J P Bayes 550

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.*

Old Series—Vol. XXIX. | MEMPHIS, TENN., SATURDAY, JUNE 29, 1872. | New Series—Vol. V., No. 43.

THE BAPTIST.

J. R. GRAVES, Editor and Proprietor.

ELD. W. W. KEEP, Associate and Advertising Editor.

OFFICE, NO. 361 MAIN STREET.

EDITORIAL CORPS:

Eld. M. P. Lowrey, Ripley, Mississippi.
Eld. G. W. Griffin, Gallatin, Tennessee.
Eld. J. M. Wood, Barnesville, Ga.

We shall continue to use our best efforts to secure contributions from our best Southern writers, in addition to the editors and writers for the State Departments.

Prizes will be offered upon the best Essay written upon given subjects during this volume. See "Prospectus."

Goodwin & Co., Printers.

OUR NEW YORK LETTER.

THE late James Gordon Bennett was an arrant Catholic, of the most Romanistic or ultramontane school. In his early life he gave but little to the church of his birth, but, in later years was quite liberal in his awards and kindness. He generally attended the mass-house at Washington Hights, a few miles below the city, and on the Sunday after his death he was made the subject of a panegyric by the priest. It was a curious sermon, and Dr. Braun, the celebrant, among other things, said: "Last evening, at about 5 o'clock, James Gordon Bennett calmly passed away from earth. Our church is particularly indebted to his benevolence for contributing $5000 toward erecting our beautiful structure. I am personally under great obligation to him and his family, who are now suffering so severe a bereavement. It is a great consolation to us all to know that Mr. Bennett was a true and zealous believer in the Holy Church, an earnest Christian. While his mind was perfectly clear and unclouded, he, of his own accord, sent for Archbishop McCloskey, who, at Mr. Bennett's express desire and wish, administered the sacrament with extreme unction. Up to the moment of his death he appeared resigned to God's will, and happy. Mr. Bennett had long worn the 'scapulary,' but since he was stricken with paralysis, six months ago, desired to express the 'sacred heart' also. The 'sacred heart,' like the 'scapulary,' which is so commonly worn by the disciples of our church, is symbolical. To the true believer, its significance is great; but by the unbeliever, it is regarded with contempt, as a bundle of rags, having no meaning.

"Mr. Bennett's soul, like that of every one, must endure some suffering as expiation. For no mortal, however pure, noble and truly faithful to the church, has at all times escaped sin. I therefore call upon all good and true Christians to offer up prayers to the throne of grace, that his release may be speedily effected, and his soul enter those realms of perfect repose and happiness only accorded to the just made perfect."

Mr. Bennett left an estate worth about nine millions of dollars.

I had intended, at the time of Professor Morse's death, to comment upon the great scope of interest his life had carved, but THE BAPTIST was so crowded, that I deferred it until the present. Let us look at it a moment. We can realize how long Morse remained with us on earth, when we look over his life and the events with which he was contemporaneous. We speak of Shelley and Byron, as we speak of Pope and Swift, or men who belong to a past far distant. Yet Morse was an elder man than Shelley, and but three years younger than Byron. He was a child during the reign of the Robespierres; a lad at school before Napoleon won Marengo; a man in the flush and eagerness of life before he lost Waterloo. In a few years we shall celebrate the centennial anniversary of our Republic; and, had Morse lived four years longer, he could have taken part in the rejoicings, as one who had lived under all the Presidents. With his own eyes he had seen the Republic grow from four millions to forty millions; from being an obscure, struggling nationality, to be one of the recognized powers of the globe. One after another, he has seen America grapple with the social and political problems generated in this age of progress, and, solving them, pass triumphantly on toward a splendid destiny. While America has slowly, surely, patiently, grandly, moved on to this destiny, to a brightly opening future, full of duties and opportunities, he has seen revolution and change upturning the thrones and traditions of Europe. If he had possessed any sense of what might be called the irony of events, he must have had peculiar thoughts of France, with its panorama of governments—imperial, royal, quasi royal, republican and provisional; of those extraordinary changes of public opinion which fell from Napoleon the Great to Napoleon the Little—from Lamartine and Barras to Gambetta. And, with these instructive memories, he must have had strange fears for England, with its Dilke commotions and Bradlaugh demonstrations, and the premonitory rumblings of that political earthquake which Hawthorne's exquisitely poetical sense fancied he heard in England, and which, even now, is loud enough to fill the world.

There is much amusement in the city over what is called the "Dolly Varden Presidential ticket." The head and front is the [illegible] Victoria Woodhull, free-lover, free-hater, free-fighter, and general pet of that lascivious old sinner, Cornelius Vanderbilt. The Vice Presidential nominee is no less a person, as you are aware, than Frederick Douglass, the mulatto. Victoria, like George Francis Train, has not the slightest doubt of her success in November. I believe this woman is a degradation to her sex, and is having a bad influence by her bold, daring and ungodly course.

Maidens, like moths, are ever caught by glare,
And mammon wins his way where seraphs might despair.

It has often been asked, how is it that these women (Woodhull and Claflin) are supported. They sell not a dollar's worth of stocks in a year, although they run a great establishment on Wall street; they pay not one cent rent, yet the rental is not less than nine thousand dollars per year. They have eight or ten clerks, who are constantly busy doing—nothing. The answer to all these questions is very easy. Cornelius Vanderbilt started them in the banking business, giving them thousands of dollars; he loaned or gave them thousands to start and continue a bawdy, obscene newspaper; he loaned or gave them thousands to furnish their residence in this city; for what purpose any of these things were done, no one under heaven can tell. He is an old man, nearly ninety years of age, with not more than eighty per centum of the fire for active business that is in Daniel Drew. Mrs. Woodhull is attempting to ameliorate the condition of woman by advising her to leave her husband, home and children, the moment they become uncongenial; she talks about female co-operative cook-shops and laundries, as though a genuine woman could ever be a working reality; she talks about female sailors, as though a woman could ever man the yards. She thinks that men, in the time of Moses, were very foolish for worshiping golden calves, and advises us of the present to worship calves made of sawdust. And there are "crotchets" enough in this modern Babylon to believe everything she says. I need not combat Mrs. Woodhull's theories; they are too palpably false and foolish to warrant any remarks, by way of comment. Brains of women must, in some way as yet undiscovered, save the work of the hands; they must not be driven to fairs and sewing societies, merely as an excitement, nor to gossip, endless embroidery, rounds of formal calls, or any other kind of busy idleness to kill time. Society ought to be made a recreation, enjoyed and made enjoyable, instead of sinking, as Mrs. Woodhull truly says it does, into a conventional routine, only endured. We want the cramped and crippled intellects of woman to grow strong and healthy, so that the average woman will become what only the few [illegible] are to-day.

Messrs. Harper & Brothers, of this city, publish for the week Frederick W. Robertson's [illegible] "A Bridge of Glass." The appearance of this work in America was waited for with a hasty patience, and it ran at once, upon its publication, into two or more heavy editions. It is a very interesting, captivating work, with a double plot of intricacy and power.

This firm also issues "The Woman's Kingdom," and "A Brave Lady," both by Miss Dinah Mulock, the favorite English authoress. Miss Mulock's works are of so much worth in England and on the continent. She is distinguished for a calm and trusting belief in Providence and the immortality of the soul. Those characters in her works which are tangenty, and the reverse of moral, are doomed to the end which is generally foretold by such a course. "The Woman's Kingdom" is drawn with force, and a keen sense of the position of the sex which the principal character represents. It is neatly bound in cloth. "A Brave Lady" shows what a noble heart will do under a sound training. It is written with consummate taste and beauty.

The Harpers have just issued "Julius Cæsar," a volume in flexible cloth, in unison with others of Shakspeare's plays. The object of the publication of these plays is to produce what might be called "handy volumes," for use in traveling or at home. They are elegantly illustrated, the present being fully up in merit. This edition is edited by William J. Rolfe, a critical scholar, to whose judgment exceptions might sometimes be taken.

The Harpers have undertaken the publication of an "Annual Record of Science and Industry," the first volume of which has appeared. It is edited by Spencer F. Baird, assisted by eminent men of science. It takes up, discusses and enlarges upon the very latest theories and discoveries in all the arts and sciences, down to the 31st of December, 1871. The headings of the various chapters run like this: "Mathematics and Astronomy; Terrestrial Physics and Meteorology; Electricity, Light, Heat and Sound; Chemistry and Metallurgy; Mineralogy and Geology; Geography; Natural History and Zoology; Botany and Horticulture, Agriculture and Rural Economy; Household Economy; Mechanics and Engineering; Technology; Materia Medica, Therapeutics and Hygiene; Miscellaneous; Necrology; and Alphabetical Index." This will give the reader an idea of the immense extent of research and topical subjects. Such a book has long been wanted, and it supplies a place most sadly vacant heretofore. It is one of the very best publications of the season, certainly one of the most scientific and comprehensive.

MANHATTAN.

New York, June 12, 1872.

DEDICATION.

Having decided to dedicate our new house of worship at Greeneville, East Tennessee, on the first Lord's day in July, we cordially invite brethren in the ministry and others to be with us on that occasion.

J. M. CARTLEDGE.

BETHEL COLLEGE.

The commencement week of Bethel College is just over, but the bustle of trunk moving and rumbling of express wagons have hardly died away. The early breakfast, to be in time for the morning train, and the soon dinner, to catch the afternoon express, are such recent requisitions that we hardly realize that the summer vacation has actually commenced. This morning, however, has, with the exception of the occasional rattling of a passing wheelbarrow, opened noiselessly, and that periodic dullness which characterizes Russellville from June to September, is gradually but surely settling down upon us.

After the hurry and the excitement of the past two weeks, the waving of banners and the music of bands, the speech-making and leave-taking, it seems that a little quiet would be quite a relief; but before the summer is ended I am afraid it will become oppressive, and I feel assured that we will all be glad enough to see the boys back again.

Our exercises were unusually interesting, and all the friends of the College feel gratified at the way in which everything has passed off. The public exercises began Sunday, June 9th, with the commencement sermon by Dr. Landrum, of your city. Dr. L. [illegible] for his text the question of Pilate, "What shall I do, then, with Jesus, which is called Christ?" The sermon was earnest, thoughtful, clear. The preacher dwelt mainly on the fact that this was an intensely personal question. To each individual comes the solemn inquiry, "What will you do with Jesus?" The discourse was so full of gospel truth, that I think a synopsis of it will be instructive to to those who were not present. He said:

WHAT WILL YOU DO WITH JESUS?

"What shall I, then, do with Jesus, who is called Christ?" (Matt. xxvii. 22.)

This is the question of the hour. The world is now open to the gospel of our Lord Jesus Christ. In this universal access of the gospel to men, Jesus is placed, as it were, upon the hands of the world, and the great question is, what will men do with him?

Upon the decision reached in reference to this question, depends the truest success and happiness of individuals, families, States and nations.

There was a time when our Lord was upon the hands of Pontius Pilate. He was Judge, and our Lord was on trial before him. The prejudice, angry and brutal multitudes said, "release Barabas, not Jesus;" but, asked Pilate, "What shall I do, then, with Jesus who is called Christ?"

Pilate was a man—impetuous, unjust and cruel. For selfish ends he would pronounce any sentence desired. He knew Jesus Christ to be innocent; he asked the question after the trial: "What evil hath he done?" He could have released him, but alas! the evil angel triumphed, and he delivered Jesus to be crucified. Just at the time of our Lord's condemnation and crucifixion, it is remarkable how the Providence of God intervened to vindicate his innocency. We needed a perfect example. The only religion in the world which has presented a perfect morality, and a perfect example, is the Christian religion. This must be the gift of God. The wisdom of the devil could find no fault in our Lord. There was nothing in Jesus to respond to the evil in himself. As objects that are purely white reflect all the prismatic colors of the rainbow, so does the example of Jesus reflect all the graces which constitute perfection.

Pilate met the divine and innocent Jesus, and asked a question which must come to every man. Fearful to Pilate were the consequences of rejecting Jesus.

In the conduct of our people there are some answers easily recognized—answers to the question: What shall I do with Jesus?

1. Some answer in this way: I will have *nothing* to do with him. So they think; but it is impossible to have nothing to do with him. In his incarnation he has touched humanity, and it is impossible to have nothing to do with him. To-day in your pathway as a Savior, and hereafter before you as a judge. In the family, in the church, and in the streets, you hear of Jesus. All literature is so filled with quotations from the Scriptures and with scriptural modes of expression that, as men of letters, you must constantly meet Jesus. You may be talking with the rationalists of "an attuned soul reaching upon the infinite," but be assured there is no way for the soul to reach God in harmony but through Jesus Christ. Out of him God is a consuming fire. Look above mere physical science and positive philosophy. There is a spiritual realm [illegible] you as real as the natural realm. Man shrivels into a mere animal in the glance of positive philosophy. We would not give the "delusion of religion" for all the realization of the philosophy of Comte. How deeply melancholy is the life of man if he has no inheritance in the past and future. "Oh, where this philosophy comes, all waxes dim; its foot blackens the stars." Lift up your eyes; there is a spiritual realm, and Jesus is the sum of the spiritual world. Listen not to the multitudes, and say not, I will have nothing to do with Jesus.

2. Men too give the answer to the great question, by saying practically, I *reject Jesus.* He is rejected in his teachings, his doctrines and precepts.

3. There is another, and far better way of answering the question, what shall I do with Jesus? It is this: *I will receive him.* To as many as recieve him he gives eternal life. They meet Jesus, "the desire of all nations." Meet him as truly Divine, as really him; just the Redeemer that the guilty need. Having received him, they make him the object of their life. In youth and age he is all and in all.

To those who reject Jesus now, who will have nothing to do with him, who blaspheme him by calling him a man only, who attempt to expel him from the world he had made and the people he has redeemed, another question will come, and that question is *what* will Jesus *do with you?* The great day comes and the throne and the Judge you must face!

Young gentlemen of the graduating class, having finished your college course, and being about to leave these classic scenes, and the warm, unselfish friendships of student life for the struggles and battle of real life, I can urge upon you nothing more important than the question about your personal relations to God, your reception of our Lord Jesus Christ.

All the great questions of life, all the great lessons of duty, and all the great lessons of happiness meet you in the Redeemer. "Live for the eternal world." Truly decided Christian young men, especially educated young men, are objects of admiration and hope. Enthrone, I pray you, Jesus in your love, and God will make your lives great in influence and beautiful in goodness.

Sunday night Rev. Mr. Hawthorn, of Louisville, preached the annual sermon before the young ministers of the Reuben Ross Society. His theme was "Preachers and Preaching," and there was, both in the subject matter of his sermon and the admirable manner in which it was presented, an excellent lesson for those to whom he spoke.

On Wednesday night Dr. Dixon, of Augusta, Ga., delivered the annual address before the literary societies of the College. It would be useless, Mr. Editor, to attempt to give a description of his inimitable address to you who heard him at Raleigh; and to those who never had that pleasure, the task would be impossible. Efforts are making which I hope will be successful, to get the manuscript for publication.

Thursday, commencement day, dawned bright and beautiful. A procession of students, alumni, trustees and faculty, formed on the college campus and marched, accompanied with music, down College street and into the already well-filled church. Then, amid the waving of fans, fluttering of ribbons and perfume of flowers, the exercises commenced.

The speeches of the graduating class were good. They were well composed, chaste, and clearly enunciated.

The marked feature of the occasion, however, was the commencement address of President Davis. As it was on one of the vital questions of the day, and will be interesting to all your readers, I send you a synopsis. He said:

"As Bethel college has, as one of its most interesting features, the education of ministers, and as there is a strong disposition to draw all student ministers away and place them in one institution exclusively theological, it becomes important and vital to us, 1st, whether our college has not work to do in educating a ministry; and, 2d, whether it should not provide some specific instruction relating to this calling.

"All arguments which support liberal education go to show that if there be any one class of men who, more than any other, ought to have all their mental faculties developed in harmonious proportion, and to the highest efficiency; who stand in greatest need of many-sidedness; who, more than any other, ought to have a comprehensive acquaintance with language, literature, science and philosophy; who ought to have an intimate knowledge of the world, and men of the world, and the ability to grapple with and solve and subordinate the perplexing social problems which are pressing the march of civilization, to determine the channels and build the break-waters for the great tide-waves of human progress, that class is the Christian ministry. For this great, honorable and difficult mission they need more than technical preparation—they need a training wide and liberal and comprehensive, if they would mold the destinies of society, and direct the march of humanity to higher and firmer ground.

"On the second point the argument is this: since the statistics adduced show that so large a proportion of student ministers do not, and cannot, and will not, attend a seminary exclusively theological and of university grade; and since some specific training for their vocation is a necessity, it follows that some specific training must be given to them while attending college. And further it is desirable that this be done because it tends greatly to encourage the student in his intermediate or collegiate education, inducing him to extend his time as a pupil, and opening the way and exciting a thirst for higher attainments in theological science.

"Every citizen is interested in this question—the education of a ministry, because upon it depends the efficiency of the future pulpit. This is a matter of profound concern; for, view it as you will, the pulpit is the great determining power of the age. Its claims are lofty. It declares itself to be the divinely appointed means by which the whole earth shall be renovated; and, indeed, its history, its characteristics, its wonderful adaptation to all climes, all ages, all stages of mankind, are a demonstration of its authenticity, and indicate the omniscience which placed it in commission.

"Then it behooves us to look to it, that this mighty, living force, which is so aggressive as to counteract, reduce and direct every other force, must be kept apace with the age; must take its stand far above the fogs of fanaticism, unshackled by the toils of speculative philosophy, and able to cope with the opposition of science—falsely so called—lest, if its wonderful energy be misdirected, the health of the State may be in jeopardy, and the cause of humanity suffer inestimable loss."

FOREIGN MISSIONS IN WEST TENNESSEE.

To the Baptist Churches in West Tennessee:

DEAR BRETHREN IN CHRIST:—The time of the annual meeting of our different associations will soon take place. It is impossible for me to reach all our churches to present appeals upon the great subject and work of foreign missions, and to solicit contributions to sustain, feed and clothe our missionaries, who are now faithfully laboring in the name and by the authority of Southern Baptists to preach, teach, and evangelize in Italy, to the benighted, idolatrous inhabitants of the vast empire of China, and to Africa. Will you hear "the Macedonian call" upon us as Christians to aid in giving the gospel in its purity to these nations, to aid by your prayers and money, consecrated to the cause of our Lord Jesus Christ?

Having been appointed agent to represent the Foreign Mission Board, at Richmond, Va., of our Southern Baptist Convention, for West Tennessee, I desire earnestly, in the love of Christ, in the spirit of the gospel, to make this public appeal to you and request you to send funds to me at your different associations, and to the West Tennessee Baptist Convention, for this great work. Do not, dear brethren, forget the claims of the heathen upon us for the gospel, and the wants of the foreign missionaries when making up your contributions. Give a part of your income to this cause. Charity does not begin and end at home. I design attending all your associations and the Convention, and to visit all churches, so far as I may able. I especially appeal to the pastors to aid in this work, and to present the same to their churches.

Truly, your brother in Christ,

J. M. CHAMBERS.

Saulsbury, Tenn., June 20, 1872.

Action of Fall Branch Baptist Church, Commending Eld. A. Crouch.

WHEREAS, Our beloved pastor, Eld. W. A. Crouch, has had the care of the Fall Branch Baptist Church, Washington county, Tenn., during the past twelve months, designs going west, therefore,

Resolved, That it is with deep regret that we, as a church, part with him—one so eminently qualified, sound in the faith, and a fearless expounder of Bible truths. During his pastoral care over us, there never has been a jar or schism between him and us, always punctual to his appointments. Be it further

Resolved, That we heartily commend Bro. Crouch for his Christian deportment, earnestness in the discharge of his duty, and most cordially recommend him to the fraternal regard and confidence of all true Baptists, wherever God in his providence may cast his lot.

Resolved, That we feel incompetent to draw or embody resolutions expressive of our feelings in regard to the worthiness of our beloved brother.

Resolved, That we forward a copy of the above to THE BAPTIST and *Central Baptist* for publication.

Done by order of the church in session,

JOSEPH H. CROUCH, Moderator,
E. H. BACHMAN, Clerk.

Fall Branch, Tenn., May 12, 1872.

SPEAK KINDLY.

Speak kindly in the morning, it lightens the cares of the day, and makes household and all other affairs move along more smoothly.

Speak kindly at night, for it may be that before the dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

Speak kindly at all times, it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them.

Rates of Advertising.

CIRCULATION, 11,500.

THE BAPTIST [illegible] the best advertising medium in [illegible]. The weekly circulation of THE BAPTIST is larger than any other paper [illegible].

One time, per line [illegible]
Four times, per line, each insertion [illegible]
Eight times, per line, each insertion [illegible]
Twelve times, per line, each insertion [illegible]
Twenty-six times, per line, each insertion [illegible]
Fifty times, per line, each insertion [illegible]
One Column, by the year [illegible]
Half Column, by the year [illegible]

Quarterly in advance in all cases.

Specials, transient, [illegible] per line; by the year, [illegible]

All changes oftener than quarterly will be charged as [illegible]

Illustrations.

For the young. [illegible] them to your children or [illegible]

The Arctic Sun.

An original simile is becoming a great desideratum. So many speeches are made on any subject of general interest, that it must be difficult for speakers to find any such gems of speech wherewith to deck their statements. The present prostration and anticipated resurrection of France have given rise to many striking figures, but they have now become trite. M. Xavier Marmier, who has just been elected by the French Academy in the room of M. de Pongerville, deceased, introduced one into his "Discourse de Reception" which deserves some credit for originality as well as beauty. "There is," said he, "in the depths of the north a phenomenon which cannot be seen without admiration, although it is renewed regularly every year. It appears in summer, when the hour of night approaches. The sun slopes gradually, slowly, towards the horizon. The shadow does not yet spread itself over the earth. Only on the surface of the sky there is, as it were, a white gauze which slightly dims its brightness, and in the woods, on the fields, on the waters, there is a great silence. Nature slumbers. Then suddenly, behold the east clothes itself with purple, the luminous rays reappear, and movement springs to life again. It is the awakening, it is the dawn, it is the day which begins again, linked to the day which has come to an end. While recalling this spectacle, which I have so often contemplated in Sweden and Norway, I think that nations in their summer time have phases in which their vital force seems to become benumbed, when the sun of their glory seems to withdraw. But, patience! it will again be seen in all its splendor, that immortal sun which no ocean can extinguish, which no night can veil."

Finger-Marks.

A gentleman employed a mason to do some work for him, and among other things to "thin-whiten" the walls of one of his chambers. This thin-whitening is almost colorless until dried. The gentleman was much surprised on the morning after the chamber was finished to find on the drawers of his bureau, standing in the room, white finger-marks. Opening one, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on [illegible] of a bag. This proved clearly that the mason with his wet hands, had opened the drawer and searched the bag which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whitening" which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours drying would reveal his wickedness.

Children, can you not imagine what these finger-marks are like? Are not evil *thoughts* like these finger-marks? Do they not soil the soul and lead to evil deeds, that leave their marks, never to be effaced, but will one day be revealed? If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all evil. It defiles the soul. It betrays those who engage in it by the marks it makes on them. These marks may be almost, if not quite, invisible at first. But even if they should not be seen during any of your days on earth, yet there is a day coming in which every sin will be manifest.

The Right Mainspring.

A lady had a very fine watch. It was really an excellent one. Every judge of watches who examined it said so. The make was the best. It was clean in perfect order, full jewelled, everything apparently perfect. Yet it would not keep time. Sometimes it went slow sometimes fast, and sometimes it stopped. One expert after another tried his hand upon it, and all in turn pronounced it all right. Yet all the same, it went by fits and starts, failing often when needed most. A persistent Swiss adept at last took hold of it, took it to pieces and put it together time and time, easing it here and there, each time saying, "It must be all all right now," yet each time finding it directly at its old tricks. At last it occurred to him that the trouble was a wrong mainspring. He found it so and put in the right one, and so all was right.

So it is with many Christians. They have found Christ, they have been made alive by faith in him, but how to live they have not learned. Christ is their only hope for pardon and acceptance with God now at the judgment, but self, self in some form or in many forms is the mainspring of their time-keeping in the present life. And as self is both weak and fitful at best their life is one of ups and downs, affected by every change of place and circumstance, until they begin to think their constitution of mind, their temperament, of spirit is peculiar, and that they are incurable.

Thank God, there is one who knows how to search out and set even these incurables right; that is Jesus, by the Holy Spirit; and there is a right mainspring which will cause the soul to hold on the even tenor of its way through all vicissitudes of time and place; and that is Christ accepted by faith, and formed within, the hope of glory by the Holy Spirit.

Kind words are balm to the soul. They oil up the entire machinery of life, and keep it in good running order.

A FORM OF SOUND WORDS.

The Scriptures.

1. The Old and New Testaments were written by men divinely inspired, and contain the full and final revelation of God's will to man. To seek through "spirits" to pry into the unrevealed things is in the sight of God as the sin of rebellion and witchcraft. The New Testament is the perfect rule of faith and practice for Christians.

2 Tim. iii. 16. 2 Pet. i. 21; [illegible] John xiv. 26. Is. viii. 20.

The Godhead.

2. There is only one God, self-existent, infinite in every natural and moral excellence. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to Divine essence, whatever distinction there may be in some respects.

Is. xiv. 21, 22. Jer. x. 10. Ex. iii. 14. Deut. vi. 4; [illegible] Ps. xxxvi. 5. John i. 1, 13. Rom. ix. 5. 1 Tim. iii. 16. Rev. i. 8. John xiv. 26; xv. 26. Acts v. 3, 4. 1 Cor. iii. 16; [illegible] Matt. xxviii. 19.

The Fall.

3. Man was created holy; but, by wilful disobedience, fell from that state; became morally defiled, and begat all his children in his likeness; hence, by nature, there is in us no holiness; but we are all inclined to evil; and, all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

Gen. i. 27, 31; ii. 16, 17; iii. 1, 6. Eccles. vii. 29. Rom. v. 12. Eph. ii. 3. [illegible] Jer. xvii. 9, 10. 1 John i. 8. Rom. vi. 23.

Salvation.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to be a propitiation through faith in his blood; having "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

John i. 14. Luke i. 31, 35. Acts iv. 12. Rom. iii. 25, [illegible] John iii. 16.

The Election.

5. All who truly believe and obey the gospel were chosen in Christ "before the foundation of the world" by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever be influenced to repent and believe.

Eph. i. 4. Is. xlvi. 10. John iii. 6, 8; i. 12, 13. 1 Pet. i. 2. James i. 18. John xvi. 9. Eph. ii. 10.

The Preservation of Saints.

6. Nothing can separate true believers from the love of God; but they will be "kept by the power of God through faith unto salvation," the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.

1 Pet. i. 5. John x. 27, 28; viii. 31. Col. i. 21, 23. Heb. iii. 14. Matt. xxiv. 13. 1 John ii. 19.

The Church.

7. A Church of Christ is an organized association of persons renewed by the Holy Spirit, baptized upon a confession of union with Christ, and covenanting to witness the faith and keep the commandments of their Divine Head. To his church alone Christ has committed the preservation of his gospel in its purity, and the promulgation of it to all men by ministers bearing its commission.

1 Pet. ii. v. Acts ii. 47; viii. 12. Eph. i. 22.

The Ordinances.

8. The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the remission of sins, but to declare their death to and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those she deems qualified to receive them.

Participation in the Lord's supper should be confined to the membership of each local church, or to those members of other churches specifically invited by it—their faith and walk being avouched as correct.

The supper, no more than baptism, may be administered by ministers to those whom they deem qualified.

Matt. iii. 5, 13; xxviii. 19, 20; xxvi. 26, 30. 1 Cor. xiv. 26, 23. Acts viii. 12, 37. Rom. vi. 1, 12. Col. ii. 12. 1 Pet. iii. 21. Acts ii. 38, 42.

The Lord's Day.

9. The first day of the week is be observed as the Lord's day, or Christian Sabbath.

John xx. 19, 26. 1 Cor. xvi. 1, 2. Acts xx. 7. Rev. i. 10.

The Resurrection of the Righteous.

10. There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the persecuting nations.

Rev. xx. 4, 5. 1 Thes. iv. 13, 18. Zech. xiv. 5. 1 Thes. i. 8, 12. Jude xiv. 5. 1 Cor. xv. 51, 55.

The Millennium.

11. At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and, sitting upon the throne of his father, David, in Jerusalem as King and Priest, will rule with his saints over all nations for one thousand years.

Rev. vii. 14, 22, 27; [illegible] Matt. xxv. 31, 46. Rev. xx. 1, 7. Is. lxv. [illegible] Ps. ii. Luke i. 32. [illegible] Joel iii. Amos ix. 11. Zech. xiv. Ps. cxlix. Matt. v. 5. Ps. xxxvii. 9, 11, 22, 29, 34. Is. lx. 21. Matt. xix. 28; xxv. 34. Ps. xxv. 13.

The Judgment of the Wicked.

12. At the close of the one thousand years the wicked dead will be raised, and, with "the devil and his angels," judged by Christ and his saints, and consigned to the punishment of the second death.

Rev. xx. 7, 15. 2 Pet. iii. 7, 10, 11.

The Heaven of the Saints.

13. After this earth shall have been purified by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed, Christ will descend out of heaven with his saints and his tabernacle will be with them. Then cometh the end when he shall have delivered up his scepter to the Father, and all things will then be conciliated and harmonious as before sin entered into the world.

Rev. xxi. 1 Cor. xv. 24, 28.

Louisiana Department.

Resolved, That we [illegible] accept THE BAPTIST as our State organ [illegible] conditions, viz.:

1. A [illegible] portion of the paper shall be allowed to represent [illegible]

2. That the [illegible] Baptists of the State be invited [illegible]

Resolved, [illegible]

Resolved, [illegible] THE BAPTIST [illegible] exponents of Baptist faith.—Louisiana State Convention.

NO HARM IN IT!—In Four Chapters.

BY SCUTUS.

CHAPTER III.

The Dance.

I turned from the secular press, that [illegible] wholly given up to idolatry, to a staid old Presbyterian paper, the *Banner*. Surely, thought I, this must be sound. A good name—*The Banner*: Christ crucified, and me by his cross to the world, and the world unto me. I read: "This senseless, indiscriminate warfare against an innocent amusement is contrary to common sense, and without a shadow of Divine warrant. As well might the hue and cry be raised against 'promiscuous' croquet playing, or any other recreation in which the sexes unite. It cannot be denied that there are forms of dancing which are contrary to all rules of refinement and decency. It would be eminently proper for the church, through the pulpit and the press, to raise its voice against all evils which may be engrafted upon any of our pursuits, amusements, or other walks of life. Gluttony is a vice, but is eating? Excesses creep into almost everything we do. Must we, therefore, do nothing? In my orchard I find excrescences which deform some of the best trees there. Must I cut the trees down, or remove the tumors?"

The old saying about an ounce of prevention is good just here. If that writer could prevent the excrescent tumors, there would be no need to remove anything—there would be healthy trees; and if we could but keep young men and women from night frolics of whatever kind, there would be healthier mothers and fathers in the coming generation than are in this. If we could train them to love God's pleasure, to obey his laws in their social intercourse, such tumors as the modern dance—a euphemism for revel—would not appear on the social tree. I was astonished to hear that Bro. Mush advocated, and to see that a professedly religious journal—Presbyterian at that—upheld dancing as an innocent amusement; and the latter calling attacks upon it "a senseless, indiscriminate warfare." True, there is a qualification: "the church ought to war upon evils engrafted into our pursuits and pleasures." Alas, for the degenerate times that enlist Christian ministers and Christian papers in the service of Satan! Alas, for the feeble soldier of Christ, the crucified, who has not strength and decision to stand resolutely against the glare of fashion and the syren voice of popular amusements! *Innocent amusement!* Bro. Mush, I learn, says it is a grace-giving exercise; teaches the manners of society, and all that sort of thing; pity church members so oppose it; he don't think that church members ought to dance, because it's offensive to some of the old brethren. And so Bro. Mush lives in a sort of wishy-washy state of undecided Christianity—if it be right to call anything Christianity that is undecided—when with church members he's strong enough, but just let a bevy of jolly youngsters get hold of him, and they flatter him right into measures. Poor man! I know he'll read this article, and I hope he'll read it as to himself, and not wait for me to play Nathan to his David. I hope, dear Bro. Mush, that you'll reconsider your position; if you've got into a wishy-washy state, harden up a little.

Now, who taught your daughter and little niece to dance? They didn't take it up naturally, did they? No, you sent her, or let her go, which is the same—over persuaded, you said you were—to a man who had dishonored his own family, was a drunkard, a gambler and a scoffer, totally unworthy to enter decent society. This kind of man to teach innocent young girls grace! An iniquitous monster teaching gentility! What are the graces, the social usages that come from such a source, and cluster around such associations? Ugh! I shudder to think of the contact.

And then, you say it gives a taste for music and the elegant, draws out and refines the young mind, develops conversational powers, gives healthful exercise. Did our Creator endow us with musical talent and mental powers that we might become "lovers of pleasure rather than lovers of God," that we might company with the ungodly, learn elegance and social virtues of scoffers? Draws out the young mind! Yes, toward ruin, downward through paths that intoxicate the senses, stupify the conscience and lead astray soul and body. What sort of conversational powers are developed in the dance? Is it a cherished hope of yours that your sweet ones shall become adept in gossiping, fashion-talk, twiddle-twaddle nonsense? A useful mental training, indeed! [illegible] conversational powers! Is that a healthful exercise that violates every law of nature, turns night to day, exposes delicate females to all sorts of weather, in all sorts of conditions, sickness, health, strong or broken down by excessive dancing, over-heated and worried, to the chill, damp air of the night, and the worse dampness of an immoral atmosphere, and all this heightened by the state of laced semi-nudity that dancers generally attain to? How many of the consumptives, rheumatics and confirmed invalids of every description among females owe their diseased conditions to the unnatural exposure incurred for the sake of this innocent amusement! How many young card-players and wine-drinkers are encouraged to dueling, gambling and drunkness with their concomitant vices in this school of modern refinement, politeness, health and social virtue! Darkness covers, from the fair advocates of the dance, many a private battle, and grim sin that revolves around this great center of iniquity as no *Banner* writer ever saw them around a croquet ground, or other innocent amusement.

Night is a benefaction if properly used; if turned to an artificial day, it makes the life of the pleasure-seeker a falsehood, and unfits him for seriousness of every kind; and for a *Christian* to uphold dancing as an *abstraction*, an amusement separated from its abuses! Why, it's the *abuse* of it, the license it allows that gives it popularity. Who cares to dance simply for exercise in the day time, without music, without fashionable attire, without beaux and the other accompaniments? Nobody ever saw or expects to see a dancing party in the abstract, freed from "excrescent tumors." Take away the tumor from this tree and there'd be no tree left.

I do wish some good Greek scholar and historian would give me, through THE BAPTIST, a description of the Greek *Komoi*, translated revelings in the A. V. Truth is, dancing breaks up all "seriousness of thought, prayerfulness of heart, all longings for God and goodness." Of course Christians, who seek apologies for the pleasures of the ungodly and mingle in them, will receive applause, just as Delilah flattered Sampson. Sampson was weakened, led captive. So is the Christian, professed co-worker with God, made powerless for good.

Walking in the counsel of pleasure-seekers, how can he exhort them to holiness? He knows that steadiness, soberness, humility, love, do not grow in the heated, unnatural atmosphere of the ball-room. Dancers are incapable of sympathy with the sorrowing, have no love for real Christian work; the thought that rules their minds is upon pleasure, dress, chit-chat, self. And this all begins in the private, domestic dance; then comes the desire for the fuller enjoyment, larger license. From the seed we naturally go to the leaf, and finally full fruit comes. I tell you, there *is* harm in it; you know it. Don't be too weak, too proud, too neglectful of the best interests of yourself and your family; in short, don't be too *mushy* to raise your voice against sensual pleasures.

CHAPTER IV.

A Dream.

Finally overcome, I fell asleep, and dreamed that I was in a great, gorgeously fitted and lighted hall; the sight dazzled me. Enchanting music floated through the air, thrilling my very soul; fair young damsels, led by noble youths, with matchless grace, tripped gaily in to the music; how happy everybody seemed. I lost all consciousness, except a deep feeling of pleasure. I was intoxicated, drowned in sweet sounds and lovely pictures. I was in fairyland; my soul seemed to be wafted away into heaven itself. I wondered how I had ever had the hardihood to object to dancing. How long I remained in this ecstatic bliss I know not. A touch upon my shoulder called my attention from the festal scene. Impatient, half angry, I turned and found near me a fair youth, gazing with pitying eye upon the dancers. "Look again," said he, "look into the center of the hall." I turned; the music was louder, yet sweeter than ever; the dancers grew gayer, more joyous; but right in the midst of them was a great red dazzling blaze, its outer edges presenting a most attractive, pleasant light, but the inner part was a fiery, whirling caldron, fearful to look upon. I shuddered, turned away. "Gaze on," said my companion, "and see the end of those who forget God."

The dancers hovered around the dreadful flame in seemingly complete ignorance of their danger. I noticed this; the youth whispered: "Blinded by the god of this world." "My God!" I cried, "is there none to help?" "One!" he answered, "but look!"

The dance moved on, gathering strength in each revolution; a few moments seemed to me an age, such was the suspense that wrung my soul. Many became reckless, and speedily rushed, like desperate moths, to destruction; others I saw turn away and resolutely forsake the circle, no more to enter it. I turned to inquire of my guide the reason for this. He pointed silently and reverently upward, and then, in a low, sweet, voice, whispered: "The Lord knoweth them that are his." A tear wet my burning cheek. I turned once more to the scene, and was soon absorbed in the drama being enacted before me. Startling realities began to be revealed to my sight, which, as I gazed, grew stronger. Ever and anon some of the more delicate female forms, with scorching limbs and hectic cheeks, sank exhausted. Great red drops stood on their fevered lips, and presently they would be drawn, it seemed irresistibly, shrieking and writhing, into the torturing flames. These heart-rending sights were, as I had before learned, hid from the blind pleasure-lovers. Others, strong young men, evidently created for a noble end, rushed hither and thither madly; sometimes heated with wine or jealous anger, one would thrust his fellow into the very center of the blaze. I watched patiently the work of sifting and destroying. The youth once more touched me. I felt an increase of my visual powers. Forms of exquisite beauty, hitherto invisible to me, now appeared hovering over the thoughtless assembly; some were laboring faithfully, with great zeal, among these giddy ones. Obstacles were thrown, once and again, in the way of even the most heedless. It seemed to me they couldn't fail to be awakened; now one was severely afflicted, another met a frightful accident; warnings from the dying came to them, but, alas! these were generally in vain. However, the spirits continued, with gentle firmness, their labors. "Providences," my guide whispered. As I gazed, the healthy and beautiful forms became weak and disgusting; the grace and sweetness that so charmed me at the beginning of their career, now seemed hideous writhings and groans; ills of every kind seized and preyed upon the stout frames and luscious cheeks. Recklessly they moved on, growing in madness, becoming more and more [illegible]. Oh, it was a sad, sickening sight—a revel of death!

An awful thrill ran through the apartment. A voice sounded through the night that chilled me with horror: "*Let them alone!*" The angel band, with heavy, sorrowful, but obedient wings, turned away. The outer circle became black as midnight; the doom seemed inevitable. A large majority of the dancers remained in the circle! Could they not be saved?

I turned. A fearful cry rang through the vaulted halls; the lights went out; the roof fell crashing; the affrighted dancers were drawn into the flames; the whole was a mass of blackening, lurid ruins! "Too late!" The cry so aroused me that I awoke.

Bro. Straight stood by me smiling: "Had the nightmare, eh? Make haste, or we'll be too late for church."

Hurrying through my toilet, I joined my good brother. On the way to the meeting-house I related the occurrences of the day. He was much affected. "Oh! Bro. Scutus," said he, "how sadly prevalent an evil among Christians, preachers and all, is this desire to please people by pandering to popular tastes—a mistaken liberality. Let us keep ourselves unspotted from the world; keep away from ungodly company, and walk not with the counsel of those who forget God, losing their own selves. Oh, if we could only live to the Lord in play as well as in work, how happy, how pure, how healthy we'd be! Our friend's 'excrescent tumors' would need some remedy; the dear young ladies would be relieved of nine-tenths of their ills, back-aches, sallow skins, and such like."

That night Bro. Straight preached a powerful sermon, depicting the gradual hardening of the sinner in sin and forgetfulness of God. I felt a bit ashamed of the use he made of my dream, but the effect was excellent. That sermon began the glorious revival we had been long praying for, and I had the satisfaction of seeing my dear young friends who began this chapter among the happiest of the saved. "Providences," they would say, with joyful tears streaming down their young cheeks; and they always held to it that Providence directed their hasty talk to my examination of the subject and dream, and Bro. Straight's sermon, which, under God, awakened them to a sense of their danger.

DOCTRINAL TESTS.

R. S. JACKSON.

There are many doctrinal winds blowing about our ears, and driving dust in our eyes. How shall we try them, how sift sermons? We need to take heed how we hear, lest we be driven hither and thither by unstable breezes. The sheep ought, and the Great Shepherd says they *do*, recognise and follow the shepherd's voice, hearkening not to the stranger. Error is a great mystery. If those whom we unhesitatingly call errorists were of the truth, it seems that they would know the truth and follow it. Why are not Christians of one faith, one baptism? The philosophy of sectarian differences is worthy profound study. The bare assertion that these arise from a substitution of men's commandments, and unauthorised traditions for gospel requirements, does not go beyond the secondary causes. Why have the sheep followed a strange voice? If of truth, why in error? How came Baptists right and others wrong? With so many outside inducements to persuade us to leave the simplicity of the gospel, it is clear to me that it is the grace of God alone that maketh us to differ.

We need few rules for testing doctrinal expositions; and even these need to be applied, not with reliance in carnal wisdom, but earnestly praying for spiritual guidance. Error finds its securest dwelling places in imitating the architecture of truth. It builds sweet looking bowers, so closely resembling the pure style of truth that we are tempted, sometimes almost irresistibly, to enter therin and take up a permanent abode. Let us watch and pray that we fall not in with error; let us not suddenly bid any man God-speed.

The first test, and an indispensable one, expands the theory into practice. Facts growing out of principles expose the soundness of their root. The rule is this:

1. *Expose the doctrine by developing it into practice.* This rule gives us a harmonious view of the doctrine and its outgrowing system—the root and its tree. It is a Scriptural test, "By their fruit shall ye know them."

We have further need to test the system in its relations to God and man. We have this rule:

2. *A true doctrine exalts God, and gives man a proper incentive to duty.*

We may easily apply these tests to all doctrines. For example, materialism denies the immortality of the soul; develop this belief to that practice, which is its legitimate outgrowth; form a harmonious system on this foundation. Suppose the truth of the premise: man becomes a brute—a brute conscious of his own brutality; of course self becomes his god. Illustrate the results from well known individuals and nations: we find murder, rapine, robbery, oppression, riot, hideous revelings all engendered, made honorable. Apply the second test: God created man with faculties and appetites, each exercising itself upon legitimate objects. We know appetites to be useful; hunger and thirst lead us to satisfy our physical necessities; mental desires lead to the acquisition of knowledge. It cannot be said of any faculty or desire that it is a mere useless fancy. How shall we treat, then, the desire of man for knowledge of the infinite, the invisible? He seeks to know material laws that govern the universe, and he finds them; he seeks the hidden mysteries of his own nature, hungers and thirsts for heaven. If this hunger and thirst exist, it must be that there are legitimate objects upon which God designed them to be exercised. If there are not, he has created useless faculties and appetites, [illegible] we have no analogy [illegible] knowledge. If man, with all his wonderful faculties, his yearning for what material things do not give, his soul-appetites, with his marvelous organization, is but a superior brute, how shall we believe in any of the attributes of God? God planted the ear, formed the eye, gave the mind and emotions, and ordained for each certain functions; to suppose that he has given soul-hunger, and yet will not give soul-food, is to dishonor him. There is no proper incentive of duty given by this theory. Among beasts, might is right—soul appetites are not known. There are no such things as right and wrong, responsibility, justice, and the like. Outward force is the only compelling law; inward principles of life, as to morals, are wanting. To live thus with self-consciousness would be worse than death. What wonder that such theories multiply suicides, increase crimes?

Try Universalism. Develop the principle or root—universal salvation—into a system. It needs not to examine the arguments that are used to prove the doctrine. Develop it. If all men are saved, none are accountable. Death and suffering are common to all, and cannot be held justly as punishments. Beside, the good as often are the victims of protracted ills as the bad. Destroy man's accountability to God and we have a destruction of his accountability to human governments whether of society or State. Right and wrong fall, and disorder results, license and riot rule. The courts of justice would be solemn farces, oaths would be disregarded, corruption would reign over individuals—over the world. All support for virtue would be lost. God would be said to honor equally the murderer of his innocent victim, the robber and the helpless widow and orphans, the wronger of virtue and the wronged; all these would be seen marching hand and hand into heaven, rejoicing in the goodness of the Creator. The result is, if God honors the criminal, why shall we, who are below him, punish them? Does this honor God—give a proper incentive to duty? It certainly does not, as is easily seen. God must be more just than we—too just in his government to glorify sin; in a society where crime is no disgrace, but equally honorable with virtue, every one, sooner or later, will become criminal.

Try Revelation. Man's accountability and immortality are reasonable, but beyond their truth we cannot progress without a direct revelation. The tests may be easily applied. Try each doctrine of Scripture, even to the organization of the church in its ordinances, and I believe we shall find that the Baptist view will be established as the scriptural, and, consequently, only perfect system.

HISTORICAL SKETCHES OF THE BAPTIST CAUSE IN NEW ORLEANS.

J. L. F.—No. 2.

About this time, or not much later, the Home Mission Board of the American Baptist Convention, recognizing the importance of the point and the need of material aid in planting a pure Bible church in this Catholic community, sent Rev. Russell Holman, of Kentucky, as a missionary, to gather up and feed the few scattered sheep. A "united Baptist society" was formed, preliminary to the organization of a church, and worship was maintained in a hall (an upper room) at No. 66 Julia street.

On the 28th of December, 1843, a church was constituted in this hall, under the name of the First Baptist church of New Orleans. The presbytery was composed of Elds. T. J. Fisher, of Kentucky, Wm Minter, of Grenada, Miss., and Russell Holman. There were ten constituent members, beside two or three who were present without letters, and who failed afterward, to procure and present any. Of these original members, five have died here, four have moved away, and one—Mrs. Ann Rondeau—still survives, a member of this church.

The church remained for some months under the temporary charge of Eld. Holman, the missionary, who, subsequently, at the request of the church, visited some of the neighboring States in her behalf as traveling agent, soliciting and obtaining considerable aid toward the erection of a building.

It may here be mentioned, with propriety, perhaps, as an indication of the missionary spirit existing then, that at a special meeting, on January 8th, ten days after the organization, the church resolved to hold the monthly concert of prayer for missions on the first Sunday evening in each month. One year later, the time was changed to the first Monday evening. She also, in the fall of 1844, applied for admission into the Missionary River Baptist Association, with which she has ever since been connected.

In April, 1844, the church invited Rev. J. T. Hinton, of St. Louis, to become her pastor. This call, at first declined, but again renewed, was accepted the next winter, and in January, 1845, Eld. Hinton removed to this city and assumed the pastoral charge.

In June, 1844, the church chose a board of trustees, to hold the funds to be collected for a building fund. It consisted of eleven resident members and eight non-residents, the latter being noted ministers of the denomination in various cities. In March, 1845, a charter was granted by the Legislature vesting the property of the church in a board of (nine) trustees.

Circumstances seeming to portend an approaching division in the Baptist ranks, North and South, and the creation of other missionary organizations, Elds. Hinton and Holman were appointed delegates of this church to the first meeting of the Southern Baptist Convention, held at Augusta, Ga., May 8, 1845. The Convention expressed a warm and deep interest in the success of the cause in New Orleans, and directed their Home Mission Board to give efficient aid to the church in her efforts to establish the cause in this city.

These brethren also traveled during part of the summer in several of the Southern States, receiving subscriptions for the building fund. Meanwhile the church, through her board of trustees, secured by purchase, on from one to ten years' time, an eligible piece of property on St. Charles street, between Julia and St. Joseph, and a neat and comfortable chapel or lecture room was erected on the rear, which was opened and dedicated in February, 1846. The cost of the lots was either ten or eleven thousand dollars, with the current annual interest: that of the building, about $3500.

The font in this church was first used in May, 1846. The preceding year three ladies were baptized, one in Gormley's canal, and two in Lake Pontchartrain.

MEETING IN JACKSON, LA.

ED. BAPTIST:—I have not, as yet, seen any account of our meeting in Jackson. We commenced the meeting at the close of the session of the General Association of South Mississippi and East Louisiana. Bro. Jas. Nelson, of Mississippi, was our preacher, and delivered more than twenty very acceptable sermons. He left Jackson with the love of all the people—Jew and Gentile, saint and sinner.

Twenty-three were received by baptism into the church. Of these more than half were Pedobaptists, or their children. Of course we got the name of being proselyters. We are not guilty, unless the simple presentation of truth, as taught in the words of King James' version of the Bible, makes men proselyters. We offered no arguments, we made no appeals, except that men take the word of God and implicitly follow its teachings. Many did this, and so we became proselyters. The name of the Lord, however, was exalted, and many souls made happy in believing.

During the six months preceding this meeting, twenty-five persons had been received by the church for baptism, more than half of these, also, being Pedobaptists and their children.

The Sunday-school, which commenced last year with fifteen scholars, now exceeds one hundred and twenty. The church was much revived under the preaching of Bro. Nelson, and the children were delighted with his evangelical talks to them. He, unlike many of our Sunday-school talkers, told the children that sin was bound up in the heart of a child, and that Jesus only could unbind; that they were not angels, but little sinners, whom Jesus came to save.

This meeting was exceedingly profitable to the members of the church. They were truly revived, and are at work for the Master. One of the brethren gave three hundred dollars for the support of a young man studying for the ministry at Mississippi College. Another has advanced the money for a three-hundred-dollar organ for the church and Sunday-school, and all are striving to walk as heirs of the grace of life.

S. A. H.

A QUEER VINE.

Rev. J. Hyatt Smith, in his recent "new departure" (from the truth), in the Lee Avenue church, Brooklyn, made use of this language:

"I recognize all churches, worshiping Christ as the divine Savior, as branches of the vine planted on Calvary, and climbing to the one cross."

This is certainly a very remarkable vine. It starts on Calvary, and growing down the plain of time, after awhile puts off a vigorous offshoot that bears very little resemblance to the original, and becomes less and less like it as it develops, and more like the other vines in the neighborhood. But it takes hold of the earth, and so astonishing is its growth that it overshadows the trunk and pushes it into obscure places and upon barren rocks. Indeed, it makes war upon it, and for a time apparently consumes the original vine from the face of the earth. This vigorous branch soon, itself, puts off a thrifty offshoot that grows beside it, and they war upon each other, and both together waste the trunk. In the course of centuries, it puts forth innumerable offshoots, each unlike the other, and all unlike the first, and all warring upon and seeking to destroy it. Strange vine, that! It reminds me of an illustration given of this subject by old Bro. Robert Martin, one of our Louisiana preachers, who ought to be better known. He was refuting this branch theory, and to show its absurdity he said: "I plant in my garden a vine which bears water-melons; after awhile it puts off a branch with the leaves and fruit of a pumpkin; then again, there is another branch that bears squashes; another that bears cucumbers; another that bears musk-melons, and still another that is loaded with bitter cymblings. Wouldn't you think it a very strange vine? And yet, these different vines with their fruits resemble each other fully as much as these various so-called branches of the church of Christ." Bro. Martin's figure is just. The branches of every vine must be all like each other, and all like the parent stem.

W. E. PAXTON.

☞ I want a copy of the minutes of all the Baptist associations of Louisiana for 1871, to make up my statistics for the approaching State Convention. Will some brother in each furnish me a copy, with a list of the names and the postoffice address of the ministers in the county of each? This kind of information is of great value to the denomination. Please send me also a notice of the death of all ministers and prominent laymen, with such facts of their history as can be obtained. My address is Minden, Louisiana.

W. E. PAXTON,
Cor. Sec'y Board of Missions.

For the best pianos and organs at most reasonable rates, we recommend the well-known house of H. G. Hollenberg, 274 Second street, Memphis, Tenn.

A COLUMN TO BE READ.

AXIOMS.

All religious acts are acts of obedience.

There can be no obedience where there is no law.

3. No obedience where the law is not known.

4. No obedience that is not personal.

5. There is no obedience that is not voluntary.

6. There is no obedience that is not prompted by love, and accompanied by faith.

7. Every act of obedience is, like baptism, the answer of a good conscience toward God.

From the above premises that infant baptism is not a religious act, because it is not and can in no sense be considered an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—if these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian baptism a parental duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?

2. Is Christian baptism the personal duty of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.

2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

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

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

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a "Trilemma," a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price 50 cents. S. W. Pub. Co.]

SIMILAR CREEDS.

CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—*Coun. of Trent, highest authority.*

EPISCOPAL.—Every person confirmed is required to answer these questions:

Q. "What is your name?"

A. "N. or M."

Q. "Who gave you this name?"

A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Prayer Book Catechism.*

METHODIST.—What are the benefits we receive by baptism?

"And the first of these is the washing away the guilt of original sin by the application of Christ's death."

"By baptism we are admitted into the church, and consequently are made members of Christ, its head."

"By baptism we who were by nature the children of wrath are made the children of God."

"In all ages the outward baptism is a means of the inward."

"By water, then, as a means, we are regenerated or born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.*

CAMPBELLITE.—"The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the church.

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue of the great [illegible]."

2. "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah.

"The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts.

"The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

THE RELATION OF BAPTISTS TO UNSCRIPTURAL CHURCHES.

Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority.

In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as Scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or connive at heresy. And the obligation thus resting on Scriptural churches bears also upon every member and every officer of these churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against *fundamental* error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister.

A. M. POINDEXTER.

Arkansas Department.

The [illegible] everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES.

"There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness" (i. e., Judaism).—Rt. Rev. J. T. TREVERN, Bp. of Strasburg.

Pure Religion and Undefiled before God and the Father is this: To Visit the Fatherless and Widows in their Affliction, etc.—James i. 27.

M. GREEN.

The nature or essence of religion is not to be unqualifiedly defined, as a Mississippi writer in THE BAPTIST, of May 11th, does, which he says is this: "To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Every religionist, who claims merit either in obtaining his religion or in keeping it, rejects the grace of God in his salvation, either in part or in whole. The moralist rejects the grace of God, and he quotes the text: "To visit the fatherless and the widows, etc," and exultingly exclaims, "*Do* religion, not get religion!" I believe a careless reading of the Scriptures has caused men to conclude that Paul teaches salvation by grace and James by works; and Paul was a Predestinarian Baptist, and Apollos was a Campbellite, and that Peter once, before he was converted, believed in the doctrine of particular election; but after he was converted at the house of Cornelius, he believed a man could, by good works, recommend himself into the favor of God, and thereby be saved. So you see the Armenian quotes, or claims, James and Peter; the Campbellite quotes Peter and Apollos; the Roman Catholic claims Peter and James.

Query.—Who will tell me the name of the patron saint of infant baptism? Can it be possible that the Bible teaches this heterogeneous mass and calls it pure and undefiled religion? I cannot believe that Paul and James differed. If Paul taught salvation by grace, so did James; therefore we will look for the religion James defines and it will be seen that James was not so much informing us what religion was, as he was giving evidences of its existence in the soul. James is as far from making pure religion consist in works as Paul. Paul says: "The wages of sin is death, but the gift of God is eternal life." (Rom. vi. 23.) This gift of God is the pure religion of James. (*Vid:* 16th and 17th verses) "Do not err, my beloved brethren. Every good and perfect gift is from above, and cometh down from the Father of lights." The 18th verse explains the origin of pure religion. The seed is heavenly, and therefore the tree—religion—is pure.

Now, James suggests that a man's religion may be defiled, impure; consequently, it is suitable that we examine the fruit of the tree—religion. Jesus said: "Do men gather grapes of thorns, or figs of thistles?" I submit that Paul's grace of God—religion—and the fruit of the grace of God—tree of religion—to visit, etc., which James mentions in the 27th verse, 1st chap., is one and the same heavenly religion. Therefore, the moralist, the anybody else who says, "do religion, not get religion," is wrong. Now, I would say, get religion, and the practice of it—the fruit—will show whether it is pure and undefiled.

While I am talking, or rather writing, about carelessly reading the Scriptures, I would not be understood that trans-Mississippi is chargeable with carelessness in reading and quoting. Our own Searcy, in THE BAPTIST, of May 11th, urges the necessity of accuracy in quoting Scripture. I suggest to Bro. Searcy that the interpretation of a text may be wrong and the exact language, *verbatim et punctuatim*, may be quoted. I will mention a case sometime last winter, Bro. Searcy, in explaining the text—John xiv. 12—"Greater works than these shall he do." Bro. Searcy saw and felt a difficulty in explaining that a disciple could and would do greater works than Christ did; he, therefore, strains a point in the word *greater* by saying, "not in *kind*, but in the aggregate"—taking the good works of all the disciples they would perform. But how S. could construe the comparative of *megas* as he did, I know not. I submit that the text is explained by saying, "the greater works were done when the disciples spoke with tongues." This interpretation is suggested by the way the verse closes: "Because I go unto my Father." It needed no reference to the original to see that it is sensibly explained by the "because" I go unto my Father. For he had told them that it was needful he should go away. They were to be endued with power when the Holy Spirit should come, and he would come when he should go to his Father. How can any one fail to understand the greater works to refer to speaking with tongues.

NOTES BY THE WAY.

— J. B. SEARCY.

I wrote last from Vicksburg. I left there at 2 o'clock P. M. of the 29th inst., reached Clinton at 6 o'clock, and found but two of our young ministers from Arkansas there, viz: Bros. Fletcher and Venable. The latter aimed to leave in a few days. Most have left on account of declining health. Bro. Fletcher, though much worn down by hard study and declining health, is so bent on his college course that he will not yield to discouragements. By the blessings of God, Bro. Fletcher will make his mark for the Master. All the young men who attend Mississippi College seem to love the institution. Bro. Hillman, the president, aided by the other members of the faculty, are doing a noble work for our denomination, and the cause of education generally.

At 11 o'clock P. M., in company with Bros. Hillman, Ratliff, Thigpen, Eager, and others, I took the cars for Meridian, the place at which the Mississippi Baptist State Convention met. We reached there on the morning of the 3d inst., at 6 o'clock. Of course I here met a [illegible], too numerous to mention in this connection.

At about 9½ o'clock A. M., the delegates and congregation assembled in the Baptist Church. A half hour or more was spent in singing, talking and prayer. Bro. Toon, of Georgia, Eld. Teague, of Alabama, and Eld. Whitfield, of Mississippi, did most of the talking.

This exercise over, the Convention was called to order by Eld. M. P. Lowrey. Bro. Lowrey was again elected President, making his fifth consecutive term. The former officers were all re-elected, and I think, respecting their organization, the brethren have the right men in the right place.

Of course I shall not attempt to report the proceedings of the Convention, as that will devolve on some Mississippi brother. I would say that Bro. G. B. Eager and myself were very cordially received as messengers from the Arkansas State Convention, and Bros. Nelson, Lowrey and others, were appointed to return the correspondence.

Among the measures of the Convention, that of redeeming Mississippi College was of the most vital interest to us. I am happy to be able to state that the mortgage was raised, the debt cancelled, and the papers respecting the same placed in the hands of the Secretary of the Convention, as a consequence of which the Convention passed resolutions requiring the Trustees of Mississippi College to procure a change in the charter of said school, at the next meeting of the Legislature, so that the organic co-operation agreed upon by the States of Mississippi, Arkansas and Louisiana may take effect immediately. This should inspire the States in the trans-Mississippi Department with entire confidence, both in the permanency and importance of the school, and I hope they will rally to its support.

The Convention sermon was preached Thursday night by Eld. J. Hackett, of Jackson. His theme was "Moral Courage, or Christian Heroism." He took the position that a want of moral courage caused many men to fail to speak and write their clear convictions of truth; he insisted that we should dare to do right. I would say, I think I never heard a sermon less objectionable to my mind.

The Convention was largely attended, not only by those from Mississippi, but also from other States, among whom I would mention, in addition to those before named, Bros. M. F. Sumner, Warren, Malone and Buck, of Alabama; J. R. Graves, Johnston and Mays, of Tennessee; and Dr. Lewis and Eld. Relyea, of Louisiana.

Bro. Graves was invited to address the Convention, but declined, saying he hoped he was fast recovering from his loss of speech, and, being so filled with the subject before him, he dared not risk himself. The brethren of the Pine Bluff Association will be pleased to learn that Bro. Graves aims to meet them at their next session at Big Creek, of which we will give ample notice in THE BAPTIST hereafter.

The editors of THE BAPTIST are making every effort to run the subscription list to 20,000, when we can have a sixteen-page paper, stitched in book form, with four pages for each department. Bro. Paxton, of Louisiana, we take up the gauntlet, and accept your challenge. Here goes for 2000 new subscribers in Arkansas.

I left the Convention Monday evening at 4 o'clock. I was domiciled, during my stay in Meridian, with Col. J. J. Shannon, editor of the *Gazette*, of Meridian. My stay was rendered very pleasant by the Colonel and his estimable lady. May the Lord reward them for their kindness.

Mississippi Baptists are doing a noble work for the Master. They raised during the Convention, in cash and pledges, for the objects of the Convention, nearly $6000. As a mass they are pre-eminently sound in the faith once delivered to the saints. A few of them, however, think it impolitic to preach and publish the distinctive tenets of our faith on every occasion. May the Lord bless Mississippi Baptists.

Bro. Sumner, of the Mission Board at Marion, Ala., has promised our Board $1000 for missions in the State, upon the condition that we raise another thousand for ourselves. Now, brethren of Arkansas, let us go to work; we will be helped if we help ourselves. Bro. J. H. Spann, our general missionary for the State, is authorized to collect or receive funds for our Board.

I am now sailing up the Mississippi on the elegant steamer Mary Houston. Her officers are clever gentlemen, and pass ministers at reduced rates. The crops look well along the river.

JOHN P. CHENOWETH.

[Baptists of Arkansas, beware! and if you doubt what is here communicated, address the parties named by Bro. Farmer. ED. BAPTIST.]

NEOSHO, MO., June 6, 1872.

J. R. Graves:

DEAR BROTHER:—Yours, in regard to John P. Chenoweth, is before me and contents noted; and in reply, will say, that about two years ago, when I was living in Pineville, McDonald county, Mo., we were struggling to maintain a little Baptist church with a very good, but illiterate pastor, when the aforesaid Chenoweth made his appearance among us, and preached what was judged to be a very able sermon. He claimed to be a married man—his wife and step-child being in Kentucky. He spoke of them in highest terms of praise, and talked of renting a house and bringing them to Pineville. We employed him as pastor, and felicitated ourselves in having the most efficient man in the country. He was frequently in my house, and passed several nights with me. One night, at my house, he and myself were talking about some theological subject, and to support my position I referred him to some of your positions in THE BAPTIST. He appeared very much excited, and told me never to mention your name to him again. Said he, if I knew as much about you as he did, I would discard [illegible] upon he said you was a negro in mask, and your true name was Tompkins. We then agreed to say no more on the subject, and we retired in no good mood, I can assure you. My confidence at that moment in him was gone, but I said nothing. In a short time he went to one of the brethren in the church and showed the photographs of his wife and child, and said they were negroes in mask, and he would not live with them. He showed a very bad spirit on several occasions, and after conferring with some of the brethren, it was agreed that I should see him, and tell him that we could not tolerate his conduct any longer. They agreed that anything I done would be sustained by church action. I saw him and told him we would not hear him preach any more, and that if he stayed and attempted to preach again we would prefer charges against him. After some considerable talk, it was agreed between us that I, as clerk of the church, would give him back his church letter, and move at the next church meeting that we rescind our action in calling him as pastor and in reception as a member; all of which, was indorsed by the church afterward. So we left him where we found him. He, however, made me promise not to publish him. He then left our town and I heard no more of him until I saw his name in your detective list, with my name as reference. It was a mystery to me who done it, until about six months ago, John W. Chenoweth (an uncle of the aforesaid J. P. Chenoweth) of Kentucky Town, Texas, being on a visit here to see his relatives, was talking to me about him. He told me he was the man that had him published, and gave my name as reference.

I have received a great many letters from different places where John P. has had charges since he left Pineville. He has also written me several letters; the last of which I inclose you.

Now, this is about the substance of what I know about the man. For further information I would refer you to Dr. John W. Chenoweth, Kentucky Town, Texas; also, Dr. A. W. Chenoweth, Pineville, Mo.; the latter being my partner at the time John P. was in this country. You need not be backward about writing to either of these, for they are very loud in his condemnation. My own opinion in regard to the man is that he is crazy, for I do not see how a sane man could act as he does. His kinsmen, to whom I refer you, however, think there is a great deal of method in his madness.

Yours, very truly, JOHN C. FARMER.

P. S.—I also saw a letter from his wife in Kentucky, stating that he drank excessively and gambled, and she often had to fly from him for her life. Said letter is now in the hands of Dr. A. W. Chenoweth, who will freely give you or any else all the particulars.

J. C. F.

BE STEADY, BRETHREN.

ED. BAPTIST:—We look with interest for your valuable paper, and examine, with much pleasure, the "Arkansas Department." But this pleasure is not always unmixed with pain. We are pleased and encouraged to see our ministering brethren so closely guarding the old "landmarks," while we are pained to observe an apparent want of charity in some of the attacks made by some of these same brethren upon others engaged in the same glorious cause. Some of these thrusts must necessarily be exceedingly painful to those at whom they are aimed; while some of them are of so caustic and harsh a nature, and so clearly personal that they are not only very painful to the brethren directly attacked, but exceedingly unpleasant to the churches which these brethren are serving as pastor.

Through the columns of THE BAPTIST we would say, if, upon prayerful investigation of God's word and thorough self-examination as to their motives in thus lacerating the feelings of their brethren in the ministry, these brethren decide that it will promote the glorious cause in which we profess to be engaged, then we will not murmur, though you make our hearts bleed. If, in the investigation after truth, it is necessary to say that our pastors are unsound in the faith, we will not complain. If, to build up Christ's kingdom, it becomes necessary to attempt to ruin the ministerial character of those who are earnestly laboring to persuade sinners to flee from the wrath to come, then we would say go on, though it take off a right arm or pluck out a right eye.

But, brethren, if it is not necessary; if it is calculated to do no good; if it will contribute to the pleasure of none, except by increasing the notoriety of the writers, then we pray you desist. D.

REMARKS.—We think that the suggestions of "D." should be heeded by the Arkansas writers. They are, with one or two exceptions, acquitting themselves nobly, and winning golden opinions in the other States. Let all personalities be avoided. The article of Bro. Buckingham is universally regretted. Bro. Smith is no more of a Campbellite than Bro. Green is an affiliationist; nor do we believe that Bro. Hyatt would now immerse a Pedo and turn him loose. We can admit no more of the kind.—ED. BAPTIST.

RED RIVER ASSOCIATION.

BRO. GRAVES:—Please announce, through THE BAPTIST, that the first district meeting of Red River Association will convene with Clear Spring Church, Clark county, on Friday before the third Sabbath in July, at 11 o'clock A. M. On Thursday following the Sunday-School Convention will meet at Hollywood, Clark county, at 10 A. M. Your brother in Christ,

JAS. A. FORTSON, Secretary.

Clark county, Ark., June 2, 1872.

FINE rosewood pianos, with all modern improvements, usual price $450, can be bought for $[?]5 at H. G. Hollenberg's, whose motto is small profits—quick sales.

ON FAITH.

(continued.)

Faith and repentance are co-relative terms, just as husband and wife. "Believe on the Lord Jesus Christ, and thou shalt be saved." Here is a command to believe; but repentance is included. The belief or faith here commanded is that which justifies. The question is, can a sinner come to God without this justifying faith? If he can, I ask why does he need this faith? Nothing is so pleasing to God as to see a poor sinner coming to him. This is illustrated in the parable of the prodigal son, of the lost sheep, the piece of silver, and many other places. Then, coming to God, is pleasing to God. That faith which is imputed for righteousness, and enables a man to please God, is certainly all that is required of any man. If a mere *speculative*, or *historical* faith—a mere belief in the existence of God, or that "Jesus is the Son of God"—a truth that "devils believe and tremble," enables a man to come to God—to please God—then it is justifying faith; and the distinctions made by our brethren between *speculative* and evangelical faith are without any foundation, and should be at once ignored. It follows, further, that all men (for nearly all have this faith) are justified, or some other act besides faith is necessary to justification. But, "*being justified by faith*, we have peace with God." Many other texts prove that "we are justified by faith without the deeds of the law." Then faith is all that is required, that we may please God. "Faith was imputed to Abraham for righteousness. Now, it was not written, for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised Jesus, our Lord, from the dead." (Rom. iv. 22-24.) But is the distinction of historical and evangelical faith without any foundation in Scripture? By no means. "Thou believest there is one God; thou doest well. Devils also believe and tremble." "Knowest thou not, O vain man, that faith without works is dead?" Here is *dead* faith; "the faith of a man dead in trespasses and in sins." It has no fruit; no works acceptable to God. Then we read of "the faith that works by love and purifies the heart;" the faith of one born of the Spirit. What is the difference? The difference is not so much in the truth believed as in the state of the heart. The unregenerate may believe the whole truth, but he does not, he *cannot*, love it. His heart is wedded to the world. "He drinketh down sin as the ox doth the water." Though he might have faith to remove mountains, yet he can perform no service acceptable to God without love. What will the husband think of the kind attentions of his wife, when he knows that her heart is another's? So it is in coming to Christ. The sinner yields his heart, his affections, to Christ. In this he exercises saving faith. If he perform any acceptable service before this, what is it? Is it repentance? But what is repentance? *Metanoia* is from *meta*, after or change, and *noo*, I think; it is afterthought—to think or be wise afterward—to change the opinion or mind. It is the contrition of one viewing himself in the light of God's word. It is the broken and contrite heart, emerging out of the darkness of sin into the marvelous light and liberty of the gospel. It is the antecedent of faith, as cause to effect. But as regards time, they are simultaneous. The question then still recurs: What acceptable service can a sinner perform until he exercises faith? Is it prayer? But how shall he pray without faith? It is written: "Without faith it is impossible to please God." For what can he pray? To be delivered from his sins? But he is in love with his sins "He drinketh it down as the ox doth the water." He loves darkness rather than light, because his deeds are evil. But sinners are exhorted to repent and pray, and in revival meetings they are invited to the *mourner's bench* for prayer; many yield to the invitation; much feeling is exhibited, and earnest prayer is offered. Are not these exercises good and acceptable with God? Certainly, to exhort sinners to repent and believe, and pray with holy hands lifted up, without wrath and doubting, is the duty of every minister. As to whether it is his duty to invite sinners to the *mourner's bench*, as is done by us, is a question foreign to this article; but I do fear it often leads from, instead of to, Christ. As to the sinner's work in going there, I think it is generally with a view of *getting religion*. The gospel says, "to the chief of sinners, *now* is the accepted time." The unrenewed sinner replies in his heart, "No! I will wait and go to the *mourner's bench!* I will there pray; I will reform; I will get religion." The gospel invites the sinner to come, without any regard to merit; the sinner replies, I must wait until I have merit. This is damning unbelief; yet it is the state of all the unregenerate. There are other questions connected with the subject which, at present, I must defer. I submit the foregoing essay to the kind consideration of "Old Man," or any other brother that may please to differ with me; and by pointing out the errors, if he can find any, he will oblige a YOUNG MAN.

THE PURPOSES OF GOD

In his creation of all things and beings, includes the end he had in view in their creation. The Prophet Jeremiah li. 29 says: "Every *purpose* of the Lord shall be performed." Paul, in Rom. viii. 28, says: "The called according to his *purpose*." Whether they be the apostles of Jesus, or the hundred forty and four thousand who were "conformed to the image of Jesus, that he might be the first-born among many brethren." Again it is recorded. "According to the eternal *purpose*, which he purposed in Christ Jesus our Lord." The *purposes* of God claim man's highest admiration and profoundest regard. And would it not be the highest presumption in man, whose purposes may be blasted in a moment of time, to so pervert a single purpose of God, and teach others so to do, that the object of that purpose should be lost, and thereby the end or object of that purpose become an unmeaning thing?

We propose, in the first place, to consider the purpose of Jesus in the emblems of his death, as given to the apostles. The object or end involved in that purpose, was a remembrance of his death. And he who would pervert that purpose of Christ by making the end or object a test of Christian fellowship, is guilty of blasphemy. Are not Baptists charged with unchristianizing all other professed Christians because they do not invite them to the Lord's supper? Then it would seem that those preferring this charge would make the Lord's supper a test of Christian fellowship, and not as Christ purposed—"This do in remembrance of me". These free communion people seem to think that Christ said (or should have said), "As often as ye eat this bread and drink this cup, you do show your Christian fellowship one for another." Is it not a most shameful perversion of Christ's purpose to make the symbols of his death a test of Christian fellowship, when he said, "This do in remembrance of me?" This perversion of the sacred ordinances is so palpable that their next object is to move on the sympathies of the unsuspecting, by asking this question: If we can't commune here, how can we commune in heaven? In the first place, their premises is false, and the reasonings fallacious. If there is to be, as some seem to teach, a participation of the Lord's supper in heaven, of course it must be there, as on earth, in remembrance of Christ, which would be proof that Christ is not in heaven, "for," said he, "this do till I come." The Bible says that Christ is at the right hand of the throne of God. Let God be true, and every man a liar. L.

OBITUARY.

[The following was sent us by Bro. Wm. A. Forbes.—ED.]

Albert G. Sisson was born in Madison county, Va., in 1800. He received a liberal education, and was designed for the practice of law, but, by some providence, he was called, if I may so say, to the more noble profession of teaching. He himself, for nearly fifty years, in this profession with an honorable success.

He joined, in 1832, the Baptist church, in which he was a devoted Christian and earnest, active worker for the propagation of gospel truth for forty years. He did, be it said to his honor, what many [illegible] professing Christians have failed to do—make all things bend to their duty to God. "His religion was first, other things next."

He died at his daughter's, near Washington, Hempstead county, Ark., May 29, 1872. He sleeps in the Washington Cemetery, beside his son (who fell in battle at Oak Hill, Mo., Aug. 10, 1861), mourned by a fond wife, loving children, a sorrowing church, and many friends. Especially does the little church feel his loss, "but for him to live was Christ, but to die was gain." He was conscious for some time before he expired, but his last words, "Thank God! thank God! thank God! An unconditional surrender!" convinced us that his hope was firmly fixed on Christ, and that he died in the triumph of faith:

"Brother, in that solemn trust,
We commend thee dust to dust;
In that faith we wait, 'til risen,
Thou shalt meet us all in heaven.

While we weep as Jesus wept,
Thou shalt sleep as Jesus slept;
With thy Savior thou shalt rest,
Crowned, and glorified, and blest."

Resolutions of the Church and Congregation of Sulphur Springs Church, Arkansas.

WHEREAS, Eld. Almon Whitman has labored among us, and we feel that we should express our highest esteem for him, his labors, so wonderfully blessed, having added many to the Baptist cause at this place;

Resolved, That Eld. Whitman is a faithful and efficient minister of our blessed Savior, and as such we recommend him to all people.

Resolved, That in his removal from us we feel a great loss in our church, but we have the consolation that what is our loss will be the gain of those among whom Bro. Whitman may live and labor.

Resolved, That this church give her earnest sympathies and prayers for the welfare of Bro. Whitman and his beloved family wherever God, in his providence, may cast his lot.

Resolved, That a copy of these resolutions be presented Bro. Whitman, a copy sent to THE BAPTIST for publication, and a copy spread upon our church book.

Done by order of the Church of Christ, now in session at Sulphur Springs, White county, Ark., this May 11, 1872.

WM. TURNER, Church Clerk.

A SABBATH DAY'S WORK.

BRO. GRAVES:—On the third Sabbath inst. I went to Marianna, Ark., and preached to a large congregation, received eight members into the fellowship of the church, and raised nine hundred dollars toward erecting a house of worship. One brother gave five hundred dollars. We look anxiously, and believe that God is going to favor our Zion in these parts this year. May we not be disappointed J. K. MURPHY.

ELD. C. T. SCAIFE, of Trenton, Ark., in giving an account of the last words of his dying wife (the daughter of Eld. Robert, of Arkansas), says: "To me she said: 'Send me a message when you can.'" There are not a few who would regard this as indicative of a mind wandering; but who can show that it is not reasonable, and sustained by the word of God!

A health paper says that the habit of taking a nap after dinner is a bad one. Ten minutes sleep before dinner is worth more than an hour after. It rests and refreshes, and prepares the system for vigorous digestion. If sleep is taken after dinner it should be taken in a sitting posture, as the horizontal position is unfavorable to healthful digestion.

"The Truth in Love."

TERMS - - $2.50 Per Year.

BAPTIST FAITH.

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

J. R. Graves.

FIFTY CENTS.

All renewing [illegible] can have this paper until the 1st of September next, the beginning of new volume, for 50 cents. We don't wish to drop a name, and wish 5000 new readers.

AN EARNEST APPEAL.

Our receipts are hundreds per week less than our expenses. Though we do not practice a credit system, yet old standard subscribers, who are sure to pay sometime within the quarter or half year, we are not wont to drop suddenly. Now, we have enough of these to run this paper by renewals, but in these "close times" even they are far behind, and very many wish us to send their paper until cotton is sold next fall. We dislike to be compelled to say to all that we are, even now, behind in bank, and such is the stringency in the money market, and so high the rate of interest, that it *strains* us *badly* and *costs* us *dearly* to carry so many. We affectionately request every true friend to this paper, who knows his time is out, or nearly so, to help us lift over the four dry months before us. We will account them fellow-helpers to the truth and friends in *deed*. Send half, if not for a whole year. Ed.

THE EXAMINATION AT MISSISSIPPI COLLEGE.

We left, [illegible] last, to meet our appointment with the Missionary Society of Religious Inquiry, Sabbath morning, June 23d, and reached Clinton, after a night's ride, Sunday morning, in time to deliver the discourse, with a slight improvement of voice over our last effort. Elder P. T. Warren, pastor of the Broad Street Church, Mobile, Ala., preached the anniversary sermon at night. It was a fine effort and impressively delivered, and as it has been requested for publication, our readers will have an opportunity to judge of it for themselves. Bro. Warren is an eminently sound Baptist and fearless minister of the New Testament. Such men are the great need of our denomination, and if his health forbids his remaining in Mobile, we trust some one of our Western churches will be fortunate enough to secure his services. The present year, just closed, has been more prosperous than any preceding one since the war, and the prospects for the next are even more flattering. There have been 100 students—one less than at Murfreesboro—in attendance during the year, and fifty-four of these are young ministers—a larger number than have been in any Southern College the past year.

The College debt is now liquidated, and the property has passed into the hands of the State Convention, and belongs, *as it never did before*, to the Baptists of Mississippi. Before this recent act, the College, like the Seminary at Greenville, S. C., belonged solely to the Trustees, who run it in the interest of the denomination. The Baptists are now precisely in the situation of a planter who has bought (or bought back) a plantation. He has secured an indefeasible title to it, but he must now purchase the necessary stock, tools and provisions to make crops, so that his farm may be valuable to him. They have a College, properly worth $75,000, but not a dollar of endowment. The bare tuition fees of no college in the land will support a proper faculty of instruction, if each student paid; but in this school, all ministers and ministers' sons receive their tuition gratis. Of this number, there were some sixty last session, and it is supposed there will be seventy or seventy-five next. The denomination cannot expect any faculty to give $4200 to $4500 annually, for the privilege of teaching. In some way the tuition of these ministers must be provided. An endowment less than $100,000 will not meet the expense of educating the young ministers who will resort here for literary and theological instruction. All eyes are turned toward Prof. Martin, as the only man in Mississippi who can do this work. He has *redeemed*, and it is believed he can *endow* it. But few know the sacrifice he, or any other brother, would be compelled to make, to do the work. Years of study lost that can never be recovered—consequently position as a scholar, and loss of influence—for we know no man who has devoted a *few* years to agency work who maintained the influence he started with. There is an inveterate prejudice against "money beggers," and they are disparaged and suspicioned.

We could only remain to witness the examination of one class in college. It was upon Moral Science. After a pretty full discussion of conscience, its office and authority, we requested a young gentleman to go to the board and, in his own terms, define conscience. He gave us this:

"Conscience is a faculty of the soul, by which, with the law of God as a criterion, and through the aid of our intellectual faculties, we discover the moral quality of actions."

When at the Mary Sharpe, a week before, making the same request, we obtained from two senior young ladies these two definitions:

1—"Conscience is the exercise of the judgment in regard to moral actions."

2—"Conscience is the intellect perceiving and judging of moral actions, with a corresponding activity of the sensibilities in view of the object contemplated."

Every minister should have a correct theory of conscience, or he will teach falsely. Much as we desired to remain, duty demanded our presence at home. Quite a number of brethren solicited stock in the Southern Baptist Publication Society, and of course we could not refuse. Mississippi will demand and take $20,000, and then the State will not be half visited. We will have something to say of the Female Institute next week.

EDITORIAL BREVITIES.

We want to know where to direct this paper so as to reach Mrs. S. H. Mays, Mrs. N. Shaw, W. W. Mitchell and Mrs. M. Atkins, of Missouri. We were directed to send to Turnersville, but the postmaster in St. Louis returns all the papers, and says there is no such office in Missouri. Who will give us information and accept many thanks? Also, H. S. Shryock is doing a thriving fire insurance business, for on his letter-head is "Balto," but no State or postoffice. Also, J. D. Lett, where? No postoffice address or State does he give us.

Rules to be Observed.—If you wish to subscribe for a paper, give your postoffice, State and county. If you wish to renew, do the same, though you have been taking the paper twenty years. If at last you get tired, and don't want the paper and don't wish to write, put your name, postoffice and State on the margin, and send it back; and all postmasters sending back unclaimed papers will greatly oblige us, and do their sworn duty, to give us the State and postoffice with the name. ☞ Show this to your postmaster and oblige us, will you?

A. Sperry.—You have been plagued by a little Campbellite trick. Mr. Lipscomb has only published one or two speeches of Mr. Griffin's (and for these he wrote out new replies), to make a showing?! Ask your friend to show you all Mr. Griffin's speeches upon any one question, will you? Report his reply.

Correction.—In the report of the Sunday-School Convention at Humboldt, it was stated that W. W. Gardner was there, and he was not; but Eld. Mayes, of Jackson, was there, and not reported.

Eld. Geo. R. Taylor, missionary within the bounds of the Central Association, is our accredited agent for the "New Hymn and Tune-Book," and for this paper. Let every Baptist who is not now taking the paper give him his name. We want five hundred new subscribers in the Central Association alone.

Agents wishing to canvass for the "New Hymn and Tune-Book," state to us the Association, and send us a written recommendation, signed by two or more known brethren. Don't write and ask us to inquire into your standing—send it along. Let this answer one hundred letters. We say again, we want a responsible agent to canvass each Association in the South, and we will liberally compensate. Apply at once, sending a good, written commendation for responsibility and efficiency.

"I have just seen your reply to Armitage & Co., New York. Here is my hand, and my innermost heart. I am proud to know that our old color-bearer cannot be bought with millions of Northern gold. They did, in effect, ask you to run your paper in the interest of the Home Mission Society, New York! I regret to know that there are some Southern born men who can be influenced by Northern gold. I believe they have adopted the policy of engaging Southern ministers for agents to operate in the South—and so divide us. Let an old Arkansas Baptist minister say stand firm."

J. T. Craig.

Eld. W. C. Buck died at the house of his daughter, Mrs. Dr. Harrison, last month. We defer a notice of this prince of our Israel until a future issue, looking for one from Waco.

OUR NEXT ISSUE.

Above the paper mill that supplies us with the paper on which The Baptist is printed, there is a new dam, and for two weeks it takes up the supply of water, so that the mill cannot run; and if, next week, there is no Baptist, you may know we have no paper, and can't get it.

A NEW BIBLE.

Dear Bro. Graves:—Bro. D. Ramsey, an old minister of this county, has just told me he has discovered a little piece of Jesuitism in the New Devotional and Practical Family Bible, issued by the National Publishing Co., Memphis. Bro. Ramsey bought one of those Bibles, about which there has been such a flourish of circulars and recommendations, thinking it would suit so well for his pulpit, when, upon close examination, he finds in the definations of Scripture phrases, that "*Baptism is performed by affusion, sprinkling or immersion.*"

This fact ought to be published, and the entire people warned against such sacrilege. I had, at different times, received from that company, circulars and applications to take an agency for that Bible, but, had never sent for nor examined one of them. Whatever may be the advantages of printing and binding, *with a Bible*, religous history, and lectures, and essays on the "evidence of Christianity," it certainly is a most daring insult to the great Head of the church, as well as to the common intelligence of the people, to put in the same connection a *known perversion* of any gospel ordinance or duty. On examination of the circulars which I have, I see that the "*New Bible*" is recommended by two or three preachers in Texas, and several in Mississippi; names, however, that I had never before seen, and which I rather think are importations from the North since the war. Or it may be that they are Pedobaptists. It is quite easy to preceive that as the Pedobaptists are losing their hold upon the people, they would resort to some such Jesuitism to mould the views of the rising generation to a sacred reverance for everything contained in even a spurious copy of the Word of God, so that when the dear children grow up they can prove that baptism may be done in any way, and turn to their Bible for the evidence, just as the old lady showed that "sprinkling was in the Bible," by producing a Pedobaptist copy with the picture of a *sprinkling scene*.

D. S. Snodgrass.

Sulpher Springs, Texas, 1872.

[We commend the above to all our readers. Baptists should not commend or circulate the Bible containing such teachings. Let us not sell our principles so cheaply.—Ed.]

WORDS OF ENCOURAGEMENT.

Bro. Graves:—I seat myself to write you of the condition of the Master's little flock in Troy. I removed from Kentucky, ten miles north of Clinton (at which place I heard you preach a powerful sermon, that I never shall forget, on Sabbath of the meeting of the West Union Association, in 1868 I reckon), to my present location, and commenced teaching school, and was called to the pastorate of the church. Our church is very small, and surrounded by a powerful Pedo influence, that cannot bear the doctrines of Christ. They heap to themselves teachers having itching ears, and gladly receive the traditions of men as well as their ordinances. Seceders, Methodists, Cumberlands and Campbellites are all joining in substantiating the divine declaration that the "sect is everywhere spoken against." We have this kind of work to perform, and oh! how we feel our inability; our numbers small and our financial circumstances not prosperous. But we design to work and pray and beg God to help us. We are contemplating building a house of worship during the summer. Part of our lumber is sawed and on the lot, the lot paid for, and nearly enough subscriptions to have the building erected. We hope to see Christ's blessed cause prosper soon at this place. We should be exceedingly glad to have you visit and preach some for us, when you attend the Convention at Union City. We are only six and a half miles from Troy Station, and we will furnish you conveyance here and back again. But there is one thing I must not forget to mention, and that is The Baptist. I have been perusing it carefully since I arrived here, and I find it a tower of strength. I can see but two reasons why every Baptist does not take The Baptist. One is because he never reads it, and, therefore, cannot know its value, or he is not capable of appreciating the worth of sound doctrine and pure religion. With regard to that sixteen-page paper, I say let's have it. Yes! yes! We need it. We must have it. Here's my hand and my countenance for it. And, as I become acquainted with my brethren, I shall send you something more cheering than words—greenbacks and subscribers. I am but a young man as yet, and know comparatively nothing of ministerial difficulties—recently married, and I now have a very prosperous school here in town, which must support me until our church affairs assume a different aspect. Then, I hope to be able to give all my time to God's service. Will you pray for us all, that the enemy overcome us not. In hope of seeing the Redeemer's kingdom breaking in pieces and consuming all other kingdoms, I subscribe myself, your brother in Christ,

J. N. Hall.

[Remarks.—Here is one heartfelt response from one West Tennessee Baptist. We do know and feel that a sixteen page paper is the very thing needed for the four States of Tennessee, Mississippi, Arkansas and Louisiana, and the three divisions of our own State. The requisite number of subscribers, twenty thousand, can be obtained before the 1st of January next, if all will wake up to the work. It will be a grand epoch in the history of Southern newspapers. Let us hear from all. We will try to visit you. —Ed.]

A FATHER IN ISRAEL.

The following from Dr. M. W. Philips, of *Philips' Southern Farmer*, we copy as a just tribute of affection to a brother whose life-long devotion and industry will long live to speak after him:

ELDER BENJAMIN WHITFIELD.

Surely, surely, a good man has been called from this world. We learn that he died suddenly at his home in Hinds county, Mississippi, on 13th June, just two days under a year since we lost our only child. As we are one of a few who knew Eld. Whitfield long and intimately, we feel it a duty and a pleasure to speak of him. He was a farmer all his life, and loved fruits and flowers far more than even a few of a thousand of those who do love. Successful as a planter, accumulating quite a fortune, although he passed through the monetary crisis of 1837 to 1842. We were with him through this crisis. We were with him through the political crisis of 1860 to 1865. We have been with him as a member of the Ministerial Education Society from 1849 to 1861; member of College Board, as we were a trustee before the college was turned over to the Baptists, and the only one not necessary to resign. Trustee of Female Institute, member of Convention and Association Boards; been with him at his own hearth-stone; in various protracted meetings, conventions, etc., besides often at monthly Board meetings. We think we knew him well. But few now left of our age, and who passed through all these scenes; therefore, more incumbent upon us to say we know not, that all in all, his equal is left among his old associates of thirty-three years' standing. We do not think any one in Hinds or Madison counties could find fault with this. No man now living, so far as we remember, has been more devoted to the cause he loved—no one so continuous and persistent as a missionary man, and especially Indian missions; when others deserted them, Elder Whitfield was there with praise and cheering words. Always a thorough Baptist, not caring to run with a majority; always a devoted Southern man. Surely, surely, one of our best men has gone. Lovely was his life—peaceful was his death.

SOCIAL EQUALITY!

In our speech before the Arkansas Baptist Convention—every single prominent position of which has been pronounced false by Eld. Johnson, agent of the Northern Publication Society, and which, owing to our engagements and absence, we have not had time to attend to as we desired—we did state, that but a month before, we took a Sunday school book, fresh from Philadelphia, out of the hands of our little daughter, which taught the doctrine of social equality as a Christian duty. To justify our remarks we have had an exact *fac simile* of the picture engraved so as to present the exact force of that story to our readers as it was presented to our child. Pictures, like *acts*, speak louder than *words*. We have nothing additional to add. Let our readers read and consider this well, and decide if we were warranted in saying that Southern Baptists could not trust the Northern Baptist Publication Society, much less any other there, to provide a Sunday-school and religious literature for our children and our population.

This book, "Kitty Dale"—and how many others like it, and *worse*—we cannot say—that Society, by its Southern agents, is industriously pushing into all our Sunday-schools and families. Here is the story to enforce the teachings of the picture:

Patsy, the Black Girl.—Nellie Haven's mother had long been sick. When the cold north wind began to blow, they left their pleasant home and went to the far South, hoping the balmy breezes might bring back the roses to her pale cheeks. The large hotel where they lived was full of people, many of whom were sick and sorrowful; but there was not one child for a playmate. As Nellie could not be all the time with her mother, she grew very lonely. Oh, how she longed to see her dear brothers at home!

One day she saw a funny little black girl lying in the hot sand, and singing merrily to herself. This was Patsy, whose duty it was to scour all the knives. Nellie told her to ask if she might come and play with her dolls. Patsy looked amazed as she sprung from her warm resting place, and laughingly said: "Missis will be right glad to let me please the little white lady wid a sick modder!" When work was done, she laid aside her tow frock, and made herself as neat as possible, and, with a face radiant with delight, tapped at the parlor door. Nellie allowed her to hold her finest doll, which she called "Queen Victoria," and which ever after blundering little Patsy called "Queen Toby."

"You's a mighty good little girl," she said: "last summer there was a pert little miss here from your place, up dar, and she cry a heap, she so feared o'me! An' after she find I no hurt her, she wouldn't touch me, feared de black would come off! Who larn you be so kind to black children?"

"My mother, Patsy. Have you got a mother?" replied little Nellie.

"No, misse; my mammy she done dead four year ago; and daddy—something' come of him, I neber knowed what.*" "Who telled your modder be kind to black folks!"!!

"Jesus taught her; and she teaches me all his lessons," said the artless Nellie.

"Jesus! why my mammy knowed him. When I lib wid her and dady in our cabin, she used to tell me heaps o' words to say to him. Mammy's missis she loved him too; an' when mammy got sick, she come and read de good book, and talk to Jesus in our cabin. But quick as one die, den de oder die too; and I heerd dey boun gone to lib wid him togedder. I hadn't heerd nothin' 'bout him since I come to lib wid dese people. Do you 'spect it's *my mammy's Jesus* dat your modder knows? I don't believe he's in Florida now!"!!!

The tears started to Nellie's eyes.

"Yes, Patsy," she said, "there is but one Jesus; and some day when mamma is better, she will tell you all about him, and teach you some of his sweet lessons."

So gentle and winning was the poor child, that when Spring came, with health on its wings, Mrs. Haven resolved, as a thank offering to Him who had spared her to shelter her own little fold, to gather the black lamb among them. With the consent of the family with whom she lived, Patsy came to the North with them. *She has now learned* that Jesus lives in *Florida*, as everywhere else; and often does she "talk," as in the days of her infancy, "to mammy's Jesus." Before many years, the little one for whose soul so one cared, will be ready to impart to others the knowledge she is now gaining. And if God spares her, she will do a great deal of good among the colored people.

Now, dear children, you see how much was done through the kindness of one little girl. Had Nellie, when lonely, tossed her head, saying "I WON'T PLAY WITH A BLACK CHILD nor let her touch my play-things!" where would Patsy have been to-day? One kind word to the despised may lead to great results; therefore never turn scornfully away from any of God's creatures.

*What base act is here implied.

IS IT CONSISTENT?

"How Baptists can claim gospel validity for Pedobaptist and Campbellite baptisms is a great mystery to me, from the following reasons:

"It is a well known fact, that Pedobaptists universally claim that baptism is a substitute for circumcision, consequently, those whom they baptize have the same relation to their society that the circumcised few did to the Jewish organisation.

"It is a well known fact, that the Campbellites hold that immersion is essential to salvation, hence they baptize in order *to* salvation, and not because *of* salvation.

"It is a well known fact, that the Baptists held no such doctrines as above. We understand the Bible to teach that baptism is a figurative representation of the burial and resurrection of our blessed Lord, and represents the baptized as dead to sin and alive to a life of holiness, and that it is the door into the visible kingdom of God.

"How, then, can Baptists recognize Pedobaptist or Campbellite immersion as valid baptisms? What is Pedobaptist immersion? It is administering the rite of circumcision to the subject by the use of the substitute. Is that Baptist doctrine?

"What is Campbellite immersion? It is administering an ordinance without which (they claim) there is no remission of sins. It claims for the ordinance that power that belongs to Christ only. For the blood of Christ cleanseth from all sin.

"Now, is it not true, when a Baptist church receives such baptism, that they not only indorse their immersion, but also all the doctrines of their society connected with the ordinance? But the Baptist church that receives such baptism would say, no doubt, that we do not believe the doctrines connected with their immersions. Why, then, do they indorse them by receiving such into Baptist churches? Do not their actions contradict their words?

"Suppose a Baptist church should receive an immersed Pedobaptist, and that the new member should commence to advocate the Pedobaptist doctrine, and the Baptists should call him to account for causing divisions in the church? Could he not ask the question: Did you not indorse the doctrine I advocate when you received me on the validity of my baptism? How would the church get around it?

"Now, if the foregoing conclusions are logical, it is just as inconsistent for them to receive our baptism as for us to receive theirs; and the same argmnents will hold good on the subject of the Lord's supper."

J. W. Williams, in Central Baptist.

[The foregoing conclusions are logical, and the arguments hold good on the subject of the supper, and equally so touching pulpit communion. That no man is scripturally authorized to preach until he has been scripturally baptized, is the universal teaching of Baptists, and, therefore, no church would authorize the ordination of any one before he had been baptized. When we invite Pedobaptists or Campbellites into our pulpits to preach, we say to them and to the congregation, these men are scripturally baptized and ordained, and, of course, members of true churches of Christ; and we say more, *i. e.*, that they now and teach *sound doctrine*. Pulpit communion is more inconsistent than communion at the Lord's supper.—Ed.]

[There is one thing that encourages us—wherever The Baptist is read there we find thorough, uncompromising Baptists—whether in the North or South. We copy a paragraph from a private letter from Bro. D. K. Barber, Illinois:—Ed.]

* * Your paper is the only thorough Baptist paper with which I am acquainted. (I know of several *minerals*, but I have no use for them; I am no *amalgamationist*.) I am a young minister—but recently ordained—and have charge of two churches, and want to "post up" correctly. I am a "*Landmarker*," taking the position that *no two contradictory propositions can both be true at the same time*; consequently, if Pedobaptist societies, composed of "believers *and their children*," and differing from us in doctrines, practices, government, etc., are churches of Christ—visible—then we are not, and *vice versa*.

I was born and raised a Pedobaptist; in fact, have been a three-fold one, being, first, "born within the pale of the visible church and dedicated to God in baptism." (See C. P. Confession of Faith and Direct for worship, chap. ix; see also Dr. Miller.) Second, "Baptism is not only for the solemn admission of the party baptized into the visible church." (See Con. chap. xxviii. art. Baptism.) Third, afterward, when I professed religion, I joined their society, and was received in due form; thus three times a member, and not once excluded!

Make what disposition of the above you see fit, but send the paper, if you get the money. I would like to have all the Gallatin debate. Yours, in gospel bonds,

D. K. Barber.

Bro. Graves:—Please accept my apologies for not renewing my subscription sooner, which was out with Vol. V. No. 27, new series. I was waiting to procure some other subscription, and have succeeded in procuring three names, one of whom is the pastor of our (Big Valley) church, Eld. James C. Hutson, and to whom I give the paper for one year. Who else will give the benefit of The Baptist to his pastor for at least one year? By so doing, brethren, you will greatly facilitate and increase your "watchman's" usefulness in the Master's cause. Yours, in Christ,

P. Hill.

Lost Creek, East Tenn., May 15, 1872.

[We are receiving many satisfactory proofs of the friendship of East Tennessee Baptists for this paper, for which we are thankful. Will not every pastor, who sees this, do what Bro. Hill has done? Two other papers, published in other States, are now claiming East Tennessee. Will not East Tennesseeans patronise their own paper, published upon their own soil, and advocating their own sentiments? We think so. A mighty host will do so.—Ed.]

The shakers among the delegates to the late Liberal Republican Convention held at Cincinnati, are legion—and there is no tonic that can steady their trembling nerves. Not so with the legions of Ague-stricken shakers of our land. There *is* a cure for them in Kress' Fever Tonic, manufactured by W. C. Hamilton & Co., of Cincinnati. The proprietors have so thoroughly tested the virtues of this remedy that they unhesitatingly warrant it to cure the worst forms of Ague. See their advertisement in another column.

QUERIES.

A brother sends us the following, and not only from the respectability of the writer, but for the sake of the cause, we respond.

Bro. Editor:—Will you please answer the following through the columns of The Baptist?

First—Is there any scriptural reason that the clerk or secretary of a church should be chosen from the deacons of the church; or, in other words, is a deaconship pre-requisite to secretaryship?

Second—Is it not the custom of a large majority of Baptist churches to select their clerks from the members of the church who are not deacons? Inquirer.

June 16, 1872.

It is true, some say there were but *two* offices in the church, "pastor and deacon," but we think there was another—a Judas, "who held the *bag*"—that is, a church treasurer, and this one was one of the *apostles*. But we do not suppose, nor has it been the view of our church or ministers, that to be a good, or a scriptural church treasurer, a man must be an apostle or an ordained minister. We do not know that the office of clerk or treasurer are in any sense of an ecclesiastical character, and there is no reason, so far as we know, why strict business qualifications, a large knowledge of the methods and usages of Baptists, and a kind, Christian spirit, should not qualify a brother who is a member of the church, for either office. There is no scripture reason for the position taken in the query. E.

1—What should a church do, when a number of its members, on account of private misunderstandings or trespasses, fail for years to speak to each other?

2—How long should a church wait for said members to follow the instructions given in the 18th chapter of Matthew, before taking any action? R. W.

Answer.—Read the 5th chapter Galatians, from verse 14th to end, and then the 12th verse, and let the church see to it that the command, "Go to thy brother and be reconciled," be done *at once*. The Savior contemplated *no* delay. It should be done at the first opportunity after the *cause* of coolness occurred, and *not wait* for an opportunity, but go, *go now*. *Stop* right where you are, and "go and be reconciled;" even stop *praying*, and do it; don't even *dare* to pray for anything till it is done. And if the member, or all of them, will persist in not doing this—exclude them. E.

ASSOCIATIONAL AGENTS FOR THE NEW HYMN-BOOK AND BAPTIST.

Pearl River Association, Mississippi—Stokes H. Allen.

Strong River Association, Missouri—Wm. McAllister.

Central Association, Tennessee—Eld. G. R. Taylor.

Bethel Association, Georgia—R. A. J. Powell.

Judson Association, Mississippi—J. J. Andrews.

Kosciusko Association, Mississippi—H. P. Donald.

Aberdeen Association, Mississippi—J. L. Henderson.

(What Association in Mississippi?)—W. W. Blunt.

Zion Association, Mississippi—W. G. Crouch.

Bro. Graves:—Can you reprint that paragraph of your lecture on "Spiritism" which contains your statement about *your* "*casting out devils*," if there is such? My reason for asking is, the Catholics here have reported that you said, in that lecture, that you "could cast out devils just as Christ and the apostles did." I have not your Christmas sheet of 1870, which, I think, contains the lecture. I read the lecture at the time, and my recollection is that you challenged the "Spiritists" of Memphis to come and attempt to control the table in your church, and you "would, in the name of the Lord Jesus, defy the spirits to come," or words to that effect. I have your discussion with Watson, but that has nothing of it.

D. S. Snodgrass.

[It will soon appear with the book, fresh from the press, and all can see the connection in which that challenge stands. We will still undertake to counteract their arts.—Ed.]

RUN FOR THE LILY-PADS.

"How many of you boys ever went fishing?" asked the minister.

Instantly fifty boys' eyes sparkled, and fifty boys' hands were raised.

"How many of you ever fished for pickerel?" continued the minister.

Up came most of the hands again—little hands that, as the minister knew, had been nearly every one of them guilty of taking what was not theirs; for they belonged to boys who were in a Reform School, and most of them for stealing—some little, and some much.

"Did you ever have any trouble in getting the pickerel to bite?" asked the minister.

"Yes, sir!" cried the boys.

"So have I," he replied. "I have fished for pickerel a great many times; often in a certain pond behind my father's house, which was very clear and smooth, and covered with water-lilies. These lilies were very beautiful, lying with their pure white petals and golden centres on their floating leaves; but I did not like to see them, for this reason: when I trailed my line with a fat little frog or a nice minnow on it, if I saw a pickerel swim round and round, looking at it, and working his mouth and gills, I knew that pretty soon he would jump up and snap at the tempting bait, and then I had him. If he once began to *look*, I was sure of him; but if, instead, he turned and swam off under a lily-pad, as many a fish did, I knew I had lost him, and there was no use skitoming and dancing my line to that fish any longer.

"Now boys, I want to tell you, when you see something you wish for which is not yours, or when you feel like saying a bad word, or going where you ought not to go, do not stop to look at it or think about it, but just *run for the lily-pads*."—*Apples of Gold.*

Mississippi Department.

ELDER [illegible] LOWREY, Editor.

[illegible]

SUMMARY.

"Discontinue The Baptist to ———." He is an excluded Baptist, and has not money to spare to pay for a religious paper after paying for his '*wisky*.'" Wonder if he has money enough to buy bread and meat for his wife and children! O, cruel old "Prince Alcohol!" His demands must be first met by all his slaves. Wife, children, soul—all must stand aside. "Cry on, children! weep on, wife! this dollar must go for whisky!"

West Point.—Bro. Davis has resigned the pastoral care of the church at this place, and they are now desiring to secure the services of a good minister, to devote to them his whole time. Communications on the subject addressed to T. B. Dalton, Esq., will receive immediate attention. West Point is one of the most pleasant towns in the State, and the church is pretty strong. There has been some division among them, but prospects are very favorable for them soon to be forever at an end.

Crawfordsville.—We are gratified to learn, by a private note of 12th inst., from Bro. Tucker, the efficient young pastor at this place, that a glorious revival was in progress among his people. Seven had then been baptized, and Bro. Tucker wrote that he expected soon to have to visit the pool again. He closes his note as follows: "Bro. Nelson is with us, and has won all our hearts. Pray for us."

Bro. P. A. Haman, a young minister of Bear Creek postoffice, writes us under date of 12th inst: "Notwithstanding I took no active vocal part in the Convention, only so far as voting, I enjoyed it altogether extremely well, feeling the deepest interest in some of the questions discussed on the floor." He then relates, in a touching manner, that on his return from the Convention he found a lovely child in a dying condition, and has since followed it to the grave. Bro. Haman will please accept our warmest sympathies in his deep affliction; and may he have grace to be reconciled to the divine will.

Feet-Washing.—Our article in answer to a query on this subject—as to the origin of its observance as a church ordinance—is crowded out this week. It is in our "deferred" box, waiting for room.

Old Subscriptions for Mississippi College. Prof. M. T. Martin wishes those who have subscribed money for the college to send it to him, care of G. H. Williams, Meridian, Miss. It is needed to meet current expenses.

Mississippi Baptist State Convention. The next meeting of this body is to be held at Aberdeen, commencing on Thursday before the first Lord's day in June, 1873. At the adjournment of the last Convention, the ministers agreed to hold a "ministers re-union" at Aberdeen the day before the next meeting, and a committee was appointed to arrange the programme.

Confidence Enough.—"There is money in this letter for charitable purposes. It will be a very mean person that steals from A. G. Parrott." This was on a letter we received recently containing money for Ministerial Education and Mississippi College. It came safely, but we would not like to risk money going far in the mails with such a notice on it.

Mississippi Letter Box.—We open a letter box in our department this week, and will hereafter answer most of our correspondents through it. This has become a necessity. It requires a great deal of time and labor to write so many letters, and our correspondence is constantly increasing.

Our Circular.—We hope every minister will read our circular in another column. We suppose this number of The Baptist will be sent to every Baptist minister in Mississippi whose name and postoffice are known at the office of this paper.

THIS PRESENT EVIL WORLD.

Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world." (Gal. I. 3, 4.)

This passage of Scripture, and some thoughts in connection with it, have been suggested to us by recent affliction among our family relatives. We have a sister near Corinth, who, with her devoted Christian husband, for many years have been pillars in the Baptist church of which we were first a member, and by which we were ordained to the Christian ministry. Within the last ten months these devoted Christians (deacon John Henson and his wife,) have buried three grown daughters. The first of these had been married but a few months. As her young heart looked hopefully for a bright future in this life, disease came stealthily, and with a steady advance that could not be checked, and the young bride closed her eyes in death; not, however, in darkness, but amid the brightest light of a Christian faith. Thus passed Mrs. Martha Boss into the paradise of the saints.

The second was a young lady in the bloom of youth, who had, until recently, enjoyed bright prospects of a long and happy life. But death claimed the hopeful and happy maiden. When she saw that she must go hence, her eye of faith turned to brighter fields of delight, and she sighed to depart and be with Christ. She, too, left the world in the triumphs of faith. Thus passed from this world Miss Clarinda Henson, to rest with her departed sister, in the unclouded smiles of Jesus.

These left behind them their oldest sister, who was in good health, living happily with a devoted husband, and presiding as a queen in the midst of six promising children. We never saw a wife and mother who seemed to have less to mar her domestic bliss. Her husband loved her with a devotion only deserved by such a wife. He possessed the means and the heart to gratify her every wish, upon the slightest intimation. Probably no home on earth came nearer being a paradise. But, after a brief illness, on the first Lord's day in this month, at five o'clock p. m., Mrs. Mary Ann Haynie died, and the dark pall of a gloomy night fell with its death-damp dew upon that once happy home. But amid the darkness of that night of sorrow, one bright star cheered the hearts of the large circle of weeping friends. The beloved "Mollie" had died happy. Even when she had gone down into the cold waters of the Jordan, her mind was clear and strong; and she looked back from the chilling stream to talk of heaven, and exhort her father, mother, husband and children to love and serve her precious Savior, and meet her in heaven. A more glorious triumph of faith in Jesus was probably never witnessed. God does doubtless sometimes send back messages from the very gates of paradise to encourage his dear children; and this seems to have been an instance of it. Her last words were: "But we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 John, iii. 2.) The bereaved husband, Bro. E. F. Haynie, of Corinth, writes us, in a private letter, as follows: "We had struggled together through years of poverty until we had gained enough of the world's goods to enable us to live comfortably. And we were both in good health, and were anticipating a long life of happiness; but how sad the disappointment. This teaches me how uncertain are all things this side of heaven. It will not do to depend upon anything in this world for happiness. My dear wife has now passed over the river, and by an eye of faith I can see her on the other shore, beautifully arrayed in a robe of righteousness wrought out by the Lord Jesus, with her hands beckoning me on." Yes, dear Nephew, there is nothing belonging to "this present evil world" upon which the immortal mind can rest with confidence; but the Christian's hope and home are above the casualties of earth. Your view of the subject is wise, and you manifest a Christian spirit. "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ."

What shall we say to the bereaved parents? Aye, what need we say? The Lord but seldom requires parents to give up to death three grown children in one brief year; but how seldom are three death-bed scenes in one family so radiant with the light of heaven! Surely this is sufficient to cheer them amid the gloom of this "present evil world." More than half their family have crossed the river, and not a doubt lingers that all of them rest in the paradise of God. How happy should these parents be! Doubtless hundreds of our readers are sorrow-stricken, as well as our own dear relatives. To all such we say, let us accept the lessons of our Divine Teacher. This world is not our home—we are only pilgrims and strangers here. Our beloved Savior "gave himself for our sins, that he might redeem us from this present evil world." That Savior "careth for us." Our stay here must be brief. Few and evil must be the days of our pilgrimage. But we will see, by-and-by, that "our light afflictions," which will then truly seem to have been "but for a moment," will be scarcely worth a thought in comparison with the "eternal weight of glory" which will be given. Though "this present evil world" be dark, God our Father sheds light upon the pathway of his children, and

"Earth has no sorrow
That heaven cannot heal."

CIRCULAR.

To the Baptist Ministers in Mississippi:—We are now sending out circulars to you, addressed to the brethren of Mississippi, and we earnestly request the brethren in the ministry to see that these circulars are read in every church. The Baptists of our State are evidently waking up, and are becoming an earnest and active people. One of the ablest and best ministers in Alabama, who attended our last State Convention, writes to the *Christian Index* as follows: "The Convention and churches of Mississippi are taking a new departure in piety and zeal, enterprise and liberality." Then, after giving a brief synopsis of our work, and referring to our large number of young ministers, he adds: "Altogether, God appears to be signalizing Mississippi Baptists by His blessing, in sending laborers into His vineyard. If ever we have been profited in attendance upon a Convention more than upon this, we do not know it. We know we have never enjoyed one more."

These encouraging words will fall gratefully upon the ears of many who were not in attendance upon our Convention. We want brethren of our State to feel that, as a denomination, we are doing something for the Master, and can and will do more, the Lord helping us. We ought to thank God and take courage. But, unfortunately, more than half of our people are comparatively indifferent. They know nothing of the denomination but what they see around them. They hear the reproaches of their enemies, and feel discouraged. They think all the world lives and moves, but that Baptists are sleeping on their oars, waiting for a tide. Because, perchance, their own church is lifeless, they think all the rest are. They lack information. Our paper ought to be in the hands of every Baptist in the State. They would then be instructed and encouraged. A few take other papers, to which we don't object, if they will take The Baptist also. No other paper gives them the information they need relative to our own work. We want the Baptists of Mississippi to be united and work in harmony. Never before have they been so nearly united as now. In the palmiest days of the State's prosperity, they didn't do as much for the Master's cause. As to how much of this is due to the influence of our paper, we presume not to say; but, doubtless, it has had its influence, and that influence ought to be greatly increased. In order to this, we wish to enlist every Baptist minister in the State. We want every one to write us a private letter, assuring us of his co-operation. If you have objections to the paper, state them. If your objections are to our department, we want you to be sure and state them. If those objections are well founded, we will try to remedy them. We may improve by the suggestions of our brethren. We want to cultivate a more intimate acquaintance with all our brethren in the ministry. Let us feel that we are one, and work together. Tell us about the state of your churches, and let us pray and labor together for their advancement. The very best thing you can do for your members will be to get them all to subscribe for and read The Baptist. Reading Christians are generally intelligent and active. We offer now a large eight-page paper for $2.50 a year—as cheap as such a paper could have been had before the war, when farmers thought they did well to get ten cents a pound for cotton. And we hope soon to give you a sixteen-page paper—the grandest Baptist organ on the continent—without any increase of price. This will be equal to four small papers. In addition to representing the local interests of the Baptists of four States, it will be a rich treasury of both doctrinal and practical information. Help the proprietor to thus enlarge the paper. The list must be greatly increased before he can afford to do it. If you will present this matter to your churches, many will subscribe who would not otherwise do so. By so doing, you will do a good thing for your churches, a good thing for yourself, and a good thing for the common cause of truth, which is the cause of Christ. Notice the directions at the head of our department and write us soon.

TRANSFER OF THE ORPHANS' HOME.

Bro. Lowrey:—As a Baptist and a Mason, I wish to say a word or two in connection with that much agitated question. I am not given to writing tediously long and profitless articles upon such subjects, for, as Bro. Webb says, it takes "Baptist greenbacks," not Baptist buncombe, to sustain the Home, so I will come at once to the point. Assuming that the Home will be retained by the denomination, the question becomes at once intensely practical. High-sounding talk will not feed the orphans, nor will newspaper articles furnish them clothing. It will take $12,000 yearly, says Bro. Webb, who, from his past relationship to the Home, ought to know, to sustain it. Twelve thousand dollars! A large sum in the aggregate, and a sum that may possibly discourage some of our brethren, who have never thought of the vast results that may be accomplished by a little systematic work. Nothing is easier than to raise this apparently large sum, if the brethren will but make an effort; and I wish to submit a plan which, if adopted, will most assuredly do it. My plan is this: There are 48,000 Baptists in the State. The small sum of twenty-five cents from each one will produce $12,000—just the sum needed. Now, is there a Baptist in all our State too poor in purse, or in love to Him who left us this legacy—the orphans and poor—to give this small sum yearly? I think not—nay, I believe there is not one who will not willingly, gladly contribute his quarter. From what I have seen of our people in a five years' sojourn among them, I think it is not so much the *giving* of their means to charitable objects to which they object, as the *manner* heretofore practiced of raising contributions. We cannot afford to pay an agent to solicit assistance for the Home, when we can obtain assistance without his help. My plan will obviate the necessity of having an agent. I propose for every church in the State to pledge herself twenty-five cents for every one of her members, to be paid regularly and punctually on the first day of November every year. Will the brethren do it? I am willing to prove my faith by my works, and lead off in the matter. I am preaching in two churches, whose aggregate membership is one hundred, and I will pledge them twenty-five dollars, and if they fail to pay it, I will pay it myself. What church will next adopt the plan. Only try it, and see how easily it will work. Brethren, look at your own children, who may one day be orphans. Think of those at the Home, and come up with your pledges. Fraternally,

J. H. Amacker.

"So then every One of Us shall Give Account of Himself to God."

We hear a great deal said about self-made men, by which term is usually meant persons who, with but little assistance, and with none of the advantages of birth and rank, have risen to positions of wealth, honor, or power. But are these persons really self-made? Were they not rather indebted to the providence of God as well as to natural endowments, and oftentimes to what the world calls "good luck," which is not chance, but the running of the divine purpose; for we are told that "the Lord hath made all things for himself; even the wicked for the day of evil." Those to whom have been committed extraordinary powers of mind, great influence over others or large estates, and those who amass large fortunes, frequently forget that "the lot is cast into the lap, but the whole disposing thereof is of the Lord." Too often they censure those who are not prosperous, and regard it as an easy matter to make money, or get positions. They call less successful persons bad managers (because they see not the end from the beginning). A few years may find their positions reversed, for "riches are not forever."

Thus saith the Lord, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his strength; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord." No one can use his endowments of wisdom, power or riches aright, until he understands and knows that he is the steward of the Lord. That man who looks upon life and time, and opportunity, as a great trust to be used for the glory of God, and for the proper use of which he will be held accountable, is nerved by a principle to which the man of the world is an utter stranger. He engages in the affairs of life with a zeal that never palls and an energy that never faints. A different purpose animates him. Loftier inspirations kindles the fires of his spirit, because when he builds, he builds for eternity. He will therefore erect a superstructure that shall stand when the stars shall fall and the heavens be rolled together as a scroll. The Christian not only feels that he must give an account, but he knows that already he works in the sight of God.

There will most assuredly come a day when every one of us shall be required to give an account of his stewardship; when every one of us must make a report of his deeds and his misdeeds, his acts omitted as well as committed. The condition of all his affairs will be examined when God maketh inquisition. God has said, "Judgment will I also lay to the line and righteousness to the plummet." Yet every sentence pronounced, in the day of retribution will be in accordance with the strictest equity. Not only those who have had prominent positions, but those in the humble walks of life, will be subjected to a scrutiny from which no fault can escape notice. "He that is faithful in that which is least, faithful also in much; and he that is unjust in the least, unjust also in much." He that has but one talent will be held to as strict an account as he that has ten.

In order to understand the nature of this trust, we must consider its magnitude, and the great value of the interests involved. Every thing we are capable of possessing or enjoying that is worthy of consideration—our time, our intellects, our affections and wills, our property, our immortal souls and our influence by precept and example—for the right use and improvement of all of these "every one of us must give an account." God, in his dispensation of time has shown his great estimate of its value, by bestowing but the passing moment, with no assurance that in this life we shall even possess another.

To man, time, the priceless boon, is given;
The precious, passing, fleeting moment is all—
All, that by right poor man can call his own,
The hours, days and years made up of these,
To the [illegible] ne'er to be recalled belong;
Or, in the future, with [illegible] shadowy,
By flaming cherubim well guarded,
Hard by the Tree of Life in Paradise,
God's treasury, are safely kept.

Our Lord has given us time as the key with which we are to lock and unlock, to guard and preserve the other treasures which are in our hands. By the proper use of time the chambers of the intellect are [illegible] and thought, memory, imagination, good sense, reason, knowledge, observation and reflection, these useful servants, are to be constantly employed in furnishing, restoring and beautifying the gorgeous palace of the soul. If these are not roused, instructed and controlled, disorder, decay and ruin will mar and deface its usefulness and its beauty. If these guardians of its avenues and entrances—the affections and the will—are not governed, drilled and trained, the enemies of man's soul will enter, spoil it of its rich treasures, and make that glorious palace the abode of every foul passion and hellish demon. Such is the nature of this trust, that diligence, circumspection, courage and constant toil must be used, or it will be betrayed, and fearful will be the reckoning when the steward will be summoned to give an account. Brethren, will Christ in that day shield us? Has he prayed the Father that he should keep you from THE EVIL?

C. E. Brame.

West Point, June 14, 1872.

THE ORPHANS' HOME.

Whereas, The Mississippi Baptist State Convention, at its recent session in Meridian, has referred to the several churches the decision of the question relating to the proposed transfer of the Orphans' Home to the Masonic fraternity; be it therefore

Resolved, 1st, That this institution has grown up in our midst, and has, by the providence of God, been committed to our guardianship and support; that we, as a denomination, have assumed the responsibility in the sight of God and the world, and that we are under obligations, most solemn and sacred, to retain and support this institution.

2d, That the Baptists of the State are not wanting in the ability or the willingness cheerfully to sustain this institution, and that a well-defined, judicious system of contributions annually by the several churches, will furnish adequate support to the Home, uniformly and creditably.

3d, That we, as a church, will contribute annually, at the monthly conference in July, whatever of money or supplies may be subscribed by the several members, and that our pastor be requested to call upon the membership, severally, for contributions to this noble object.

4th, That we cordially invite each and every one of the eight hundred Baptist churches of the State of Mississippi to co-operate with us in annual contributions to this enterprise, so worthy of a Christian people.

5th, That a copy of these proceedings be forwarded to The Baptist for publication.

Done by order of the church.

W. A. Mason, Moderator.
J. S. Chancellor, Church Clerk.
Okolona Baptist church, June 10, 1872.

Chickering Pianos and Estey Organs are world-renowned! A full stock is kept by H. G. Hollenberg, 274 Second street.

TO THE SUNDAY-SCHOOL WORKERS IN MISSISSIPPI.

Dear Brethren and Sisters:—Attending the recent session of your State Convention as a "temporary agent for Sunday-schools," I will be pardoned for assuring you that I feel deeply interested in the Sunday-school work in your State, and trust that you will be able to carry it on successfully in the future, and do great things for God. Pray to God to raise you up a proper Sunday-school evangelist, set him at once to work, and much good will be accomplished. The consideration of this subject was necessarily delayed until a late hour of the session of your Convention, and then so little time remained that no opportunity was given even to gather up the crumbs for the dear little children; yet I am thankful. Your action in other cases gives great hope that you will do for this cause, when it is properly presented to you, what it so richly deserves. Those who will educate the young men at Clinton, and feed the orphans at Lauderdale, will take care of their own children at their doors.

This Board is one of the Southern Baptist Convention, as well as the Boards of Foreign and Domestic Missions, and we are glad you will so recognize it; and in the future, in all of your prayers and contributions, you will remember the Sunday-School Board which takes care of your own children. Why could we not give to them in this State three or four thousand dollars? Each association giving one hundred dollars will make twenty-eight hundred; and there are many that can and will give more than this; even the churches themselves can raise, many of them, that much for this work. Begin at once; teach the children to work and labor for this, and by proper systematized effort it will be easily accomplished. The work is worthy an effort—it is worth doing well. Try it, and God will bless you abundantly.

The motto of the report of your own Corresponding Secretary, T. B. Dalton, "The Children for Jesus," should be inscribed on every heart, and put deep down in all your plans for benevolent Christian work. The children saved, and our country is redeemed and blessed. Fraternally, your fellow laborer in this good work,

W. H. Robert.

Memphis, Tenn., June 5, 1872.

Long Time Ago, or Leaves from the Memory of an Aged Minister.

No. 4.

MY GREAT TRIAL—MY MOTHER'S MARRIAGE.

My mother had lived a widow for about seven years; she had rejected many offers, and I was led to believe that she would never marry, but Col. L. came so often that Madam Rumor began to circulate the report that Mrs. H. was going to be married; but I did not believe, until my mother told me, that she intended soon to marry Col. L. A flood of tears told my grief, for never before had I experienced such a trial. I had heard so much of step-fathers and step-mothers, that I shuddered at the thought of having a step-father. My mother said what she could to soothe my mind, and when I became composed, she talked to me so kindly and affectionately, that I resolved, for her sake, that I would try and be a dutiful step-son. At last the sad day arrived, and my mother was married, and I had a step-father. Who can tell the agony of that day? A few days after my mother went to her new home, and I was left a week or two at the old homestead, when I, too, went to my new home. Col. L. had seven children, one of whom was married, and my mother had four, one married. What a family! Nine children to sit at the same table, and live together. I was frequently asked how I liked my step-father, and if he treated me as well as his own children? Often they answered their own question, by saying, "I know he don't." Col. L. was a prudent, kind man, and my mother was one of those mothers that never failed to secure the affection of all around her, and she soon had the love and affection of every one of Col. L.'s children, as well as her own. We all soon became attached to each other, and tried to make each other happy, and to be a comfort to our parents. There never was any jar or discord in our family. Meddlers never succeeded in disturbing our peace; the consequence was, a happy family—the only distress, the death of my youngest brother. What is a little remarkable, such was the affection that sprung up between us, that the son of Col. L. married my sister, and the writer married Col. L.'s second daughter, thus cementing the family more closely. Father, mother, brothers and sisters are all gone, except the writer and a step-sister by marriage. I often think of the happy days, now gone forever, and with joy look to a happy re-union above. I write the account of this great trial and its results for the benefit of others. I am confident that the peace of many families is ruined by the intermeddling of others. They render step-children jealous and undutiful, and thus destroy the peace of step-fathers and mothers, and families that would otherwise be happy. Now, after the lapse of many long years, I look back and can truly say that I never saw any family of children that lived more happily than we did. Death has separated us, but we loved to the last, and hallow their memory now they are gone.

H.

LETTER FROM ALABAMA.

Bro. Lowrey:—As the rain has prevented my attending my appointment to-day, I embrace the opportunity for putting into execution a long cherished desire, *i. e.*, of communicating with the Mississippi brethren through your paper. I was brought under lasting obligations to the Baptists of your State in 1867, and I wish now to express my gratitude. I will in as modest a way as possible, tell a little of my past history—only one page—so I hope none will charge me with egotism:

When the war closed, I was a poor wayward backslider. The Lord had compassion on me, and brought me back from my wandering, and made my spirit to rejoice. He put it into my heart to preach his gospel. [illegible] But I had no education, I knew that this age demanded an educated ministry. I pondered the matter. [illegible] run away from my native State. I went to Mississippi. Nearly two years elapsed, during which time I suffered no little from gloomy thoughts as to my state. I doubted my acceptance with God. He had given me "light for one step more." I refused to "go forward," and he left me to wander in the darkness for a time. Bro. John Latimore, then our pastor at Garlandsville, Jasper county, would preach his soul-subduing sermons, and would persist in calling on me to close with prayer. I felt that I must quit attending preaching, or begin to try to preach myself. The struggle was long and fierce. I tried to content myself with being active in the Sabbath-school, of which I was superintendent; but my duties were *all crosses*. Jesus said his "yoke was easy," but I found it *galling*. I was trying to wear *somebody else's* yoke; it did not fit, hence it galled *me*. I finally left my work in the field one day, and in the woods all alone gave myself anew to the Lord, to do with me as *he* saw fit; his will was my will from henceforth. "Education or no education, I *must*, I will preach!" was my conclusion. There I found a Bethel to my [illegible] soul. I once more held communion sweet, with my Savior, whose counsel I had so long neglected. Then, and not till then, did God raise up means for my education. Bro. Hamberlin, then editor of the *Watchman*, was the instrument he used. *He* appealed to the brethren in my behalf, and the following list will show that his appeal was not in vain:

Meridian church, $10; Marion church, (Eld. S. Williams), $10; Mt. Vernon church, Amite county, $10; Eld. C. H. Otken, $10; Dr. H. W. Stackhouse, of Copiah county, $20; Mrs. L. H. Bramlett, Okolona, $1; Mrs. Sallie F. Rainford, $1; Eld. C. M. Gordon, Jefferson county, $20; Crawfordsville church, $12; Brownsville church, $20; Pilgrims Rest church, $10.

My object in writing this is to let these dear friends know, that their money was not expended upon an ungrateful one, who, as has been often the case, would afterwards abandon, or maybe never begin the ministry, for some secular pursuit. No, dear brethren, I am laboring here in the Master's cause, and have much to encourage me. Three years ago I left Georgetown, Ky., where I had gone through the influence of Bro. Hamberlin, to attend college. Since then I have tried to labor to show myself approved, and I now, and always will, offer up to the Giver of all good the petition that you may be blessed, and that you may realize that "he that giveth to the poor lendeth to the Lord," and he is no mean paymaster. Pray for your young ministers, and give them words of encouragement, with your means to assist them in their struggles after knowledge, and they, with the generation they instruct in the ways of life, will call you blessed.

W. B. Crumpton,
Cambridge, Ala., May 25, 1872.

FOREST CITY CHURCH.

We are glad to learn that here, and at Forest Chapel Church, in St. Francis county, Arkansas, the congregations and interest are steadily on the increase, under the pastoral labors of Eld. W. M. Lea. Several baptisms have occurred, and last Sabbath two that were baptized had been Pedobaptists. That is a fine country, rapidly filling up, and earnest labor is sure to tell. Very soon Eld. L. P. Mitchell, of this city, expects to assist Bro. Lea at Forest City, in a protracted meeting. Let Bro. Mitchell have a warm and earnest reception. His highly cultivated mind and zeal are worth it. E.

LOUISIANA STATE CONVENTION.

The Louisiana State Convention will convene at Mt. Lebanon, Louisiana, on Friday before the second Sunday in July. Delegates will report at the Baptist church, where a committee will be found to assign them homes.

P. J. Key,
Clerk Mt. Lebanon Church.

[Mississippi delegates, notice this.—Ed.]

PAY UP.

Bro. Lowrey:—Please state in your department of The Baptist that the entire debt of the Sunday-school Board was pledged at the Convention, and that those who made pledges on that condition may now remit the money. Yours, truly, S. Boykin,
Corresponding Secretary *pro tem.*
Memphis, June 24, 1872.

MISSISSIPPI LETTER-BOX.

Elder C. E. Brame, West Point.—The Lord willing, we will be with you at the appointed time, first Lord's day in July.

Charles W. Buck, Tuscaloosa, Ala.—Your letter was forwarded to us from Meridian. Your dear father, Elder W. C. Buck, was spared to a good old age, and saw many years of usefulness in the Master's cause. Though he is dead, he yet speaketh; and this is gratifying to his children, as it is to thousands to whom his memory will be ever dear. Upon whom will his mantle fall?

Elder J. G. Kendall, Verona.—Would be glad to attend your Union meeting at Shannon, but a previous engagement forbids. Sorry, too, that we forgot to notice the printer's mistake about the place of meeting, as you requested; but it is too late now, as the meeting will be in session when this is printed.

Elder S. Boykin, Memphis, Tenn.—"Determined to make *Kind Words* the best Sunday-school paper in the world!" Well, that's a good resolution. God help you! And "to arouse the Southern Baptists in Sunday-school matters!" "Won't you help?" Yes; go ahead! will help you. We hope hundreds of thousands of Baptists will help you. Yours is a glorious work, and you have much to encourage you.

Daniel Mitchell, New Albany.—Yours of 18th inst., received, and paper ordered to W. A. Darlin, Ellistown. Thank you!

[illegible] OF BAPTIST CHURCHES.

The church of Christ is His kingdom. Its constitution is divine—perfect in its authority—... and perfect in its plan. To alter is to injure it; but it is more—it is to slight God's wisdom, to [illegible] ... Popery began. [illegible] assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will set aside. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne.—Galatians iv. 10-20; 1 Corinthians v. 1-13; 2 Thessalonians ii. 3, 4; 2 Timothy ii. 17, 18; Revelation xiii. 3-17.

The question, therefore, is of the greatest importance: *What constitution has Christ given to his churches?* It 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 them, and their reasons for so differing, are as follows:

I. The [illegible] ... that all church members should be converted persons. When Saul "assayed to join himself to the disciples" at Jerusalem, they declined to receive him, because they "believed not that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at [illegible] ... him to be "with them, coming in and going out, 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 received as converted. In the Episcopal and Presbyterian establishments, and [illegible] the bodies formed by those who have seceded from them, persons are received to *full communion* without evidence of their conversion; and though the Congregational Pedobaptists require [illegible] before receiving persons to the Lord's table and to full membership, they mostly regard infants and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks the views of Presbyterians, and of many Congregationalists on this subject, says that *the children of members* [illegible] ... 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 visible connection with the church of Christ.—Acts ii. 47; 1 Cor. iii. 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will that all believers received to [illegible] ... The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost, "[illegible] of you," and they [illegible]—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 communionists, whether Baptists or Pedobaptists, who [illegible] without being baptized at all. Instead of requiring, as the apostles [illegible] ... all believers should be baptized before being received to [illegible]. Christ has given to his churches no *legislative* power to set aside his laws, no *legislative* power to make new ones; but was 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 the Spirit, and those who worship him [illegible] *spirit, in truth*—(John iv. 24); their service must be that of love, faith and obedience.—1 Cor. xiii. 1. Rom. xiv. 23; Rom. xvi. 26. [illegible] ... service, they must have "first a willing mind,"—2 Cor. viii. 12—must 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 *compulsion* used by many national establishments, and to the fines, imprisonment, or worse penalties, by which [illegible] enforced; it is equally opposed to the initiation of unconscious infants by baptism; and to membership by *birth*.

IV. Baptist churches maintain that Christ requires *holy activity* in every member. Church members are [illegible] as "lively 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 unruly warned, the feeble-minded comforted, the weak supported, (1 Thessalonians v. 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, visited.—James i. 27. To the ungodly the gospel [illegible] made known, (1 Thessalonians i. 8); and good done to all men.—Galatians vi. 10. In each part of these labors all the members of Baptist churches can engage. But the *dead members* of worldly establishments cannot, nor can the *infant members* of any Pedobaptist churches. They can have no part or 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: "Now have given order to the churches of Galatia, even so do ye; 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. 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 [illegible] 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, on 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," etc.—2 Cor. vi. 5, 14-18.

It is clear that *every* system which extends the sign of Christianity, and of initiation into the church to those who are *not new born*, 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, as *lively* stones, are built up a spiritual house, a *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5.

Family Reading.

LABORERS WITH CHRIST.

Working, O Christ, with Thee,
Working with Thee;
Unworthy, sinful, weak,
Although we be;
Our all to Thee we give,
For Thee alone would live,
And by Thy grace achieve,
Working with Thee.

Along the city's waste
Working with Thee,
Our eager footsteps haste,
Like Thee to be;
The poor we gather in,
The c[illegible] from sin,
And labor souls to win,
Working with Thee.

Savior, we weary not,
Working with Thee;
As hard as Thine our lot
Can never be.
Our joy and comfort this—
"Thy grace sufficient is;"
This changes toil to bliss,
Working with Thee.

So let us labor on,
Working with Thee,
Till earth to Thee is won,
From sin set free;
Till men, from shore to shore,
Receive Thee and adore,
And join us ever more,
Working with Thee.

KISS ME, MOTHER, I CAN'T HOLD ON ANY LONGER.

In describing the flood which was so disastrous to many sections of Virginia, the Lynchburg papers recorded the following very sad and touching incident:

A mother and several little children were making their escape from a "narrow neck of land," which lies between the river and the canal. They had reached the banks of the canal, when they were amazed to find that the bridge was already gone, and their only hope was to cling to the abutment of the bridge until the angry waters should subside. But as they stood there clinging to the abutment, the waters continued to rise higher and higher, while in the deep darkness they could hear the crashing of trees and the thunders of bridge timbers, that were wildly dashing all around them. They had been in this desperate condition for some time when the little girl felt that her strength was gone, and with a wild shriek of terror, she exclaimed, "Kiss me, mother, for I can't hold on any longer!" and with the warm pressure of that mother's lips upon her cheek, she was swept away, and was seen no more.

Christian mothers, what a lesson is here for your sober reflection, and to arouse your most anxious solicitude! These little ones that hang around your knees—oh, how strong, and how deep, and how irrepressible, is that love which they lavish upon you! All the maddening fury of the tempest, the dashing of angry waters, the consciousness of waning strength, the certainty of immediate death—all those things seemed only to intensify in that little victim's heart the love which she felt for her mother. And while she did not appeal to her for her assistance, knowing that all her care was concentrated upon the smaller children, yet she did yearn, did long, did entreat for one more token of a mother's love, before she was swept away from her embrace forever. Think about that love and cherish it as you would hidden treasures; and then again think of this incident, as expressive of the real spiritual condition of your children. If you are a Christian, you know the dangers that encircle them. The storm of sin is always raging, and around you are dashing the wrecks and ruins of other souls. There is a thick darkness that has settled down upon the world, and if in your terrible anxiety you will only listen, you can hear the shrieks of others that are perishing and the maddened rush of the pent-up waters that are sweeping all around you.—*Earnest Worker.*

A SHORT SERMON.

My text is these words: *Mind your own business.* And each word shall form a division of the sermon.

1st. *Mind your business.* I assume that you *have* a business—a lawful business or some sort. If you are an idler, you will probably be a tattler and a busybody in other men's matters, and have *no* business in the world. The world was not made for vagabonds. Adam and Eve were children, but the garden was something more than a playground. It was their *business* to dress and keep it. They might attend flowers for beauty and fragrance, but they must not neglect the peas and early potatoes.

Mind *your* business. Be sure it is something useful. If it be hurtful, it is *none* of your business, and you had better let it alone. If the thing be wrong, the busier you are, the worse it will be for you. If you do not mind your business, you may be certain that Satan is contriving some mischief, and will promptly set you to work.

2d. Mind *your* business. Have nothing to do with Satan's business. It is always improper work. A certain man, it is said, made his fortune by minding *his own* business. Yet *your* business may have somewhat to do with your neighbor. Am I my brother's keeper? was Cain's question. Thou shalt in [illegible] thy neighbor, and not suffer sin upon him. It is part of *your* business to bear another's infirmities and burdens. The text does not say, mind *his* business, but mind *your* business. Destroy the weeds in your field as well for *his* sake as for *your own*. It is not intermeddling to pull *his* ox out of the mire. Christ said, I must be about my Father's business. He made it his own.

3d. *Mind* your business. Study to do your own business. Keep your mind upon it. Not slothful in business, is linked with "fervent in spirit, serving the Lord." Push your business. Do not suffer it to push you. Remember the ancient rhyme about "the busy bee." Do your business with all your might, do not go about it grudgingly and fretfully. Let your thoughts be, "I delight to do thy will." Do not find fault with Adam. You ought to be something more than a pair of hands. Keep your mind upon your business, but remember that worry is not work. Be diligent in business. In one word, be a busybody, and yet be not a busybody.

In this paradox endeth both the text and the sermon, with a benediction.

ACTING LIES.

Ralph Royster ventured one day to toss his ball in the parlor. He knew it was wrong, but he wanted to do it, and he did. Presently the ball fell upon the table, and smashed a dilicate glass which covered a beautiful collection of skeleton leaves.

"Oh," cried Ralph, "what shall I do now?"

After looking at the fragments with a rueful face for a few moments, he left the room, feeling as if his heart was sinking down to his heels with the heavey load of guilt and fear with which his disobedient act had loaded it. As he passed into the hall, the cat rubbed against his leg. A bad thought arose in his breast, and putting the cat into the parlor, he shut her in, and said:

"Stay there Tabby! Mamma will think you broke that glass, and I shall escape a scolding. Hurrah for you, old Tabby! You are good for getting a fellow out of a scrape, if for nothing else,"

At the tea-table that afternoon, Mrs. Royster said to her husband:

"Pa you *must* send Tabby away. I found her in the parlor to-day, and she had been on the table, and broken the glass which covered those skeleton leaves."

Ralph blushed from his chin to the roots of his hair. His heart beat very quickly. The voice within him whispered, "Be manly, Be true. Confess that you broke it."

But Ralph was stubbornly silent. The poor cat was drowned for his misdeed, and he escaped a scolding by *acting a lie*.

TOO LATE.

Among the Sierra Nevada Mountains I was walking with some of the passengers to relieve the overladen stage, and one of them gave me his history. He said: "With my wife I came to California twenty years ago. We suffered every hardship. I went to the mines, but had no luck. I afterwards worked at a trade, but had no luck. Then I went to farming, but had no luck. We suffered almost starvation. Every thing seemed to go against us. While we were in complete poverty, my wife died. After her death, I went again to the mines. I struck a vein of gold, which yielded me forty thousand dollars. I am now on my way to San Francisco to transfer the mine, for which I am to receive one hundred thousand dollars." "Then," said I, "you are worth one hundred and forty thousand dollars." He said: "Yes but it comes too late. My wife is gone. The money is nothing to me now."

So there are those whose entire life is made up of poverty and misfortune. When success comes, it comes too late, and they cannot enjoy it. But, glory to God! the path of tears has a terminus. The storm will not blow on forever. Child of God, you are not far off from the last disappointment and the last groan. The Lamb, which is in the midst of the Throne, shall lead you to living fountains of water, and God shall wipe away all tears from your eyes—*Dr. Wm. Talmage.*

JEFFERSON'S TEN RULES OF LIFE.

The following rules for practical life were given by Mr. Jefferson in a letter of advice to his namesake, Thomas Jefferson Smith, in 1825:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which never happened?
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, count a hundred.

HOW TO CATCH RATS.

The following is said to be a cheap and effective way to catch rats: Cover a common barrel with stiff, stout paper, tying the edge round the barrel; place a board so that the rats may have easy access to the top; sprinkle cheese-parings, or other bait, for the rats, on the paper for several days, until they begin to think that they have a right to their daily rations from this source; then place in the bottom of the barrel a piece of stone about six or seven inches high, filling with water until enough of it projects above the water for one rat to lodge upon. Now replace the paper, first cutting a cross in the middle, and the first rat that comes on the barrel-top goes through into the water, and climbs on the stone. The paper comes back to its original position, and the second rat follows the first. Then begins a fight for the possession of the dry place on the stone, the noise of which attracts the others, who share the same fate.

BIG HATCHIE ASSOCIATION.

This body of Baptists will meet with the Maple Springs Church, Madison county, Tenn., (five miles southeast of Denmark,) on Saturday before the first Sunday in August, (proximo,) and the brethren will please take notice, and govern themselves accordingly. JOSEPH H. BORUM, Clerk.

PUBLICATIONS.

THE NEW

Southern Psalmist,

IS TO BE

Far Superior in Several Respects

TO ANY ONE OF THE

EIGHT HYMN BOOKS!

NOW PUSHING FOR A

Circulation in the South.

The Plates of the old Southern Psalmist, issued fifteen years ago, having passed into outside hands, and is now being issued with additions, and others we see are proposed by the present owners, make it, to all intents and purposes, a new book.

I have therefore resolved, by the aid of distinguished brethren in this and several other States, to bring out immediately a revised edition, that shall in all respects equal, and in some respects excel, any one of the eight new books now seeking circulation.

There will be a rare collection of New Hymns and Songs not in the old or in these new Northern ones. A portion of the new Hymn Book will be devoted to music, —a new and original feature—pieces of the sweetest music that is sung in the worship of God, and this music will be in

Shaped Notes.

We have engaged the best talent for this department in the South, and the result of their labors will more than satisfy all.

The NEW SOUTHERN PSALMIST will soon be ready for orders. Take our advice and wait a few weeks, and

GET THE BEST.

We shall endeavor to make it twenty-five per cent. cheaper than the Baptist Hymn Tune Book; and its songs for baptismal occasions will not teach BAPTISMAL REGENERATION. Address

J. R. GRAVES.

P. S.—Those who send now will receive the first out.

MONEY CANNOT BUY IT!

[illegible]

But the Diamond Spectacles will Preserve It.

TRADE MARK

IF YOU VALUE YOUR EYESIGHT, USE THESE

PERFECT LENSES,

Ground from Minute Crystal Pebbles,

Melted together, and derive their name "Diamond" on account of their HARDNESS AND BRILLIANCY. They will last many years without change, and are warranted superior to all others in use.

MANUFACTURED BY THE

Spencer Optical Manufacturing Co.,

NEW YORK.

CAUTION.—None Genuine unless stamped with our Trade Mark.

For sale by responsible Agents throughout the Union.

WM. C. BYRD,

[illegible] MAIN STREET,

Jewelers and Opticians, are Sole Agents for MEMPHIS, TENN., from whom only they can be obtained. No Peddlers employed. M-v-26-vi-37

Diseases of the Eye and Ear.

DR. S. W. CALDWELL,

TRENTON, TENN.,

Continues to give Special Attention to

Diseases of the Eye and Ear,

And to

23-tf Diseases Peculiar to Females.

SILVER-PLATED,

PORCELAIN-LINED

ICE-PITCHERS,

Of the Finest Designs and Quality.

Being the Largest Manufacturers of

SILVER-PLATED TABLE WARE IN THE WORLD,

WE OFFER INDUCEMENTS NOT TO BE FOUND ELSEWHERE.

MERIDEN BRITANNIA CO.,

M-v-37-eow-43 550 Broadway, New York.

AGENTS WANTED FOR

THE MORMON WIFE.

Now is the time for Agents to secure territory for this thrilling [illegible] book. It comprises the Adventures and experience of a woman—written by herself—for years the wife of a Mormon Prophet—disclosing all that is mysterious, wicked and startling, abounding in thrilling adventure, humorous and pathetic scenes—the most fascinating book extant. Steel portrait of the Authoress, portraits of leading Mormons, both men and women. Life Scenes in Utah, etc. SOLD ONLY BY AGENTS. For Circulars address VALLEY PUBLISHING CO.,

V-v-36-tf St. Louis, Mo.

AGENTS WANTED FOR

Science and the Bible.

Giving the very cream of Science, its thrilling realities, wonderful discoveries, GOD'S SIX WORK DAYS, how the world was made, and its history before Adam. Everybody wants it. Sales immense. Agents report 62—48—63—80—97 and 96 copies per week. Great inducements to Agents. Employment for Young Men, Ladies, Teachers and Clergymen in every town and county. Send for circular.

ZEIGLER & McCURDY,

T-v-32-41 Cincinnati, Ohio, or St. Louis, Mo.

SAVE $50.

We are Special Agent for the Cheapest First-Class SEWING MACHINES in market, the "New Family" and the "Home Shuttle," prices respectively $15, $25, $60, $45 and $20! All under-feed, and fully licensed and warranted. Send for discriptive circular and sample sewing. Address, REV. R. P. JOHNSTON,

v-34-45 Box 114, Memphis, Tenn.

MEDICAL.

ROSADALIS

THE GREAT SOUTHERN remedy for the cure of Scrofula, Scrofulous Taint, Rheumatism, White Swelling, Gout, Goitre, Consumption, Bronchitis, Nervous Debility and all diseases arising from an impure condition of the Blood.

The merits of [illegible] ... notice it is but necessary to remind the readers of this journal of the necessity of always having a bottle of this medicine among their stock of family medicines.

Certificates can be presented from many leading Physicians, Ministers, and heads of families throughout the South, endorsing in the highest terms [illegible].

Dr. R. Wilson Carr of Baltimore says he has used it in cases of Scrofula and other diseases with much satisfaction.

Dr. T. C. Pugh of Baltimore, recommends it to all persons suffering [illegible] saying it is superior to any preparation he has ever used.

Rev. Dabney Ball of the Baltimore M. E. Conference South, says he has been so much benefitted by its use that he cheerfully recommends it to all [illegible].

Craven & Co., Druggists, at Gordonsville, Va., say it never has failed to give satisfaction.

Sam'l G. McFadden, Murfreesboro, Tennessee, say it cured him of Rheumatism when all else failed.

[illegible] ... its ingredients are published on every package. Show it to your Physician and he will tell you it is composed of the strongest alteratives that exist, and is an excellent Blood Purifier. Did our space admit we could give you testimonials from every State in the South and from persons known to every man, woman and child either personally or by reputation.

Rosadalis is sold by all Druggists.

CLEMENTS & Co.,

BALTIMORE, Sole Proprietors.

JOHN F. HENRY,

No. 8 COLLEGE PLACE,

New York. Wholesale Agent.

M-v-11-vi-40

Ayer's Ague Cure,

For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.

℞ No one remedy is louder called for by the necessities of the American people than a sure and safe cure for Fever and Ague. Such we are now enabled to offer, with a perfect certainty that it will eradicate the disease, and with assurance, founded on proof, that no harm can arise from its use in any quantity.

That which protects from or prevents this disorder must be of immense service in the communities where it prevails. Prevention is better than cure, for the patient escapes the risk which he must run in violent attacks of this baleful distemper. This "CURE" expels the miasmatic poison of FEVER AND AGUE from the system, and prevents the development of the disease, if taken on the first approach of its premonitory symptoms. It is not only the best remedy ever yet discovered for this class of complaints, but also the cheapest. The large quantity we supply for a dollar brings it within the reach of everybody; and in bilious districts, where FEVER AND AGUE prevails, everybody should have it, and use it freely, both for cure and protection. It is hoped this price will place it within the reach of all—the poor as well as the rich. A great superiority of this remedy over any other ever discovered for the speedy and certain cure of Intermittents is, that it contains no Quinine or mineral; consequently it produces no quinism or other injurious effects whatever upon the constitution. Those cured by it are left as healthy as if they had never had the disease.

Fever and Ague is not alone the consequence of the miasmatic poison. A great variety of disorders arise from its irritation, among which are Neuralgia, Rheumatism, Gout, Headache, Blindness, Toothache, Earache, Catarrh, Asthma, Palpitation, Painful Affection of the Spleen, Hysterics, Pain in the Bowels, Colic, Paralysis, and derangement of the Stomach, all of which, when originating in this cause, put on the intermittent type, or become periodical. This "CURE" expels the poison from the blood, and consequently cures them all alike. It is an invaluable protection to immigrants and persons travelling or temporarily residing in the malarious districts. If taken occasionally or daily while exposed to the infection, that will be excreted from the system, and cannot accumulate in sufficient quantity to ripen into disease. Hence it is even more valuable for protection than cure; and few will ever suffer from Intermittents if they avail themselves of the protection this remedy affords.

For *Liver Complaints*, arising from torpidity of the Liver, it is an excellent remedy, stimulating the Liver into healthy activity, and producing many truly remarkable cures, where other medicines fail.

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.,

Practical and Analytical Chemists,

AND SOLD ALL ROUND THE WORLD.

PRICE, $1.00 PER BOTTLE.

v-33-115-vi-38

Ayer's Cathartic Pills,

For the relief and cure of all derangements in the stomach, liver, and bowels. They are a mild aperient, and an excellent purgative. Being purely vegetable, they contain no mercury or mineral whatever. Much serious sickness and suffering is prevented by their timely use; and every family should have them on hand for their protection and relief, when required. Long experience has proved them to be the safest, surest, and best of all the *Pills* with which the market abounds. By their occasional use, the blood is purified, the corruptions of the system expelled, obstructions removed, and the whole machinery of life restored to its healthy activity. Internal organs which become clogged and sluggish are cleansed by *Ayer's Pills*, and stimulated into action. Thus incipient disease is changed into health, the value of which change, when reckoned on the vast multitudes who enjoy it, can hardly be computed. Their sugar coating makes them pleasant to take, and preserves their virtues unimpaired for any length of time, so that they are ever fresh, and perfectly reliable. Although searching, they are mild, and operate without disturbance to the constitution, or diet, or occupation.

Full directions are given on the wrapper to each box, how to use them as a Family Physic, and for the following complaints, which these *Pills* rapidly cure:—

For Dyspepsia or Indigestion, Listlessness, Languor and Loss of Appetite, they should be taken moderately to stimulate the stomach, and restore its healthy tone and action.

For Liver Complaint and its various symptoms, Bilious Headache, Sick Headache, Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it.

For Dysentery or Diarrhoea, but one mild dose is generally required.

For Rheumatism, Gout, Gravel, Palpitation of the Heart, Pain in the Side, Back and Loins, they should be continuously taken, as required, to change the diseased action of the system. With such change those complaints disappear.

For Dropsy and Dropsical Swellings, they should be taken in large and frequent doses to produce the effect of a drastic purge.

For Suppression, a large dose should be taken, as it produces the desired effect by sympathy.

As a *Dinner Pill*, take one or two *Pills* to promote digestion and relieve the stomach.

An occasional dose stimulates the stomach and bowels, restores the appetite, and invigorates the system. Hence it is often advantageous where no serious derangement exists. One who feels tolerably well, often finds that a dose of these *Pills* makes him feel decidedly better, from their cleansing and renovating effect on the digestive apparatus.

PREPARED BY

Dr. J. C. AYER & CO., Practical Chemists,

LOWELL, MASS., U. S. A.

FOR SALE BY ALL DRUGGISTS EVERYWHERE.

v-30-11c-vi-39

MEDICAL.

Cancers can be Cured!

DR. J. O. JANUARY,

TRENTON, ... TENNESSEE.

Cures Cancers, Fistula, Piles, and Malignant Sores.

I know it is thought, by physicians generally, that a Cancer cannot be cured. They have treated it with the knife, and it always proved fatal. The most eminent surgeons now confess that the knife is speedy death to the patient. The physician who applies the knife to the Cancer is not acquainted with the diagnosis of the disease.

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past thirteen years without the loss of one in one hundred cases.

What physician in Tennessee can say this of his treatment of the fever or measles? Yet medical schools deny that one solitary case of Can[illegible]. Are they willing to be convinced?

I was educated in the science of medicine by my father, and associated with him for eight years in the treatment of Cancers and other malignant affections, and at his death, which occurred in 18[illegible], he committed the same alone to me.

I have [illegible], on the line of the Mobile and Ohio Railroad, and easy of access from all parts of the South and West. It is a pleasant town, very healthy, board cheap, and society good. My residence is one mile in the country, and office in town. Patients can be accommodated with board in private houses in the country or in town, as they may prefer. This arrangement is far preferable to a large [illegible] with those affected with a loathsome disease.

Charges will vary according to the character of the disease, but in all cases reasonable. Payments must be made when the patient is discharged. When no benefit is received, no pay will be demanded.

The Rev. J. R. Graves, editor of THE BAPTIST, has been familiar with my father's practice for many years, and he kindly permits me to refer to him. Address,

J. O. JANUARY, M. D., Trenton, Tenn.

REFERENCES:

Dr. Boyd, McLemoresville, Tennessee;
Dr. J. M. Fort, Missouri (cured);
Dr. Dillard, Lexington, Kentucky (cured);
W. Spindle, Fredericksburg, Virginia;
Dr. Norfleet, Fort Royal, Tennessee;
J. R. Graves, Memphis, Tennessee;
J. H. McDowell, M. D., Helena, Kentucky;
Hon. Joel Berry, Mississippi;
Eld. W. C. Buck, Waco, Texas;
Dr. Saylor, [illegible];
Dr. Dillard, Chicago, Illinois;
Peterson, Tanner, Athens, Alabama;
Col. John McGee, Dalton, Georgia;
Dr. O. Smith, Texas (cured).

v-39-43

Beautiful Woman!

Who would not be beautiful? Those who are homely by nature can make themselves more bewitching with

HAGAN'S MAGNOLIA BALM.

Those who are not thus gifted can add greatly to their attractions by its use.

Madame de Stael said she would gladly give the power conferred by her intellectual position, if she could thereby purchase beauty. Throughout all time MAN has done homage to Beauty, and bestowed upon Beautiful Woman his life's devotion and adoration.

"The world was sad—the garden was a wild,
And Man the Hermit sighed, till Woman smiled."

Nature has not been so lavish of her gifts in this direction, as some of the fair Daughters of Eve may desire. Many lack the first great essential loveliness, a Fresh and Blooming Complexion.

Without it, all other beauties are marred; with it, the plainest features soften into refinement and glow with loveliness. Hagan's Magnolia Balm produces this effect and gives to the Complexion the

THE FRESHNESS OF YOUTH.

If you wish to get rid of Redness, Blotches, Pimples, etc., you should use this delightful article.

It is what Actresses, Opera Singers and Ladies of fashion use to create that *distingue* appearance so much admired by every one.

By its use the roughest skin is made to rival the pure radiant texture of Youthful Beauty.

Hagan's Magnolia Balm overcomes the flushed appearance caused by heat, fatigue and excitement. It makes the eye look clear, full and bright, and imparts genial, lively expression to the countenance, [illegible] and natural grace.

Ladies exposed to the summer sun, or spring winds causing Tan, Sunburn and Freckles, will find this Balm of great value, as it removes these defects by a few applications. In fact this article is the great Secret of Beauty: no Lady, who values a Youthful appearance, can do without it.

It makes a Lady of Thirty, appear but Twenty; and so natural, gradual and perfect are its effects, that no person can detect its application.

The Magnolia Balm transforms the Rustic Country Girl into a City Belle, more rapidly than any other thing.

Applied to the Neck, Arms and Hands, it imparts an appearance of graceful rotundity and engaging plumpness, as well as a pearly blooming purity, which is ever the admiration of the opposite sex. When used upon the person it exhales a subdued fragrance, suggesting pure habits and a cultivated taste.

The Magnolia Balm contains nothing in the least injurious to the skin.

The patronage awarded the Magnolia Balm by the fashionable ladies of New York, Opera Singers and Actresses, and its rapidly growing demand, induces us to recommend it with unbounded confidence. It costs but 75 cents per bottle, and is sold by all Druggists [illegible]. Originally prepared by E. HAGAN, Troy, N. Y.

LYON MANUFACTURING CO.

P-v-22-ly-eow 53 Broadway, New York.

Lyon's Kathairon,

For Preserving and Beautifying the Human Hair. To Prevent its Falling Out and Turning Gray.

A well preserved head of hair, in a person of middle age is one of the chief elements of elegance, health and beauty. It may truly be called Woman's Crowning Glory. Men are not insensible to its advantages and charms. Few things are more disgusting than thin, frizzly, harsh, untamed hair, with head and coat covered with dandruff. Visit a barber and you feel and look like a new man. This is what LYON'S KATHAIRON will do for all time. The charm which lies in well placed Hair, Glossy Curls, Luxuriant Tresses, and a Clean Head, is irresistible and irresistible.

The Ladies (who are the best judges of what pertains to beauty and adornment), are getting to understand the value and importance of a fine Head of Hair. They see that more and more attention is paid to the culture, growth and preservation of the Hair by both sexes. Women are not alone in the desire to improve their looks. Barber shops and hair-dressing saloons multiply in number, and Ladies' hair dressing is fast becoming a fine art.

And thus the demand for LYON'S KATHAIRON constantly increases, and every day adds new testimony to its very great value.

Do you ask why? For the following reasons (more could be given, but these ought to be satisfactory to all with):

Because it increases the Growth and Beauty of the Hair.
Because it is a Delightful Dressing.
Because it Eradicates Dandruff.
Because it Prevents the Hair from Falling Out.
Because it Prevents the Hair from Turning Gray.
Because it Keeps the Head Cool and Free from Pimples.
Because it gives the Hair a rich, soft, glossy appearance.

The now widely celebrated Kathairon was first [illegible] and introduced [illegible] 18[illegible], by Professor Thomas Lyon, a graduate of Princeton College, N. J. The name is derived from the Greek, "Katheo," or "Kathairo," signifying to cleanse, purify, rejuvenate, or restore. The favor it has received and the popularity it has obtained is unprecedented and incredible. It was found to be [illegible] dressing for the hair, but to act [illegible] cleansing it of Scurf and Dandruff [illegible] Hair upon bald heads.

LYON MANUFACTURING CO., New York.

The above is just what Lyon's Kathairon will do. It is pretty—it is cheap—durable. It is literally sold by the car-load, and yet its almost incredible demand is daily increasing, until there is hardly a country store that does not keep it, or a family that does not use it. All Druggists sell it. Price, in large bottles, Fifty Cents.

P-v-22 ly-eow

DR. W. E. ROGERS,

OPERATIVE SURGEON,

GIVES SPECIAL ATTENTION TO

Surgery and Diseases Peculiar to Females.

GENERAL SURGERY.—Stone in the Bladder, Stricture of the Urethra, Disease of the Prostate, Fistula in Ano, Hernia, Aneurism, Club Foot, Hare Lip, Cleft Palate, Rupture, and indeed every class of disease embraced in Surgical Practice.

DISEASES PECULIAR TO FEMALES.—He operates for Vesico Vaginal Fistula, Laceration of the Perineum, Ovarian Tumors, Ulceration, Stricture, Prolapsus of the Womb, and all complaints to which Females are subject.

With the advantage of twenty years' experience in General Surgery and Diseases of Females, and of all the latest and most approved instruments and appliances at his command, he offers his services to the public.

Pleasant accommodations for patients from abroad who do not wish to stop at hotels, at $10 per week, including nursing.

v-23-tf Office, 219½ Main st., Memphis, Tenn.

THE GETTYSBURG

KATALYSINE WATER is sold at the Spring at the following rates: Three-gallon demijohns, $3.00 each; Six-gallon demijohns, $5.00 each. Cases of two dozen quart bottles, $8.00 each. If neighboring druggists do not keep it, invalids may have it sent from the Spring by Railroad or Adams Express, by inclosing Post-Office Money Orders or Checks. Physicians and Clergymen supplied for their own use with three-gallon demijohns at $2.00 each; with six-gallon demijohns at $3.50 each; with cases of two dozen quarts at $6.50 each. Medical and clerical vocation must be certified by some minister or other responsible parties. Address [illegible] BROS., 237 S. Front St., Philadelphia, Pa.

BAPTIST COROLLARIES.

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

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an Association, Convention, Council, or Presbytery—and no Association or Convention can impose a moral obligation upon the constituent parts composing them.

6. That since each Church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, and Associations of churches, and Conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

8. That no Association, or Convention, or Council, is a "Court of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge to performance of duty in subservience to the great Christian voluntary principle.

9. When any church departs from the faith, or violates the order of the gospel, in the judgment of the Association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been, the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1527, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

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

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

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

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

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

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

7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission, which is, to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies not incompatible with the Word of God.

4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send for and sustain missionaries of the cross.

To the steadfast and uncompromising advocacy of these principles and this policy this paper is devoted.

Southern Baptist Publication Society.

CONSTITUTION.

NAME.

ART. 1. The name of this Society shall be the "SOUTHERN BAPTIST PUBLICATION SOCIETY."

OBJECT.

ART. 2. The object of this Society shall be to promote evangelical religion by means of the Printing Press and Colportage.

MEMBERSHIP.

ART. 3. The sum of $50, subscribed and paid in, will constitute one a member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than $1000, or to hold more than $2000 [illegible] special permission of the Board of Managers. It is also *provided*, That each stockholder shall be promptly paid the dividend upon his stock declared at the annual meetings of the Society, and that his stock shall be transferable upon the books of the Society as the stock in any other company.

OFFICERS.

ART. 4. The Officers of this Society shall be a President, 10 Vice Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers.

BOARD OF MANAGERS.

ART. 5. The Board of Managers shall have power to appoint its own members; elect its own Chairman and Secretary; appoint an Editor of its papers and publications; Executive and Special Committees; also its Agents and Colporteurs; fill any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws; *Provided always*, They conform to this Constitution; assign the duties of the Corresponding Secretary: superintend all publications of the Society; establish Depositories; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, who shall receive a liberal compensation for the time given to the Society's business.

TREASURER.

ART. 6. The Treasurer shall give bonds to such an amount as the Board may appoint; shall be under the direction of the Board; and shall make an Annual Report to the Society.

MEETINGS.

ART. 7. The Society shall meet annually, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President or Corresponding Secretary, upon application of the Board of Managers.

ELIGIBILITY TO MEMBERSHIP AND OFFICE.

ART. 8. No Officer, Manager, Agent or Colporteur of the Society shall be eligible to office, or to a vote in the election of the Board of Managers, except he be a member in good standing in some regular Baptist Church, unless such a privilege be specially granted, and annually, by a two-thirds vote of the Board of Managers.

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.

OFFICERS FOR 1872.

J. R. GRAVES, *President.*

Vice-Presidents:

G. W. Griffin, Tenn.	J. F. Book, Mo.
[illegible] Mills, N. C.	J. L. Reynolds, S. C.
M. P. Lowrey, Miss.	J. J. D. Renfroe, Ala.
G. A. Lofton, Ga.	J. B. Link, Texas.
B. W. Blakewood, La.	W. M. Lea, Ark.

A. C. Worrell, Ky.

R. G. Craig, *Treasurer.*

M. W. Philips, *Corresponding Secretary.*

BANNING'S BODY BRACE.

Sent to any Address on Receipt of $15.

TWO HUNDRED THOUSAND SOLD.

Over 3000 Testimonials of Professional Confidence.

HOW TO MEASURE—No. of inches around the body two inches below top of ribs. Invaluable in curing

VOCAL, PULMONARY, DIGESTIVE, NERVOUS, SPINAL, HERNIAL and FEMALE WEAKNESSES.

EXTRACTS FROM A LETTER—DESCRIPTION OF COMPLAINT:—Backache, [illegible] pressure, bearing down or dragging in the groins; back and limbs very weak; dull, heavy pains in the lower part of my body; numbness and constant inward heat at the lower part of my abdomen, with pricking in my hips and down my limbs; inward heat and bearing down constantly very great; all of my disease lies in my back and lower abdomen. Oh! how I long to get Dr. Banning's Brace." Thousands might use the same language.

REFERENCES.

Surgeon-General J. K. Barnes, United States Army.
D. W. Bliss, Surgeon United States Army.
W. O. McDonald, Surgeon United States Volunteers.
W. L. Faxon, Surgeon Thirty-Second Mass. Volunteers.
C. A. McCall, Assistant Surgeon U. S. A.
Commodore Charles Ap. C. Jones, U. S. Navy.
J. J. G. Wilkinson, M. D., 76 Wimpole street, Cavendish Square, London.
Christopher Wotston, R. A. M. R. C. S. R., 13 South Parade, Clifton, England.
Henry B. Madden, M. D., 15 Westbourne street, Hyde Park, London.
Valentine Mott, M. D., New York.
Alex. B. Whiting, M. D., New York.
J. Kearney Rodgers, M. D., New York.
J. S. Curtis, M. D., 28 W. Fifteenth street, New York.
John H. Griscom, M. D., New York.
Prof. Stephen Smith, M. D. Bellevue College, New York.
Alvin Satterthwaite, M. D., New York.
Stephen H. Tyng, Rector St. George's P. E. church, N. Y.
Rev. James McElroy, D. D., Pastor Scotch Presbyterian church, New York.
Chas. H. Engalls, Clinton avenue, near Gates, Brooklyn.
C. McKeen, 158 Fulton avenue, Brooklyn.
Prof. Paul P. Goddard, M. D., Philadelphia.
S. W. Butler, M. D., Ed. Med. and Surg. Reporter, Phila.
R. R. Burroughs, M. D., Mayor of Savannah Ga.
Sam. Henry Dickinson, M. D., Charleston, S. C.
James Jervy, M. D., Charleston, S. C.
Jos. A. Wright, ex-United States Senator, ex-Governor of Indiana, and late U. S. Minister to Berlin.
S. N. McConaughy, Pastor Pres. church, Millville, N. J.

"The difference between an 'Abdominal Supporter' and Banning's Brace is, that the former [illegible] confines and holds up the vital organs by main force (if it all), thereby producing a necessity for their perpetual use, whereas the Brace, by their lifting and bracing action, removes the cause of weakness, and act as a monitor to call up the energy of the weak parts, and soon cause the patient to need no artificial aid.

"It is no more important to the making of good flour, that the upper and nether stones of the mill should always move in their proper place, than it is that the vital organs of man should never move out of the exact orbit which God has assigned them, for the preservation and restoration of health.

We have put the Brace upon nearly two hundred ministers, public speakers and old men who were broken down in the back and loins, and, without an exception, all have given it the "highest meed of praise." The manufacturer proposes to put us five hundred, so that we can sell them to all at

FIFTEEN DOLLARS.

We call the attention of ministers, and all who need this invaluable support, to this fact, and solicit their orders [illegible] the hot weather will soon come again, and every speaker should provide himself with a Body Brace. Why wait until you break down before you provide a Brace. Put one on now, and so preserve your strength, elasticity and voice into a good old age.

If you feel the [illegible] in your back, or the effect of age, put on a Brace. Measure two inches below the tip of the hips around the abdomen, and send the number of inches and fifteen dollars, with your express office, and the Brace will be sent and a fit warranted.

J. R. GRAVES, Agent.

AGENTS WANTED FOR

Jesus: His Life and Work,

By HOWARD CROSBY, D. D.,

Chancellor of University of New York.

Complete in one beautiful Octavo Volume, 551 pages, with over 100 elegant engravings, and sold

Cheaper than any other Book

of its kind. It sells rapidly. Send for full particulars to

UNIVERSITY PUBLISHING CO.,

155 and 157 Crosby St., New York.

M-v-30-12

PROCTER & GAMBLE'S

EXTRA OLIVE SOAP

Is made from the Best Materials and nicely perfumed. Sold at price of ordinary soap; buy it, you will use no other. Grocers in Memphis have it.

Y-v-37-vi-11 — Jobbers Wholesale Agents.

DRY GOODS, CLOTHING, ETC.

GREAT REDUCTION

IN

DRY GOODS

AT

B. LOWENSTEIN & BRO'S.

Wishing to reduce our immense Summer stock of

STAPLE AND FANCY DRY GOODS.

We propose to offer extraordinary inducements to purchasers. OUR ENTIRE STOCK HAS BEEN

MARKED DOWN!

Close buyers will positively find it to their interest to look through our stock before purchasing elsewhere.

B. LOWENSTEIN & BRO.,

242 and 244 Main Street,

Corner of Jefferson Street.

v-28-vi-28.

DISSOLUTION.

THE business connection heretofore existing between J. D. Williams and Geo. A. Stovall, is this day dissolved, J. D. Williams having purchased the entire interest of G. A. Stovall in said business. January 13, 1872.

J. D. WILLIAMS.
G. A. STOVALL.

J. D. WILLIAMS,

Wholesale and Retail Dealer in

MEN'S

BOYS'

AND CHILDREN'S

Clothing and Furnishing

GOODS.

—ALSO—

Trunks, Valises, Traveling Bags, Shawls, India Rubber Goods, Hats, Umbrellas, Etc.,

No. 327 Main Street, Memphis, Tennessee.

A LIBERAL DISCOUNT MADE TO MINISTERS OF THE GOSPEL.

v-24-vi-23

J. H. WAGGENER

Keeps the Clothing and Merchant Tailoring House of Memphis,

317½ Main St.,

Four Doors South Peabody Hotel.

This is the most elegant establishment in the city, and is unrivaled for turning out the

Best Fitting Garments,

AND BEST MATERIAL,

IN AMERICA.

v-26-50

SAMPLES.

HAMILTON EASTER & SONS,

BALTIMORE, MD.,

Desiring to continue serving their friends in the South, will send samples (marked with width and price of each) of any kind of

DRY GOODS,

Of English, French, or American manufacture. We will pay Express freight on all purchases from us amounting to

$20 AND OVER.

But parties whose orders are unaccompanied by the cash (either Bank Check or Postoffice Order), must pay the Express Company for the return of money in settlement of their bills.

I-v-35-vi-33

INSURANCE.

Southern Life Insurance Co.

239 MAIN STREET, MEMPHIS, TENN.

Assets, July 1, 1871, $1,133,288.23.

T. A. NELSON	President.
AMOS WOODRUFF	Vice President.
BEN. MAY	Secretary.
CHAS. T. PATERSON	Ass't Secretary
F. T. DAVIS	Treasurer.

DIRECTORS.

T. A. Nelson,	J. W. McCown,
Jacob Weller,	Amos Woodruff,
H. A. Partee,	Hugh Torrance,
R. C. Brinkley,	W. C. Ireland,
Gen. John B. Gordon,	F. M. White,
S. W. Frazer,	F. S. Davis,
W. M. Cherry,	Chas. Kortrecht,

F. H. Townsend.

MEDICAL BOARD.

E. Miles Willett, M. D. — John H. Erskine, M. D.

ATLANTA DEPARTMENT.

Gen. JOHN B. GORDON	President
A. H. COLQUITT	Vice do
W. C. MORRIS	Secretary.

BALTIMORE DEPARTMENT.

Gen. JOHN B. GORDON	President
JOHN MERRYMAN	Vice do
W. C. MORRIS	Secretary.

A purely Southern Institution, its principal business is with Southern States, and to them it appeals for patronage. Its means are large and rapidly increasing.

v-3-tf RELIABLE AGENTS WANTED.

CAROLINA LIFE INSURANCE CO.

OF MEMPHIS, TENN.,

Principal Office No. 42 Madison St.,

CAROLINA BUILDING.

Insures against Loss of Life Only.

Assets, June 1st, 1870, - - $855,664
Annual Income, (over) - - - 600,000
Annual Dividend, June 1, 1880, 40 per cent.

Officers.

HON. JEFFERSON DAVIS, President.
M. J. WICKS, First Vice President.
J. T. PETTIT, Second Vice President.
W. F. BOYLE, Secretary.
J. H. EDMONDSON, General Agent.

Consulting Physicians.

R. W. AVENT. — F. A. RAMSEY.

Attorneys.

LOGWOOD & PEYTON.

Directors.

Jefferson Davis,	M. J. Wicks,
J. T. Pettit,	W. B. Greenlaw,
W. L. Vance,	F. Titus,
W. R. Hunt,	Napoleon Hill,
Wm. Joyner,	F. W. Smith,
R. K. Pullen,	J. C. Fizer,
N. S. Bruce,	C. B. Church,

E. W. Munford.

A Dividend of forty per cent. was declared on the first of June, 1870, payable in cash to those who paid their premiums in cash, and credited on the note of those who paid their premiums by part-note.

The Company is now prepared to issue policies in all the various forms of Life Insurance, and respectfully solicits public patronage.

MISCELLANEOUS.

GOODWYN & CO.,

361 Main Street, Memphis, Tenn.

BAPTIST BOOKS.

Any of the publications of the late Southwestern Company, of the Bible and Publication Society, or of any Baptist publisher in the United States, furnished on favorable terms.

SOUTHERN PSALMIST,

A new edition in press, in which will be found, in place of the old index, one of large, bold type, and also many new and favorite hymns taking the place of others which were wanting in merit. It contains a collection, in the way of a supplement, of choice Sunday-school songs. In this new edition the arrangement and numbering has not been interrupted.

In addition to our line of Publications, we have added a full and complete stock of

COUNTING HOUSE

AND

Fancy Stationery.

ALSO

Flat Papers of all Classes,

Printer's Material, &c.

BLANK BOOKS.

We have a complete assortment of Blank Books ready made, and [illegible] order, of the best quality of material and workmanship.

COURT RECORDS,

Ruled to Pattern, with or without Printed Heads.

Associational Minutes

PRINTED ON SHORT NOTICE,

In good Style and at Low Rates.

We have facilities not surpassed in the Southwest for doing all classes of Printing and Binding. Orders solicited and satisfaction guaranteed.

v-25-vi-28 — GOODWYN & CO.

GET THE BEST!

EXCELSIOR PLOWS,

Manufactured by the Louisville Agricultural Works, cor. 17th and Magazine streets, Louisville, Ky.

All kinds of

CAST IRON AND HARDENED STEEL PLOWS,
DOUBLE AND SINGLE SHOVEL PLOWS,
COTTON SCRAPERS AND SWEEPS,
MOODY'S 3 AND 5 TEETH CULTIVATORS,
WAY-LAND PLOWS, SUBSOIL PLOWS AND
SUBSOIL ATTACHMENTS,
LOUISVILLE MOWER AND REAPER.

All goods warranted to give satisfaction. Send for catalogue and price list.

L. L. WARREN, President.
G. W. ANDERSON, Secretary and Treasurer.
S. W. POPE, Superintendent.
J. B. MOODY, General Agent. — v-23-50.

Lightning Short Hand.

My system learned in a day; to write with great rapidity. No pot-hooks and no previous knowledge required! Recommended by all who see it as the greatest invention of the day—useful to everybody. Book mailed for 50 cents. H. L. HASKELL, 164 South Fourth Street, Philadelphia, Pa. — X-v-34-vi-33

OUR SCHOOLS.

BAPTIST FEMALE SEMINARY,

JACKSON, TENN.

The Spring Term of this Institution opens the first day of February, 1872, offering advantages for Female Education unsurpassed by any school in the State.

The new Music and Study Halls are spacious and elegant, and the furniture of every department and Pianos are new and of the very best style. The entire buildings are well lighted with gas, and are thus safe from the danger of explosive oils, etc.

The Boarding Department is under the personal supervision of the President and Teachers.

Corps of Teachers.

ELD. G. W. JOHNSTON, A. M.,
President and Professor of Ancient Languages and Moral Philosophy.

MISS C. L. JESSE, M. A.,
Teacher in the Collegiate Department.

MRS. L. A. JOHNSTON,
Teacher in the Academic Department.

MISS M. J. JESSE, M. A.,
Teacher in the Preparatory Department and Assistant Teacher of Music.

MISS E. J. TURNER, M. A.,
Teacher of Instrumental and Vocal Music.

Charges per Term of Five Months.

Tuition, $10 to $25; Instrumental Music, $20; Vocal Music, $5; Ornamental Branches, $25; Board, with everything furnished, $90.

TRUSTEES.

JNO. E. GLASS, — DR. JNO. WEST.
JNO. L. LANCASTER.

FURNITURE, STOVES, ETC.

AMES, BEATTIE & CO.,

306 Main Street, Memphis, Tenn.

Offer Special Bargains in

FURNITURE, CARPETS,

OIL CLOTHS, WINDOW SHADES, Etc.

They manufacture all kinds of

MATTRESSES,

Spring Bed Bottoms, Folding Bed Lounges,

And are Sole Agents for

Valley's Clothes Horse,

Premium Wood Mattress,

Moth-Proof Cedar Lining,

Clegg's Combined Settee and Bed,

Moule's Earth Closet and the

Wonderful Wire Mattress.

We invite dealers to call upon us, as we offer goods at prices that must be satisfactory. [v-24-vi-23]

With our damper, if the oven is too hot or not hot enough, a slight move of the damper will give the desired heat.

This is particularly important at the present time, as we are to a great extent dependent for our kitchen work on a constantly changing and inefficient class of help.

H. WETTER & CO.,

DEALERS IN

Stoves, Hollow Ware, Grates, Etc.

ALSO MANUFACTURERS OF

TIN AND SHEET IRON WARE.

Nos. 13 and 15 Monroe St., Memphis, Tenn.

v-14-tf

WANTED—"Business Men."

COUNTRY MERCHANTS

WHO WILL TAKE AN INTEREST IN SELLING

THE BEST AND ONLY RELIABLE

FIRST CLASS SEWING MACHINE

IN THE MARKET,

At a Low Price and within the Reach of all.

The above cut is a perfect representation of the NEW WILSON (under feed) SHUTTLE SEWING MACHINE, which makes "lock stitch alike on both sides," which will not rip or ravel, and uses straight needle with perpendicular motion, and moves the work directly from you instead of to the right or left. The machine runs light and rapidly, and will do to perfection every variety of family sewing and tailoring, and light manufacturing on leather work. Over 120,000 of the machines are now in daily use; and it is no experiment to buy one, or to engage in the sale of the same. The sole agency for any town or county is a desirable acquisition to other business, and will greatly increase the merchant's trade. Send for our terms and circulars, with samples of work, and please state where you noticed our advertisement.

BEACH & SUTHERLAND,

v-11-vi-10 — 252 Main St., Memphis, Tenn.

Buck Eye Bee Hive

IS THE VERY BEST

Movable Frame and Moth-Proof Hive

IN THE MARKET.

Farm, County and State Rights for sale in Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana.

For Circulars, Prices, etc., address

J. K. RUGG,

v-33-45 — NASHVILLE, TENN.

BUSINESS CARDS.

FARGASON & CLAY

Cotton Factors

AND

WHOLESALE DEALERS

IN

STAPLE & FANCY

GROCERIES,

328 and 330 Front Street,

MEMPHIS.

J. T. FARGASON,
C. C. CLAY,
J. A. HUNT.

Having our own Warehouse, can guarantee Correct Weights of Cotton. — v-3-vi-7

J. R. JETER. — KENNARD & JETER.

J. R. JETER & CO.,

Real Estate and Collecting Agents,

NAVASOTA, Grimes County, Texas.

Will attend to the purchase and sale of lands, payment of taxes, redemption of lands sold for taxes, leasing and [illegible] in city or country, and to all other business connected with the land agency business.

All the members of the above firm are of long residence in Central Texas, and have reliable correspondents at important points.

Information respecting the country will be given to persons desiring to immigrate.

References given when required. — v-17-tf

THOMAS & GROSS.

MANUFACTURERS AND DEALERS IN

LEATHER,

Shoe Findings, Hides and Oils

366 MAIN STREET,

MEMPHIS, - - - TENNESSEE.

Cash Paid for Hides.

Having large manufacturing facilities, we are enabled to offer everything in our line as

Low as the Lowest Markets, and all as good as the Very Best.

J. B. HILLS,

WHOLESALE AND RETAIL DEALER IN

Drugs, Medicines,

Chemicals, Patent Medicines,

PERFUMERY, FANCY ARTICLES, ETC.,

281 Main st., (Wells Block,) bet. Madison & Court, Sign of the Big Mortar. — Memphis, Tenn.

G. S. FREEMAN,

ATTORNEY-AT-LAW,

CITY OF AUSTIN, TEXAS,

Practices in the Courts of the State and the Federal Court at Austin, and will attend to business with the General Land Office, and other departments of the State Government, represent non-residents, land-owners, etc. He has had a residence and professional experience at the capital of over [illegible] years. — v-29-vi-39

J. W. SNEED. — J. R. BEASLEY.

SNEED & BEASLEY,

Men & Boy's Clothing

AND FURNISHING GOODS,

Trunks, Bags and Valises,

261 Main St., Opp. Court Square,

v-29-vi-4 — MEMPHIS, TENN.

EDWARD A. WARREN. — EDWARD A. WARREN, Jr.

WARREN & WARREN,

Lawyers and General Land Agents

LITTLE ROCK, ARK.

We will collect claims anywhere in the State, and attend to all kinds of land business, pay taxes, etc. Correspondence solicited. — iv-12-tf

DR. A. R. McWILLIAMS,

Physician and Surgeon.

GIVES SPECIAL ATTENTION

TO DISEASES PECULIAR TO FEMALES.

CORINTH, MISS. — v-20-ly

JOHN D. ADAMS,

LAW OFFICE,

19 Madison Street, Memphis, Tenn.

In office of Young & Mallory. — V-22-tf

F. E. KENNARD. — J. R. JETER.

KENNARD & JETER,

LAWYERS,

Navasota, Grimes County, Texas.

Will attend to the practice of the law in all its branches.

v-17-tf

W. F. SOUTHERN,

(Late of Columbia, Tenn.,)

DENTIST,

334 MAIN STREET, MEMPHIS, TENN.

44-tf

THE MENEELY BELL FOUNDRY,

Troy, N. Y.,

ESTABLISHED IN 1826.

Manufacture a superior quality of Church, Academy, Fire-Alarm, Factory, Chime, Tower-Clock, Steamboat, Court-House, Farm, and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogues sent free. Address

v-41-vi-7 — E. A. & G. R. MENEELY.

THE MORMON WIFE.

This Thrilling Book comprises the Adventures and experience of the wife of a Mormon Prophet—disclosing all their mysterious, wicked and startling, abounding in thrilling adventure, humorous and pathetic scenes—the most fascinating book extant. Contains Portraits of leading Mormons, both men and women. Sale very rapid. For circulars address QUEEN CITY PUBLISHING CO., Cincinnati, Ohio.

A-37-eow-v-47

WATER.

BURNHAM'S

New Turbine is in general use throughout the United States. A six-inch model by the Government in the Patent Office, Washington, D. C. Its simplicity of construction and the power it transmits renders it the best water wheel ever invented. Pamphlet free. N. F. BURNHAM, York, Pa.

I-v-35-51

The Greatest Discovery of the Age.

DR. C. WILLIAMS' PULMONIC BALSAM OF WILD CHERRY has stood the test of more than a quarter of a century, and stands unrivaled above all other remedies of the day for the immediate cure of all diseases of the Chest and Lungs. It is warranted far superior to all other remedies. Sold by all druggists. Laboratory, 420 Main street, Memphis, Tenn. WILLIAMS & BOSS, Sole Proprietors. — iv-1-tf

Special Notices.

I. The Editor does not hold himself responsible for the opinions of Correspondents.

II. Rejected manuscripts cannot be returned. Writers should keep copies of all submitted articles.

III. Every article must be accompanied by the name of the author—not necessarily for publication, but as a guarantee of good faith. A nom de plume, however, is allowable in print.

IV. Correspondents will oblige editor and printers by writing in black ink, but one side of the paper, and with words well spaced. Write short articles [illegible]

V. Never put matter intended for publication on the same sheet with business matters. If written on the same leaf, one or the other is apt to be neglected.

VI. The figures on the subscriber's paper shows the Vol. and No. to which he has paid. If the date be passed, the subscriber is in arrears. All subscriptions are payable in advance.

VII. Make all remittances in Postoffice orders, bank checks, or in registered letters, to the order of THE BAPTIST, Memphis, Tenn. In every instance give State and postoffice. Subscribers can send in these ways at our risk.

Dropped.—At every office one or more names have been [illegible]. They failed to renew, and the clerk drew a black line over them. These can quite all be induced to renew. What pastor or friend will write and say to us "Send me the names of the dropped at my office and I will see what can be done?" We will send at once, and pay a special premium for each old name renewed. If we had all of them renewed, we would have 15,000. Who speaks first for a dropped list?

Business.—Know all men and brethren that when we offer this paper at $2.50, we mean that amount paid to us; not $2.50 less 25 or 50 cents expressage, or 15 cents less cost of registering. Here is a day's illustration: A brother sends us 50 cents to be credited to September next, to get the advantage of the 50 cents off, and $2.50 to be credited one whole year from September. That's honest, but sharp. Another sends us $1 by express and makes us pay 25 cents. Another sends us 50 cents and takes out the register's fee—15 cents—leaving us 35 cents for the paper five months! Now, none of this will do. We have put the paper down to even less than cost, for with its present price, size and matter its subscription does not pay weekly expenses, and we expect that those who subscribe to pay us $2.50. All who work for the paper without pay or premium [illegible] ads at our expense, but not for their own papers.

A. Lawler, Juno, Tenn.—Thanks for the renewal of Bro. Webb and the indication that the Baptists of your postoffice will henceforth rally around their own State paper rather than another. The first number of the Gallatin debate [illegible] out.

Y. R. Williams, Mississippi.—We will enter all for whom you will be responsible, and where you can get a part in advance do it.

A. Howell, C. C., Arkansas.—We should be delighted to come, and will, if we can.

T. H. Murphy, Georgia.—Have entered your order for hymn-books. We have delayed [illegible] only to make it more valuable. Could you not take an agency to canvass your association for the hymn-book?

Jno. A. Hamlon, Louisiana.—If we feel able to undergo that hot trip, and to preach, we will report to you. We are not yet well.

J. K. Ryan.—Bro. Stone, of Gainesville, has the arranging of our route on the east of the Alabama. Write him. Glad you will help to reach the 20,000.

T. Montgomery, Missouri.—You wrote on both sides of the sheet and the printers have [illegible]. Write it again and in two condensed articles and it will be used.

J. H. McDonald, Mississippi.—We still say that the temperate use of Scuppernong wine, such as Mr. Tucker makes, without any devil in it, will be harmless to all, and beneficial to many. Because some men kill themselves by gluttony, must we be deprived of eating?

R. J. Wofford or Gillespie, Tennessee.—We should advise you not to purchase the privilege of putting one pound of sweet milk with a pound of salt gotten butter, and so make two out of one. We used to do this for our table before Mr. Fambrose sold the receipts, and we recommended it, but not for fresh butter. It is a species of swindling to treat butter thus to sell—like sanding sugar to make it heavy. Don't do it.

J. C. Huckaby.—The new book not out yet. Will announce it as soon as ready.

J. B. Moody, Kentucky.—We will engage to call at the three named places on your terms.

H. S. Shylock, Where? Not Maryland. Letterhead without State or postoffice.

Eld. J. D. Rasbeny, Arkansas.—Your fifty dollars was credited May 14th. Thanks. Send balance soon as possible. Will you not take your association for the hymn and tune book?

Geo. W. Thigpen, Alabama.—You can have your association if you desire it. Name it.

A. S. Belk.—Yes, there will be a cheap edition of hymns and music published, to cost not more than $15 per dozen. About six hundred of the choicest hymns in our language, and one hundred and seventy-five of the sweetest tunes. This is the book that the millions want, and soon shall have. If we had a cancer we should go to Dr. January. That's what we think of him. If he failed, we should expect to die of it.

J. J. Sledge, Texas.—Right glad to hear from you. We wish to start at Houston and fill twenty or twenty-five appointments west of the Central railroad, at central points. Will you make out a route? and we will fix the time, and so eat salt at your table, and salt your flocks. God bless you.

A. Yates, Arkansas.—Draft safe at hand. Thanks.

J. F. B[illegible], Georgia.—Your $1 cost us 25 cents expressage. We credit you 75 cents.

J. E. Sleigh, Arkansas.—Price of Cruden's Concordance, by mail, prepaid, $1.75. Address Sheldon & Co. Did you intend your three-page article for publication?

John S. Ford, Marion, Ala.—William M. McCullough's paper is regularly mailed to him at Perryville, Perry county, Ala. Is this right?

LETTERS

Received from the following persons and have been attended to:

Mrs S Sutton, J N Bird, J Y Cresswell, A Bates, J R Giles, E Hardy, A C Hart, J T Gibbons, D H Richardson, J T Turrentine, N Fanning, Mrs W L Rippetoe, P H Whittaker, J W Robertson, J J C McMahon, A A Sterrett, Mrs R A Hudson, W S Bunyard, J. W. Stokes, D Scarborough, Jno W Kinney, E Douglass, G Gay, T J Everett, E S Robinson, Mrs M C Bailey, T N Rhymes, Thos J Lawe, R B Bray, C B Patten, Jas Mugg, R H Forbes, D R Harris, P B Chamberlain, J T Brewen, W T Clements, J F Mitchell, Calvin Magee, M P Lowrey, A G Bate, M H Price, J N [illegible], I Newsome, N A Williams, Rev [illegible], W W Bolls, T W Hamilton, M P Pennebaker, W H McKay, W B Hicks, T C Davis, Jas C Davis, H A Heaton, Mrs M E Garrett, R W Smith, S Sharpe, Eld M G Williams, Jas S Tumlin, Wash Hartsfield, W T Waller, J M Kelly, J Jackson, E A Barry, Mima Jones, J H Borum, H W Middleton, J M Mills, M P Lowrey, R B Ray, W F Gaines, Dennis Ray, A M Russell, J W Hensling, Allen White, A Susong, J J Burnett, Mercer Thompson, R C Simmons, R T Wear, H H Lewis, W F [illegible], T R Williams, J S Coppedge, J E [illegible], H M Hartfield, M Allen, R L Hardy, [illegible] Chambers, S L Sandford, Levi W Coleman, W B Rush, Dr G D Staton, J H Cawood, G B [illegible], S Blewett, J W Taliaferro, A Lawler, R F Jones, Jos Goddard, J W Harris, A B Johnson, S J Montague, A J Wharton, S G Abernathy, J P Richardson, W H F Edwards, E R [illegible], Thos H Murphy, S C Drake, E S Harris, R M Hall, Jno A Ivey, W E Tynes, S H [illegible]

Thompson, J M Russell, J A Thornton, Eld B F Stewart, Wm H Hinson, G R Murdock, G W Perdue, W E Danby, R H Jones.

Married.

INGRAHAM—CHANDLER.—On the 20th inst., in this city, by Rev. A. L. Rankin, Mr. H. F. INGRAHAM and Miss R. H. CHANDLER. No cards.

Mr. Ingraham is a business clerk in the house of Goodwyn & Co., and is, in this new commitment, fully entitled to our warmest congratulations. E.

Obituary.

Obituary notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. Over one hundred words, ten cents for every eight words. Count the words and send money with obituary if you wish it attended to.

George Newton

was born in Jasper county, Georgia, in the year 1815. His father moved to Autauga county, Alabama, when he was two years old. He married when he was about twenty-two years old, and moved to Jackson parish, Louisiana, about six years after, where he remained until his death, which was on the second day of June, 1872. He was twice married, and leaves a wife and eight children to mourn his loss. On the night before he died he requested the writer to [illegible] this notice, and that it [illegible] faith in Christ when he was about twenty-five years old, joined the church and was baptized by Eld. J. L. Mayes, in 1854. He served the church as deacon faithfully and well. Truly a great man in Israel has fallen. He met death calmly and in the full assurance of faith.

ELD. J. C. JONES.

James M. Jacobs.

Died, at his residence, near Covington, Tenn., March 28, 1872, of pneumonia, James M. Jacobs. He was born in Rutherford county, Tenn., April 19, 1812, married in Madison county, and was baptized into the fellowship of Mt. Lebanon Baptist Church in September, 1850. He had a small Christian hope for many years before he could claim himself a true believer. He had been a constant reader of THE BAPTIST for more than twenty years, and lived a consistent life. He was an affectionate father, a good citizen, and a faithful church member. He left one son, four daughters, and many friends, to mourn his departure; but our loss, we believe, is his eternal gain. We would say to the bereaved children, your papa cannot return to you, but you can, by the grace of God, go to that dear Savior in whose presence there is fullness of joy. N. H. M.

May, 9, 1872.

B. Walker Wright.

Died, of meningitis, February 10, 1872, St. Francis county, Ark., Bro. B. Walker Wright. He was born in the State of Alabama, Oct. 19, 1831; for a number of years a citizen of DeSoto county, Miss., where he professed religion and united with the County Line Missionary Baptist Church, and married Miss E. R. Halton. He was a faithful soldier in the late war, captured at the battle of Chickamauga, and imprisoned at Rock Island. His many noble virtues and qualities, exemplified in the character of the Christian, neighbor, husband and father, won for him the confidence and esteem of a large and increasing circle of friends. He has left an amiable and affectionate wife (member of the same church) and three interesting children. May she derive that spiritual comfort and consolation that will enable her to yield to, and bear with Christian fortitude, this inscrutable act of Providence, by an unwavering faith in his promises to be a husband to the widow, and a father to the orphan," etc.

W. [illegible] MABRY.

Sardis, Miss., May, 1872.

Western Methodist will please copy.

Eld. John G. Hi[illegible]

Was born June 14, 1820, in [illegible] county, Tenn., made a profession of religion in 1845, joined the Baptist church soon after, was licensed to preach in 1854, and ordained in 1855. Our brother died at Springfield, Ark., leaving a wife and five children. Fraternally,

M. N. HEMPSTEAD,

Pastor of the Church, Lewisburg, Ark.

Central Baptist please copy.

Special Advertisements.

Banning's Lung and Body Brace.

It—is the only Scientific Shoulder Brace
It—is the only Scientific Lung Brace;
It—supports the Back;
It—supports the Abdomen;
It—supports the Stomach;
It—supports the Lungs;
It—prevents Lassitude;
It—prevents Hoarseness;
It—prevents Piles;
It—prevents Hernia;
It—prevents Consumption.
It—increases the Breathing Capacity
It—gives Strength to the Body;
It—increases the Vital Power;
It—expands and enlarges the Lungs;
It—renders Breathing free and easy;
It—is used by Lawyers;
It—is used by Singers;
It—is used by Ministers;
It—is used by Laborers;
It—relieves when all other means fail,
It—will last a lifetime.
It—benefits in every case.

Dr. STONE, of New Orleans, La., the most eminent living surgeon, pronounces the Brace as the perfection of mechanical invention for the purposes intended. We have several hundred names on our list whom we have supplied, and are now using it with the greatest relief. It has not failed in a single instance where a fit was obtained.

For Brace $15 within one month.

PRICES OF DUPLICATE PARTS.

Front Horn, Pad and Spring	$3 00
Short Standard	2 00
Hip Pads—lower	1 50

BRACE INSTRUCTIONS.

1. Before you order a Brace, see and follow instructions for measurement.

DIRECTIONS FOR MEASURING.—Pass the tape or some cord that will not stretch, around the abdomen two inches below the points of the hips, and send the number of inches; and your nearest express office.

If you need a brace all you need is a fit, and this is guaranteed you; provided you will pay the expense of returning it, and should you return, put your name and address on the package.

The testimony of two hundred ministers, and lawyers, and citizens is sufficient to assure its utility, and therefore the proposition to return the money is withdrawn as it has been abused in several instances.

Send to J. R. Graves, Memphis, Tenn., agent for its sale in the Southwest.

Best and Oldest Family Medicine.—*Sandford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Beware of imitations.* P-v-19-eow-vi-18.

The proprietors of that enterprising and ably conducted journal, the MEMPHIS AVALANCHE, are issuing a campaign weekly, which they furnish to subscribers during the Presidential canvass, and until the 10th of November next, at the rate of fifty cents for a single copy, or ten dollars for clubs of twenty-five. As a newspaper, the AVALANCHE stands in the front ranks of live, progressive journalism; and such of our readers as desire to keep themselves posted upon the political issues of the day, and the progress of the canvass, would do well to subscribe for the Campaign Weekly. Address Avalanche, 22 Jefferson st. Memphis.

A Ripping Announcement.—An old-style lock-stitch sewing machine company advertises an attachment called a ripper, but the public know by experience that ripping is a bad way of unfastening a seam. The twisted loop, or Willcox and Gibbs seam, is the only one that can be unloosed without ripping, and locked again if necessary. M-v-43

Dr. Tutt's Sarsaparilla and Queen's Delight.—No remedy possesses so many valuable Medicinal Properties as this combination of Roots, Herbs and Barks. The QUEEN'S DELIGHT is acknowledged by Physicians to be the most powerful remedy known for Impure Blood, Liver Complaint, Nervousness, Female Complaints, Constipation, Rheumatism, Diseases of the Kidneys, Syphilitic Affections, Skin Diseases, Chronic [illegible] etc. But in this preparation it is combined with other vegetable products, which renders its virtues doubly valuable. Most diseases have their origin in the blood, and as a Blood Purifier the SARSAPARILLA AND QUEEN'S DELIGHT has no equal. It requires but a trial to convince the most sceptical.

For Female Complaints, whether in young or old, married or single; at the dawn of womanhood or the turn of life, Dr. Tutt's Liver Pills are an acknowledged remedy.

Dr. Tutt's Hair Dye has no Bad Odor. I-v-43

Salesmen Wanted!—Messrs. Hamlin & Hart, Springfield, Ill., dealers in pianos, organs and manufacturers of the "Victor" music box, wish to employ 1500 agents to sell their celebrated music box. The "Victor" is conceded by ALL to be the best, as well as the cheapest instrument [illegible]. This fact is proved by the very large demand for the instrument—over 8000 having been sold in the past year. We manufacture two styles of cases, rosewood and walnut, both are mounted in silver, and sell at the same price. The "Victor" plays sixteen tunes, and is warranted for five years. A large commission will be allowed agents who engage in the sale of this instrument. The business is particularly recommended to lady agents, being pleasant and profitable. To those who wish to act as agents in the sale of our "Victor Music Box," we will send one as a sample to sell by, upon receipt of $2 to pay for packing and express charges. Complete printed instructions, rate of commission, terms, etc., will be [illegible] the instruments, or upon application by letter, enclosing three cent stamp. Write name, county and State plainly. Address HAMDIN & HART, Springfield, Illinois. v-37-vi-36.

A Card.—This is to notify all persons that we own the *right* to the W. R. Walpole Sub-Soiler in Marshall, Tippah, Benton and Union counties, in the State of Mississippi; the only sub-soil plow that is attached to the turning plow. We warn all persons against purchasing farm rights or otherwise, except from us or our authorized agents.

A. G. P[illegible]
[illegible] BAKER,
[illegible] BAKER.

Cornersville, Miss., March 22, 1872. v-32-48

A Permanent Cure or no Pay FOR CANCERS AND CORRODING SORES. This remedy can be sent to any part of the U. S., perfectly harmless, and is the most agreeable dressing that could be applied. It removes all offensive odor, and in its effects is perfectly wonderful. Send stamp for circular. Address ELD. N. T. JOHNSTON, Memphis, Tenn. v-34-45

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pa., and their private United States stamp. Take no other, the market is full of imitations.

It is the popular verdict that people who have [illegible] to the use of Bitters or Cordials are obliged, eventually, to resort to McLANE'S LIVER PILLS for permanent relief. I-v-35-vi-9

W. N. Wilkinson & Co., wholesale and retail druggists, No. 340 Main street, keep a full supply of all articles in their business, and we are confident that better bargains cannot be had in this city, and we know that cleverer and more accommodating gentlemen cannot be. Call on them. v-24-vi-10

NEW ADVERTISEMENTS.

TARRANT'S SELTZER APERIENT.

The Warlike Trouble Brewing in Europe concerns us less, individually, than the intestine commotions to which each one of us is liable at this season of the year. Fortunately, all disturbances of the stomach, bowels and the liver, engendered by hot weather, sudden changes of temperature, or unwholesome atmospheric conditions are speedily relieved by a dose or two of

Tarrant's Effervescent Seltzer Aperient,

which is nectar to the thirsty palate, and at the same time the finest of all cathartics, a healthful invigorant and stomachic, and invaluable as a means of preventing fever and conjestion. The genuine article may be had of all druggists. I-v-43-4

MUSTERED OUT OF THE SYSTEM—all the poisonous influences of the Malaria of damp and unhealthy locations, which produce

AGUE

WITH ALL ITS DISTRESSING SYMPTOMS

Kress FEVER Tonic

Strikes at the root of the matter, counteracts the POISON, tones up the whole System and

Breaks up CHILLS and FEVER in less time

than any other AGUE MEDICINE in the market. Ask your Druggist for it and TAKE NO OTHER.

It is WARRANTED TO CURE *Or MONEY REFUNDED.*

W. C. Hamilton & Co., Cincinnati, O. A-v-43-44

AGENTS WANTED FOR

"Convent Life Unveiled."

By Edith O'Gorman, Escaped Nun, whose disclosures are thrilling and startling. And for our celebrated Bible, improved and arranged expressly for Family use. Circulars sent free.

WESTERN PUBLISHING CO., Cincinnati, Ohio. A-v-43-vi-18

NEW ADVERTISEMENTS.

INVESTING MONEY.

THE NORTHERN PACIFIC RAILR'D.

On the completion of existing contracts the present season, the Northern Pacific Railroad Company will have in operation 517 miles of its main line, while an additional distance of 715 miles is now being located and prepared for contract. The Eastern Division, to be completed this year, will unite Lake Superior with the Missouri river, and will at once and permanently command the very large and profitable traffic of the Upper Missouri, Montana Territory, and Northern Idaho.

In addition to its extensive and assured carrying-trade awaiting this section, the 517 miles of finished road will at once entitle the Company to Ten Million Three Hundred and Four Thousand (10,304,000) acres of the Land granted by the Government. These lands, situated on either side of the track in Central Minnesota, Eastern Dakota, and in the valley of the Columbia on the Pacific Coast, are directly in the path of emigration and settlement, are well supplied with timber, are convenient to cheap and good markets, have a soil of good average quality, and an adequate rainfall. With these advantages they will have a rapid sale at fair prices. Purchasers of the grant in Minnesota are already to market and sales are being made.

With these accomplished results the Company, through its Financial Agents, offers for sale at par and accrued interest,

FIRST MORTGAGE GOLD BONDS

which bear Seven and Three-Tenths per cent., coin interest, and have the following elements of security: 1. They are the standard obligation of a strong Corporate Company. 2. They are a first mortgage on the Road, its Right-of-Way, Rolling Stock, Telegraph Line, Equipments and Franchises. 3. They are a first lien on the Traffic or Net Earning of the Company. The net Receipts of the Union-Central Pacific Road, in its second year of business, were equal to nine per cent. on the total estimated cost of the Northern Pacific. 4. They are a First and only Mortgage on all the Lands granted to the Company—amounting, on completion of the Road, to about 23,000 acres per mile of track. Sold at the average price realized by other grants, these lands will produce more than three times the total issue of bonds per mile. The Bonds are at all times convertible, at 10 per cent. premium, into the Company's Lands at market prices. Holders of U. S. 5-20's, or the [illegible] respective corporations, may materially increase their principal and their interest income by exchanging them for Northern Pacific 7-30's, which we recommend as a profitable and secure investment.

JAY COOKE & CO.,
PHILADELPHIA, NEW YORK AND WASHINGTON.
Financial Agents Northern Pacific Railroad Co.
For sale by all [illegible] generally.
M-v-43-eow-45

AGENTS WANTED
—FOR—
GOODSPEED'S PRESIDENTIAL CAMPAIGN BOOK.
Every Citizen Wants It!

Also for CAMPAIGN GOODS. Address, GOODSPEED'S EMPIRE PUBLISHING HOUSE, Chicago, Cincinnati, St. Louis, New Orleans, or New York. M-v-43-vi-

J. W. S. BROWNE,
PLUMBER,
GAS AND STEAM PIPE FITTER,
No. [illegible] Street, near Beal,
Memphis, Tennessee,
KEEPS CONSTANTLY ON HAND AND FOR SALE
Pumps of Almost Every Description,
—FOR—
CISTERNS, WELLS AND DEEP WELLS
BOTH LIFTING AND FORCE,
FOR HAND OR STEAM POWER.
Assortment of Pipe, Plain and Galvanized, on hand for either Gas-fitting, Steam-fitting, Cisterns, and Wells [illegible] any depth. [illegible]

KIND WORDS

The Sunday-School Paper
OF THE
SOUTHERN BAPTIST CONVENTION,
Published by the Sunday-School Board.

A good Sunday-school paper!
A good child's reading paper for the family!
A good missionary paper!

It contains the best exposition that is published for the

System of Uniform Lessons
Now generally adopted.

Accompanied by new and pretty pictures, will be published the many

BEAUTIFUL PRIZE STORIES,

for which premiums of twenty dollars and ten dollars were paid. Printed on fine paper. All Baptist Sunday-schools and families should subscribe for KIND WORDS.

Terms, Per Annum—Payable in Advance:

Single copy, weekly	$1 00
Single copy, semi-monthly	50
Single copy, monthly	25
Ten copies and upward, weekly, each	50
Ten copies and upward, semi-monthly, each	25
Ten copies and upward, monthly, each	12½

Yours, very truly, S. BOYKIN, Editor.

For subscriptions remit to S. C. ROGERS, 361 Main Street, Memphis, Tenn.

Specimen copies sent free, on application, to individuals or Sunday-schools. v-42-50

Address "DOMESTIC" S. M. CO., 96 Chambers St., N. Y. M-v-42-vi-6

BUCKEYE BELL FOUNDRY

Established in 1837. Superior Bells for Churches, Schools, etc., of Genuine Copper and Tin, fully warranted, and mounted with our Latest Improved Rotary Hangings, the best in use. *Illustrated Catalogue sent free.*

VANDUZEN & TIFT, 102 & 104 E. Second St., Cincinnati. G-v-37-vi-36

MISCELLANEOUS.

Simmons and Clough Organ Company's
IMPROVED
CABINET ORGANS
AND
Grand Combination ORGANS,

FITTED WITH THE NEWLY IMPROVED
SCRIBNER'S PATENT QUALIFYING TUBES.

An invention having a most important bearing on the future reputation of [illegible] by means of which the quantity or Volume of tone is very largely increased, and the quality of tone rendered

Equal to that of the Best Pipe Organs of the Same Capacity.

Our celebrated "[illegible]," "Vox Humana," "Wilcox Patent," Oct[illegible] "Celic" "Clarionet" Stops, and

ALL THE LATE IMPROVEMENTS
can be obtained only in these Organs.

EVERY INSTRUMENT FULLY WARRANTED.

Manufactured at Nos. 15, 17 and 19 Miami Avenue, **DETROIT, MICH.**

[illegible] Thirty-Two different Styles for the Parlor and the Church. [illegible] New and Elegant Designs. The best Material and Workmanship. Quality and Volume of Tone Unequalled.

PRICES, $50 TO $500.

(Established in 1850.) AGENTS WANTED IN EVERY [illegible].

Address SIMMONS & CLOUGH ORGAN CO. Detroit, Michigan.

Western and Atlantic R. R. Company,

OFFICE OF THE PRESIDENT, ATLANTA, June 2, 1872.

[illegible] this date, Night Passenger Train to New York and the West, outward.

Leaves Atlanta [illegible]
Arrives at Chattanooga [illegible]

Day [illegible] and West, outward

Leaves Atlanta [illegible]
Arrives at Chattanooga [illegible]

Lightning Express to New York, outward

Leaves Atlanta [illegible]
Arrives at Dalton [illegible]

Night Passenger [illegible] West, inward.

Leaves Chattanooga 5:20 [illegible]
Arrives at Atlanta 1:30 [illegible]

Day Passenger Train from New York to the West, inward.

Leaves Chattanooga [illegible]
Arrives at Atlanta [illegible]

Accommodation Train, inward.

Leaves Dalton [illegible]
Arrives at Atlanta 9:50 A. M.

v-40-tf JOSEPH E. BROWN, President.

Memphis and Louisville Railroad.

SPRING SCHEDULE, MAY 7, '72.

Day Express, leaves 4:15 [illegible]
No. 2 Express, daily [illegible]
Nashville Express, daily [illegible]

[illegible] Sleeping Cars run through to St. Louis and Louisville on the 1:30 P. M. train, and to Nashville on the 6:45 P. M. train daily. The 4:15 A. M. train does not run on Sunday.

For tickets and other information, apply at the Ticket Office, No. 237 1-2 Main street. v-33-tf JNO. T. FLYNN, Sup't.

AGENTS WANTED—To sell the

History of the Bible,

BY WILLIAM SMITH, LL. D., author of Smith's Bible Dictionary. A work of 1,100 pages, illustrated with over 250 fine engravings and maps. It contains a complete and masterly account of the events narrated in the Sacred Scriptures viewed in the light of contemporary history. Dr. Smith's Bible Dictionary, of which over 100,000 copies have been [illegible], has made his name a household word among all Bible readers, and his fame as the greatest living Biblical Scholar and Historian, will create an eager demand for this great work. It will be sold by [illegible] only, and those who wish to secure choice territory, should send at once for circular and terms to the National Publishing Company, Memphis, Tenn. v-4-tf

A GREAT OFFER!

Horace Waters, 481 Broadway, N. Y.

Will dispose of ONE HUNDRED PIANOS, MELODEONS and ORGANS, of six first-class makers, including Waters', at EXTREMELY LOW PRICES FOR CASH, or will take part cash and balance in small monthly instalments. New 7 octave first-class Pianos, all modern improvements, for $275 cash. Now ready, a new kind of Parlor Organ, of the most beautiful style and perfect tone ever made. Illustrated Catalogues mailed. Sheet Music, Instruction Books, Sunday-school Music Books, and all kinds of Music Merchandise always on hand. v-39-45

SUGAR MILLS

FOR THE VERY BEST AND

Latest Improved Sugar Machinery,

Consisting of Cane Mills, Evaporators, Clarifiers, Grates, Doors, Skimmers, etc.; also Cider Mills, and the Celebrated Cottage Fruit Dryers. Address for Price List and Catalogue,

Southern Manufact[illegible] v-42-50 NASHVILLE, TENN.

DUTCHER'S
LIGHTNING FLY KILLER
SWEEPS THEM OFF,
And Clears the House Speedily.
TRY IT.
L. L. DUTCHER & SONS, Proprietors, St. Albans, Vt. I-v-42-50

AGENTS WANTED,

Male or female, to sell Pictures or Books. If you will, you can make it pay well.

[illegible] BOOKS & CO. v-40-vi-14 [illegible] Water Valley, Miss.

AGENTS WANTED FOR

"JESUS"

BY CHARLES F. DEEMS, D. D.

His Divinity established and Rationalism routed. The most popular and rapidly-selling religious work issued. For Circulars, address U. S. PUBLISHING CO New York. I-v-39-47

Attention is [illegible] to our large New Stock of

STERLING SILVER
SILVER PLATED WARE,
ICE PITCHERS AND WATER [illegible],

JEWELRY, New Stock, Agent Styles, BRACELETS, DIAMONDS, OPERA CHAINS, etc.

1000 More Agents Wanted

TO SELL THE

COLBY PREMIUM WRINGER

With Moulton's Patent Indestructible Rolls, and

COLBY'S LITTLE WASHER.

THEY SAVE LABOR, TIME AND MONEY.

The Wringer will not Rust, Rot, Crack, [illegible] or Mildew; it has no Elastic Bands to slip, and get out of order, no Cog Wheels to slip, catch, bind, or make which grease to soil the clothes.

The Washer is not a water-splashing, arm and shoulder breaking machine, but a Washer that completely answers the demand. It lightens the labor of Washing; it does its work easily and perfectly; it is light to handle, saves the clothes and can be used in any tub.

Wringer, $7.50. Washer, $5.00

These machines are so cheap that every family that [illegible] can afford to buy them. No family can afford to do without them. Write for descriptive circular and the most ordinarily liberal terms we offer. "Live" men to sell them.

BRAMHALL, SMITH & CO., Gen'l Agts, [illegible] Broadway, [illegible] or Colby Bro's & Co., Waterbury, Vt.

AGENTS WANTED
To Sell a New
COMMENTARY,

CRITICAL, EXPLANATORY AND PRACTICAL, On the Old and New Testaments, by Jamieson, Fausset & Brown. Complete in one Volume. [illegible] Biblical scholars in America unite in pronouncing it the most Practical, Suggestive, Scientific and Popular Commentary yet published in this country. It covers the entire Bible, is compact and convenient in form, moderate in price. Supplying a long-felt want, and having no competitors, it is destined to reach a larger sale than any work now before the public.

THE BAPTIST says: "The authors of this work are among the first scholars and theologians of the age. Their names and writings are already known and [illegible]. We have looked over the [illegible] with much interest. The illustrations are most excellent. The comments are full, with no waste of words or space. There seems to be pressed into compact form the results of modern research and exegesis. It appears to us the best Commentary for families and Sunday-school teachers extant. We can highly recommend it."

For circulars with full description and terms, address NATIONAL PUBLISHING CO. v-33-tf 374 and 376 Second St., Memphis, Tenn.

WANTED, AGENTS—$100 to $250 per month everywhere, Male and Female, to introduce the genuine improved MARSHALL SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, quilt, and embroider in a most superior manner. Price, only $15, fully licensed and warranted for five years. We will pay $1000 for any machine that [redacted] cloth cannot be pulled apart without tearing it. We pay Agents $100 to $250 per month and expenses, or a commission from which twice that [redacted] circulars and terms, apply to or address,

S. MARSHALL & CO., No. 103 Nassau Street, New York.

CAUTION.—Do not be imposed upon by other parties traveling through the country palming off worthless cast iron machines under the same name or otherwise. Ours is the only genuine and really cheap machine manufactured. M-v-34

New Sacred Music Book, for Churches, Singing-Schools and Conventions.

THE GLORY,

By GEO. F. ROOT.

Emphatically a New Book—New in Plan—New in Lessons—New in Departments—New in Music.

BY FAR THE BEST AND MOST CAREFULLY PREPARED Singing-Book by this Author. Will be issued early in [illegible]. Price, $13.50 per dozen. Specimen copy will be sent post-paid on receipt of $1.25.

JOHN CHURCH & CO., Cincinnati, O. I-v-32-vi-31

5000 Sunday-school and Revival Music Books, a little shop-worn, will be sold at half price. Board covers, 15 cents; postage, 2 cents. Paper covers, 10 cents; postage, 2 cents. Names of the books are "Heavenly Echoes," "Choral Echoes," "Diadem," "Christian Melodist," and "Sabbath Refreshing Showers." Warerooms, No. 481 Broadway, New York. HORACE WATERS, publisher of music books, and manufacturer and dealer in pianos, melodeons and organs. v-39-44

MENEELY & KIMBERLY,
Bell Founders, Troy, N. Y.

Manufacture a superior quality of Church, Academy, Fire Alarm, Chime, Tower Clock, Steamboat, Court-house, Farm and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogue sent free. Address

A-v-28-vi-27 MENEELY & KIMBERLY, Troy, N. Y.

Editor's Box.

Special Notices.

I. The Editor does not hold himself responsible for the opinions of Correspondents.

II. Rejected manuscripts cannot be returned. Writers should keep copies of all submitted articles.

III. Every article must be accompanied by the name of the author—not necessarily for publication, but as a guarantee of good faith. A nom de plume, however, is allowable in print.

IV. Correspondents will oblige editor and printers by writing in black ink, on one side of the paper, and with [illegible].

V. Never put matter intended for publication on the same sheet with business matters. If written on the same leaf, one or the other is apt to be neglected.

VI. The figures on the [illegible] paper show the Vol. and No. to which he has paid. If the date be passed, the subscriber [illegible]. All subscriptions are payable in advance.

VII. Make all remittances in Postoffice orders, bank checks, or in registered letters, to the order of THE BAPTIST, Memphis, Tenn. In every instance give State and postoffice. Subscribers can send in these ways at our risk.

[illegible] a black line over them. These can quite all be induced to renew. What pastor or friend will [illegible] to us "Send me the names of the dropped at my office and I will see what can be done?" We will send at once, and pay a special premium for each old name renewed. If we had all of them renewed, we would have 15,000. Who speaks first for a dropped list?

Business.—Know all men and brethren that when we offer this paper at $2.50, we mean that amount paid to us; not $2.50 less 25 or 50 cents expressage, or 15 cents less cost of registering. Here is a day's illustration: A brother sends us 50 cents to be credited to September next, to get the advantage of the 50 cents off, and $2.50 to be credited one whole year from September. That's honest, but *sharp*. Another sends us $1 by express and makes us pay 25 cents. Another sends us 50 cents and takes out the register's fee—15 cents—leaving us 35 cents for the paper five months! Now, none of this will do. We have put the paper down to even less than cost, for with its present price, size and matter [illegible] and pay weekly expenses, and we expect that those who subscribe to pay us $2.50. All who work for the paper without pay or premium [illegible] made at our expense, but not for their own papers.

A. Lawler, Juno, Tenn.—Thanks for the renewal of Bro. Webb and the indication that the Baptists of your postoffice will henceforth rally around their own State paper rather than another. The first number of the Gallatin debate long since out.

T. R. Williams, Mississippi.—We will enter all for whom you will be responsible, and where you can get a part in advance do it.

A. Howell, C. C., Arkansas.—We should be delighted to come, and will, if we can.

T. H. Murphy, Georgia.—Have entered your order for hymn-books. We have delayed [illegible] only to make it more valuable. Could you not take an agency to canvass your association for the hymn-book?

Jno. A. Hensler, Louisiana.—If we feel able to undergo that hot trip, and to preach, we will report to you. We are not yet well.

J. K. Ryan.—Bro. Stone, of Gainesville, has the arranging of our route on the east of the Alabama. Write him. Glad you will help to reach the 20,000.

T. Montgomery, Missouri.—You wrote on both sides of the sheet and the printers have [illegible] it. Write again and in two condensed articles and it will be used.

T. M. McDonald, Mississippi.—We still say that the temperate use of Scuppernong wine such as Mr. Tucker makes, without any devil in it, will be harmless to all, and beneficial to many. Because some men kill themselves by gluttony, must we be deprived of eating?

R. J. Wofford or Gillespie, Tennessee.—We should advise you not to purchase the privilege of putting one pound of sweet milk with a pound of salt gotten butter, and so make two out of one. We used to do this for our table before Mr. Fambrough and the receipts, and we recommended it, but not for fresh butter. It is a species of swindling to treat butter thus to sell—like sanding sugar to make it heavy. Don't do it.

N. C. Huckaby.—The new book not out yet. Will announce it as soon as ready.

J. R. Moody, Kentucky.—We will engage to call at the three named places on your terms.

H. S. Shylock, Where? Not Maryland. A letterhead without State or postoffice.

Eld. J. D. Rasberry, Arkansas.—Your fifty dollars was credited May 14th. Thanks. Send balance soon as possible. Will you not take your association for the hymn and tune book?

Geo. W. Thigpen, Alabama.—You can have your association if you desire it. Name it.

A. S. Belk.—Yes, there will be a cheap edition of hymns and music published, to cost not more than $15 per dozen. About six hundred of the choicest hymns in our language, and one hundred and seventy-five of the sweetest tunes. This is the book that the millions want, and soon shall have. If we had a cancer we should go to Dr. January. That's what we think of him. If he failed, we should expect to die of it.

J. J. Sledge, Texas.—Right glad to hear from you. We wish to start at Houston and fill twenty or twenty-five appointments west of the Central railroad, at central points. Will you make out a route? and we will fix the time, and so eat salt at your table, and *salt your flocks*. God bless you.

A. Yates, Arkansas.—Draft safe at hand. Thanks.

D. F. Barrow, Georgia.—Your $1 cost us 25 cents expressage. We credit you 75 cents.

J. E. Sleigh, Arkansas.—Price of Cruden's Concordance, by mail, prepaid, $1.75. Address Goodwyn & Co. Did you intend your three-page article for publication?

John S. Ford, Marion, Ala.—William M. McCullough's paper is *regularly mailed* to him at Perryville, Perry county, Ala. Is this right?

LETTERS

Received from the following persons and have been attended to:

Mrs S Sutton, J N Bird, J Y Cresswell, A Bales, J B Giles, E Hardy, A C Hart, J T Gibbens, D H Richardson, J T Turrentine, N Lansing, Mrs W L Rippetoe, P H Whittaker, J W Robertson, J J C McMahon, A R Sterrett, Mrs B A Hudson, W S Bunyard, J W Stokes, W Scarborough, Jno W Kinney, E Douglass, [illegible] Gay, T J Everett, E S Robinson, Mrs M C Hadley, T N Rhymes, Thos J Lowe, E B Bray, W B Patton, Jas Mung, R H Forbes, D B Harris, P B Chamberlain, J T Brown, W T Clements, J W Mitchell, Calvin Magee, M P Lowrey, A T Bain, M H Price, J N B[illegible], L Newsome, N A Williams, Rev E Howell, W W Bells, T W Hamilton, H F Pennebaker, W H McKay, W E Hicks, T C Davis, Jas O Davis, H A Heaton, Mrs M E Garrett, B W Smith, S Sharpe, Eld M C Williams, Jas S Tumlin, Wash Hartsfield, W T Waller, J M Kelly, J Jackson, E A Barry, Susan Jones, J H Baum, H W Middleton, J M Willis, M P Lowrey, E E Ray, W F Gaines, Dennis Ray, A M Russell, J W Henning, Allen [illegible], A Busong, J J Burnett, Messrs Thompson, S C Simmons, E T Wear, H H Lewis, W F [illegible], T R Williams, J S Coppedge, J E [illegible], H M Hartsfield, M Allen, R L Hardy, E M Chambers, S L Sandford, Levi W Coleman, W B Bush, Dr G D Staten, J H Cawood, G B [illegible], A Blunell, J W Taliaferro, A Lawler, R E Lane, Joe Goddard, J W Harris, A B Johnson, E F Montague, A J Whorton, S G Aberneathy, J P Richardson, W H F Edwards, E M McCleary, Thos H Murphy, S C Drake, E S Harris, F M Bell, Jno A Ivey, W E Tynes, S H Thompson, J M Russell, J A Thornton, Eld R F Stewart, Wm H Hinson, G R Murdock, G W Perdue, W E Dancy, R H Jones.

Married.

INGRAHAM—CHANDLER.—On the 20th inst., in this city, by Rev. A. L. Rankin, Mr. H. F. INGRAHAM and Miss R. H. CHANDLER. No cards.

Mr. Ingraham is a business clerk in the house of Goodwyn & Co., and is, in this new commitment, fully entitled to our warmest congratulations. E.

Obituary.

Obituary notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. Over one hundred words, ten cents for every eight words. Count the words and send money with obituary if you wish it attended to.

George Newton

was born in [illegible] county, Georgia, in the year 1815. His father moved to Autauga county, Alabama, when he was two years old. He married when he was about twenty-two years old, and moved to Jackson parish, Louisiana, about six years after, where he remained until his death, which was on the second day of June, 1872. He was twice married, and leaves a wife and eight children to mourn his loss. On the night before he died he requested the writer to furnish this notice, and that it should be stated [illegible] Christ when he was about twenty-five years old, joined the church and was baptized by Eld. J. L. Mayes, in 1854. He served the church as deacon faithfully and well. Truly a great man in Israel has fallen. He met death calmly, and in the full assurance of faith.

ELD. J. C. JONES.

James M. Jacobs.

Died, at his residence, near Covington, Tenn., March 28, 1872, of pneumonia, James M. Jacobs. He was born in Rutherford county, Tenn., April 19, 1812, married in Madison county, and was baptized into the fellowship of Mt. Lebanon Baptist Church in September, 1839. He had a small Christian hope for many years before he could claim himself as a true believer. He had been a constant reader of THE BAPTIST for more than twenty years, and lived a consistent life. He was an affectionate father, a good citizen, and a faithful church member. He left one son, four daughters, and many friends to mourn his departure; but our loss, we believe, is his eternal gain. We would say to the bereaved children, your papa cannot return to you, but you can, by the grace of God, go to that dear Savior in whose presence there is fullness of joy. N. H. M.

May, 9, 1872.

B. Walker Wright.

Died, of meningitis, February 10, 1872, St. Francis county, Ark., Bro. B. Walker Wright. He was born in the State of Alabama, Oct. 19, 1831; for a number of years a citizen of DeSoto county, Miss., where he professed religion and united with the County Line Missionary Baptist Church, and married Miss E. R. Halton. He was a faithful soldier in the late war, captured at the battle of Chickamauga, and imprisoned at Rock Island. His many noble virtues and qualities, exemplified in the character of the Christian, neighbor, husband and father, won for him the confidence and esteem of a large and increasing circle of friends. He has left an amiable and affectionate wife (member of the same church) and three interesting children. May she derive that spiritual comfort and consolation that will enable her to yield to, and bear with Christian fortitude, this inscrutable act of Providence, by an unwavering faith in his promises "to be a husband to the widow, and a father to the orphan," etc.

W. [illegible] MABRY.

Sardis, Miss., May, 1872.

Western Methodist will please copy.

Eld. John G. Bledsoe

Was born June 14, 1829, in Bradford county, Tenn., made a profession of religion in 1845, joined the Baptist church soon after, was licensed to preach in 1854, and ordained in 1855. Our brother died at Springfield, Ark., leaving a wife and five children. Fraternally,

M. N. HEREFORD,

Pastor of the Church, Lewisburg, Ark.

Central Baptist please copy.

Special Advertisements.

Banning's Lung and Body Brace.

It—is the only Scientific Shoulder Brace
It—is the only Scientific Lung Brace;
It—supports the Back;
It—supports the Abdomen;
It—supports the Stomach;
It—supports the Lungs;
It—prevents Lassitude;
It—prevents Hoarseness;
It—prevents [illegible];
It—prevents Hernia;
It—prevents Consumption.
It—increases the Breathing Capacity
It—gives Strength to the Body;
It—increases the Vital Powers;
It—expands and enlarges the Lungs;
It—renders Breathing free and easy;
It—is used by Lawyers;
It—is used by Singers;
It—is used by Ministers;
It—is used by Laborers;
It—relieves when all other means fail,
It—will last a lifetime.
It—benefits in every case.

Dr. STONE, of New Orleans, La., the most eminent living surgeon, pronounces the Brace as the perfection of mechanical invention for the purposes intended. We have several hundred names on our list whom we have supplied, and are now using it with the greatest relief. It has not failed in a single instance where a fit was obtained.

For Brace $15 within one month.

PRICES OF DUPLICATE PARTS.

Front Horn, Pad and Spring	$3 00
Short Standards, each	2 00
Hip Pads—lower	1 50

BRACE INSTRUCTIONS.

1. Before you order a Brace, see and follow instructions for measurement.

DIRECTIONS FOR MEASURING.—Pass the tape or some cord that will not stretch, around the Abdomen two inches below the points of the hips, and send the number of inches; and your nearest express office.

If you need a Brace all you need is a fit, and this is guaranteed you; provided you will pay the expense of returning it and should you return, put your name and address on the package.

The testimony of two hundred ministers, and lawyers, and others is sufficient to assure its utility, and therefore the proposition to return the money is withdrawn as it has been abused in several instances.

Send to J. R. Graves, Memphis, Tenn., agent for its sale in the Southwest.

Best and Oldest Family Medicine.—*Sandford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Beware of imitations.* P-v-19-eow-vi-18.

The proprietors of that enterprising and ably conducted journal, the MEMPHIS AVALANCHE, are issuing a campaign weekly, which they furnish to subscribers during the Presidential canvass, and until the 10th of November next, at the rate of fifty cents for a single copy, or ten dollars for clubs of twenty-five. As a newspaper, the AVALANCHE stands in the front ranks of live, progressive journalism; and such of our readers as desire to keep themselves posted upon the political issues of the day, and the progress of the canvass, would do well to subscribe for the Campaign Weekly. Address Avalanche, 22 Jefferson st. Memphis.

A Ripping Announcement.—An old-style lock-stitch sewing machine company advertises an attachment called a ripper, but the public know by experience that ripping is a bad way of unfastening a seam. The twisted loop of Willcox and Gibbs seam, is the only one that can be unlocked without ripping, and locked again if necessary. Mov-43

Dr. Tutt's Sarsaparilla and QUEEN'S DELIGHT.—No remedy possesses so many valuable Medicinal Properties as this combination of Roots, Herbs and Barks. The QUEEN'S DELIGHT is acknowledged by Physicians to be the most powerful remedy known for Impure Blood, Liver Complaint, Nervousness, Female Complaints, Constipation, Rheumatism, Diseases of the Kidneys, Syphilitic Affections, Skin Diseases, Chronic Complaints, etc. But in this preparation it is combined with other vegetable products, which renders its virtues doubly valuable. Most diseases have their origin in the blood, and as a Blood Purifier the SARSAPARILLA AND QUEEN'S DELIGHT has no equal. It required but a trial to convince the most sceptical.

For Female Complaints, whether in young or old, married or single; at the dawn of womanhood or the turn of life, Dr. Tutt's Large Pills are an acknowledged remedy.

Dr. Tutt's Hair Dye has no Bad Odor. I-v-43

Salesmen Wanted!—Messrs. Hamdin & Hart, Springfield, Ill., dealers in pianos, organs and manufacturers of the "Victor" music box, wish to employ 1500 agents to sell their celebrated music box. The "Victor" is conceded BY ALL to be the BEST, as well as the CHEAPEST instrument of its kind [illegible]. This fact is proved by the very large demand for it [illegible]—over 3000 having been sold during the past year. We manufacture two styles of cases, rosewood and walnut, both are mounted in silver, and sell at the same price, viz: $12. The "Victor" plays sixteen tunes, and is warranted for five years. A large commission will be allowed agents who engage in the sale of this instrument. The business is particularly recommended to lady agents, being pleasant and profitable. To those who wish to act as agents in the sale of our "Victor Music Box," we will send one as a sample to sell by, upon receipt of $2 to pay for packing and express charges. Complete printed instructions, rate of commission, terms, etc., will be sent with the instruments, or upon application by letter, enclosing three cent stamp. Write name, county and State plainly. Address HAMDIN & HART, Springfield, Illinois. v-37-vi-36.

A Card.—This is to notify all persons that we own the *right* to the W. R. Walpole Sub-Soiler in Marshall, Tippah, Benton and Union counties, in the State of Mississippi; the only sub-soil plow that is attached to the turning plow. We warn all persons against purchasing farm rights or otherwise, except from us or our authorized agents.

A. G. PERRY.
[illegible] B[illegible].
[illegible] B[illegible].

Cornersville, [illegible] March 2, 1872. v-32-43

A Permanent Cure or no Pay FOR CANCERS AND CORRODING SORES. This remedy can be sent to any part of the U. S. perfectly harmless, and is the most agreeable dressing that could be applied. It removes all [illegible] odor, and in its effects is perfectly wonderful. Send stamp for circular. Address ELD. N. P. JOHNSTON, Memphis, Tenn. v-34-46

Caution!—Every genuine box of Dr. McLANE'S LIVER PILLS bears the signature of Fleming Brothers, Pittsburg, Pa., and their private United States stamp. Be sure to take no other, the market is full of imitations.

It is the popular verdict that people who have [illegible] the use of Bitters or Cordials are obliged, eventually, to resort to McLane's Liver Pills for permanent relief. I-v-35-vi-9

W. N. Wilkinson & Co., wholesale and retail druggists, No. 340 Main street, keep a full supply of all articles in their business, and we are confident that better bargains cannot be had in this city, and we know that cleverer and more accommodating gentlemen cannot be. Call on them. v-24-vi-10

NEW ADVERTISEMENTS.

The Warlike Trouble Brewing in Europe concerns us less, individually, than the *intestine commotions* to which each one of us is liable at this season of the year. Fortunately, all disturbances of the stomach, bowels and the liver, engendered by hot weather, sudden changes of temperature, or unwholesome atmospheric conditions are speedily relieved by a dose or two of

Tarrant's Effervescent Seltzer Aperient,

which is nectar to the thirsty palate, and at the same time the finest of all cathartics, a healthful invigorant and stomachic, and invaluable as a means of preventing fever and congestion. The genuine article may be had of all druggists. I-v-43-4

MUSTERED OUT OF THE SYSTEM—all the poisonous influences of the Malaria of damp and unhealthy locations, which produce

AGUE

WITH ALL ITS DISTRESSING SYMPTOMS.

KRESS FEVER TONIC

Strikes at the root of the matter, annihilates the POISON, tones up the whole System and

Breaks up CHILLS and FEVER in less time

than any other AGUE MEDICINE in the market. Ask your Druggist for it and TAKE NO OTHER.

It is WARRANTED TO CURE OR MONEY REFUNDED.

W. C. Hamilton & Co., Cincinnati, O. A-v-43-46

AGENTS WANTED FOR

"Convent Life Unveiled."

By Edith O'Gorman, Escaped Nun, whose disclosures are thrilling and startling. And for our celebrated Bible, improved and arranged expressly for *Family use*. Circulars sent free.

WESTERN PUBLISHING CO., Cincinnati, Ohio. A-v-32-vi-18

NEW ADVERTISEMENTS.

INVESTING MONEY.

GREAT REDUCTION

THE NORTHERN PACIFIC RAILR'D.

On the completion of existing contracts the present season, the Northern Pacific Railroad Company will have in operation 517 miles of its main line, while an additional distance of 715 miles is now being located and prepared for construction. The Eastern Division, to be completed this year, will unite Lake Superior with the Missouri river, and will at once and permanently command the very large and profitable traffic of the Upper Missouri, Montana Territory, and Northern Idaho.

In addition to the extensive and assured carrying-trade awaiting this section, the 517 miles of finished road will entitle the Company to Ten Million Three Hundred and Four Thousand (10,304,000) acres of the lands granted by the Government. These lands, situated on either side of the track in Central Minnesota, Eastern Dakota, and in the valley of the Columbia on the Pacific Coast, are directly in the path of emigration and settlement, are well supplied with timber, are convenient to cheap cost and good markets, have a soil of good average quality, with an adequate rainfall. With these advantages they will have a rapid sale at fair prices. [illegible] in Minnesota are already in market and [illegible].

With these accomplished results, the Company, through its Financial Agents, offers for sale at par and accrued interest,

FIRST MORTGAGE GOLD BONDS,

which bear Seven and Three-Tenths per cent., currency interest, and have the following elements of security: 1. They are the standard obligation of a sincere Corporation. [illegible] Company. 2. They are a first mortgage upon its Road, its Right of Way, Rolling Stock, Telegraph Line, Equipments and Franchises. 3. They are a first lien on the Traffic or Net Earnings of the Company. The net Receipts of the Union-Central Pacific Road, in its second year of business, were equal to nine per cent. on the total estimated cost of the Northern Pacific. 4. They are a First and only Mortgage on all the Lands granted to the Company—amounting, on completion of the Road, to about 23,000 acres per mile of track. Sold at the average price realized by other grants, these lands will produce more than three times the total issue of bonds per mile. The Bonds are at all times convertible, at 10 per cent. premium, into the Company's Lands at market prices. Holders of U. S. 5-20's, or the less productive corporate securities, may materially increase their principal and their interest income by exchanging them for Northern Pacific 7-30's, which we recommend as a profitable and secure investment.

JAY COOKE & CO.,
PHILADELPHIA, NEW YORK AND WASHINGTON.
Financial Agents Northern Pacific Railroad Co.

For sale by all [illegible] generally. M-v-43-eow-45

AGENTS WANTED

—FOR—

GOODSPEED'S PRESIDENTIAL CAMPAIGN BOOK.

Every Citizen Wants It!

Also for CAMPAIGN GOODS. Address,
GOODSPEED'S EMPIRE PUBLISHING HOUSE,
Chicago, Cincinnati, St. Louis, New Orleans, or New York. M-v-43-vi-3

J. W. S. BROWNE,

PLUMBER,

GAS AND STEAM PIPE FITTER,

No. 448 Main street, near Beal,

Memphis, Tennessee,

KEEPS CONSTANTLY ON HAND AND FOR SALE

Pumps of Almost Every Description,

—FOR—

CISTERNS, WELLS AND DEEP WELLS

BOTH LIFTING AND FORCE,

FOR HAND OR STEAM POWER.

An assortment of Pipe, Plain and Galvanized, on hand for either Conducting, Steam-fitting, Cisterns, and Wells of any depth. Iv-5-46

KIND WORDS

The Sunday-School Paper

OF THE

SOUTHERN BAPTIST CONVENTION,

Published by the Sunday-School Board.

A good Sunday-school paper!
A good child's reading paper for the family!
A good missionary paper!

It contains the best exposition that is published for the

System of Uniform Lessons

[illegible] generally adopted.

Accompanied by new and pretty pictures, will be published the many

BEAUTIFUL PRIZE STORIES,

for which premiums of twenty dollars and ten dollars were paid. Printed on fine paper. All Baptist Sunday-schools and families should subscribe for KIND WORDS.

Terms, Per Annum—Payable in Advance:

Single copy, weekly	$1 00
Single copy, semi-monthly	50
Single copy, monthly	25
Ten copies and upward, weekly, each	50
Ten copies and upward, semi-monthly, each	25
Ten copies and upward, monthly, each	12½

Yours, very truly, S. BOYKIN, Editor.

For subscriptions remit to S. C. ROGERS, 361 Main Street, Memphis, Tenn.

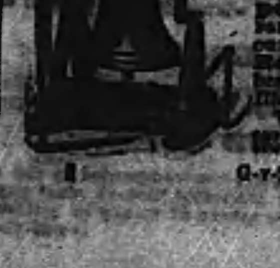
Specimen copies sent free on application, to individuals or Sunday-schools. v-42-50.

THE LIGHT RUNNING "DOMESTIC"

A DOMESTIC Luxury.
A DOMESTIC Blessing.
A DOMESTIC Necessity.
"WILL LAST A LIFETIME."

Address "DOMESTIC" S. M. CO., 96 Chambers St., N. Y. M-v-42-vi-3

BUCKEYE BELL FOUNDRY.



Established in 1837. Superior Bells for Churches, Schools, etc., of Pure Copper and Tin, fully warranted, and mounted with our Latest Improved Rotary Hangings, the best in use. *Illustrated Catalogue sent free.* VANDUZEN & TIFT, 102 & 104 E. Second St., Cincinnati. G-v-37-vi-36

MISCELLANEOUS.

Simmons and Clough Organ Company's IMPROVED CABINET ORGANS AND Grand Combination ORGANS,

FITTED WITH THE NEWLY IMPROVED

SCRIBNER'S PATENT QUALIFYING TUBES.

An invention having a most important bearing on the future reputation of Reed Instruments, by means of which the quantity or Volume of tone is very largely increased, and the quality of tone rendered

Equal to that of the Best Pipe Organs of the Same Capacity.

Our celebrated "Vox Celeste," "Louis Patent," "Vox Humana," "Wilcox Patent," Octave Coupler, the charming "Cello" or "Clarionet" Stops, and

ALL THE LATE IMPROVEMENTS

can be obtained only in these Organs.

EVERY INSTRUMENT FULLY WARRANTED.

Manufactured at Nos. 15, 17 and 19 Miami Avenue, **DETROIT, MICH.**

(Established in 1850.)

[illegible] Styles for the Parlor and the Church.

New and Elegant Designs.

The best Material and Workmanship.

Quality and Volume of Tone Unequalled.

PRICES, $50 TO $500.

AGENTS WANTED IN EVERY COUNTY.

Address SIMMONS & CLOUGH ORGAN CO. Detroit, Michigan. v-50

Western and Atlantic R. R. Company.

OFFICE OF THE PRESIDENT, ATLANTA, June 2, 1872.

On and after this date, Night Passenger Train to New York and the West, outward.

Leaves Atlanta	5:30 A M
Arrives at Chattanooga	3:10 A M

[illegible] to the South and West, outward.

Leaves Atlanta	3:30 A M
Arrives at Chattanooga	3:50 P M

Lightning Express to New York, outward.

Leaves Atlanta	4:35 A M
Arrives at Dalton	9:23 A M

Night Passenger [illegible] West, inward.

Leaves Chattanooga	5:20 P M
Arrives at Atlanta	1:30 A M

Day Passenger Train from New York to the West, inward.

Leaves Chattanooga	8:30 A M
Arrives at Atlanta	3:50 P M

Accommodation Train, inward.

Leaves Dalton	5:00 A M
Arrives at Atlanta	9:50 A M

v-40-tf JOSEPH E. BROWN, President.

Memphis and Louisville Railroad.

SPRING SCHEDULE, MAY 7, '72.

Day Express, leaves	4:15 A M
No. 3 Express, daily	1:30 P M
Nashville Express, daily	[illegible]

[illegible] run through to St. Louis and Louisville on the 1:30 P. M. train, and to Nashville on the 5:40 P. M. train daily. The 4:15 A. M. train does not run on Sunday.

For tickets and other information, apply at the Ticket Office, No. 237 1-2 Main street. v-33-tf JNO. T. FLYNN, Sup't.

AGENTS WANTED—To sell the

History of the Bible,

BY WILLIAM SMITH, LL. D., author of Smith's Bible Dictionary. A work of 1,200 pages, illustrated with over 240 fine engravings and maps. It contains a complete and masterly account of the events narrated in the Sacred Scriptures viewed in the light of contemporary history. Dr. Smith's Bible Dictionary, of which over 100,000 copies have been sold in America alone, has [illegible] name a household word among all Bible readers, and his fame as the greatest living Biblical Scholar and Historian, will create an eager demand for this great work. It will be sold by subscription only, and those who wish to secure choice territory, should send at once for circular and terms to the National Publishing Company, Memphis, Tenn. v-3-41

A GREAT OFFER!

[illegible]

Horace Waters, 481 Broadway, N. Y.

Will dispose of ONE HUNDRED PIANOS, MELODEONS and ORGANS, of six first-class makers, including Waters', at EXTREMELY LOW PRICES FOR CASH, or will take part cash and balance in small monthly installments. New 7 octave first-class Pianos, all modern improvements, for $275 cash. Now ready, a new kind of Parlor Organ, the most beautiful style and perfect tone ever made. Illustrated Catalogues mailed. Sheet Music, Instruction Books, Sunday-school Music Books, and all kinds of Music Merchandise always on hand. v-38-45

SUGAR MILLS

FOR THE VERY BEST AND

Latest Improved Sugar Machinery,

Consisting of Cane Mills, Evaporators, Clarifiers, [illegible], Skimmers, etc.; also Cider Mills, and the Celebrated Cottage Fruit Dryers. Address for Price List and Catalogue,

Southern Manufacturing [illegible], Nashville, Tenn. v-42-50

DUTCHER'S LIGHTNING FLY KILLER SWEEPS THEM OFF, And Clears the House Speedily.

TRY IT.

L. L. DUTCHER & SONS, Proprietors, St. Albans, Vt. M-v-43-46

AGENTS WANTED,

Male or female, to sell Pictures or Books. If you will, you can make pay easily.

[illegible] BOOKS & CO., [illegible]ater Valley, Miss. v-40-vi-14

AGENTS WANTED FOR

"JESUS"

BY CHARLES F. DEEMS D. D.

His Divinity established and Rationalism routed. The most popular and rapidly-selling religious work issued. For Circulars, address U. S. PUBLISHING CO., New York. I-v-38-41

Attention is Specially invited to our large New Stock of

STERLING SILVER, SILVER-PLATED WARE, ICE PITCHERS AND WATER SETS,

JEWELRY, New Styles, Latest Styles. BRACELETS, DIAMONDS, OPERA CHAINS, Etc.

1000 More Agents Wanted TO SELL THE

COLBY PREMIUM WRINGER,

With Moulton's Patent Indestructible Rolls, and

COLBY'S LITTLE WASHER.

THEY SAVE LABOR, TIME AND MONEY.

The Wringer will not Rust, Rot, Crack, Break, or Mildew; it has no Materials to slip, slide or get out of order, no Cog Wheels to slip, catch, break or make wheel grease to soil the clothes.

The Washer is not a water-splashing, arm and clothes-breaking machine, but a Washer that completely answers the demand. It lightens the labor of Washing; it does its work easily and perfectly; it is light to handle and saves the clothes and can be used in any tub.

Wringer, $7.50. Washer, $5.00.

These machines are so cheap that every family in the land can afford to buy them. *No family can afford to be without them.* Write for descriptive circular and the extraordinary liberal terms we offer "live" men to sell them.

BRAMHALL, SMITH & CO., Gen'l Agt., [illegible] Broadway, N. Y.
or Coker Bank & Co., Waterbury, Vt.

AGENTS WANTED To Sell a New

COMMENTARY,

CRITICAL, EXPLANATORY AND PRACTICAL, On the Old and New Testaments, by Jamieson, Fausset & Brown, Complete in one Volume. The best Biblical scholars in America unite in pronouncing it the most Practical, Suggestive, Scientific and Popular Commentary yet published in this country. It covers the entire Bible, is compact and convenient in form, moderate in price. Supplying a long-felt want, and having no competitors, it is destined to reach a very [illegible] before the public.

[illegible] The authors of this work are among the first scholars and theologians of the day. Their names and writings are already known and [illegible]. We have looked over the work with much interest. The illustrations are [illegible]. The comments are full, with no waste of words or space. There seems to be pressed into compact form the results of modern research and exegesis. It appears to us the best Commentary for families and Bible school teachers extant. We can highly recommend it.

For circulars with full description and terms, address

NATIONAL [illegible]ING CO., 274 and 276 Second St., Memphis, Tenn. v-33-tf

WANTED, AGENTS—$100 to $250 per month everywhere, Male and Female, to introduce the genuine improved **MARSHALL SEWING MACHINE.** This machine will stitch, hem, fell, tuck, quilt, braid, cord, quilt, and embroider in a most superior manner. Price, only $15, fully licensed and warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock STITCH." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents $100 to [illegible] and expenses, or a commission from which twice that amount can be made. For circulars and terms apply to or address,

S. MARSHALL & CO., N. [illegible], New York.

CAUTION.—Do not be imposed upon by other parties traveling through the country palming off worthless cast iron machines under the same name or otherwise. Ours is the only genuine and really cheap machine manufactured. W-v-43

New Sacred Music Book, for Churches, Singing-Schools and Conventions.

THE GLORY,

By GEO. F. ROOT.

Emphatically a New Book—New in Plan—New in Lessons—New in Departments—New in Music.

[illegible] the Best and most CAREFULLY PREPARED Tune-Book by this Author. Will be issued early in [illegible]. Price, $13.50 per dozen. Specimen copy will be mailed on receipt of $1.25.

JOHN CHURCH & CO., Cincinnati. A-v-39-vi-31

5000 Sunday-school and Revival Music Books, a little shop-worn, will be sold at half price. Board covers, 15 cents; postage 4 cents. Paper covers, 12 cents; postage, 2 cents. Some of the books are "Heavenly Echoes," "Choral Echoes," "Diadem," "Christian Melodist," and "Happy Refreshing Showers." Warerooms, No. 481 Broadway, New York. HORACE WATERS, publisher of music books, and manufacturer and dealer in pianos, melodeons and organs. v-42

MENEELY & KIMBERLY, Bell Founders, Troy, N. Y.

Manufacture a superior quality of Church, Academy, Fire Alarm, Chime, Tower Clock, Steamboat, Court-house, Farm and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogues sent free. Address MENEELY & KIMBERLY, Troy, N. Y. A-v-32-vi-37