it was peculiarly impressive to behold that venerable old man of God admonish one who is just entering the threshold of our solemn profession.

The Bible was then presented by W. T. Usery, with the admonition to preach it regardless of consequences—truth is mighty and will prevail.

The presbytery then extended the hand of fellowship to the candidate, and without intermission the pastor proceeded to administer the sacrament and made some appropriate and affecting remarks, after which (by request of Bro. Hanks) the congregation sang "On Jordan's stormy banks I stand," etc., and while we passed the hand of fervent fellowship and mingled our tears of Christian love, we thought it was truly good to be there. The benediction was then pronounced by the candidate. We trust God will bless the services of that day.

Bro. Phillips has a quick and penetrating mind, and we have reason to hope that he will make an "able minister of the New Testament," and be abundantly useful in the world. W. T. USERY, Columbia, Tenn., June 1, 1871.

Virginia and the S. S. Board of the S. B. Convention.

DEAR BRO. GRAVES:—There seems to be on the part of many brethren in the West and in the Southwest an idea that Virginia Baptists are disposed to draw off from our own Board at Memphis, and do our Sunday-school and Publication work through the "American Baptist Publication Society." We have noticed several articles in your paper calculated to make that impression, and we ask for space to put our brethren right on your readers.

We frankly confess that some things have occurred—that several individual brethren have thought proper to say and do things—which would naturally lead brethren at a distance to suppose that we were for organic union with the Philadelphia Society—i. e. if these brethren are regarded as reflecting the sentiments of Virginia Baptists.

Several articles proposing to abolish the Memphis Board and unite with the Publication Society did appear in the Religious Herald some weeks ago, but these articles were written by a Baltimore brother, and there is not a corporal's guard of Virginia Baptists who would indorse them.

It is true that our Virginia Sunday-School Board did appoint Rev. T. W. Sydnor to labor among the colored people in the State, with the understanding that they were to control and direct his labors, and that the American Baptist Publication Society should pay his salary, but the Board understood Bro. Teasdale to approve of this arrangement, and intended it simply for work among the negroes, which our Southern people are not able at present to accomplish. But even this arrangement was made by the Board on its own responsibility (and as some of us think in the face of the previous action of our General Association,) and does not meet the approval of the brethren at large—i. e., we heartily approve Bro. Sydnor's work but do not approve of any arrangement which even squints toward organic co-operation with any Northern Society.

On the other hand our Virginia Baptist General Association have always indorsed, in the strongest terms, the Memphis Board and refused to give even a quasi indorsement to the Northern Society. Last year at Norfolk, the Association received Bro. Teasdale and Dr. Jones most cordially, and passed strong resolutions indorsing their work. A resolution to indorse the American Baptist Publication Society did not meet with a second, and could not have secured three votes if it had been seconded.

It may be remarked here that our Virginia Baptists, or at least a large portion of them, have always been opposed to our Sunday-School Board, and what has sometimes seemed opposition to this feature of its operations. At the session of our General Association, held in Petersburg the first of this month, Dr. Curry introduced resolutions indorsing the Sunday-School Board and its paper ["Kind Words—the Child's Delight"], in the very strongest terms. These resolutions were unanimously and heartily adopted.

Per contra we had certain action which indicated in the most unmistakable manner that our people are not yet prepared to give even a quasi indorsement of any Northern Society. Rev. C. C. Biting, who has recently accepted an appointment as District Secretary of the American Baptist Publication Society for the Southern States, made a full statement of

his plans and purposes, in which he said, that he was and always expected to be in full sympathy with the organizations of the Baptists of Virginia and the South—that he did not mean to suffer himself to antagonize in the least any of our own Boards—that he did not expect to ask of Southern churches a dime for the Society at Philadelphia—that he came simply as the channel through which money raised elsewhere would flow to the aid of our Southern churches in their Sunday-school, colportage and Bible work.

Bro. J. B. Wood (a private member of the Second Baptist Church, in Richmond,) offered resolutions approving of Bro. Biting's course, in accepting this District Secretaryship. This resolution encountered at once the strongest opposition from our leading men, and in this form would not have received probably half a dozen votes.

Your correspondent regretted the introduction of the question at all, but as it had been introduced he offered a substitute, which did not touch the question of the propriety of Bro. Biting's having accepted the appointment, and did not indorse the Publication Society, but simply commended Bro. Biting personally as a way worthy of confidence and esteem. (At least this is what we intended the resolution to mean, though wise brethren saw more than this in it.)

The substitute met the approval of many brethren who were opposed to the original resolution, and Bro. Wood accepted it; but he encountered the earnest opposition of such brethren as Dr. Curry, Dr. Poindexter, Rev. O. H. Ryland, Col. T. J. Evans, Hon. R. L. Montague and a number of others who thought that even the substitute squinted toward indorsing co-operation with the American Baptist Publication Society, which they were unwilling for the Association to do. The whole matter was referred to a committee, which reported in favor of laying the subject on the table, and the mover then obtained unanimous consent to withdraw the resolution.

The Association could scarcely have expressed itself in more emphatic terms. Bro. Biting is universally honored and loved in Virginia, especially since the heroic deed he took, and the persecution and suffering he endured during the war, and no one doubted for a moment the purity of his motives and the sincerity of the statement he made before the Association.

There are many who believe that he will do a good work for our cause in the judicious manner in which he will conduct his operations; and yet the Association was unwilling to indorse this brother because it might be construed into an indorsement of the Society he represents.

The Virginia Baptist General Association is a unit in favor of vigorously sustaining the Board at Memphis. There are probably half a dozen who would also, favor co-operation with the Philadelphia Society.

At the same time there are individuals who are willing, as individuals, to work for and with the American Baptist Publication Society.

We think we know the Baptists of Virginia, and have fully and fairly stated their position. Virginia has not contributed as much to the Memphis Board as we could wish she had done, but the Board has had no agency work done in the State. We are sustaining our own State Sunday-School Board, and there are certain other causes (not proper to give here) which have diminished our contributions.

Let the Board be fairly represented before our churches—let our people be made acquainted with its plans and operations—and the Baptists of Virginia will be behind no others in sustaining it by their sympathies, prayers and contributions. J. W. M. JONES, Lexington, Va., June 13, 1871.

NOTES FROM CHICAGO.

CHICAGO, ILL., June 14, 1871. The numerous readers of THE BAPTIST may desire to read a few notes respecting the metropolitan of the Northwest from one who has had the honor to occasionally contribute to its columns, and so, without further apology, I commence.

At 6 o'clock Friday morning the total absence of the extra supply of heat I had been receiving in Memphis for some weeks past forcibly reminded me that another region had been reached. I enjoyed in fact a delicious attack of shivering from cold in summer. Soon the blue waters of Lake Michigan apparently swept on to meet our cars, glancing and sparkling in golden ripples from the rays of the morning sun. A few minutes later the gold-cloud—strong, dense smoke from grim manufactories—so little seen at home, proclaimed that Chicago was at hand.

That this was no place for a health-seeker like myself soon became evident, but having a strong desire to learn something of the city, especially as to how the people here were working for the Master, I determined to remain a few days.

Having put up at my hotel, I visited Dr. Blackhall, of the American Baptist Publication Society, from whom I received a courteous reception and some information respecting the Baptists of this city.

The absence of Dr. Everts in Boston denied me the pleasure of presenting him with a letter of introduction; but I soon had the pleasure of meeting most of the Baptist ministers of Chicago, who hold weekly meetings for general conference, etc., at a central location. Speaking generally, they are confessedly a superior class of men intellectually. Thinker was stamped on every face. The plump, ruddy face and portly figure of your orthodox ecclesiastio was not there; instead, each gave one the idea of a man led by the force of reason. The question of Baptist ministers immersing persons not intending to join a Baptist Church was discussed fully. A large minority favored the idea. A model sermon evoked some

criticism. I was pleased with the proceedings, and mentally wished Baptist ministers of the South had inclination and opportunity to meet often for similar purposes.

From the pastors I turn to the Baptist Churches of this city, which are undoubtedly a credit to the denomination. There are twenty-two Baptist Churches here, including two colored, two Swedish, two German and two Danish churches. Most of the church buildings have no little architectural pretensions, possessing, as they do, arches, towers and rough marble fronts. Those I visited have open side galleries, at the further end of which, and immediately above and behind the pulpit, the organ and choir are placed; and in the internal arrangement of the buildings the principles of acoustics have been closely complied with, to the great comfort of preacher and hearer. Last Sabbath I was enabled to visit five of the churches. At the Second Church, which has a membership of over eighteen hundred, I heard Dr. G. W. Northrup, President of the Theological Seminary of this city. He read a well-written, concise and logical discourse to hearers apparently of sufficient culture to appreciate its thought and reasoning. I may observe here that among all the pastors here there is more pure reasoning and far less high sounding declamation than in the South. I make no comparisons between them, however, but believe more fire and spirit would improve the former and more close reasoning and plain exposition of the word the latter.

Despite my debility, I could not resist the pressing solicitation to address the large Sunday-school of the Fifth Church, and afterward a large prayer-meeting at the same place. Sunday night I listened to a very earnest and effective sermon from Rev. J. Gordon a young Scotch minister, at the First Church. On the whole, I hope, work being done here for the Master in the churches; and my regret was that I was really too unwell to preach in this city.

On reliable authority I am informed that there are over eight thousand Baptists in Chicago. About ten thousand children attend the Sunday-school. There are six mission stations, the Second Church alone supporting three of these. The prayer-meetings are, I understand, very spirited. I was present at one in Union Park Baptist Church, Rev. C. McCarthy, pastor, and was a little surprised to hear so many ladies speak, some in an earnest manner.

The feeling of Baptists here toward brethren South is not easily defined. What the negro has to do with it failed to perceive. In the churches I visited two solitary negroes were the only representatives of the African Baptists I could see. This was astonishing to me, for I came prepared to see the colored brethren in the upper seats waited on by faithful deacons vying with each other to be honored by securing such to choice seats. This idea I received from the colored brethren at the Convention here. I was mistaken, of course, that order of things would be very pleasing to have in the South, very comforting to ardent brethren here to know it existed there, but at home in Chicago, why, negroes have churches of their own. The negro possessing an ounce of sense and self-respect will always prefer to worship the Lord among his fellows where he can give way to his feelings without ridicule or fear; and I say woe to the men who from any motives try to instill into the minds of simple negroes forced notions of their rights to attend schools and churches with whites.

I made some inquiries as to the prospective action of the American Baptist Publication Society. The agents assured me that no intention was entertained by the Society to circulate literature promulgating notions of negro equality in the Southern States. A prominent pastor of this city told me differently, and said it would be done.

Meanwhile, let us hope that both sections will become so absorbed in the Master's work that the dividing lines will not be rudely crossed. I trust the South, down trodden and impoverished as she is, will be alone in peace until we build our churches and take steps to pay our pastors in a fair manner and establish our missionary stations. Much is to be done. Our harvests South are decaying for want of reapers. How can they hear without a preacher, and how can they preach except they be sent.

I shall write from time to time to THE BAPTIST until my return to Memphis, if my health improve sufficiently to enable me to go there again and go into the vineyard with ten-fold earnestness. P. L. MITCHELL.

FORD'S CHRISTIAN REPOSITORY.—The "Manifestations of Jesus," commencing with the vision of Adam, which will appear in the pages of the Repository, will unfold the grand doctrines of Christ's person and work. They alone will be worth double the subscription price. EVANGEL, a fact story by Mrs. Ford, will exhibit in glowing style the truths in regard to infant membership and baptism. It is said to be the best effort of her mind and heart. "The Object of Baptism" will present the authority and teachings of the ordinance in a new light. Subscribe at once. Eighty-five pages monthly; \$2.50 a year. A specimen copy will be forwarded for 25 cents.

BIG HATCHIE ASSOCIATION.—This body of Baptists will meet with the church, in LaGrange, Tenn., on Saturday before the first Lord's day in August, 1871. Remember Bro. Crawford and wife. J. R. GRAVES, Moderator. Jos. H. BORDEN, Clerk.

The friend that hides from us our faults, is of less service to us than the enemy that upbraids us with them.

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper. Resolved, Therefore, that we do pledge ourselves to extend the circulation of the organ thus selected. Resolved, Furthermore, that the ability with which THE BAPTIST has heretofore been conducted—the uncompromising defense of sound gospel principles and literary merit—commend it to the denomination as one of the best living exponent of Baptist faith.—Louisiana State Convention.

Notice. The Louisiana Baptist Convention will meet with Oak Ridge Church, Morehouse parish, on Friday before the first Sabbath in July. Oak Ridge is twenty-five miles east of Monroe and nine miles north of Girard station of the Vicksburg, Shreveport and Texas railroad, where carriages will be in waiting to convey delegates out to the church. W. E. PAXTON, Cor. Sec.

LIFE INSURANCE.

A communication in THE BAPTIST of the 23d of April, signed A. H., in regard to life insurance, has attracted my attention, and I desire briefly to notice it. Not that I am afflicted with "cacochætes scribendi," for I rarely punish my readers with my scribbles, but from the fact that I do so much deprecate the plan pursued by some people of denouncing everything that they oppose as sin, and yet failing to prove, by the only true standard of sin and morality, of truth and falsehood, the position they assume. If it is sin, give us the "law and the testimony," and we have nothing to say.

In the first place, I feel called upon to protest against the idea, set forth in the article referred to, that a thing that is in itself sinful, is more so in a minister than any other Christian. Why is life insurance, if it be a sin, more of a sin in ministers than in other Christians? Are there any Christian duties that are enjoined upon them that are not alike intended for all the followers of Christ? That there are peculiar duties connected with the office of the ministry, which of course cannot apply to those who are not ministers, none will deny. But if the position is admitted, that there are those practices that are sinful in a minister which may, nevertheless, be indulged in by other professing Christians, without guilt attaching to them, or at least less of guilt, a door to the indulgence of many sins is opened and corruption will come in like a flood. But as to life insurance. There are a thousand things in which men engage in this world for which there is no special warrant in the Divine word. All the commercial affairs of this life might be denounced as sin under this latitudinarian plea. Where is there a warrant in Scripture for purchasing railroad bonds, government securities, bank stock, or securities of money and means in any way, shape or form? Is not this "trusting in man?" Can a man engage in any business of life in which he is not compelled, in its legitimate sense, to trust, to some degree, in man? We must not then, if the position of A. H. is correct, do anything in this world but discard all dealings with man and sit down and fold our hands in sloth and idleness, lest we "trust in man." I do not wish to be misunderstood in this matter. In the sense of the Scripture we should not "trust in man." But in the forced and strained interpretation put upon that phrase by A. H. and many others, there is not only danger of misleading the mind, but of involving us in an antagonism to the teachings of the Divine Being. But, "A. H." may say, "the things that you have named are all legitimate transactions, lawful means of securing to ourselves the things of this world." If we are to strain and force an interpretation of the word of God after the style of "A. H.," they are not legitimate nor allowable. "Lay not up for yourselves treasures on earth." Are they not all swept away as chaff before that wind? But I do not wish to be prolix on this subject. I think the passage in Luke xvi. 9, spoken by the Lord Jesus Christ himself, is as much to the point, in favor of life insurance, as anything "A. H." has produced in opposition to it: "make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations." And yet I say that there is not one word in the Scripture either in commendation or prohibition of life insurance. It devolves upon any one, therefore, who pronounces anything to be sin, to prove by the "law and the testimony" that he is right. "A. H." has declared it to be sin, on him, therefore, devolves the "onus probandi." And beside all this, "A. H." should remember that there are men of piety, of intellect, and of thought, who, before approving of the subject, have with care and earnestness examined the matter with a view to this very thought: "is there, can there be, anything in this which would render it a matter of wrong for me to avail myself of its benefits;" and having thus examined it in the light of God's word, and being convinced of the fact that it

is not sin, are not disposed to have their course thus denounced, and yet the denunciation unsupported by facts or Scripture.

But I will say no more. Let "A. H." prove his position, and then he may expect to change the views and the course of those he pronounces to be "sinners."

JOHN'S BAPTISM IMMERSION.

A kind and dear friend has recently sent me a nice present of handsomely bound books—among the lot Robertson's Sermons. The title page, as well as some of the sermons, tells that Mr. Robertson was a clergyman of the Church of England. In a sermon on "John's Baptism" I read, page 102:

"Once more, John's baptism implied the necessity of a renewal of heart. We lose part of the significance of that ceremony from its transplantation away from a climate in which it was natural and appropriate. Ablution in the East is almost a religious duty: the dust and heat weigh upon the spirit and heart like a load; the removal is refreshment and happiness. And it was impossible to see that significant act in which the convert went down into the water, travel-worn and soiled with dust, disappeared for one moment, and then emerged pure and fresh—without feeling that the symbol answered to, and interpreted a strong craving of the human heart. It is the desire to wash away that which is past and evil. We would feign go to another country and begin life afresh."

We feel that Mr. Robertson speaks only what is true when he represents John's baptism as an immersion. Then Jesus was immersed and says to me and to every believer—"thus it becometh us to fulfill all righteousness."

Mr. Macknight thus comments on Rom. vi. 4.

"Buried together with him by baptism. Christ's baptism was not the baptism of repentance; for he never committed any sin; but he submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection. Perhaps also it is a commemoration of Christ's baptism."

The example of Christ in baptism does influence people. It says "follow me." Many desire to be baptized like Jesus was baptized. A year or two ago I baptized a colored sister one Sunday afternoon. Many persons were, as usual, present. Said the little daughter of Episcopalian parents and training, addressing a good old sister: "Why does Mr. L. baptize that way? Our minister did not baptize Mr. Z. in the bayonet—he only sprinkled water upon his head." "Why, my daughter, Bro. L. baptizes the right way. That is the way John baptized the Savior." "Was Jesus baptized like Mr. L. baptized that women?" was asked in surprise. "Certainly, for we read in the New Testament that Jesus came from Nazareth of Galilee; and was baptized of John in Jordan; and Jesus, when he was baptized, went up straight-way out of the water." "Well," said the little girl, "if Jesus was baptized that way, I should like to be baptized like he was." How many, on like occasions, feel as did this little girl?

COMPLIMENTARY.

The following preamble and resolutions were passed by the Central Baptist Church, of Memphis, Tenn., in extra session, June 7, 1871:

WHEREAS, This church having been notified by our beloved pastor, Dr. S. H. Ford, that at the end of this present year, July 1, 1871, he will retire from the pastorate of the church with a view to other pursuits;

Therefore be it resolved, That we sever the ties of pastor and church with feelings of deepest pain and regret. Starting under such adverse circumstances, from a human point of view, God has especially blessed this vine of "late planting that we know of a truth that his goodness and mercy has followed us;" "his eye ever upon us;" and "his ear ever open to our cries." These relations existing for so many years, and the relationship so signally blessed, we bow in submission and ask our Father to guide and bless both pastor and church. Appreciating Dr. Ford's labors in this field and the great results therefrom, we most cordially indorse him to our denomination in his new field of labor in the Master's cause, for which he is so peculiarly qualified, as a sound, profound and thoroughly educated theologian, an able teacher, ripe in experience and pre-eminently qualified as a leader in our denominational literature.

Resolved, That in parting with Sister Ford, our church and society sustains a very serious, if not irreparable loss. With equal cordiality do we commend her with her husband to our denomination as well suited to aid him in a religious and denominational enterprise.

Resolved, That our sincerest prayers, and Christian love, and sympathy go with them, and may the God they serve bless their united labors as they have been blessed here, and long spare them to much usefulness and happiness.

Resolved, That a copy of the preamble and resolutions be spread upon our minutes, a copy forwarded Bro. Ford, and one copy each to THE BAPTIST, Religious Herald and Central Baptist for publication.

Home Circle and Sunday School.

Little By Little. When the new years come, and the old years go, How little by little all things grow!

is not to cultivate the memory, but to reach the heart; not to make Bible parrots, but to raise up men and women learned in God's word.

Thoughts for Parents. 1. Do what the children ought to do. 2. Avoid what they should avoid.

A Good Rule. 'Tis well to walk with a cheerful heart Where'er our fortunes call, With a friendly glance and an open hand, And a gentle word for all.

CONSTITUTION. NAME. Art. 1. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY."

MISCELLANEOUS. PHOTOGRAPHY. Rembrandt Photographs!! THE NEW LIGHT OF Y. DAY, NO. 251 MAIN STREET, IS JUST COMPLETED, AND IS THE FINEST LIGHT SOUTH.

Crammed Full. In Germany, I am told, they have a barbarous way of fattening geese. As the time draws near for sending these fowls to market, they are systematically increased in weight, after the following manner: First, great pills, as large as a hickory nut, are prepared of ground corn and flour; then the poor animals are caught, their bills are held open, and these pills, in incredible numbers, are worked down the throat.

The Philosophy of Gentleness. Some boys once wished to get a boat across a stream. There was a girl on the side of the stream with the boat, but she did not dare to attempt to paddle the boat over.

Christians are Read. Spurgeon, in one of his pithy sermons, says: "Sinners seldom read the Bible, but they often read Christians."

Southern Baptist Publication Society. CHARTER. FIRST CHANCERY COURT OF SHELBY COUNTY, State of Tennessee, County of Shelby, ss.

ALTERATIONS OF THE CONSTITUTION. Art. 9. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by two-thirds of the Board of Managers, may be made at the Annual Meeting by a vote of two-thirds of the members present.

BUCKEYE CULTIVATOR OR SULKY PLOW. One of the greatest Labor-Saving Machines of the Age. A Complete Success!

Now there comes to us the tidings of a similar exploit from Kentucky. I am not sure but that a strict analysis will show this latter case to be even worse than the former. A young lady in a Baptist Sunday-school in this State memorized in three months 10,150 verses; the stimulus to this exertion was a prize, of what nature is not stated; the second prize being carried off by a young girl, who memorized in the same period 1780 Bible verses.

Thus a little boy alone could do more than a dozen, all bigger than he, together. And this is the philosophy of gentleness.

AN AWFUL STORY.—There was an awful little girl who had an awful way of saying "awful" to every thing. She lived in an awful house, in an awful street, in an awful village, which was an awful distance from every other awful place.

AGENTS. Eld M P Lowrey, Mississippi. Elder N T Byars, Mississippi.

AGENTS. Eld M P Lowrey, Mississippi. Elder N T Byars, Mississippi.

Chain and Silver Ware. CALL AND EXAMINE. F. D. BARNUM & CO., 265 Main Street, Corner of Court, MEMPHIS, TENN.

Of course for a full understanding of this subject in all its bearings there are a great many limitations, restrictions and exceptions to be considered.

There are cases in the moral world as in the material where sharp, sudden, and even violent action may be necessary to accomplish the purposes required.

THE THINGS THAT MAKE MEN.—It is not the best things—that is, the things that we call best—that make men; it is not the pleasantest things; it is not the calm experiences of life; it is life's rugged experiences, its tempests, its trials.

AGENTS. Eld M P Lowrey, Mississippi. Elder N T Byars, Mississippi.

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BROWNE & BROWNE, PLUMBERS, GAS AND STEAM PIPE FITTERS, No. 316 Second Street, between Monroe and Union, Memphis, Tennessee.

"Kiss Me, Mamma." How simple a boon, yet how soothing to the little supplicant is that soft gentle kiss! The little head sinks contentedly on the pillow, for all is peace and happiness within.

How to be Nobody.—It is easy to be nobody, and we will tell you how to do it: Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime play dominoes, checkers, or something else to kill the

time, so that you will be sure not to read any useful book. If you do read, let it be the dime novels of the day.

AGENTS. Eld M P Lowrey, Mississippi. Elder N T Byars, Mississippi.

AGENTS. Eld M P Lowrey, Mississippi. Elder N T Byars, Mississippi.

The New Wilson UNDERFEED SHUTTLE Sewing Machines! 515 Cheaper than Any Other!

Let me try to show you a more excellent way. On every "scholar's paper" there are marked from one to four verses to be committed to memory.

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AGENTS. Eld M P Lowrey, Mississippi. Elder N T Byars, Mississippi.

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AMES, BEATTIE & CO., FURNITURE, CARPETS, & C. 298 Main St., Memphis, Tenn.

Living in Four Atmospheres. The sensations arising from atmospheric pressure have been experienced and those produced by a pressure beyond what we are accustomed to are not unfamiliar. The workmen engaged in the foundations for St. Louis bridge over the river were obliged to work at a time under a pressure of 60 lbs. to 110 lbs. From observations made by Dr. John Green, it is a great caution had to be admitted the men in containing the condensed change might not be too intermediate chamber, constructed, into which air could be admitted, paying for the higher degree from five to ten inches through the same hole the same time. The increased power of the condensed by the rapid burning and by the spontaneous glowing wick when blown out. The first usually increasing pressure was to cause a distinct sion in the tympanic membrane, which, however, relieved by swallowing. The heart and respiratory normal until exertion could they quickly became accustomed were unable to tickling of a watch could great distinctness. On the condensed to the operation of cold was always catarrhs were very common workmen. The condensed from the tympanic cavity Eustachian tube in a severe case, a too rapid in the condensed air resulting the same person to experience remarkable form of pain among the workmen, finally a dozen died.

MISCELLANEOUS.

PHOTOGRAPHY.

Sanit Photographs!!

THE NEW LIGHT OF THE DAY.

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Scientific.

Living in Four Atmospheres at Once.

The sensations arising from lessened atmospheric pressure have frequently been experienced and described; but those produced by a great increase of pressure beyond what we are ordinarily accustomed to are not so generally familiar. The workmen engaged in laying the foundations for the piers of the St. Louis bridge over the Mississippi were obliged to work a portion of the time under a pressure of four atmospheres, or 60 lbs. to the square inch. From observations made on the spot by Dr. John Green, it appears that the greatest caution had to be exercised in admitting the men into the chambers containing the condensed air. That the change might not be too sudden, an intermediate chamber, or "lock," was constructed, into which the condensed air could be admitted gradually, occupying for the higher degrees of pressure from five to ten minutes. The exit was through the same lock, and occupied the same time. The increased oxidizing power of the condensed air was shown by the rapid burning of the candles, and by the spontaneous re-lighting of the glowing wick when the flame was blown out. The first effect of the gradually increasing pressure in the lock was to cause a distinct sensation of tension in the tympanic membrane of each ear, which, however, was at once relieved by swallowing. The motions of the heart and respiratory organs were normal until exertion commenced, when they quickly became accelerated. The men were unable to whistle, and the ticking of a watch could be heard with great distinctness. On passing from the condensed to the open air, the sensation of cold was always felt, and catarrhs were very common among the workmen. The condensed air escaped from the tympanic cavity through the Eustachian tube in a series of puffs. In one case, a too rapid introduction into the condensed air resulted in the rupture of the tympanic membrane; and a too sudden removal of pressure caused the same person to spit blood. A remarkable form of palsy developed among the workmen, from which nearly a dozen died.

Microscopic Farming.

Among the numerous questions raised by Prof. Tyndall's famous lecture on dust and disease, the nature of the organic dust floating in the air is one of the most important. Does it consist mainly of living germs, ready to spring into activity under favoring conditions, or is it the dead and broken debris of what was once living matter? In order to obtain more light upon this point, Dr. Madden has devised a curious little apparatus, which is nothing less than a minute, indeed almost microscopic farm, the soil of which is a mixture of treacle, acetate of potash, and water. This little contrivance he calls an aerocoscope. It consists simply of a small chamber open at one side, on the floor of which a little of the above mentioned mixture is spread. This chamber rests on a base which turns with the wind, so that the opening is always directed windward. A portion of air-dust is thus collected on the little patch of soil, where its appearance and behavior may be readily studied under any convenient magnifying power. Germs were often found to be present in varying numbers, but their prevalence seemed to bear no relation to the direction of the wind. The spores varied greatly in number, however; sometimes on a cultivating surface of one-sixth of an inch but few were visible, and at other times as many as two hundred and fifty were counted on the same space. The prevailing spores were pale olive colored, and oval in form. Some commenced to germinate on the second day, others not until the twentieth. The spores appeared to be chiefly those of fungi; and by far the largest proportion of the collection was made during the months of July and August.

Is Greenland a Continent?

One of the members of the recent German exploring expedition to the Arctic regions, Lieut. Payer, offers the following in support of the hypothesis that Greenland is a congeries of islands, and not a continuous continent. In their explorations they discovered the existence of a deep inlet, which on closer examination was found to extend far into the interior. It presented numerous lateral openings or arms, and as far as traced—which was more than one-third the estimated length of Greenland—its width appeared to remain about the same. When such inlets are simply cul-de-sacs, receiving streams of fresh water from the land, their waters decrease in saltness as the distance increases from the sea. Here, however, the water was quite as salt at the furthest point reached by the expedition as it was where they first entered.

These facts point to a maritime connection at the other side of the country—probably with Baffin's Bay.

The apparent absence of great longitudinal valleys—nothing of the kind being observed in Northern Greenland—is taken as further evidence against the belief in its continental character. PREVENTION OF IRON RUST—It has been observed by soap and alkali manufacturers that the caustic alkalies, soda and potash, protect iron and steel from rust, and some late experiments by Prof. Calvert have shown that the carbonates of these alkalies are equally protective. If an iron blade is half immersed in a solution of either of the above-named carbonates, it exerts so protective an action that when exposed to the influence of the damp atmospheric air, the part thus treated does not oxidize even after a period of two years. Similar results have been obtained with sea water to which carbonate of potash or soda had been added.

GIANTIC CRUSTACEANS.—There have lately been added to the natural history collection of the British Museum two very fine specimens of the most gigantic of all known crabs. They measure ten feet between the tips of the claws; their bodies however, are comparatively small, triangular in shape, and somewhat convex. The claws are thin, and pincers included, are some six feet in length. The species belongs to Japan, where it is said to be used as food. It was described and figured by Kaempfer as long ago as 1793, and in commemoration of that eminent naturalist it is now named *Macrochira Kaempferi*.

SUBSCRIBE TO THE WEEKLY BANNER!

AT THE CAPITAL OF TENNESSEE. The Price is only Two Dollars a Year!

The Weekly Banner is a first-class Literary, Commercial, Agricultural, Political, News Paper, the oldest established paper in the State—over half a century old. It is now one of the finest papers in the whole South-west. The design of the Weekly Banner is to give correct information and rational amusement to the masses in the form of a weekly paper. Its weekly articles are carefully accumulated, digested up, and its editorials are written by the most able and experienced writers of the day. It is a paper of great interest and value to all classes of readers. It is published weekly, except on Sundays and public holidays. It is sold at the rate of two dollars per annum in advance. Single copies are sold at five cents. It is published by J. O. GREFFITH & CO., Nashville, Tenn.

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Nashville Union & American. It is especially the people's paper, being the largest and best in the South-west. It is published daily, except on Sundays and public holidays. It is sold at the rate of two dollars per annum in advance. Single copies are sold at five cents. It is published by J. O. GREFFITH & CO., Nashville, Tenn.

The Mammoth Weekly.

Containing 15 pages, making 72 columns. At \$2 per year, it is the largest, best, and most reliable of any paper in the South-west. It is published weekly, except on Sundays and public holidays. It is sold at the rate of two dollars per annum in advance. Single copies are sold at five cents. It is published by J. O. GREFFITH & CO., Nashville, Tenn.

THE SEMI-WEEKLY.

It is published twice a week, and is full of choice matter, and is sold at the rate of one dollar per year. It is published by J. O. GREFFITH & CO., Nashville, Tenn.

THE DAILY.

It is the largest, best, and most reliable of any paper in the South-west. It is published daily, except on Sundays and public holidays. It is sold at the rate of two dollars per annum in advance. Single copies are sold at five cents. It is published by J. O. GREFFITH & CO., Nashville, Tenn.

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in Tennessee. Blanks of every description kept constantly on hand. We invite examination and defy competition. Satisfaction guaranteed. For subscription, blanks or job work, address J. O. GREFFITH & CO., Nashville, Tenn.

GOODWYN & CO.,

RECEIVERS OF THE Southwestern Publishing Company. Having purchased the stock and material of the Southwestern Publishing Company, we propose to continue the business, as heretofore, at No. 361 Main St., Memphis, Tenn.

Peabody Hotel.

Corner of Main and Monroe Sts., MEMPHIS, TENNESSEE. This Hotel has been thoroughly renovated, and is now open to the traveling public. It is a first-class hotel, and is well adapted for the accommodation of guests. It is situated in the heart of the city, and is within easy access to all the principal places of interest. It is managed by J. O. GREFFITH & CO., Nashville, Tenn.

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Of New York. PURELY MUTUAL. Most Liberal Policy Issued. AGENTS WANTED, Apply to Southern Office, No. 5 Madison St., Memphis, Tenn.

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Chickering Pianos and Estey's Church and Family Organs. Tax Chickering Piano, \$200.00. Estey's Church Organ, \$300.00. Estey's Family Organ, \$150.00. Orders for tuning and repairing Pianos in the country promptly attended to. No. 314 Second St., Ayres Building, Memphis, Tenn.

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Having recently increased their facilities for manufacture, the MASON & HAMLIN ORGAN COMPANY are now enabled to offer a superior quality of instruments, which are the most reliable and durable ever made.

ACKNOWLEDGED STANDARD OF EXCELLENCE

among instruments of the class, at prices of inferior work. They price their lowest prices, which are, therefore, alike to all, invariable. The following are illustrations: Four-Octave Organ, \$200.00. Five-Octave Organ, \$300.00. Six-Octave Organ, \$400.00. Seven-Octave Organ, \$500.00. Eight-Octave Organ, \$600.00. Nine-Octave Organ, \$700.00. Ten-Octave Organ, \$800.00. All in solid Black Walnut. All the Organs made by this Company are thoroughly first-class in every respect. They will not make the so-called cheap Organs at any price. The Company's superiority of their instruments is now proven, that ever before, as every competent musician will carefully examine and compare, most persuade.

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With Iron Frame, Overstrung by the Melodious and Cabinet Organs, The best manufactured. Warranted for Six Years. A GREAT OFFER!!

Horace Waters, 481 Broadway, N. Y. Will dispose of One Hundred Pianos, Melodious and Cabinet Organs, at extremely low prices, for cash, during this month, or will take orders for monthly installments. Chickering pianos are included in the above offer. Catalogues mailed for three cents. Warehouses 481 Broadway, New York.

TESTIMONIALS.

The Waters' Pianos are known as among the very best. We can speak of the merits of the Waters' Pianos from personal knowledge as being of the very best quality—Christian Intelligencer.

The Waters' Pianos are built of the best and most choice seasoned materials, and the new instruments. Our friends will find at Mr. Waters' stores the very best assortment of Pianos, Melodious and Organs to be found in the United States, and at prices that are very low.

Having used one of Waters' Pianos for two years, I can say that it is a very superior instrument.—Albany Argus.

Principal Broker of the Waters' Pianos.—Albany Argus.

We have two Waters' Pianos in our store, which have been severely tested for three years, and we can testify to their good quality and durability.—West & Greenway, Mt. Carroll, Ill.

Horace Waters, 481 Broadway, N. Y. The Piano you send me is allowed to be the best Piano in the town, and there are several of Chickering's and Stoddard's here.—Chas. Rice, Ferris, Ct.

Horace Waters, 481 Broadway, is famed for the excellent quality of his Pianos, and Organ, Living Post.

The Waters' Piano makes the best manufactured in America.—The N. Y. Independent.

Chickering Pianos were given up publishing this name, he has devoted all his capital and attention to the manufacture and sale of Pianos and Organs. He has just landed a consignment of his new instruments. Being a new make of piano, which shows a marked improvement over the old make, and is highly recommended by the most competent judges. It has been awarded the First Premium at several Fairs.

More than this, some of the best amateur players in the world are now using them, and they are doing it with great satisfaction. They are also doing it with great satisfaction. They are also doing it with great satisfaction.

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General Intelligence.

VERSAILLES, June 13.—The net war debt is estimated at \$2,000,000. M. Ponce, Minister of Finance, has proposed the imposition of a tax on all raw and manufactured material imported into the country. Fears are entertained of an outbreak in the Lavacote district, and the troops stationed in that section of the city have been reinforced and ordered to check at once any sign of disturbance which may arise. Alexander Damas, the well known author, has entered the field as a candidate for office at the forthcoming election in Paris. His popularity will secure him the support of a large party. It is stated on reliable authority that an enterprising American company has made a proposal to the government for rebuilding the public buildings in Paris which have suffered or otherwise. The company proposes to rebuild the whole public edifice within a period of five years, accepting payment of the government in rents at the rate of fifty-three francs fifty centimes for the price of the work.

Edward Marmol, who at the beginning of the revolution raised a band of four hundred negroes in the jurisdiction of Guantanamo, offered to surrender to Gen. Palencia at Santiago de Cuba. Palencia refused to accept his surrender unless Marmol brought a certain number of the insurgents with him, which the Spanish Government demands as a condition for the pardon of an officer of his rank. Marmol, therefore, went to Ciego de Avila, accompanied by a friend and surrendered to the Spanish commander. As he came without the prescribed number of men he will probably be shot.

Special Advertisements. A Chapter of Facts.—Space is valuable in a newspaper, and it is therefore proposed in this advertisement to condense a variety of facts, important to the public, into a small compass. Those facts refer to Hostetter's Stomach Bitters—what that celebrated medicine is, and what it will do. In the first place, when the article is genuine, tonic and alterative, consisting of a combination of an absolutely pure spirituous agent with the most valuable medicinal vegetable substances that the chemist and the physician. These ingredients are compounded with great care, and in such proportions as to produce a general system, and tone, regulate and control the stomach, the bowels, the liver, and the minor secretory organs. What this great restorative will do must be gathered from what it has done. The case of dyspepsia, or any other form of indigestion, in which it has been persistently administered without effecting a radical cure, is yet to be heard from, and the same may be said of bilious disorders, intermittent fever, nervous affections, general debility, constipation, sick headache, mental disabilities to which the feeble are so subject. It purifies all the fluids of the body, including the blood, and the gentle stimulus which it imparts to the nervous system is not succeeded by the slightest reaction. This is a chapter of facts which readers, for their own sakes, should mark and remember.

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