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TO ADVERTISERS—LOWEST RATES.
CIRCULATION 12,000 WEEKLY.

The Baptist is the organ and only Baptist paper in the four great States of Tennessee, Mississippi, Louisiana and Arkansas. It claims the largest circulation of any Baptist paper in the South, and is the most influential of its kind in the South. It is published weekly, except on Sundays and holidays, at the rate of \$1.00 per annum in advance. Single copies are sold at 10 cents. It is sent free to all who send for it. It is also sent free to all who send for it. It is also sent free to all who send for it.

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Stand ye in the ways, and see and seek for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

Old Series—Vol. XXX. MEMPHIS, TENN., SATURDAY, SEPTEMBER 7, 1872. New Series—Vol. VI, No. 2.

THE COMPARATIVE EQUALITY OF THE RACES—No. 1.

By J. B. GRAY.

DEAR BROTHERS:—Deem it to be the duty of every man to contribute whatever of influence he may possess to the development of the principles of truth, justice and morality.

I have concluded to give my views upon the subject of the races, even at the risk of being thought by some to be meddling with the questions of state. If I regarded the question as one of purely political expediency, I should certainly refrain from any public expression of opinion upon it; but, viewing it as I do, as one that in its influence reaches far beyond mere political expediency, I feel that silence would be criminal.

The question of the relative claim for equality of the races, as now agitated all over the land, is one more intimately and directly bearing upon the interest of society than any which has agitated the public mind upon this continent. Matters of state, such as pertain to the development of the industrial interests at large, may agitate the public in a heated discussion, yet the forms and usages of society remain the same. But not so with the present question; it strikes at the foundation of all former usages, and would incorporate new customs, ruinous to the best interests of all social enjoyment.

As I said upon a former occasion, the present unhappy agitation in our national affairs brings the question of the equality of the races directly up, and presses it so heavily upon our attention that we cannot longer avoid it, however desirable it might be. It is a question of time, but it is one of the present—claiming access to our assemblies—legislative halls; and, with the prestige of those, would enter our houses and claim the privileges and enjoyments of our freemen. It is now asserted, and incorporated as an elemental principle of government, that all men, without regard to color or previous condition, are equal; and we must deal with the question as it is.

The political equality of the races in our country is a settled principle, and the evils that may follow should, by anticipation, enlist the influence of every lover of social order and moral purity. It appears to me that the political equality is the initiative step toward social equality. The acknowledgment of the principle of political equality seems to me the tacit admission of social equality; political equality leads to political rights, and political rights leads to social intercourse—it must, from the nature of things, come. I am not skilled in the principles of any system of logic that would discriminate, in principle, between the assumptions of political and social rights and immunities. The exercise of the privileges may be dependent on the social circle, yet the right to this exercise remains. The claim for all races is an equality of natural rights; all men are, by nature, free and equal; then the exercise of these rights can only be abridged by the conventional interests of society. Many of the same race have not the same social advantages, not because of any defect of right, but by the conventionalities of society. Social rights follow "natural rights, but social immunities are dependent and hypothetical. And political rights follow natural rights; every man ought to have as many political rights as he has natural rights. It is wrong and oppressive to abridge the natural rights of any man; and what I mean by natural rights are the rights, privileges, immunities that God has given to every human being. If it be true, as is contended, that God has made all men equal, then all men have the same natural rights, both political and social; neither of these can justly be denied any man of any and all colors. So far as natural rights go, all have the same privileges. Then admit the theory, and it follows all colors are on the strictest terms of equality; there are no differences, so far as rights are concerned.

Now, I contend that a man who has the same political rights that I have has the same social rights. I have the natural right to vote upon the public measures of my country, and to represent my countrymen in the public councils of the nation; then I have the right to claim social equality with my compatriots. The very fact of equality in offices of trust and honor confers the right of social recognition by my equals; and any other man who has these political rights can claim the same social privileges. Equality of official relations implies equality of social relations. The presumption is, that there is equality between the constituency and its officer, and that a constituency would not promote a man to stations of honor and trust inferior, in point of natural rights and immunities, to itself; and so, too, with every constituency and its officers. Then, if an African has the political right to represent a constituency, he has the same claims to social immunities. I cannot see how this conclusion can be avoided.

I have never yet been able to understand how men can claim an equality by nature for all men, and yet deny the logical deductions that so necessarily follow. If I was convinced that all men were created equal, and by right ought to be so, then I would admit them to all the social privileges of my

family; and this very principle is admitted now by the leading political parties of the day, and it is carried into practice by many, and seems to be gaining influence. And let it once obtain, as the settled principle of society, that the promiscuous association of the races is right, and oh! my heart sickens at the result. But, though the picture may be hideous—one from which a truly refined nature would turn away in disgust and weep bitter tears—yet it is one that is now pressing heavily upon us, threatening no less, perhaps, than the domestic peace and tranquillity of our homes. I shudder when I trace it through in all its outlines, and would willingly withdraw my mind from it, and turn my attention to something else, more pleasing, but I cannot, I dare not. The time has come when men should speak out; our past apathy, should suffice for ignoble ease upon the one hand, or impetuous blindness upon the other; the question must be discussed, the masses must be informed. If all men are entitled to equal rights, the people should know it. It is not a local question; it is not a sectional question, neither of the North nor of the South, but it is the great question of men and races—it is a question of rights. If in the past any have been deprived of rights due them, let the errors of the past suffice, and let the future be characterized by a more enlightened and liberal policy.

I am opposed to that old error that would countenance wrongdoing because it would require a change to correct the evil. I would that, in all matters, an enlightened spirit would guide us in all our investigations after truth; let truth and right practice be our watchword in all that we do.

But how can the question of the relative rights of races be determined? Are there any criteria by which these rights may be adjusted? Is there any standard to which an appeal may be made with any shadow of hope of settling the vexed question, or are we left to the driftings of our own unsighted observation and imperfect deductions? I am rejoiced that there is a source of appeal, and that the evidence it will afford will be of the most satisfactory character. I mean the oracles of God; but, that we may arrive at a satisfactory conclusion from the teachings of His Word, it is imperative that the books of Revelation and Providence be read together, and all their parts carefully compared. From the Bible alone can we learn anything of the early history of men and races, and the providential dealings of God with men and races afford the only reliable commentary upon the original text. The question is one of great importance; it requires patient investigation and enlarged views to bring it out in all its bearings; it is a question involving interests between man and his Maker. God's law and man's duty are to be ascertained from a knowledge of the principles of his administration in his policy of government.

It has been well said that "It is a question of Divine law and Divine prerogatives." It is one of evangelical doctrine, touching the apostasy of man, and his hopes and rights as a rebel creature. It is one upon which orthodoxy, in both religion and politics, must fight or fall. The Bible is the *Magna Charta* of the rights of man; discard it and the primordial rights of man could never be settled. The depths of antiquity would soon envelop them; philosophy, with all her boasted achievements, nor philanthropy, claiming to fathom human woes, could ever settle them. The question is not one of speculative curiosity nor of scientific gossip, but one that can be settled alone by the guide of unerring truth. Then, since these things are so, to the Bible let us appeal. I object to and condemn equality of the races, because I conscientiously believe, with all the powers of my soul, that the law of races as given by Noah most positively and pointedly forbids it. If I can interpret that law with any degree of correctness, it certainly denies the equality of social and political rights to all races of men. And that I am correct, I invite attention to the ninth chapter of Genesis, and particularly to the twenty-fifth and twenty-seventh verses, in which the following is contained: "And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; then Canaan shall be his servant."

The question of races and their rights must be determined by the appointment of Jehovah; it is not a question that can be determined and settled by human jurisprudence, nor can all the skill and discoveries ever give it a solution satisfactory to the common sense of mankind. God, our Maker, alone can ever define satisfactorily the question of human rights. And to ascertain the manner in which they are defined shall be the burden of my next.

CENTRAL ASSOCIATION.

This body meets with the Humboldt Church, Friday before the third Sabbath in September. Arrangements will be made with the Mobile and Ohio, and Memphis and Louisville Railroads to pass delegates and visitors on half fare tickets.

W. H. BAXTER, Clerk.

Jackson, Tenn., August 21, 1872.

GLORIOUS MARTYRDOM.

At the earnest persuasion of friends, Polycarp, or Angel, Pastor of the church in Smyrna, retired to a village not far off, and spent the time, night and day, with a few friends in earnest prayer for all the churches. By a dream he became convinced that he should perish in the flames. Yet he observed all proper caution to preserve his life; and when pursued to the village whither he had retreated, he retired to another. A terrified domestic betrayed the place of his retreat. With arms, they pursued him, as they would a robber; and when arrested he calmly remarked: "The will of God be done."

When brought before the tetrarch and the crowd in the stadium, he was exposed to malignant scorn and ridicule. He asked liberty for one hour to pray, which was granted; but he continued for two, praying for all his enemies in such a strain that his hearers were astonished, and many of them repented.

Having finished, he was set upon an ass, and led into the city. The tetrarch, with his father, met him, and taking him up into his chariot, began to advise him kindly—as the carnal policy of false professors and unbelieving men dictates—"What harm is it to say, Lord Caesar, and sacrifice, and be safe?" At first he was silent, but being pressed said: "I will not follow your advice." Then they abused him, and thrust him from their chariot, so that in falling he severely bruised his thigh. Unmoved, as though he had suffered nothing, he went on with the guards. Amidst the great tumult he entered the stadium. There, amid the rage and noise of the angry crowd, a voice from heaven, (for the age of miracles had not ceased yet,) said to Polycarp: "Be strong, Polycarp, and play the man!" The proconsul asked him if he was Polycarp, to which he assented. "Pity thy great age!" said the judge, with other soothing words; and added, "Swear by the fortune of Caesar; repent, say—take away the atheists!" "Swear!" said the proconsul, "reproach Christ and I will release thee." "Eighty-six years," said he, "have I served him, and he hath never wronged me; how can I blaspheme the King who saved me?" When urged again by the proconsul to swear by the fortune of Caesar, he answered, "I am a Christian, and if you desire to learn the doctrine, assign me a day, and hear." "Persuade the people," replied the judge. "To you I have made the request," said he, "for we are taught to honor the magistracy with a good conscience. Them I hold not worthy to apologise before." "I have wild beasts," said the consul. "I will expose you to them." "Call them," said the martyr; "our minds are not to be changed from the better to the worse, but from evil to good." "I will take your spirit by fire," said the consul. "You threaten me with fire," said Polycarp, "the fire that burns for a moment and is soon extinct; but I know not the future judgment, and the fire of eternal punishment for the ungodly. But why delay; do what you please." Saying this, his countenance became radiant with confidence and joy, and the consul was embarrassed. Presently the herald was sent to proclaim thrice through the multitude that Polycarp avowed himself to be a Christian. The Jews became clamorous, and with the Pagans shouted with insatiable rage, "This is the doctor of Asia, the father of Christians, the subverter of our gods, who has taught many not to sacrifice nor adore, and demanded of the consul: 'Let loose a lion against him!'" He refused, saying: "The wild beast spectacles of the amphitheatre have closed." "Then burn him alive!" the crowd replied with an angry shout; and quickly the pile was prepared with combustibles from the workshops and baths, which Polycarp observing, remarked to the faithful that stood near him: "It has been prophesied I must be burnt alive." The Jews in this work distinguished themselves with their usual malice. As soon as the fire was prepared, he stripped off his clothes and loosed his girdle. The appendages of the pile were placed upon his person, and they were about to fasten him to the stake. "Let me remain as I am," said he. "God will give me strength to sustain the fire without your nails to hold me fast." When placed on the wood, he commended himself to God in prayer, consecrating himself to him, and praising, and blessing, and glorifying him by the eternal High Priest, Jesus Christ.

As he closed his prayer the officers applied the torch, when the flame bursting forth formed the appearance of an arch, like the sail of a vessel filled with wind, and was as a wall around the body of the martyr, which appeared not as burning flesh, but as gold and silver refined in a furnace, and a fragrance arose as of frankincense or some other precious perfume. The body remaining untouched and untinged by the flame, the confector, whose business it was in the Roman games to dispatch any wild beast that became unruly, was ordered to plunge his sword into it. This done, the burning blood extinguished the flame, to the utter astonishment and confusion of beholders. It was refused to his friends, at the instigation of the Jews, but under the direction of the centurion, it was consumed afterward in the flame.

[The following was received too late for our last issue.—K.]

Bro. Editor:—You will doubtless be glad to learn that we have had a good meeting at Lexington, Henderson county, Tenn. The Executive Board of Central Association, under whose direction I am trying to do missionary work, directed my attention (among other points at which to labor) to Lexington, as a waste place of Zion and a field of great destitution, and advised concentration of labor at that point. I found, when I visited the place for the first time, that although the church had not been disorganized, they had been without regular, or, indeed, any other kind of preaching (excepting, perhaps, an appointment once, or may be twice, by Bro. M. E. Senter, on his way through the country) since January, 1871. Bro. Hodges was their last pastor, and, as nearly all the membership called for letters and moved off, the church became too weak to support him, and he was compelled to leave them. They had no house fit to worship in, the old house being in a tottering condition. The membership consisted of two male, and a few—very few—female members.

Matters were in a deplorable condition, and the few sorrowing members that remained had given up the cause as lost. Having everything almost to contend against, they could offer me but little encouragement; but, trusting in the strength of Israel's God, I anticipated no failure. I was determined, if necessary, to preach on a good box in the square, rather than fail. The Methodists, however, kindly placed their house at our disposal, and, upon ascertaining that I was at liberty to preach with untied hands, I gratefully accepted.

I am under many obligations to Mr. Willis Jones, a high-toned Christian gentleman (one of the trustees of said church-house), for his many courtesies.

After preaching there a few times, I commenced a protracted effort Friday night before the first Lord's day in August. I was joined on Sabbath by Bro. M. E. Senter, of Humboldt, and Bro. W. H. Bruton (the clerk of Central Association) a gifted young minister of Madison county, one of Bro. Senter's spiritual children, a credit to his well-known father, and a rising man in our ranks. His preaching was very acceptable to all; his themes being ably and admirably selected, admirably arranged, and well delivered; his kind, modest and pious manner and excellent preaching won all hearts.

Bro. Senter is too well known as a minister to require any eulogy from my pen to establish his reputation; but I trust I may, without offense to his modesty, remark that I never knew any minister that could hunt sinners as he can. All their secret lurking places were brought to light; their caves of carnal security were thoroughly explored; the lofty trees of their self-righteousness felled to the ground; their strongholds demolished, and they left without excuse. It is hardly necessary for me to add that he is a favorite with the citizens of Lexington.

Bro. Hodges, of Unity Association, the late pastor of the church, was with us a few days. He was passing through on his way to another meeting, but was so anxious for his old charge that he stayed a few days—as long as he could—and preached some splendid sermons, full of Christ. Bro. Hodges has but to be known to be distinguished as a minister. He is truly eloquent. He has struggled long and faithfully in obscurity. May God bless him.

Our glorious meeting lasted about two weeks; believers revived; sinners deeply concerned; twenty-three happy, hopeful professions; eight additions to the church—five by baptism and three by letter—and other diligent searching the Scriptures in order to find out what is that good, perfect and acceptable will of God. May God's blessing attend their study of his word.

I am laid under many obligations to all the citizens of Lexington for their great kindness. I cannot mention names, lest I should slight some, which I must not do, as I am under obligations to all.

My regular appointments there are Saturday night preceding the first Lord's day in each month, preaching and church conference. Services morning and night on the Lord's day following (first Lord's day), and two sermons in like order each third Lord's day—five sermons each month.

Our prospects at Lexington are bright; to God be all the glory, both now and forever. I would like to give a detailed account of all my labors since I have been missionary in this field; but, fearing that I have already trespassed on your columns, it will be sufficient to say that, owing to the late star, I made in the field, I have not been able to concentrate at any other point, although I have preached at many, and have endeavored to find a point of destitution favorable for a continuous effort. I have, however, besides my public labor, attempted to break the bread of life from house to house, much to my own comfort, and I trust, with edification to the people.

Please excuse this hastily written article, as I am at present engaged in a meeting at Pleasant Plains with Bro. Senter. Brother pray for us fraternally.

G. R. TAYLOR.
Carroll Station, Madison co., Tenn.

Missions.

LETTER FROM ITALY—No. 1.

Bro. Editor:—An important manifesto has been issued by three of the principal clerical journals of this city (the *Quotidiano Romano*, *Voss della Verita*, and *Italia*), calling upon the Catholics in Italy to take part in the municipal elections; without, however, giving in their adhesion to the laws by which it is alleged, the church has been despoiled, a large number of priests have had their names inscribed on the electoral lists.

In answer to this new move of the Papal hierarchy, the president of the Italian Council has issued a circular urging the priests to invite the mayors to promote the registration of voters.

In reference to the decision of the priests to participate in the elections, the circular says that "they enter the arena with intentions hostile to the national interests and to liberty," and adds: "It is the sacred duty of all free citizens to go to the front."

The news of the administrative elections received until now are satisfactory. In some of the small towns where the population is more completely under the influence of the priests, the elections have been won by their candidates; but in the larger towns, where there is more independence of thought, the liberal candidates have secured a large majority.

The Pope, who has nothing else to do, has made another speech to the clerks of the ex-Pontifical Ministry of Public Works, by which he does not appear to be satisfied with the attitudes of the foreign governments. He specially pointed out those of Italy, France and Spain, designating them by the uncompromising epithet of the "so-called governments." Italy is accustomed to this and other appellations; Spain has other things to think of. Not so with M. Thiers, who ordered his ambassador at the Vatican to ask Cardinal Antonelli for an explanation. The wily prelate, visibly annoyed at this incident, hastened to assure the French representative that the Pope had no offensive intentions. He is said to have added that "the Pope does not remember the exact expressions he used; moreover, it would be wrong to take literally the familiar improvisations of an aged man so excitable as His Holiness, and whose addresses are almost always incorrectly reproduced, since the Holy See has no official organ."

This incident will but increase the coolness of the relations existing between France and the Vatican since Baron de Bourgoing has been substituted for the Comte d'Harcourt. On the other hand, M. Fournier, the French Minister, and the Italian Government are on the most cordial terms.

The Prime Minister, Signor Lanza, has not yet redeemed his promise on the suppression of the religious corporations. Good doctor that he is, he believes in repeating (three) and so he has given the majority and minority another promise that at the beginning of the next session of Parliament he will most certainly present a law doing away with the religious corporations in Rome and the surrounding provinces. We shall see.

There is a strong minority in Parliament, and the public is clamoring for speedy measures against the priests' tenure of more than two-thirds of all the real estate of this city. This disgraceful condition of things must, sooner or later, come to an end.

W. N. CORN.

P. S. I trust that our brethren in Tennessee will redeem, as soon as possible, the pledge they so nobly made at the convention at Raleigh, to raise their quota of two thousand dollars for the erection of a chapel in this city. Rev. Mr. Van Meter was here last week, and tried his best to secure a house for his projected school, but in vain. It is easier to purchase a house than to rent one for religious purposes. Twenty thousand dollars would now do wonders in getting us out of difficulty. Will you not awaken our brethren in your State to a sense of their duty, and I may add, their privilege in this matter.

W. N. C.
Rome, July 20, 1872.

THE BRACE IN CHINA.

Bro. Editor:—Please allow me to acknowledge the receipt of my brace that you sent me by Bro. R. H. Graves. I am more than pleased with it; but as I have not commenced preaching in Chinese, I cannot testify to its worth in this particular; but if I should never preach any, it would be invaluable to me as a student.

I loaned my brace to Rev. J. C. Nevin, of the United Presbyterian Mission, two days, and he is so thoroughly convinced of its worth that he desires me to order one for him by the first mail. So please fill the order.

Canton, China, July 10, 1872.

[REMARKS.—We publish this testimony to the value of the brace, coming, as it does, from China. Every missionary in China should have a brace. Bro. Yates would do double service and retain his voice if he used a brace. If we had his number we would send him one to try. We shall send all as per order.—Ed.]

TWENTY THOUSAND DOLLARS.

Bro. Editor:—This amount is needed by the board to meet the demands of the year, from this time to its close—March 31, 1873. This sum must be paid into the treasury of the board promptly, or the labors and their families must be subjected to great inconvenience and suffering.

A large number of mission stations were occupied last year by the missionaries of the board. A large number are still at work.

The board expects every Baptist, every disciple of Jesus to do his duty; and does not Jesus expect this? For the results of labor performed see minutes of Southern Baptist Convention held in the city of Raleigh, N. C., last May. Over 7000 persons were brought to know Christ as their Savior through the labors of these very men for whom we plead.

We must appeal to our brethren, sisters for their support. Brethren, will you respond?

Cor. Sec. D. and I. M. B. S. & Co.
Marion, Ala.

MAKE HOME HAPPY.

Make your home sunny and happy, if you want to make it attractive. The young heart is boiling over with glee and frolic—God made it, and it is your duty to accept it and to provide for innocent recreation. Youth is the period of impression and imitation, and then holy aspirations are most rapidly developed. Provide them with music, books and papers, pictures and flowers at home; every appliance to awaken all that is pure and noble in mind and heart. Let your children feel that their father's house is the dearest, happiest spot on earth; and as they pass into life's activities and responsibilities, let them remember the home of their childhood, not as a place of bitter words and hard drudging, where they simply ate, and drank, and slept, but as the sunniest spot in all the past, where their sweetest and holiest affections linger, and where all their truest aspirations and their noblest principles were fostered, formed and fixed.

CHURCHES, PIANOS and Estey Organs are world renowned. A full stock is kept by H. G. Hollenberg, 31 Second Street.

BAPTIST PRINCIPLES AND FACTS.

IMPORTANT PRINCIPLES.

1. One Lord, one Faith, one Baptism, Eph. iv. 5. That an immersion is the profession of that one Faith in the world and resurrection of that one Lord. See Matt. vi. 4-6; Col. ii. 12; 1 Cor. xii. 13; 1 Peter iii. 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and descendants on probation,) associated by voluntary covenant to obey and execute all commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and recognizing as all others, acknowledging as lawgiver in Zion, but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such (that is, in church assembly), not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but as a symbol of Church-membership; consequently, only churches can participate in this ordinance that agree in faith and practice. The member of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy, and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii. 16 and xxviii. 19; Mark xvi. 16; John iii. 2, 3; Acts viii. 12; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.

3. To divide the positive requirements of Christ's into *means* and *ends* is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. Those are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, *treason*.

6. Principles can neither be covered nor uncovered.

IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptism," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—(Liddell and Scott, Carson, Anthon, &c.)

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stewart, Robinson and Wall.)

3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, nor should societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry, and justly be called a gospel church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and Christian societies, which have preserved pure the doctrines of the gospel through all ages.—(See Trillemann, p. 32.)

Louisiana Department.

Resolved, That we at present accept the Baptist as our state organ on the following conditions, viz:

1. A reasonable portion of the paper shall be allowed to represent our local interests.

2. That the Minutes and other Reports of the State be sent to the writer for said paper.

Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

Resolved, furthermore, that the ability with which this Bureau has hitherto been conducted—in its unswerving defense of sound gospel principles—its unflinching commitment to the dissemination of the true living accounts of Baptists in Louisiana—be continued.

MEETINGS OF ASSOCIATIONS IN LOUISIANA.

LOUISIANA ASSOCIATION—Meets at Bayou de Glasse Church, St. Louis, Louisiana, on Thursday before the first Sabbath in October, 1872. Address Eld. Thomas Linsell, Clerk, Chesapeake, La.

OLIVEHURST ASSOCIATION—Meets at Farmville, Union parish, Saturday before the third Sabbath in October, 1872. Address Eld. A. S. Allen, Farmville, La.

EASTERN LOUISIANA ASSOCIATION—Meets with Eden Church Livingston parish, Saturday before the third Sabbath in October, 1872. Address Eld. A. S. Allen, Eden, La.

MISSISSIPPI RIVER ASSOCIATION—Meets at Oakley, on the Jackson railroad, Saturday before the first Sabbath in October, 1872. Address Eld. Elias George, Amite City, Miss.

SABINE ASSOCIATION—When and where? Address Eld. N. H. Bray, Anacostia, Sabine parish, La.

RED RIVER ASSOCIATION—Meets at Bismarck Church, Webster parish, fifteen miles south of Minden, Saturday before the fourth Sabbath in September, 1872. Address Eld. W. E. Paxton, Minden, La.

GRAND CASE ASSOCIATION—Meets at Grove Hill Church, Jackson parish, Saturday before the first Sabbath in October, 1872. Address Eld. G. W. Hartsfield, Mansfield, La.

RAYON MACON ASSOCIATION—Meets at Macedonia Church, Carroll parish, Friday before the first Sabbath in October, 1872. Address John A. Hemier, Alto, Richland parish, La.

CENTRAL ASSOCIATION—When and where? Address Eld. George A. Kelly, Winfield, La.

NORTH LOUISIANA ASSOCIATION—Meets at Salem Church, Bossier parish, Saturday before the first Sabbath in October, 1872. Address Eld. B. Martin, Rocky Mount, Bossier parish, La.

CALCASIEU ASSOCIATION—Meets at Occopy Church (what parish?) Thursday before the fourth Sabbath in October, 1872. Address Eld. U. W. Jarrell, Lake Charles, La.

PASADENA ASSOCIATION—When and where? Address Eld. W. M. Raymond, Brookland, La.

BOUQUEN ASSOCIATION—When and where? Address Eld. R. L. Lea, Tangipahoa, La. W. E. P.

NOTES BY THE WAY.

W. H. F. R.

My intended trip to the Louisiana Baptist State Convention ended in failure, and to me, in great disappointment. Not calculating on a delay by the way, I started two days too late. Finding I could not reach the convention before its adjournment, I concluded to go on to Shreveport, where I called on Bro. M. S. Shirk, late president of Shreveport University. I found his household shrouded in deepest gloom; death had invaded the family circle; the wife of our dear brother had passed away from earth. She was not present to greet us with that benevolent smile and warm pressure of the hand with which she was wont to meet her friends in the long ago—death had claimed her for his prey. But her Savior was near; his rod and his staff, they comforted her. She passed away in glorious triumph. "Weep not for me," she said to her husband, "I am going home, but a little while before you." After tendering our condolence, and mingling our tears of sympathy with the bereaved, we took passage by rail to Marshall, thence by stage to the Gate City of Northeastern Texas.

JEFFERSON.

We stopped at the Central Hotel, where we were well cared for. We learned next day that the proprietor of the hotel, Bro. Williams, was dangerously ill. His physician told him in the morning that he was better. "No, no," said Bro. Williams, "I am no better, doctor, nor do I want to be (!); I am too near home to come back now—I love my wife and children, but I am too near home to come back now!" And so it proved. He passed away at 5 p. m., July 22d, in glorious triumph. We mingle our tears of sympathy with our beloved sister; and while we cannot say weep not, we can say to her weep not as those who have no hope, for them that "sleep in Jesus will God bring with him." In the death of Bro. Williams the church and the community, as well as his loved ones, have suffered a great loss, but their loss is his eternal gain.

OUR CHURCH.

at this place is a power here for good. It has a working membership, an interesting Sunday-school, and an indefatigable pastor—Dr. S. R. Freeman, late president of Howard College, Marion, Ala. He is winning golden opinions for himself, and accomplishing much work for the Master. He is none of your highfalutins because D. D. is attached to his name. He puts on no consequential airs, not he; but impresses you at once that he is a humble Christian man. His genial smile and warm pressure of the hand says, as plain as can be, "I am so glad to see you." He is of that class of men of whom it may be said that to know him is to love him; but he is a big man notwithstanding, and he is weighty in more respects than one—weighs about 240 pounds—has a strong, vigorous, well cultivated intellect. His style is plain, yet forcible, logical, entertaining and attractive; he impresses you with the idea that he wants your attention, that he is going to tell you something that you ought to know, and he does it; and you go away with the desire to hear him again. He will, in our opinion, wield a wide and extensive influence in this great and growing State. I doubt if there is a stronger man in all this broad State than Dr. S. R. Freeman, and our church in Jefferson has been exceedingly fortunate in obtaining his services; he is the right man in the right place. Bro. Freeman invited me to preach for him, which we did to attentive congregations, morning and night, of the third Sabbath in July.

GENERAL ASSOCIATION.

Northeastern Texas. Finding that this body was to meet at Rouse's Creek Church, Collin county, on the following Friday, and

that Bro. Freeman and Park, ministers, and Prof. Milton Park, layman, were trying to make arrangements to attend, we expressed a desire to go also. They kindly included us in the arrangements, and we started on our trip early Monday morning; and, after passing over many miles of rough road and climbing almost insurmountable hills of iron ore, passing over and beyond them we entered the broad prairie. To us it presented a grand view. In the west the clouds seemed to rest on, and the sun set in, the vast expanse. The breeze was refreshing, and we drank in long draughts of its health-involving air. Our horses seemed to catch new life, and traveled with a freshness truly surprising, which soon brought us to Bro. Onie's, where we were cared for for the night. Early next morning we resumed our journey, and traveled on and on across these vast plains until we reached Greenville, where we dined with Dr. Geo. who showed us much kindness. We left Greenville, and traveled on until night overtook us. No house near to shelter us, nothing before us but one broad, uninhabitable expanse—for the shadows of night had closed around us, and objects in the distance could not be seen—we passed two wagons, the teams thereof staked out to graze, and the governors preparing to turn in for the night. Far in the distance we thought we saw a habitation, but it proved to be a bois d'arc grove. On we went; there was no help for it. At last! Yes, here is a house. An old veteran from Missouri—who fled, as he told us, from those who sought his life during the late strife—took pity on us, and entertained us for the night. We found, upon inquiry, that our host was an old-fashioned Baptist, and the good mother also, who provided good things for our breakfast next morning. After receiving many invitations to call on them again, we bid them farewell, and drew the reins for Rouse's Creek. We arrived at the residence of Bro. O. E. Bush late Friday evening, July 27th. To our inquiry, "could he accommodate us?" he replied: "You can't crowd me, brethren, if you don't crowd yourselves. Come in." We did so. Here we made the acquaintance of Bros. Howard, of Galveston; Zealy and Link, of Houston; A. Weaver, of Dallas; Byars, the veteran pioneer missionary, and others. We found the association had been organized by electing Bro. Speight, of Waco, president, and Bro. Hand, of Tyler, recording secretary. The various committees had been appointed, and everything arranged to commence business with energy and vim on the morrow. After supper we repaired to the church, where we heard a very interesting sermon from Bro. Smith.

SATURDAY.

The association met, and, after the usual religious exercises, proceeded to business. Rules of decorum were read. The committees on Home and Foreign Missions and on Colored Population and Colportage reported, all of which elicited some spirited discussion, and, after various suggestions, were adopted. Interesting reports were presented and adopted in the interest of Sunday-schools, ministerial education and total abstinence.

SABBATH EXERCISES.

Bros. Link and Smith delivered stirring addresses to the children and others assembled at 10 a. m. Bro. Howard, of Galveston, preached at 12 m.; Bro. Zealy at 2 p. m., and Bro. Burleson at 8 p. m.

MONDAY.

was occupied with the remaining business, new and unfinished. The body adjourned at 11 o'clock to hear Bro. S. R. Freeman, of Jefferson, who preached one of the most effective sermons of the occasion. The effort was highly spoken of, and, during its delivery, elicited the most profound attention. The body continued in session to a late hour Monday night, and adjourned to meet in Jefferson on Friday before the fourth Lord's day in July, 1873.

I find I must close, leaving out many interesting particulars for a future article, in which I will give some description of Northeastern Texas and its great future; also, some interesting items concerning a raid that was made on Bro. Freeman's library during his absence.

RESOLUTIONS.

BRO. EDITOR:—The following preamble and resolutions were adopted by the Missionary Baptist Church at Starkville, Lamar county, Texas:

WHEREAS, it is the opinion of this church that the manufacturing and vending of ardent spirits by a Christian is contrary to the spirit and letter of the gospel of Christ; and the use of intoxicating liquors as a beverage leads to intemperance, which is detrimental to the religion of Christ, and is a curse and a bane to the Adamic family; therefore be it

Resolved, That we will exclude any member of this church that will hereafter engage in the manufacture or selling of spirituous liquors, either by wholesale or retail.

Resolved, That we will exclude any member for the first offence of intoxication or wanton drunkenness.

Resolved, That we do earnestly solicit all our members to abstain from the use of spirituous liquors as a beverage.

Resolved, That we earnestly solicit our sister churches of Red River Association, and throughout the world, to take a more decided stand against intemperance, that deadly enemy of the kingdom of Christ and destroyer of the human family.

Resolved, That the North Texas Baptist Herald and the Baptist be furnished with a copy of these resolutions, and be requested to publish the same.

Resolved, That these resolutions be recorded in our church book.

Done by order of the church, in conference, on Saturday before the fourth Sabbath in July, 1872. W. M. BRUCE, Moderator. C. D. WILLIAMS, Church Clerk.

FIVE rosewood pianos, with all modern improvements, usual price \$300, can be bought for \$375 at H. G. Hollenberg's, whose motto is small profits—quick sales.

HISTORICAL SKETCHES OF THE BAPTIST CAUSE IN NEW ORLEANS.

J. L. F. No. 1.

The Baptist cause seemed now to be established on a pretty firm footing in New Orleans, and there appeared to be a reasonable prospect of onward and forward movement. While the First Church, in her widowhood, so to speak, and in her languishing, had hung her harp upon the willows and clothed herself in sackcloth, she yet, in the spirit of Christianity, rejoiced in some degree with her younger sister in her prosperity, and in the evidences of divine favor bestowed upon her. She awaited patiently the time when she herself should put on her beautiful garments and arise and shine, her light being come. Doubtless many tears were shed and many sighs were heaved, unexpressed and unnoticed, except by the Searcher of hearts. At some of these meetings in 1858 and '59 only two, three, or at most six, members were present; yet they talked, prayed, and wept when they remembered Zion. A committee, appointed to look into the matter, reported in January, 1859, that only about eighteen of the remaining members—nine males and nine females—were positively known to them as being here and identifying themselves with the church. These, all, with three exceptions, were among the oldest members—their membership dating back to the years 1843-'47.

As this remnant had never contemplated the complete dissolution of the church, and as the prosperity of the younger sister seemed now assured, it was thought that the time had fully come when the First Church should arouse from her slumbers, trim her lamps, and let her light shine forth; when she should again actively engage in the duties of her mission. At the first regular meeting in January, 1860, in which less than a moiety of the aforesaid eighteen took part, trustees and officers were duly elected, and it was determined to secure a suitable room for worship. By way of human encouragement to this step, assurances were given by some of the old members that they would now return and assist in maintaining worship. A large upper room in the Bible House, No. 163 Camp street, between Girod and Julia, was accordingly rented at \$25 a month.

At a meeting, February 7, in the basement of the Coliseum Place Church, where most of the previous meetings had been held, eight members—four male and four female—were received by letter, one from Texas, all the others from the Coliseum Place Church; four of these being former members of the First Church. Prayer meetings were at once begun at the Bible House on Lord's days and Thursday evenings; and on February 10th a Sunday-school was organized with six teachers and thirteen scholars. Eleven other members—six brethren and five sisters—were added by letter during the year, all from the Coliseum Place Church, except two from Arkansas. And in the first half of the following year three other brethren and two sisters came in, in like manner, from the Coliseum Place Church.

During the first few weeks of her rehabilitation the church was aided in her services by Eld. Alex. Sutherland, from Texas. It does not seem, however, that he remained here long. In the summer and fall she was supplied temporarily by Eld. D. B. Haynes, of Arkansas. She was also favored with occasional visits from other ministers, among them Eld. T. G. Freeman, who had supplied her pulpit in the winter of 1848. She was, doubtless, encouraged, strengthened and edified by the ministrations of these different brethren, and assumed new spiritual life; but it does not appear that sons and daughters were born into the kingdom.

In accordance with her former custom, and in recognition of the propriety of concert of action with other churches in their missionary, educational and benevolent work, a letter was written by direction of the church and messengers were appointed to the Louisiana Baptist State Convention, meeting about the 1st of July, in the northern part of the State; and in August a letter and delegates were ordered to be sent to the Mississippi River Association. The following extract from this letter, written September 2d, may not be out of place:

"Bro. Low and four other brethren and four sisters took letters from this church to form the Coliseum Place Baptist Church for the purpose of securing a legacy left by the late Mr. Paulding of this city. The Baptists being but few at that time, it was considered expedient to keep up two separate interests; this church, therefore, met with them for worship until they were built up. They have now a large membership and a good church edifice. It was thought, therefore, that the time had come for us again to assume our place in the ranks as an active church. We have, therefore, been worshipping at the Bible House since February last."

In the light of to day, beaming back upon the historic past, as well as in the light of the then present, as it existed in 1860, the steps of these brethren were evidently taken in the path of duty and wisdom. But the propriety of their course was questioned by some then, who thought one temple in this city was sufficient for the denomination, at least in that generation. The idea having been advanced that motives of questionable purity prevailed in re-organizing this interest, the church conceived it to be her duty to give utterance to the sentiments expressed in the following resolution, adopted June 28, 1860:

"Resolved, That the members of this church, in endeavoring to revive it again and bring it into active service on the Lord's side, have only one object in view, which is the spread of the gospel as we Baptists understand it, from the plain and simple teachings of holy writ; that we desire to be actuated solely by the Holy Spirit; and, that nothing may be done in a spirit of rivalry or vain glory, it is our sincere desire to co-operate with and have the co-opera-

tion of our brethren and sisters, not only of our sister church of Coliseum Place, but also of all our brethren in this city. * * * * *

We think there ought to be more places of worship opened in this city, where our views may be disseminated, and the truth as it is in Jesus preached; and we do most cordially invite our brethren to unite with us, both with their prayers and with their counsel, for the furtherance of this most desirable end."

In keeping with the principle indicated in this last sentence, both churches had opened mission Sunday schools. The Coliseum Place Church had established one some time previously on Feunoy street, corner of Dryades, under the superintendency of Bro. J. P. Todd, one of the original members of the First Church; and some of those brethren who left the Coliseum Place Church to strengthen the First, had been carrying on one in the house of the German Baptist Church, on Spain street, in the Third District. These brethren afterward removed their school to a temperance hall on the same street, while other members of the Coliseum Place Church continued one in the German Church.

Notwithstanding the truthfulness of the prompting motives assigned in the preceding paragraphs, there were yet incidental and concurrent causes which led to the gradual and now continuing improvement of the First Church. The principal of these was the dissatisfaction felt on the part of some of the Coliseum members with Dr. Howard, the pastor who was chosen to succeed Dr. Duncan.

New Orleans, August 20, 1872.

AN EXHORTATION.

T. L.

"Thou shalt make thy prayer unto him, and he shall hear thee." (Job xxii. 27.)

He shall hear thee. He heard the prodigal son; he heard the poor publican; he heard the dying thief; he heard Peter after his fall; he heard some of those who crucified Jesus; he heard many of the vilest sinners in Corinth; he heard Cornelius; he is now hearing hundreds and thousands everywhere, where the gospel is preached; he has heard a multitude which no man can number; he will hear thee, indeed he will; he will forgive thy sins, "for there is forgiveness with him" and "plenteous redemption;" he will save thy soul, "for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." O can I not encourage thee to "make thy prayer unto God?"

Thou shalt make thy prayer unto him; thy prayer—thine own prayer. Carry thine own heart to God; it may be all wrong, but he can make it right; it may be hard, but he can soften it; defiled, but he can cleanse it; old in sin, but he can make it new. Carry all thy wants; they may be great, but God is able to meet them all; they may be many, but he can multiply pardons and his tender mercies are a multitude. Carry thine own confessions to God, not to the priest. Shame may cover thy face, but God is tender; trembling may seize thy soul, but "God is love," for "as a father pitieth his children, so the Lord pitieth them that fear him."

Thou shalt make thy prayer unto him, for he only can hear thee; he only can forgive thy sins; he only can bless and save thee. O make thy prayer unto him, for soon thou shalt be in eternity with him. In death, who shall comfort thy soul? In eternity, who shall deliver thy soul? In the judgment, who shall acquit thee? Think of Gethsemane and Calvary! the tears and blood—so dear, so pure, so precious—of Jesus, and all that this day it may be said unto thee, with all the assurance and certainty of God's immutable truth, "Thou shalt make thy prayer unto him, and he shall hear thee."

[Concluded.]

AN EXCEPTION TO "BAPTISM," BY "G."

S. S. RELYEA.

Our view of the matter is this: The law of the kingdom is, believe and be baptized, and be baptized but once. Every possible precaution should be taken by the professed believer, the church and the administrator (and we fear the responsibility of the last is not appreciated by the churches or the ministry), that the belief of the candidate be to the saving of the soul. As Philip said to the eunuch: "If thou believest with all thy heart thou mayest." But it must not be lost sight of that the law is given to fallible mortals to be carried out according to the best of their fallible judgments, and to be applied but once to the same person. Indeed, the theory seems to be that it cannot possibly be done more than once; for if it is attempted to be done, and is not rightly done, it is not done at all. And if it is rightly done, it cannot be done again, for it can be done but once, and it has already been done.

A positive command that is of such a nature that it can be performed but once, and that it must and can only be performed by the parties concerned according to the best of their fallible judgments, ought to be made so plain that the wayfarer man need not err therein. Certainly it is not plain if the re-immersionists' theory is correct, for the candidate himself can scarcely have any real certainty that he is right, and the church and administrator can have no certainty whatever that they are right in authorizing and administering it. But we think Christ has made it plain. He gives the law: Believe and be baptized. Do it according to your best judgment. See to it that there is reasonable or satisfactory evidence that the belief is to the salvation of the soul. It is not required that there should be an absolute certainty that the belief is saving; for that certainty can never be established on earth; and, hence, to have required it would have been giving a command that could never have been complied with—a thing Christ never did. He, therefore, requires

baptism to be performed on a reasonable or satisfactory evidence of a genuine faith, according to the best judgment of all parties concerned. He does and can require nothing more; hence, when in the best judgment of the candidate, the church and the administrator, the belief is to the saving of the soul, then the command of Christ is to go forward with the baptism; and when they thus do go forward with the baptism, in obedience to such command of Christ, then, as sure as there is truth in God's word, it is baptism; and may not be performed again, no matter how much doubt may afterward be thrown over the genuineness of that belief.

This view, we think, is clearly confirmed by New Testament example. It certainly is safe to regard that as baptism which is called or spoken of as baptism in the New Testament. In Acts viii. 13, Luke says: "Then Simon himself believed also, and when he was baptized he continued with Philip," etc. Here Simon is represented as having believed and been baptized; yet, a few days after, Peter told him that he was in the "gall of bitterness and in the bond of iniquity." Peter certainly was not mistaken, for he was inspired. If, then, Simon was an unrepentant man, and if Luke speaks of him as having believed and been baptized, how can I agree with "G." when he says: "No Baptist will, I imagine, admit that the immersion of an unrepentant man is a New Testament baptism?" Was not the writer of the Acts of the Apostles a Baptist? And shall Baptists refuse to admit that to be baptism which the Holy Spirit so plainly speaks of as baptism?

From all this we conclude that baptism is the immersion of a professed believer in Christ on a credible profession of his or her faith, by a properly qualified administrator. And as baptism is unscriptural, I must hold that it is unscriptural to re-immersion a person who has been regularly baptized on a credible profession of faith, even though it afterward became evident that the person was not a renewed person at the time of his or her baptism.

Report of the Treasurer of the Southern Baptist Theological Seminary.

The following are the receipts of the Treasurer of the Southern Baptist Theological Seminary from May 20 to August 20, '72:

MARYLAND DONATIONS.

First Church Baltimore, Md., \$31.39; Bonds paid through F. H. Kerfoot: J. W. M. Williams, \$10; James B. Thomas, Jr., \$10; Ed. G. Leitch, \$5; Dr. Claggett, \$2.—Total, \$58.99

DISTRICT OF COLUMBIA.

Bond of Prof. Sam. M. Shute..... 20 60

WEST VIRGINIA.

Donation: A poor Baptist..... 5 00

VIRGINIA.

Donations: C. J. Watkins, \$5; E. W. Hubbard, \$30 cents; J. A. Spreight, \$1; Lightwood, \$1.—Total, 7 20

SOUTH CAROLINA.

Donations: A member of one of the churches of W. T. Farrow, 75 cents; Mrs. James McIntosh, \$5; Bethel Church, through A. B. Woodruff, \$18; G. E. Elford, \$10.—Total, 28 75

OKLAHOMA.

On bond: Draft on L. W. Hadsell netted \$179.25; A. T. Spalding, \$50. Donations: Miss Hattie Stevens, 25 cents; Sunday-school class of Mrs. Abbott, of Atlanta, \$3.31. Through Rev. Mr. Ryals, from Mt. Zion Church, as follows: Robt. Conyers, 50 cents; E. W. Chapman, 25 cents; J. M. Sims, 25 cents; John R. Colbert, 25 cents; D. B. Conyers, \$1; D. A. Taff, 50 cents; W. L. Taff, 50 cents; A. Y. Chapman, 50 cents; J. C. Sims, \$1; Thompson Colbert, 50 cents; Dr. Beasley, 25 cents; G. Griffin, 50 cents; J. G. Jan-natt, 50 cents.—Total, 269 31

ALABAMA.

On bond: M. T. Sumner, \$10. Donations: J. A. Sterrett, \$25.—Total, 35 60

TENNESSEE.

On bond: W. P. Bond, \$100; Mrs. F. C. Turley, \$150.—Total, 250 00

KENTUCKY.

On bond: S. A. Holland, \$20; T. W. Tobey, \$50; J. S. Hubbard, \$30; R. M. Dudley, \$20; C. B. Estell, \$10. Donation: Glen's Creek Church, \$9. 133 00

MISSOURI.

On bond: H. C. Ellis..... 10 00

LOUISIANA.

Donation..... 75 00

Total receipts.....\$897 75

The above amount is all that I have received during the past three months. In that time I have paid out, in cash, over three thousand dollars. By the 1st of October at least three thousand more has to be paid. According to the request of the committee on location, I expect, at that time, to go to Kentucky to secure the permanent endowment. May I not hope for liberal donations in the meantime? Will not all who owe upon bonds send at once the amount due? Will not those whose next payments fall due November 1st, send the money by October 1st?

Mississippi Department.

ELDER M. P. LOWERY, Editor.

For all communications designed for this Department, please send them to the Editor, Baptist-Memphis, at Memphis, Tenn. All communications should be sent to the Editor, Baptist-Memphis, at Memphis, Tenn. I cannot be responsible for the return of the paper until it comes into my hands, but I will be glad to receive all that I can.

SUMMARY.

REPLY TO RIPLEY.—This road is finished, and the cars are now running regularly from Ripley to Milledale, connecting there with the Memphis and Charleston road. We now have daily connection with Memphis, and can go to and return from Memphis the same day, if we desire to do so. Ripley is destined soon to become of the most active and prosperous trading points in the extreme northern part of the State. It is supported by a high, healthful and fertile country, that is already improving; and our new railroad will give a new impetus to the growth of the country, as well as of the town. Many of our friends and brethren east of this, who are looking westward for a home, would do well to look at this country before settling elsewhere. The friends of our new railroad had a grand celebration at Ripley, on Thursday, 29th ult., and commissioners were present from Jackson to receive the road, in order to the allowance of the subsidy provided for by the last Legislature.

DR. A. GOODWIN.—An aged minister, in his 85th year, died at his residence, eight miles southwest of Ripley, on the 25th ult. He lingered for several days, as it were, in sight of Paradise, rejoicing and praising God, and desiring to "depart and be with Christ." He was perfectly in his right mind, and not a cloud obscured the Sun of Righteousness from his enraptured view.

DR. M. W. PHILLIPS will not give up his splendid agricultural paper—the *Southern Farmer*—an account of the professorship which he has accepted in our State University. He has made arrangements by which he hopes to make his paper better and better. It would pay any man who has even a garden and a "truck-patch" to take and read *Phillips' Southern Farmer*, and certainly every farmer ought to have it.

THE ENDOWMENT OF OUR COLLEGE.—We are glad to learn from Prof. Martin that he is much encouraged in this good work.

A LITTLE SACRIFICE.—We desire to whisper into the ears of the Baptists of Mississippi who trade in Mobile, that there are some clever gentlemen there in business circles who have given material aid to our college, when it needed it worst; and those who have proven to be "friends in need" should not be forgotten. Among these, we are pleased to mention Gray & Hudson, cotton factors; A. P. Bash & Sons, cotton factors; Wm. H. Barney & Co., dealers in hardware; and Marshall, Davis & Co., wholesale grocers. These "fellow-workers" in a good work for education and the truth in Mississippi, are recommended to us as liberal and gentlemanly in their business transactions. We hope our brethren will not forget them.

CHURCHES.—Bro. Geo. B. Davis, of Rebooth Church, Banks, was ordained to the ministry on the first Lord's day in August, Elders A. A. Whitfield, M. B. Mann and P. H. Bilbo acting as presbytery. Bro. Davis is said to be a gifted young man, about twenty-five years old; was for a while a student in Mississippi College, but found it necessary to leave college on account of failing health.

PAULINE CHURCH, being weak in numbers and in means, has had a hard time in building a house of worship, which they now occupy. But the house is not yet finished, and they owe about \$300 on what has been done. Small amounts to assist them would be thankfully received. Send to W. H. Hardy, A. B. Carter, or Benj. Thigpen, Pauline, Mississippi.

CHERRY CREEK CHURCH, Pontotoc county (Eld. J. T. Pitts, pastor), has enjoyed a season of refreshing from the presence of the Lord. Eight members of their Sunday-school professed conversion; fifteen persons were baptized, and one other approved for baptism.

ASSOCIATIONAL MEETINGS.—We are sorry we cannot attend a large number of associational meetings; but we expect (D. V.) to attend one every week, while they last. The Lord willing, we will attend the Jackson, Chickasaw, Tippah, Oxford, Aberdeen and Kosciusko. We hope that brethren will represent, earnestly and faithfully, in every association, the Orphans' Home and "our paper." Let every association urge all the churches to take immediate action on the Orphans' Home question. We hope the claims of this institution will be placed properly before every church in the State. We hope, too, that some brother will send our circular, which has been sent to the churches, will be read in each association, or placed in the hands of a committee on publications. Will not some good brother volunteer, in each association, to get a long list of subscribers for us?

COMMUNICANTS.—whose communications have not appeared, will please exercise patience with us, and read Bro. Warren's excellent sermon.

DR. TRAMER has removed from Columbus, Miss., to Knoxville, East Tenn. His correspondence should govern themselves accordingly. We understand that Bro. Tramer will return to Tennessee in October, in order to make some appointments which he could not fulfill, in several of the important towns in that State, during his late extensive tour through that great commonwealth. He has already agreed to assist the pastors and brethren in protracted meetings at Nashville, Chappell Hill, Independence, Austin, and in some other places. Meanwhile, he will visit the brethren at Cleveland, Sweetwater, and Johnson, in East Tenn., in a series of meetings during the month of September, and a part of October.

[Correspondence.]

REV. P. T. WARREN:

Dear Bro.:—The members of the Faculty of Mississippi College, having listened with pleasure to the "Commencement Sermon" delivered by you in the college chapel, June 23d, and believing it, from its general excellence in matter and diction, calculated to do good, have authorized us, as their committee, to request a copy to be sent to the *Baptist* for publication. Hoping that you will accede to the request, we remain, very truly and fraternally yours, etc.,
WALTER HILLMAN, Committee.
Clinton, Miss., June 29, 1872.

ELIA WALSH HUBBARD AND PAUL M. T. MARTIN:

Dear Bro.:—Thanking you for the pleasure you express in having listened to my sermon, on the occasion referred to, I have concluded, for the reason you assign, to furnish you with a copy for publication in the *Baptist*. Hoping it may do good, and that God may be glorified by its publication, I remain yours fraternally,
P. T. WARREN.
Mobile, Ala., July 12, 1872.

BACCALAUREATE SERMON.

Delivered at Mississippi College, Clinton, Miss., on Sunday, June 23, 1872.

P. T. WARREN, HOMER, ALA.

Text: "Watch ye, stand fast in the faith, quail ye like men. Let all your things be done with charity."—1 Cor. xvi. 13, 14.

Corinth, the renowned capital of Achaia, was distinguished for her great wealth and progress in the arts and sciences, but none the less so for her luxury and her immorality.

The apostle to the Gentiles—the model preacher of the new dispensation—whether in erudite Athens or in imperial Rome, as well as in dissolute Corinth, boldly and fearlessly, but in love, preached the gospel of Christ, of which he said: "I am not ashamed," and though he inquired: "Who is sufficient for these things?" nevertheless did preach it under that firm conviction: "Woe is unto me if I preach not the gospel," etc. He it was who was successful in establishing a flourishing church in this city, famous for her wickedness, some where about A. D. 57, which church was made up of Jews and Gentiles, and here labored about eighteen months.

After his departure, the Gentile members (for the church mainly consisted of these), who had but a short time before left the darkness and corruption of heathenism—yet living in the midst of a licentious people—were not entirely free from heathenish corruption. Rivalry and contentions (but too common in some churches now) prevailed seriously in the church at Corinth, and certain puffed up teachers had entered there with their pomp and show of worldly wisdom, who, if they did not really despise Paul, pretended to despise the simplicity with which he preached and taught, asserting that which was detrimental to his character as a man and as an apostle, and sought to supersede him by trying to win over to them the confidence of his church.

Nor was this all. Certain erroneous notions—abuses—had crept into the church respecting the celebration of the Lord's supper, the exercise of spiritual gifts, the resurrection of the body, and the marriage relation. At length these facts were communicated to the apostle by some faithful member of the church, requesting his advice on certain matters of a practical nature, especially in regard to the marriage relation in their state of trouble at that time. This called forth the Epistle, from which our text is selected for this occasion, which is remarkable for its variety of topics, and which presents us with a clearer and fuller view of practical Christianity, in the primitive and apostolic churches, than any other epistle ever written by him. These great principles here laid down, and which met the needs of that church then, are good for all time, and are as true, if followed, in every age, by every church similarly troubled and tempted (as we may, by God's grace to guide and help her, steer her way safe to glory. From the foregoing it may be seen why Paul gave to that church the admonition in the text, viz: "Watch ye, stand fast in the faith, quail ye like men, be strong. Let all your things be done with charity."

Perhaps no more important admonition, young men, could be given you on this occasion, had your speaker searched the Bible through from its Alpha to its Omega.

At the present day, when so many professed Christians, and some Baptists, instead of obeying that injunction: "Contend earnestly for the faith once delivered to the saints," have departed from it to that extent that they are "teaching for doctrines, the commandments of men," how important the advice in this Scripture in its bearing upon you who are about to go forth in the world as Christians and as Christian ministers; and you who will hereafter go, in your lives and in your conversation, to preach the gospel of the Son of God. Heed, then, that you, young ministers especially, with boldness and with power, and with simplicity and in demonstration of the spirit, may preach "the truth, the whole truth, and nothing but the truth as it is in Jesus."

"Watch ye, stand fast," etc.

My theme is, success in the spread of Christianity depends mainly on four conditions or things, viz: Watchfulness, steadfastness, manliness or strength, and love.

Watchfulness is the first thing. That this is a Christian duty and privilege, and that it is absolutely necessary, you must be ready to admit. "Watchfulness," says Webster, "is wakefulness, vigilance, indisposition to sleep, hence it signifies a close observation for the purpose of keeping off danger, or of escaping from it."

various ways, and into temptation they may fall. Shakespeare had the right idea when he said: "Tis one thing to be tempted, another thing to fall."

Since, then, every Christian knows by experience and from information furnished in God's word, that he is subject to temptation; and since he is liable to fall into the snare of the foe, who, like the spider, weaves his web around the unsuspecting fly, it is highly important that he be watchful, vigilant, and like the sentinel who sleeps not at his post, never to close the eye of his faith. Some one has said: "The word 'watch' belongs among the masterpieces of the Holy Ghost, among with this one word, he enjoins the perpetual attention of the Christian to his whole duty, and so can awaken and arouse him to great degree." Watchfulness and prayer are here joined by intention of the apostle; and by the instruction of the Scriptures they are inseparable. Hence the importance of that injunction, "watch unto prayer," that Christians and Christian ministers, who, of all classes of religionists or people, are most subject to temptation, may not fall into it.

Time will not allow the speaker, on this occasion, to name many of those peculiar temptations which befall saints in their official and nonofficial character; nor does he know them all, since he is not endowed with that power for which the Scotch poet prayed:

"O wad some power the giftie gie us,
To see ourselves as others see us."

No two men have the same temptations presented to them in the same way. According to the weakness of each one does the wily tempter plan his work. Temptation is not of God, but of the evil one, though God permits it to try or test our faith. But he has promised to you, watchful and prayerful saint, his faithfulness, "who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." Christ endured temptation from the wicked and from the devil; such temptation as is common to man. Paul says to the Hebrews: "He was in all points tempted like as we are, yet without sin." Having resisted, and having overcome by the word of God, he is able to succor those that are tempted, and he will do it if they "watch unto prayer," in order to overcome.

Would that time allowed the speaker now to dwell upon some things for which you should watch. Suffice it to say that you should watch for opportunities of growth in grace, watch for opportunities to do good unto men's souls, and especially watch, that in all you do, and in all you speak, and in all you think, you have "an eye single to God's glory."

With this remark, let us pass to notice some of the many temptations against which Christians and Christian ministers should always watch, and to which they all are more or less subject.

FIRST—FLATTERY IS A VERY COMMON ONE.

Unfortunately—may it not be said—there is too much of this old Adamite feature in Christians. They flatter and are flattered to that extent that, in some cases, it has come to pass they almost live on flattery. Hannah More has said, "Hold! No adulation; 'tis the death of virtue! Who flatters is, of all mankind, the lowest, save he who courts the flattery." To flatter is to fawn—to flatter with faint, false praise. Deception is in it; and deception in a Christian, especially in a Christian minister, is base, terrible, and in God's word denounced. That saints should not be guilty of it; listen to Job, who said, "Let me not give flattering titles unto men; for I know not to give flattering titles; in so doing my maker would soon take me away." (Job xxxii. 21, 22) That ministers should never use it, listen to Paul, who wrote to the Thessalonians: "For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness." (1 Thess. ii. 5.) How apt are ministers, as well as Christians who are not in the ministry, now a days to use it. Paul and the other apostles, who did not use it in the very quotation just cited, would disavow us from it, because it is highly displeasing to God. Persons in the churches now flatter their pastors when they say, "Bro. A. or Bro. B. preached a fine sermon this morning; he preached us a pretty sermon to-night; he is a handsome man—a pretty man." This, when used as flattery, is simply abominable. Your speaker thinks with Bro. Graves, who said, "A pretty man and a pretty sermon are abominations." The wicked use flattery to others and to themselves. Listen to the Psalmist in his description of flatteries: "There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." (Ps. v. 9.) And again, "They speak vanity, every one with his neighbor; with flattering lips and with a double heart do they speak." (Ps. xii. 2.) Certainly, then, if the wicked do it, Christians ought to avoid it—ought to watch carefully against it. The Scriptures abundantly testify that hypocrites use flattery to those in authority, and to God; that false teachers and false prophets use it, and though worldly advantage may, for a time, be gained by it, yet it seldom gains respect, and never lasting regard. Now, as you are in danger of it, avoid it, and those given to it, remembering it shall run its race and be punished, for we read, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." (Ps. xii. 3.) How dangerous is flattery! The tongue that uses it is a little, but a dangerous member, when prostituted to such a base purpose. A little member, but it boasts great things; and no man can tame it, so unless conquered by grace, we are gone. Indiscretion in speech often brings pastors and people into trouble. But as "a word to the wise is sufficient," remember the injunction of our Savior to his disciples, "Be ye wise as serpents, and harmless as doves."

SECOND—WORSHIP CONFORMITY IS ANOTHER TEMPTATION AGAINST WHICH WE SHOULD WATCH.

There are many ways in which Christians conform to the world, and to it they are more or less tempted all the time. And it is not only true of Christians individually, but of churches, and pastors, too—ministers—are often carried along with the popular current, and do not cry against it. In dividuals and churches conform to the world in dress to that extent sometimes, which keeps the poorer class from church, and thus from hearing the gospel, and this it may be, will keep them out of heaven. They conform to the world in the "so-called" innocent amusements, where no line of demarkation is drawn between Christians and the world; and churches, too, do it in their music, in forms and in ceremonies. In primitive times the disciples, when they met for worship, doubtless all sang who could; forms and unmeaning ceremonies were ignored, and there they worshipped God, though under great difficulties, from love of it, and to glorify him in their service was their simple aim. But now things are somewhat different. The tendency of this age, and of this generation, is to depart from those old landmark paths. Now, four voices, in some of our city churches, are heard singing for the whole congregation in such operatic style as that the melody which the congregation would make in their hearts, did they all sing, is destroyed. Just think of the murdering of those good old hymns sung by ancient saints, and those in generations just before us! Just think of that good old hymn—

"We all, like sheep, have gone astray," still sung in the following style—the clear, ringing soprano voice is heard thus far:

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

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"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

"We all like sheep—"

alien spirit, whose heart is not with Christ—whose mind is carnal—not "empty with God, not subject to his law, neither indeed can be."

FOURTH—PRIDE TO THE GREAT SATISFACTION OF THE SOUL, IS ANOTHER TEMPTATION AGAINST WHICH WE SHOULD WATCH.

Perhaps this is one of the greatest temptations which some educated or learned ministers, and especially young ministers, are subject to. Against it let them watch. Paul, who was the most learned minister of his day, committed no such folly as this; was never drawn into such temptation. Festus said unto him, "Paul, thou art beside thyself, much learning doth make thee mad." But Paul said, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." If it be madness to speak as Paul did, with the feeling he had, in the language of another, we say: "Heaven make us all madmen!" That minister who is pleased to give his hearers an intellectual treat, and who never reaches their hearts, mistakes his calling, and though he may get to heaven (for "the Christian shall be saved, yet so as by fire"), will wear a starless crown. Happy he who designs to enter upon the sacred work of the gospel ministry, if, while in college, his heart, as well as his head, is trained.

Brother, you are now about to go out, and you hereafter will go, to preach the everlasting gospel of the Son of God; be not too metaphysical in your preaching. The people want a plain and simple gospel; and this gospel, which you are to preach, is adapted to the necessities of Adam's ruined race. Remember that it is not astronomy, nor philosophy, nor classic lore that can convert the soul. It is for you to preach this gospel, and let the Spirit regenerate the soul. "It hath pleased God, by the foolishness of preaching, to save them that believe." Go preach, then, to the heart rather than to the head. Preach in plainness and in simplicity the gospel as it was, and as it is, and will be given to men to preach. Be advised by Paul in reference to preaching: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified." (1 Cor. ii. 1, 2.) "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Cor. ii. 4.) Remember, then, that if you preach Jesus as Paul did, so far as you are able, the increase shall come from God; "Zion will travel, and sons and daughters shall be born." "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Watch unto prayer," against the temptation to preach to the heads rather than to the hearts of those to whom you will go to preach Christ and him crucified.
(To be Continued.)

TO THE PASTORS OF CHURCHES.

DEAR BROTHERS:—I do not wish to dictate to you or upbraid you in reference to your duty in the Sunday-school work. I would, though, remind you that there are thousands of God's ministering servants who have found out that the Sunday-school is the nursery of the church. Hundreds of our young ministers owe much of their ability to be useful to that instrumentality, and knowing the value of it, are using it with marked success. Many of our most flourishing Sunday-schools are to be found in the churches in charge of our younger ministers. Is it any thing wonderful that we find God blessing their labors? They are sowing the seed, and must, with care and culture, reap an abundant harvest. You may now have a Sunday-school in your church, but do not give it any personal attention; but if you will get a flourishing Sunday-school in operation, your ministerial labors will be much lightened. Zion looks to you, your brethren expect you to do this work; the Savior, who said to Peter, "Feed my lambs," repeats the same injunction to you. Have you done it? Will you not do it? There are a few suggestions I wish to make to you. Think of them, brethren, prayerfully, remembering that you must give account.

1st. Learn all you can about the Sunday-school work, and urge your members to do so.

2nd. If you have not done so, organize a Sunday-school in each of your churches at once. Revive it, if you have suffered it to die out.

3rd. See that the Sunday-schools attended by the children of Baptists are Baptist Sunday-schools, and are supplied with Baptist literature.

4th. Urge all the members of the church, young and old, male and female, to attend punctually every Sunday.

5th. Try to remove all obstacles, such as getting your members to provide stoves for cold weather, and to attend themselves with their children at an early hour, so as not to interfere with the preaching of the word.

6th. Have delegates appointed from the Sunday-school and church to attend the Sunday-school convention called by the Sunday-School Board to meet the day before your association meets.

7th. Pray that God may accompany the teaching of the truth

Family Reading.

AT THE MENAGERIE.
 Like the armadillo, I respect the kangaroo;
 Like the anteater, I respect the monkey, and adore the
 scorpion;
 I have there the latest talent in the womb;
 And I think the hippopotamus entitled to a vote.
 I know not why or wherefore, but, however it
 may be,
 The beaver (Castor fiber) has a nameless charm
 for me;
 I am met with true politeness from the lynx;
 And, "you my soul,"
 I cannot speak too highly of the common
 Tanqueray mole.

I love to watch the creatures, and learn
 their little games;
 I seek them from my fancy all the prettiest pet
 names;
 There's the camel, Humphy-Dumpty, Neck-or-
 Nothing, the giraffe;
 Jolly Gosh, the old hyacinth, with his idiotic
 laugh.
 I mark the motions of the more ferocious
 lots—
 How the tigers shift their places, and the leop-
 ards change their spots;
 How the bear, the burly bear, and give my won-
 derful data.

[H. R.] The polar bear is not the bear that
 climbs the pole.
 There is as to every beast a patron and a friend;
 How tells his tale, each has his aim, as sure as
 he's his end.

Alas! he is to be learned from them, and man
 himself may starve!
 There new light from the tapir, some impres-
 sion from the seal.

MISCELLANEOUS ITEMS.

The wood of the Ounce Orange, says the
World, is highly valued in the South
 for carriage and wagon building. Changes
 of weather are said not to affect it, and
 wheels made of it stand a great amount of
 wear and tear without needing repair, while
 other wheels require to have the tires shrunk
 once a year. The wood also yields a beauti-
 ful orange dye.

The editor of one of the organs of public
 opinion in Terre Haute, Indiana, says, "This
 is the beautiful year. The small fruit crop
 is immense, the wheat crop is huge, the oat
 crop is promising, and the baby crop is un-
 equalled."

A traveler in Constantinople describes a
 most singular flower, which is in the form of
 a perfect humming-bird. The resemblance
 of this curious flower to a tiny bird is said to
 be complete.

Carbolic acid is said to be a sovereign rem-
 edy for mosquitoes and flies. A few drops
 evaporated in a room, or poured upon the
 clothes, will keep the winged pests at a com-
 fortable distance.

The corn crop of Texas is so heavy that
 farmers complain of the extreme labor of
 gathering it. The yield is unprecedented in
 the history of the State.

An alligator nest has been established at
 Malaka, by the overseer of Hart's orange
 grove. The eggs were secured from nests
 found in the swamps. He expects to find a
 ready sale for the young reptiles to North-
 western visitors next winter.

"What a nuisance!" exclaimed a gentle-
 man at a concert, as a young fop in front of
 him kept talking in a loud voice to a lady
 at his side. "Did you refer to me, sir?"
 threateningly demanded the fop. "Oh no;
 I meant the musicians there, who keep up
 such a noise with their instruments that I
 can't hear your conversation," was the reply.

Good Ink.—Common India ink, simply
 diluted in water, is excellent for writing.
 Being composed of carbon, and little else, it
 will keep in any climate or place from year
 to year, perfectly fresh. Even freezing does
 not injure its good qualities, a simple cover
 in all that is required to prevent evapora-
 tion and keep the dust from falling into it.
 It flows from the pen with ease and freedom.
 The stroke of the pen made with it is quite
 black if desired, and will endure unchanged
 to all time, provided the paper or parchment
 remains sound; and even papers that have
 been burned and not fallen to pieces, with
 this kind of writing upon them, remain quite
 plain to read.

The word carat, used to express the fine-
 ness of gold, is so called from an Abyssinian
 bean, which, from the time of its gathering,
 varies very little in its weight, and for this
 reason is used in Africa as a weight in gold.
 It is, with us, an imaginary weight, used to ex-
 press the proportion of gold in a given mass of
 metal. Thus, if an ounce of gold is divided
 into twenty four parts or carats, then gold
 twenty carats fine, is that in which twenty
 parts are pure metal and four parts silver,
 copper or some other alloy.

The queer ideas which enter the fertile
 brains of Hibernians at all times are suffi-
 ciently astonishing. A school of poor chil-
 dren having read in their chapter in the
 Bible the denunciations against hypocrites
 who "strain at a gnat and swallow a camel,"
 were afterward examined by the benevolent
 patroness, Lady E., as to their recollections
 of the chapter. "What, in particular,"
 said the lady of the Pharisee, children?"
 said the lady. "Ating camels, my lady," was
 the prompt reply.

OUR SCHOOLS.

WACO UNIVERSITY, TEXAS.
 The fall session of this institution will open on
 the first Monday in September, 1872.
 The new and commodious building, the library
 donated by the Board and New York merchants, the
 fine musical apparatus, the new and improved
 apparatus for the study of the sciences, and the
 general facilities for the study of the sciences,
 will be found in full and adapted to every de-
 partment of education.
 Board, including tuition, \$15.00 a month. All
 other expenses extra.
 RICHARD B. BRIDGES, D.D., Pres.
 GEORGE W. BRIDGES, M.D., Vice-Pres.

Georgetown Female Seminary.
 The school opens September 24, 1872, and closes
 June 1st, 1873.
 Address, as above, at Georgetown, Ky.
 J. J. BUCKLEY.

OUR SCHOOLS.

McKenzie Male and Female College.
 McKenzie, Tennessee.
 H. C. LEE, M.A., and J. H. B. LEE, M.A.,
 principals, with a faculty of competent teachers,
 will receive students for the fall session, Sep-
 tember 1st, 1872.
 ADVANTAGES:
 A fine library, a cabinet of Geological Specimens, and
 an extensive assortment of Apparatus. Extra ex-
 penses for board and tuition, \$10.00 per month.
 J. J. BUCKLEY.

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