M. White & Co. JAMES W. AVERY
...VERY,
...otton Factors,
...RCHANTS,
... Street, Memphis, Tenn.
Seventh Thousand.
... STAR BOOK.
...aptist Church Members.
REV. E. T. HISCOX, D. D.
...at to Do, and How to Do It.
U. D. WARD,
150 Nassau Street, (up stairs,) New York.
Sunday School Book Sales Room.

THE
...AMPION,"
... Iron Oven Cooking Stove.
...o Give Satisfaction in all Cases.
H. WETTER & CO.,
...for 1874—SEVENTH YEAR.
...E ALDINE,
...LL in BOOK or NEWS STORES.
...PARTMENT, 1874.
...IUM FOR 1874.
THOS. HUBAN.
...TERMS.
...SUTTON & CO., Publishers,
58 Maiden Lane, N. Y.

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. XXXII. MEMPHIS, TENN., SATURDAY, DECEMBER 5, 1874. New Series—Vol. VIII., No. 3.

THE BAPTIST.
J. R. GRAVES, Editor and Proprietor.
M. P. LOWREY, (Ripley,) Mississippi Editor.
J. R. GRAVES, Jr., : : : : : : : : : : : : : City Carrier.
Contributors:
Eld. GEO. W. GRIFFIN Brownsville, Tenn.
Eld. J. M. WOOD, Barnesville, Ga.
Eld. C. R. HENDRICKSON, Jackson, Tenn.
Eld. T. T. EATON, East Tennessee.
Eld. J. M. PHILLIPS, Middle Tennessee.
Eld. W. G. INMAN, Nashville, Tenn.
Business Office: 361 Main Street, Memphis, Tenn.

A Column to be Studied.

AXIOMS.

1. All religious ordinances are acts of *obedience*.
2. 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 all can see 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 is not only 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.

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."—*Com. 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."

"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.

PRESBYTERIANS.—See Confession of Faith. p. 392—"*What is a Sacrament:*"

"A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant are represented, *sealed* and *applied* to believers."

OF BAPTISM—p. 144.—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also *to be unto him*, a sign and *seal* of the covenant of grace; of his *ingrafting into Christ*; of *regeneration*; of *remission*; of *sins*." * * *

"Which sacrament is, by Christ's own appointment, to be continued until the end of time."

"The *efficacy* of baptism, (p. 148) is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the *grace promised*, is not only offered, but *really exhibited* and *conferred* by the holy ghost; to such (whether of age or infants,) as that grace belongeth unto, according to the council of God's own will, in his appointed time."

"The *Visible* Church, which is also *Catholic*, consists of all those that profess the true religion, *together with their children*; and is the *kingdom* of the Lord Jesus Christ, the house and family of God, *out of which* there is *no ordinary possibility* of *salvation*!"

CAMPBELLITE.—The belief of one fact, [*i. e.*, that Jesus is the Messiah,] is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution [immersion into the name of the Trinity,] expressive of it, is all that is required of Heaven to admission into the church.

Every such person is a disciple pardoned regenerated in the fullest sense of the word, the moment he has believed this one fact, and has submitted to the above mentioned institution."[—*Alex. Campbell*.

If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptised 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 unbaptised 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.

All can see if Baptists should receive the immersions of the above societies, they would indorse a vital error. *Baptismal Salvation* societies, holding and teaching such a doctrine cannot be considered gospel or christian churches. The late distinguished Dr. A. M. Poindexter, of Virginia, declared with reference to all such:

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 those 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, recognise a Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister."

A. M. POINDEXTER.

Tennessee Department.

West Tennessee Baptist Convention.

WE clip the following faithful notice of the Convention from that sterling paper, the *Whig and Tribune*, Jackson, W. Tenn., edited by Cols. Hogan and Wright, gentlemen of marked culture and ability. Col. Hogan, who it is conceded made the speech that won for West Tennessee and Jackson the location of the University, was present at the Convention, and he reports as an eye witness, and we therefore give it in lieu of a less perfect report we had prepared for our columns.—ED. BAP.

"This important ecclesiastical body met at Milan on the 6th. The Convention was called to order by Rev. Dr. Hillsman, President.

"The introductory sermon was preached by Dr. Hendrickson, of Jackson. The theme of the sermon was 'Service to Others the Spirit and Law of Christ.' Letters from the churches were then received and the delegates enrolled.

"Rev. Dr. Graves, of Memphis, was elected President, Rev. M. Hillsman and Rev. L. H. Milliken, Vice Presidents, and Rev. J. H. Borum, Secretary.

"After the appointment of a few committees the Convention adjourned to give the Ministers' Institute an opportunity to hear a lecture by Rev Dr. Griffin, of Brownsville, on 'Miracles.' At 7 P M the Institute met again to hear a lecture by Rev. Geo. A. Lofton, of Memphis, on 'Regeneration.' These lectures are followed by criticisms, which, at times, are sharp and spicy, especially when the critics get after one another. At such times things look lively and the spectators become deeply interested.

"Saturday at 9 o'clock the Convention assembled, when more committees were appointed, while others began to report.

"At night the Institute met to listen to a lecture by Rev. C. R Hendrickson, D D, on the 'Principles of Bible Interpretation.'

"On Sabbath the different churches in town were supplied by Rev. Dr. Ford, of Missouri; Rev. Dr. Sumner, of Alabama; Rev. Mr. Inman, of Nashville, and others. The towns of Jackson, Humboldt and Brownsville were also supplied with ministers.

"Monday at 9 A.M. the Convention met fully prepared for business. The committees on missions, education, publication, and on merging the West Tennessee Convention into the State Convention, reported as they were called for. These reports awakened much interest and called forth some very able speeches by Drs. Sumner, Griffin, Hillsman, Inman, Hendrickson, Landrum, Lofton, and others.

"The University at Jackson was upon all hearts and awakened much enthusiasm. Dr. Landrum paid a very handsome and eloquent tribute to Jackson and her citizens. Dr. Hendrickson gave a brief history of the origin of the movement for a University, first under the auspices of the Presbyterian Church, and then afterward in favor of the Baptist denomination. He spoke of the spontaneous liberality of the citizens of Jackson, embracing all denominations, who vied with each other to make the enterprise a success. Dr. H. referred in appropriate terms to the generous assistance of the press of Jackson, and mentioned particularly the fact that John T. Hogan, of the *Whig and Tribune*, was the first to propose that the rejected offer made to the Presbyterian Locating Committee at Memphis, should be made to the Baptist Committee shortly to meet at Nashville for the purpose of locating a Baptist University for the Southwest. He said that Mr. Hogan's editorial was the seed of this grand University, already enlisting the sympathies and generous co-operations of the denomination throughout the State.

"The question of the unification of the Baptists in one State Convention instead of three, as at present, excited the deepest interest. It was feared that many would be unwilling to give up the memories and prestige of the Convention so strongly cherished by the churches for forty years, but these fears were groundless. In view of the great interests at stake, educational and missionary, all determined to sacrifice their prejudices. When the question came to a vote, all, without a solitary exception, voted in the affirmative. The Convention adjourned to meet with the State Convention at Nashville next April, and there, with the East and Middle Tennessee Conventions, complete the unification. The Convention will meet once more, a year hence, at Humboldt, and then close its legal existence.

"There was a large attendance at the sessions of the Convention, but the hospitality of the citizens of Milan was generous, hearty and all sufficient.

"The Convention passed resolutions thanking and commending the Mobile and Ohio, the N. O., St. L. & C. and the Nashville and Chattanooga railroad companies for special favors in reducing fares.

"Thus closed the most important session that this body ever held. To the Baptists of Tennessee the future looks hopeful. They evidently mean business, for on education, missions and publications, they are enlarging their plans and increasing their liberality to meet the demands of the age and the wants of the Southwest."

The *Dispatch* says: "Altogether, we regard this one of the most learned and influential bodies of the Southwest. Among other things of interest adopted was a resolution looking to a union of the three sections of the State into a Convention of the whole State, in order to concentrate the strength of the State on the University."

General Association of Middle Tennessee.

IN addition to what has been published, we add the following, from the *Western Recorder's* correspondent:

"The General Association of Middle Tennessee and North Alabama is now in session at the Central Church, Nashville. The officers elected are Rev. W. A Nelson, pastor of Edgefield Church, Moderator; Rev. W. H. Wallace, Murfreesboro, Clerk; and H. W. Buttorff, Edgefield, Treasurer. This meeting is more largely attended than any since the war. The spirit is fervent and more active than heretofore. Unity of action and great harmony pervade the entire body. A deep devotional zeal is a most prominent feature.

"The Tennessee 'unification' movement, which is so desirable, and which has engaged the attention of the Baptists of this State, has been gained, so far as Middle Tennessee is concerned and the capability of this body in effecting it. Resolutions have been adopted to the effect that this Association agrees to hold its next session in connection with the Baptist State Convention, which meets in Nashville next April; that the churches be requested to instruct their delegates to that meeting to merge into the Convention; and that the Executive Board of this Association proceed meantime with its work as usual. This policy was adopted by a unanimous vote, heartily given, which, when announced by the Moderator, called forth warm, gushing, congratulatory speeches from Breth. Wm. Shelton, J. R Graves, T. T. Eaton, W. W. Gardner, and others. These speeches were as bursts of eloquence from warm hearts panting for the unity of the Baptist brotherhood of the entire State. The tearful eyes of an interested audience but too plainly spoke their sympathy with the action taken. This is regarded as the most important step taken by our people in this part of the country for many a day. So far as Middle Tennessee is concerned, this State shall be no longer three, but one. And to this let all the people say amen.

"The report of the Executive Board was most flattering and encouraging. During the past year this Board has done more in evangelizing the country than had been done for the last ten preceding years. A number of weak churches had been aided, and a considerable amount of missionary work done in various ways. The Board showed that it was not only free from debt, but after all accounts had been settled, had a balance of nearly $200 cash on hand. This is encouraging, heart cheering. Much of this is due to the efforts of Bro. A. D. Phillips, our general missionary."

The question of merging the Association into the State Convention was referred back to the churches, as it was by the West Tennessee Convention, by a unanimous vote, advising such a course and requesting the churches to make it known at the adjourned meeting. We propose that all the churches in Tennessee take action upon this question, at their regular meetings in February next, and, perchance, should any fail, then at their meetings in March. Whether we shall or shall not have a first-class University depends upon whether the Baptists of Tennessee will unite, as one man, to work for so desirable an object.—ED. BAP.

Resources of Tennessee.

YOU will please allow me, Bro. Graves, space in the columns of your valuable paper to say a few things concerning a new work just issued from the press by the Bureau of Agriculture of Tennessee, styled "The Resources of Tennessee. By J. B. Killibrew, A.M., assisted by J. M. Safford, Ph.D, M.D." The work contains 1193 pages octavo. The typographical execution is admirably performed by Messrs. Tovel, Eastman & Howell, printers to the State. It contains the most correct map of Tennessee ever published, and is written in an easy, flowing style, which cannot fail to interest every class of readers.

The varied resources of our great State are clearly and beautifully set forth in this volume, which should be in the hands of the millions, not only of Tennesseeans, but citizens of all States and countries.

The coal resources of Tennessee are wonderful. "The quantity of coal which the coal measures of the State will supply has been estimated equal to a block one hundred miles long, fifty miles wide and eight feet thick. Assuming that a ton is equivalent to one cubic yard, we have within the boundaries of the coal fields of Tennessee, 42,127,360,000 tons; and this is not an over-estimate. If this were made into a solid bar one hundred yards wide and thirty yards thick, it would pass through the earth at the equator."

Contiguous to these immense coal fields are inexhaustible iron mines. We doubt not that Col. Killibrew's book will direct enterprising capitalists to these undeveloped mines, and will be the means of materially adding to the future glory of Tennessee. Col. K. is a public spirited man, a ripe scholar, a practical farmer, and a gentleman of high order of intellect. He deserves the thanks of every Tennesseean for his noble efforts in bringing to light the undeveloped resources of our grand old commonwealth.

Nashville, Tenn., 1874. W. G. INMAN.

Letter from Mulberry.

NOTHING of special interest, Bro. Graves, has transpired about Mulberry since your visit. Much has been said pro and con about your sermon. Your doctrinal views would be attacked and controverted by Campbellites if you had not so well established every position. It seems to be generally admitted that you wiped out every trace of Campbellism. There was great regret that the rain prevented your preaching again at night, and there is a general desire that you should again visit and preach in this community.

Dr. Ditzler, the great gun among the Methodists, is to be here this week. He and Rev. Mr. Brents, the champion among the Campbellites, have had two or three public debates. They had one in Fayetteville last spring. It excited very little interest either in Fayetteville or the surrounding country. Once or twice they had to adjourn for want of hearers. I heard them a half a day. Dr. Ditzler is certainly a man of talent, and *assumes* to be highly educated He is a much better talker than Brents, but not near so fair a debater—at least, so I thought on hearing them as referred to above.

Dr. Ditzler is, I believe, an Englishman. During a part—or it may be all, for aught I know—of the late war he was in England. While in London he heard Mr. Spurgeon preach several times, and, so far as I know, he is the only man, on hearing of Mr. Spurgeon, who has spoken lightly of his talent. I saw and read a long article he wrote in some magazine—I do not now remember in what magazine I saw it—in which he spoke very lightly of Mr. Spurgeon's talents as a minister. He said that, in point of talents as a preacher, he would not compare with Bishops Pierce and Doggett, of the Methodist Episcopal Church. But enough of this; it was not intended when I commenced this letter. I have been led into this train of remark by being reminded of the fact that he was to visit us this week.

Well, the year 1874 is fast drawing to a close. I have promised two of my churches that I would, in my last sermon, give a review of my labors—what I have done, and the results, so far as now can be seen. I have been preparing that sermon to day, and my heart has been pained in seing how little I have done. I have tried to do my whole duty, and have thought, during the year, that I was doing all I could. But now, standing near the end of the year and looking over the field of my labor, I see many moments of time wasted and opportunities of doing good lost. Oh! how little we all do when compared with the work to be done.

When the year closes I may write you something more upon this subject. For the present, however, I must close.

A. VANHOOSE.

Mulberry, Tenn., Nov. 3, 1874.

Revival News.

THE Baptist Union Church, Wilson county, Tenn, commenced her annual protracted meeting on Saturday before the fourth Sabbath in September last, continuing ten days and nights, during which time there were twenty-two hopeful conversions. The church was greatly revived. There were fourteen additions to the church by experience and baptism, one restored and one received by letter, making in all sixteen additions to the church during the meeting. Another was baptised into the fellowship of the church at our last meeting, October 26. Two of the fourteen that were baptized at the close of our protracted meeting came from the Methodist society. We had with us, besides our beloved pastor, N. M. Green, Bro. J. K. Womack, of Statesville. He preached on Saturday and Sabbath with great acceptance to his hearers, but he had to return Monday morning to his school. What a pity for such men to be confined to the school-room when so many are starving for the preached word. Bro. T. M. Fuqua, from McCrory's Creek, came in on Sunday, and Bro. T. L. Perryman on Monday, and Bro. J. S. Reese, from near Lebanon. These three brethren did the preaching the balance of the meeting after Sunday to the close, and their preaching certainly was accompanied by the Holy Spirit to the hearts and consciences of their hearers. I must here mention one case of an aged sinner of about seventy-two years. At this meeting he was brought to see his lost and undone condition. He came weeping and trembling to the altar of prayer, asking for the prayers of the church. On last Saturday night, October 24th, at home he found peace to his soul by believing in Jesus. On Sunday he was out at preaching, publicly rejoicing in a Savior's love. To God be all the praise

J. W. EDWARDS.

Nelson Hill, Wilson Co., Tenn.

DEAR BRO. GRAVES:—You will be rejoiced to know that the Lord has graciously revived his church in Lebanon. We commenced a meeting here one week ago, the results of which, to present writing, are sixteen additions to the church, and fifteen conversions. The church is nightly crowded with anxious penitents, inquiring the way of salvation, and we are constantly rejoiced with the announcements of new converts, who are enabled to trust Jesus to the joy of their hearts. Our success is the more gratifying when it is known that from the commencement of the meeting there has been a meeting in progress in the Presbyterian Church, the largest and by far the most influential body of Christians in our town Their meeting, up to this time, however, has been barren of results. In view of this, who cannot say, "Truly, the Lord has done great things for us, whereof we are glad"? Bro. E. Petri, of Kentucky, has done all the preaching for us. He is a preacher of wonderful power, and will do a good work anywhere. Of his preaching I will write more particularly hereafter. In haste, your brother,

J. M. PHILLIPS.

Lebanon, Tenn, Nov. 17, 1874

DEAR BRO. GRAVES:—The Mount Pisgah Church met before the fourth Lord's day in August, and the Lord powerfully revived his work. The meeting lasted ten days, during which time sixteen were baptized; among the number were two Campbellites and one Methodist. Seven received by letter. The fourth in this month we met again; had a good meeting; one joined by letter, and seven were baptized. Be all the glory to God.

J. A. REYNOLDS.

BRO. GRAVES:—It affords me pleasure to be able to report that we have enjoyed a season of refreshing here. On Monday evening last I closed a meeting at this place, which resulted in eleven additions to the church by baptism, and one restored. All of the baptized are young persons, and nearly all of them young men. The church has been greatly strengthened. In haste, yours, truly,

D. M. BREAKER.

THE following have been added to the churches I served this year: To Palestine, 21; New Hope, 25; Liberty, 3; Eagleville, 2; Rocky Valley, 6. God be praised.

A. J. BRANDON.

H. TALBERT reports twelve additions to the Acona Church, Miss., Bro. H. Pitman, pastor—the result of a late meeting.

BRO. J J. TURNER baptized two ladies into the fellowship of the New Bethel Church, Tenn, on the third Lord's day in October.

The Centerville Meeting Again.

SEVERAL weeks ago, the undersigned reported, among other revivals, a precious work of grace at Centerville school-house, in Haywood county. Having failed in that communication to give, as I am now persuaded, to one or two facts their due prominence, I now write again. In the first place, the meeting was conducted for more than half of its continuance (sixteen days) by the deacons and brethren of Zion Church. To this fact, especially, I wish to call attention, that other churches may be induced to emulate the praiseworthy example of these dear brethren.

Again, in my former article, there was probably room for misapprehension as to my understanding of the question, who should do the baptizing for a church? I would not willingly leave the impression upon any mind that any other than the pastor should baptize for any church when it is at all practicable for him to perform the pleasing duty. I have ever (save in one single case, and that some of my old pupils) advised that the pastor should baptize the candidates for membership in his church. He needs, and the church needs, that the bonds of union and Christian sympathy should be as numerous and as strong as possible. In this rite, as well as in solemnizing the rites of matrimony, the pastor, of all men on earth, other things being equal, is surely the fittest person to serve his flock.

Again I thank God for the blessed work of grace in the hands of the dear brethren of Zion Church, and greatly rejoice that their cherished pastor, Bro. C. C. Connor was permitted to lead so many (thirty-six) willing converts into the waters of baptism. Affectionately and truly,

W. T. BENNETT.

Value of a Ceremony.

IT is often charged against the Baptists, that, in requiring baptism in all cases to precede the Lord's supper, they are attaching too much importance to a mere ceremony. It might be said in reply, that baptism is no more a mere ceremony than the Lord's supper, and if Baptists overestimate the one, their opponents overestimate the other. But a ceremony may be of the utmost importance. For a man and a woman to live together without marriage is adultery, and criminal in the last degree; but for them to live together after marriage is right and proper—indeed, they may not then lawfully live away from each other. But marriage is simply a ceremony; with it a given course is proper; without it that same course is condemned in the strongest terms by God and men. Its presence renders right that which, in its absence, would be a crime. I use this example simply and solely because it so admirably illustrates the point in view. Marriage is a mere ceremony, it is true, but it must always precede living together. He who contends otherwise is an enemy to virtue. In like manner baptism is a ceremony, but must always precede partaking of the Lord's supper. He who contends otherwise is an enemy to gospel order. TOC.

A NEGRO insisted that his race was mentioned in the Bible. He said he heard the preacher read about how "Nigger Demus wanted to be born again."

THE order of Jesuits numbered at the first of the year 9101 members. Nearly one-fourth of the whole number are in the United States, St. Louis being the chief rendezvous.

tural 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 *conceded* nor *compromised*.

IMPORTANT FACTS.

1. *All scholars, critics and lexicographers*, of any note, *unanimously* declare that the *primary* (that is, first) and *leading* signification of "Baptizo," 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 such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrines of the gospel through all ages.—The Trilemma, p. 36.

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; iii. 16. Luke xxiv. 44. 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. xlv. 21, 22. Jer. x. 10. Ex. iii. 14. Deut. vi. 4; xxxii. 4. Ps. xxxvi. 5. John i. 1, 13. Rom. ix. 5. 1 Tim. iii. 16. Rev. i. 5. John xiv. 26; xv. 26. Acts v. 3, 4. 1 Cor. iii 16, xii. 11. Matt. xxviii. 19.

The Fall.

3. Man was created holy, but by willful 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. Ezek. xviii. 19, 20. Rom. vii. 5. Jer. xvii. 9, 10. 1 John i. 8. Rom. vi. 20.

Salvation.

4. The only way of deliverance from this state of guilt and condemnation is through the 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. 30, 35. Acts iv. 12. Rom. iii. 20, 25. 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. 4, 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. v. John x. 27, 29; viii. 31. Col. i. 22, 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. 6, 12; xxviii. 19, 20; xxvi. 26, 30. 1 Cor. xiv. 33, 36. Rom viii. 12, 37. Rom. vi. 4, 12. Col. ii. 12. 1 Pet. iii. 21. Acts ii. 37, 42.

The Lord's Day.

9. The first day of the week is to 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.

Deut. xxxiii. 2. 1 Thes. iv. 13. 18. Zech. xiv. 5. 1 Thes. i. 3, 13. Jude xiv. 5. 1 Cor. xv. 51, 53.

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 1000 years.

Dan. vii. 13, 22, 27; ii. 44. Matt. xxv. 31, 46. Rev. xx. 2, 7. Is. lxv. 6, 25; lxvi. 1. 7. Ps. ii. Luke i. 32. Is. ix. 6, 8. Joel iii. Amos. ix. 11. Zech. xiv. Zech. xiv. Matt. v. 5. Ps xxxvii. 9, 11 22, 29. 34. Is. lx. 21. Matt xix. 28; xxv Ps. xxv. 13.

The Heaven of the Saints.

12. After this earth shall have been purified by fire, and the new heavens and the 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. Cor. xv. 24, 28

Letter Box

DIRECTIONS.

To Our Readers.—We do not hold ourself responsible for the views of correspondents because we see fit to print them. "Prove all things, hold fast only the true," is our motto.

When you wish to change your paper always tell us at what postoffice you were taking it, and never let your time run out. V-50, the first figure tells you the volume, and the second the number your time is out.

Before you send an obituary see terms.

To Contributors.—Write only on one page, in a plain hand, and short articles and often. Make two or three numbers of your article rather than write a long communication. Write us items of news from your section.

Do not send us an article if you intend to get mad if we do not publish it, or expect us to return rejected MSS. Keep a copy of what you write to the press. Articles we decline we commit to the waste basket.

If you wish a private reply to your business, inclose a stamp, or stamped envelope plainly directed to your postoffice. We risk no money on one registered or sent by postoffice order, or express.

Postmasters, when you return a paper not taken out, put your postoffice upon it, that we may know where to find the name on our books. See your law.

Will you not show this to your postmaster?

G. W. C. Mangrem—You send $2.50 for renewal of paper, but gave no postoffice. Will some of his friends show this to him and tell him to send it?

J. Harrell, Austin, Tex.—Mrs Sue Price's paper leaves here on the day of publication. We have her name Sue W. Price.

J. F. Griffin, Selma, Ark. All right now. Mr Reid's paper has been going to Randolph, Ark. We have changed it to Randall. The names for Harrisonville leave here regularly, and Hammcatree's and Jackson's paper are in the package.

Money Letters Received from October 19th, to November 3d, 1874.

TENNESSEE.		MISSISSIPPI.	
Taylor, E	$2 50	Nabers, J W	$ 2 50
O'Kelly, L J	2 50	Johnson, O L	3 50
Richardson, G W	2 50	Finley, H L	20 00
Montgomery, J G	2 50	Young, C	2 50
Fawcett, A J	2 50	Hamberlin, J B	10 00
Day, R	1 50	Massey, R A	25 15
Anderson, G W	2 25	Harrell, Jobe	10 00
Miller, J F	2 50	Hackett, J A	2 50
Smith, J B	2 50	Hawkins, Mrs. C J	2 50
Sanford, S L	5 00	Haddick, H T	2 50
Bashaw, J P	2 50	Powell, Jno.	2 50
Taylor, R W	2 50	Kimbrough, B T	2 50
Stone, Mrs. S E	2 50	McDonald, J M	2 50
Muncey, Jno.	2 50	Matthews, Wm	10 00
Vaughn, Turner	2 50	Doerner, G H	2 50
Ragon, Miss M A	2 60	Stewart, S M	2 00
McNabb, A J	2 50	Brown, A J	1 00
Norton, S J	1 00	Nolen, R	4 50
McGrew, C	7 50	Lowrey, M P	12 50
Tack, J M	2 50	Brady, T V	2 50
Slaughter, B G	2 50	Boone, R J	2 00
Ha[illegible], Benj.	2 50	Mayfield, L	2 50
Haggard, W	2 00	Wright, Thos. W	2 50
Hunt, Jessie	1 00	Wall, B R	2 50
Walt, W R	5 25	**ARKANSAS.**	
Layton, F S	2 50	McCallum, H	2 50
ALABAMA.		Boone, T P	2 50
Battle, Jno R	2 50	Crudup, J C	2 50
Vaughn, J J	2 50	Griffin, J F	2 50
Davis, B	2 50	**GEORGIA.**	
Priest, Mary J	2 50	Devours, J B	2 50
Vaughn, A	5 00	Jones, W D	2 50
Autry, H B	2 50	Black, J A	2 50
Sims, S B	5 00	Binion, M B L	7 50
LOUISIANA.		Shellhorse, H F	1 85
Arlige, S T	1 50	**MISCELLANEOUS.**	
Killen, J S	5 00	Burr, Wm. Ky	2 50
TEXAS.		Bowen, Wm D Cal	2 50
White, W N	2 90	Henderson, H C	3 25
Parker, Cynthia G	1 00	Davidson, A J	1 00
Lucas, R M	2 50	Ross, Guy	20 00
Weaver, J H	5 00	Gentry, P T Mo	5 00
Burnett, J Q	5 00	Smith, S V	2 50
Harrell, J	2 50	Wayland, Jesse	2 50
Rogers, J M	4 00	Duncan, R S	7 25
Lindsey, J A	2 50	Darling, Jno. Fla	10 00
N. C. & S. C.			
Mack, W B	2 50		
Williams, W A	10 00		

Married.

WARREN—LUMPKINS—On Wednesday night, during the meeting at LaFotte, in the Baptist Church, by N. P. Moore, Thomas Warren to Miss Lumpkins.

POWELL—HENSLEE—At the residence of Mr. J. W. Trantham, near Olive Branch, Miss., by Rev. W. W. Bott, Mr. McW. Powell (formerly of Tippah county, Miss.,) to Miss Mattie E. Hensley, of DeSoto county, Miss.

CHEATHAM—HOLLENSWORTH—At the residence of J. M. Hollensworth, on Wednesday evening, October 7, 1874, by Eld. G. G. Wise, Mr. W. C. Cheatham and Miss Anna E. Hollensworth, all of Columbia county, Ark.

JORDAN—HURT—At the residence of the bride's father, Wm. Hurt, by Eld. Joseph H. Borum, Mr. Joseph Roach Jordan and Miss Caledonia Hurt, August 23, 1874—all of Lauderdale county, Tenn.

OTT—TATE—In the Baptist Church at Osyka, Miss., October 13th, 1874, at 7½ P. M., by Rev. W. E. Tynes, Mr. Jesse A. Ott to Miss Julia Tate, both of Osyka, Miss. Summitt (Miss.) *Times* and *Sentinel* please copy.

ANTHONY—RATLIFFE—At the residence of the bride's father, in Verona, Lee county, Miss., on the 23d inst., by the Rev. J. T. Freeman, Dr. J. A. Anthony to Miss Georgia Ratliffe.

Obituary.

All Obituary Notices exceeding ten lines will be charged for at the rate of ten cents per line for the excess, cash in advance. Eight words make a line. Count the words and send money with obituary if you wish it attended to.

MARY ARTILIA HARPER.

Died, near Eldad, Gibson county, Tenn., January 20th, 1874, Mary Artilia, youngest daughter of T. T. and Mattie Harper, aged one month and nine days. We all freely sympathize with our beloved brother and sister in their bereavement; may the Lord bless them in their affliction.

Our darling Telia, fare thee well,
'Tis hard to give thee up;
'Tis hard to say "thy will be done,"
And drink the bitter cup.

In thy sweet life, dear precious babe,
Our hearts did but rejoice,
We loved thee, dearest, darling Telia,
An angel here on earth.

Oh! why should we so sadly grieve?
Thou art only gone before,
And with a beaming smile dost wait
For us at heaven's door.

We do not wish thee back again
From that bright world above;
Ah no, for thou art happy now,
Secure in Jesus' [illegible]
W. W. Gardner.

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 represent our local interests.

2. That the Ministers and other Baptists of the State invited to write for said paper.

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

Resolved, furthermore, that the ability with which The Baptist has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—*Louisiana State Convention.*

Mission of the Church.

Sermon preached before the Grand Cane Association, La., and published by request of Association.

BY W. E. PAXTON.

Text: Therefore, brethren, stand fast and hold the traditions ye have been taught.—1 Thess. ii. 15.

(*Concluded from last issue*)

THIRD. The faithful maintenance of the gospel order through successive ages is mark by which the true visible church of Christ may be discerned and traced.

Such an organization has existed from the days of the apostles, deriving its doctrines and ordinances from the New Testament, and perpetuated from generation to generation to the present. Not a link in the chain has been broken. We may not be able in every instance to furnish direct proof showing the historical connection with each other, any more than I can name the succession of ancestors that connect me with Adam. The proof of my relationship does not depend on the production of genealogical tables. The fact is sufficiently established when I have shown that I am a man like Adam, and that beings of the same order have existed in all ages since the creation. If that horse should contest with me the honor of a descent from Adam, it is plain I would have the advantage in the argument, and that his claim would be a presumption against him. The *prima facie* evidence would be in my favor and against him. He who contests the fact of my origin assumes the burden of proof, and must prove positively a different origin.

So if we are able to find churches to-day agreeing in doctrine and external practice with the pattern of the apostolic church, and find such churches existing at no very remote period from each other during all the ages of Christianity, the proof of succession is sufficiently made out to put the burden of proof upon those who contest the succession. Add to this the declaration that the gates of hell shall not prevail against it, and the proof is complete, unless, forsooth, the Son of God has proven a false prophet.

But if his church has continued to exist, where shall we look to find it but in those organizations that are most like the visible organization which he established? We must try all claimants by the New Testament pattern. Now as then it must not be looked for in the gorgeous ceremonies and imposing ritual of a worldly religion, but in the humble, unostentatious worship of the plain heart who need not the adjuncts of worldly pomp to render devotion attractive. In the shady walks of life we find a placid stream of limpid water, and we follow up the stream, meandering through quiet vales and towering mountains; sometimes spreading into beautiful lakes, and at others dwindling into a small streamlet; sometimes trickling through jagged rocks among which it is almost lost, until we trace it up to the fountain head. So with the church, we trace it up to its fountain head—Jesus Christ and his apostles. There is but one existing organization that will answer this description. It must be borne in mind that the church is a visible organization and not an imaginary body composed of all Christians. It embraces certain external forms, which were instituted by Christ and his apostles, and is composed of persons qualified according to the law of Christ. When I speak of church succession, I mean that bodies of Christians, organized according to the apostolic church, have succeeded each other from the apostles to now.

Another mark is that they are "a peculiar people, zealous of good works;" peculiar in organization; peculiar in keeping aloof from the world, and refusing all affiliation with error; peculiar in denouncing all innovations upon divine institutions. Zealous of good works; zealous of the purity of God's house; zealous for all the ordinances of the gospel.

Another mark developed in prophecy is that the true church will suffer persecution. History, that hoary chronicler of the past, who has suffered for conscience' sake. Who are the sufferers to-day? Ask him who is to-day pining in a Russian prison for truth's sake, while his companions are hiding in obscure villages. Ask Urberg and his associates in Denmark and Sweden. Ask Oncken and his co-laborers at Hamburg, who scarcely yet breathe free from confinement. Who have suffered in the past? Trace the bloody stream of persecution and martyrdom. Ask old John Waller and the Virginia prisons. Ask the exiled Williams and Obadiah Holmes who bared his back to the lash of Puritan bigotry. Ask Bedford and the immortal dreamer. Ask Anne Askew and the fires of Smithfield. Bid the Tower with its horrid implements of torture tell its dark secrets. Ask the thousand martyr fires that lighted Germany and cast a shadow upon the memory of Calvin and Luther and Zwingle. Ask the reeking fields of Albi, where half a million of the subjects of France fell by the sword of the crusaders. Ask the valleys of Piedmont drunk with the blood of the saints, the dens and caves of the Alps, charred and blackened by the fires that smothered the fleeing disciples of Jesus. Wherever the stake has been raised, or the fagot lighted, or the prison door closed upon an unfortunate disciple, there you may find the witnesses for God, the true church of Jesus.

Finally, my brethren, we stand as the inheritors of that precious heirloom which has descended to us through fire and blood, and with the preservation of which we stand charged. The apostolic charge comes down to us ringing through the deserted aisles and sounding corridors of forgotten centuries, "Therefore stand fast and hold the traditions ye have been taught." Here you have assembled as the representatives of many churches, and one pulse beats in all your bosoms, and my own throbs responsively to yours in this, that let the world say what it may, we will, by the grace of God, preserve the ordinances of God's house in their purity.

Brethren, let us rally anew around the blood-stained banner of the cross, and plant it firmly upon the ramparts of Zion, determined to contend earnestly for the faith once delivered to the saints.

[By way of encouragement the speaker then referred to the success of the Baptists throughout the world, particularly in Mexico, Spain and Italy. As a proof of the progress of Baptist influence, he contrasted the treatment they received in England two hundred and fifty years ago with the present. Then they were excluded from the Universities, and derided for their ignorance, and forbidden to hold their conventicles within five miles of any incorporate town. Now the English Church, with all its pride and the accumulated prejudice of centuries, having occasion to revise the English Scriptures, find it necessary to avail themselves of Baptist scholarship in England and America to enable them to accomplish this noble work.]

"Eager and Rooke" and that "Campbellite Immersion."

HAVING just returned from Bayou Macon Association, after an absence of days, my attention is called to a paragraph in The Baptist of October 10th from our good Bro Nelson's pen. It reads thus:

"Here (Lake Village), to my utter astonishment, I found Eager and Rooke had received a Campbellite immersion as valid, and the party now holds full fellowship in the Lake Village Church. Where did Bro. Eager get that? Certainly not from Mississippi College or Mississippi Baptist preachers."

In the press of urgent duties, amid the imperative calls of a protracted meeting just ahead, I hasten to give a word in reply, as *I* seem specially summoned before the public to answer for "all this sin." Waiving all questions about the unbaptistic character of the statement that "*Eager and Rooke received* a Campbellite immersion," etc. (as if "Eager and Rooke" were *the receiving power*—the church!), let us hear *the facts of the case.*

Last August, one year ago, I was assisting Eld. T. J. Rooke, the pastor of the church at Lake Village, in what proved to be a precious "revival meeting." Among several others offering themselves for membership was "the party" referred to, an excellent, intelligent, middle-aged lady. She came forward quietly, and with thoughtful deliberation, and voice clear but tremulous, told her own "experience." After this she was closely questioned by the pastor, the deacon and myself. All that was given and elicited which it is important now to mention is about as follows (I state from memory: if I mistake I hope to be corrected): She said her experience of grace dated back some time; it was nothing miraculous or wonderful; she had long felt herself a sinner in need of salvation; she had lived where she had enjoyed few religious privileges; she betook herself to the word of God and to prayer; she felt directed to Christ as the only Savior; she sought him earnestly as he was revealed in God's word, and at last was enabled to trust him sufficiently at least to have *some hope* of pardon and salvation; still she was not satisfied—she lacked *assurance*, and did not take up her cross, did not make a public profession of Christ; . . . finally, while in Kentucky, where she had children at school, she was taken ill and given up to die, but her "little hope" did not desert her in that trying hour; she then saw that she had neglected *duty*—she should have taken up her cross and followed Jesus—she should have "put on Christ in baptism" and come out on the Lord's side; she prayed God earnestly to spare her that she might do this, and then give at least some part of her life to his service; she also solemnly promised him that, if she were spared, she would publicly profess Christ at the earliest moment, and serve him the rest of her days. The Lord heard her prayer. She was spared. Being a Baptist in faith, she wished to unite with a Baptist church. There was no one near. Being yet quite feeble, she could not reach one; but there was a minister near in whose piety she had all confidence, besides he had formerly been a *regularly ordained Baptist minister*, though at that time he was connected with the Campbellites. She dared not postpone the fulfillment of her vow. She sent for the minister and asked him if he would "baptize her as Philip did the eunuch," on profession of her faith in Christ, without receiving her into Campbellite connection. She did not indorse the Campbellite notion of baptism—that it "washed away our sins," or was "the medium of the gift of the Spirit" in his regenerating power; she considered it *essential to obedience to Christ*. The minister consented; she was baptized, and went on her way rejoicing. She was never afterward so situated as to be able to connect herself permanently with a Baptist church till the reorganization of the little church at Lake Village; even then she neglected her duty a while. But as her views of Scripture ripened and enlarged, she felt the duty pressing the more. At last she was led to communicate the whole matter to me at her house, and then to the church. She confessed that she had not lived as a Christian should live since her baptism; still she had ever cherished that "little hope." It had only grown brighter during that severe illness and during many sore afflictions she had passed through since. God had humbled her by severe discipline. She now longed to live with his people and to do his service the rest of her days. She never had a doubt as to the "*validity*" of her baptism, though she considered it "irregular." She had no letter, of course; she only asked for admission into the church on her statement.

The case was submitted to the church and considered. Bro. Rooke and I were consulted. We were both young and inexperienced in the ministry. Such a case had never before come to our notice. For my part, I had never thoroughly examined the "alien immersion" question. During its discussion in the papers I was too busy at work, and regarded it of too little *practical* moment to give attention to it. One session at the Seminary had not introduced me into the "school" or "schools" that had to do with this subject. So the opinion prevailed with the church and with us that the baptism was "irregular," but not sufficiently so to "invalidate" it: for, first, the *subject* was Scriptural—*a believer with proper views of baptism*, second, the *act* was Scriptural—*immersion into the name of the Father, and of the Son, and of the Holy Spirit*, and third, as to the *administrator*, he was one whose *spiritual* qualifications—call and ordination of *God*—were not doubted, and who *had been once ecclesiastically* qualified, though at that time *in an other connection.* Now, *could this invalidate the ordinance?* was the question then, not would the reception of this lady *on this baptism* be *at all subversive of church order*, or *in any way encourage error?* These questions did not, I think I can truthfully say, enter into any of our minds at that time, though they have changed the face of the "alien immersion" question with *me* since. The question was decided as above stated. She was *received by the church* (of course she could have been received by no other or others), and has lived a most consistent and useful Christian (and thorough Baptist) ever since.

Now as to *my* part in the matter. Of course *I* had no *vote*, still, had I felt compelled to vote *then*, I should have voted for her reception. I had formed no intelligent and settled opinion on the subject. How far what I said went to influence the vote of the church I don't know, but this much I do know, I indulged *then* in a more "liberal" construction of "the law of expediency" than I do *now*. The church was an intelligent and responsible body. I had often submitted my judgment to that of some of her members. I was willing to abide her decision in this case, at least for the time, but I decided to investigate the case and question involved thoroughly as soon as I could. I did investigate it, as best I could, on my return to the Seminary. I made known to Breth. Jackson and Rowe my regret that I was not prepared for more intelligent action at the time. I also wrote to Bro. Rooke to the effect that I regretted the action of the church, and that, should I be consulted on a similar case in the future, I would advise *baptism by a Baptist minister for the sake of consistency and church order.*

Horace said "it is no disgrace to *have been*, but *to be* wild." It is certainly no disgrace or discredit to one to *have been* in doubt, or even in error, on such a question as this, *if he has been all the while honestly endeavoring, despite human opinions, by the help of God's truth, to set himself right.* So much I can truthfully say for myself. But there is no "thus saith the Lord" to decide such a question; and as to "Baptist tradition and usage," I am aware that, except as growing legitimately out of the great principles incarnated and crystallized in the word of God and the practice of Christ and his apostles, they are no better, and of no more authority, than other tradition and usage. I have earnestly and prayerfully tried not to be "bound" by the opinions of any man or school. I have not recklessly disregarded the opinions of men—the hoary wisdom of the ages: but I am not blind to the fact that the ablest and best men of our denomination—even its standard writers—have never been a unit on this question. Just in proportion as men lay too much stress on the spiritual or the formal, the inner or the outer, in religion, have they made the "validity" or value of the ordinance to depend more on the qualifications of the recipient, or the qualifications of the administrator. For my part, I have searched the Scriptures, and sought all help, and studied much within the last two years on this and kindred subjects connected with the church—constitution, polity and ordinances—and I have honestly endeavored to bring all my opinions and practices to "the test"—to "prove all things and hold fast to that which is good;" to be bound to nothing simply because it was considered "Baptistic" by the majority, unless it could be proven Scriptural beyond doubt, and by all means to imitate the example of Christ and his apostles in laying great stress upon the spirit, the substance, and allowing due liberty in regard to form, except where positive law intervened. But having been led to believe, by instruction received at the Southern Baptist Theological Seminary, and study since, that the question of church constitution is one of paramount and fundamental importance; that "with the church, as with each Christian life, there is an intimate, essential connection between the outward form and the internal spirit;" that the ordinances are the outward form, the visible manifestations of the life and doctrines of Christ to the world; that the difference between the constitution of Baptist and Pedobaptist churches involves not merely that which is outward and subordinate, but draws in its train immediate consequences which affect the doctrines of God's grace to sinners; that the contention is not simply in the interest of "the form of baptism," or "the form of the church," but for those "forms" as they are connected with all the truths of salvation (see Osgood's tract), I would now recognize as valid only that baptism which is administered by an authorized officer of a regular Baptist church: for I am convinced that Baptist churches alone are constituted on the true idea of the church, after the apostolic conception or model. Geo B. Eager.

Bastrop, La., November, 1874.

Remarks.—This admirable article would have appeared earlier, but the writer wished us to especially read and notice it, and we laid it by till our return from the Convention. Its spirit is lovely. We think the explanation abundantly satisfactory, and the decision to which Bro. E comes will rejoice the heart of every Baptist in the South. Let not young ministers deem the discussion of any question touching church order as unnecessary to them. This one is of eminent practical importance, and its rediscussion is coming upon this paper. See last issue. Read both sides carefully.—Ed. Bap.

Religious Debts, Mortgages, &c.

HOW does it sound to speak of the humble disciples of Jesus Christ owing hundreds and thousands of dollars? Just think for a moment of reading from some old manuscript, that might be dug up from mysterious cavern, cell, or ruined city, or perhaps brought forth from some old library altogether overlooked for centuries, a full account of a lawsuit before some petty Roman officer, between Aaron Diotrephes, plaintiff, and Judas Iscariot, Treasurer of the Baptized Reformers and Disciples of one Jesus, called The Christ, defendant, for borrowed money, or for articles furnished and unpaid for! Awful! An angel could not make you believe it. And yet I can find thousands of just such cases of much later date. Is it any better now than it would have been then?

Debts are wrong. They are positively and morally sinful, whether made by individual Christians or churches, Associations or Conventions of any religious character: and it is nothing but right that those who incur debts should suffer the evil consequences thereof.

It is wrong for a pastor to serve a church on a credit for salary, because it gets the church in arrears, and she always finds it more difficult to raise one dollar on a debt than two on a prospective engagement; besides the difference between good and bad feelings is largely in favor of a cash-in-advance plan.

It is wrong for a church to call a pastor to serve her on credit, because he cannot live on the wind nor upon mere charity, and he must not go in debt if he wishes to preserve a good reputation for himself and leave no blemish on the cause.

Churches, Associational and Conventional Boards, should not go in debt, because the necessary agency and the effort made to discharge the duties make more enemies and do more harm generally than can be overbalanced by the good sought to be accomplished. The same may be said of schools, colleges, and all missionary or educational enterprises.

Brethren, let us stop this shameful credit business. I know a whole region of country almost wholly Baptistic in sentiment that is paralyzed by debts to pastors. I wonder if those pastors are out of debt, if so, they were certainly preparing to "lay up money," for if they lived out of debt, and yet brought the churches in debt to them, there was certainly speculation contemplated when they accepted for so much as their stipulated salary.

Now, brethren, let us begin differently. Urge the churches to have the membership pay their tithes, and on this amount let us work. "It is ordained of God that they that preach the gospel should live of the gospel." This is Bible truth, and therefore Baptist doctrine. Let us hold to it. If you cannot live of the gospel, then take it as an evidence that you are not called to preach, for God could not have made so great a mistake as to ordain you a support by your preaching if you were not to receive it after being called by him to preach his gospel. Let us have cash. W. E. T.

To All Whom This May Concern.

J C JACKSON, formerly a resident of McNairy Co., Tenn., but now gone to parts unknown (probably to Louisiana or Texas), is an impostor, and unworthy of respect or confidence. He at one time was a Baptist preacher and afterward a Methodist. He fled, leaving a wife and children, and his debts unpaid. He is about twenty-four years old, is about five feet ten, would weigh about one hundred and forty-five pounds, and is a nice figure. He is fair, has blue eyes, light, curly hair, and has a prominent forehead. His superior incisor teeth are much discolored. He is uneducated, but has more than ordinary "gift of gab." He is now, or will soon be, trying to pass himself off upon some community as a minister. He was born an impostor. We give for reference Rev. W. H. McCallum and K. M. Shepard, Purdy, Tenn.

Done in church conference on Saturday before the fourth Lord's day in April, 1874.

A. S. Dorris, Mod.

Clark Sanders, C. C.

Will other Baptist papers please copy?

A Correction.

IN my article "To the Unemployed Ministers of the Louisiana Association," I stated that all the ministers of the Sabine Association were Antimissionary. Since that time I have had a personal interview with two of them, Breth. Stringer and Corley, and heard the former preach, and I am happy to announce that I have been wrongly informed with regard to these brethren. I find them what we consider sound Missionary Baptist preachers. I do this in justice to these brethren, and to fulfill a promise made to them to this effect. H. M. Brunson.

The company of New Testament revisers in England struck out the text of the Three Heavenly Witnesses, 1 John v. 7, without a dissenting voice. Though it has made much noise in the world, yet its reputation was so doubtful that scholars long since discarded it, and even the most orthodox, if educated, years ago ceased using it as a proof text of the doctrine of the Trinity.

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

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 or 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 the 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 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, 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 relation 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 forth and sustain missionaries of the cross.

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

FOR NOVEMBER WORKERS.

$1.00. We will send the paper from this date for five months for $1, without a premium.

We will send a paper gratis for five months to any one getting a club of ten $1 subscribers.

$2.50. We will send "Bible Baptism," a beautiful steel engraving of the baptism Christ commanded, with fifty-four passages of Scripture sustaining it, to each old subscriber renewing and to each new subscriber paying (sending to this office free) $2 50 within the next thirty days. This offer for only thirty days more.

Any minister, brother or sister getting us a club of five new, or renewing ten old subscribers, shall have his or her paper gratis and a premium also.

$5.25. To every one subscribing or renewing for The Baptist, The Baptist ($2.50), Madame Demorest's Monthly ($3), and a fine chromo, the retail price of which is $10.

$4.50. The Baptist ($2.50), Arthur's Illustrated Home Magazine ($2.50) and a premium picture, "Peace be Unto This House."

Prices of Hymn and Tune Book, &c.

HYMN AND TUNE BOOK.

In Turkey, Full Gilt.......
In Plain Arabesque.......
In Sheep.......
In Cloth.......

NEW BAPTIST PSALMIST.

In Turkey, Full Gilt.......
In Plain Arabesque.......
In Sheep.......
In Cloth.......

LITTLE SERAPH.

In Cloth.......
In Boards.......

MIDDLE LIFE.

In Cloth....... 75

W. D. Mayfield, Bus. Manager.

Arkansas De[partment]

The Christian should make religion, and allow religion to bend

"There is no middle ground ... Baptists. ..."

Baptist Corellaries.

...re is no church but a body of immersed ...s who have been immersed by a duly ...ed officer of a Scriptural church.
...ere are no Scriptural ministers but those ...e been duly authorized by a Scriptural ...

...nce nothing is more evident than the fact ...teach more effectually by example than ...ept—therefore, so long as we appropri... pulpits for the official preaching of the ...y those whom we consider duly baptized ...ained to the ministerial office, it is equal... that it is improper for us to invite ...achers to occupy them when we know ...a neither baptized nor ordained, and ...ly since they claim to be and construe ...on on our part into a recognition of their ...and thus confirm their followers in ...

...thing can be more inconsistent than to ...hese preachers into our pulpits who hold ...ch doctrines on account of which we ...xclude them from our pulpits and churches ...nister of our own denomination. This ...m, is one of the old landmarks of the Church.
...at a body of immersed believers is the ...ecclesiastical authority in the world, ...only tribunal for the trial of cases of ...na; that the acts of a church are of supe...ding force over those of an Association ...ion, Council, or Presbytery—and no As... or Convention can impose a moral ob... upon the constituent parts composing ...

...at since each Church of Christ is an in...ent body, no one church can expect any ...indorse its acts, only so far as they are ...accordance with the laws of Christ. If ...cludes a member unjustly, any other ...can restore him if it sees fit.
...enever any church acts in violation of ...ctions of her only Lawgiver, as found ...New Testament, she becomes rebellious ...ts null and void; and all other churches, ...ociations of churches, and Conventions, ...withdraw their fellowship from her until ...ents and rectifies her order, or they be...e partakers of her sins.
...at no Association, or Convention, or ...l, is a "Court of Appeal," or has any ...ty over the churches, but is simply an ...ry council; therefore, it has no right to ...to the churches, or to demand support ...project or scheme which it may origin... it may only recommend, advise and urge ...formance of duty in subservience to the Christian voluntary principle.
When any church departs from the faith, ...ates the order of the gospel, in the judg...f the Association, it can and should with...a fellowship from her and leave her to ...until she repents. This is no inter...e with her internal regulation.
Baptists are not Protestants. Since they ...had any ecclesiastical connection with ...pacy, they are now, and have been, the ...ters of the principles and practices of ...y, whether found in Rome or in the Prot... sects that came out of her.
We regard Protestantism, as well as the ...ation of 1827, as based on the assumption ...t prophecies and declarations of Christ ...ng his church are false, thus making ...an impostor, and the reformers, and not ...the saviors and preservers of the church.

AXIOMS.

...ss unimmersed bodies of Christians are ...urches, nor are any privileged companies ...em the church; hence all Pedobaptist ...inations are only religious societies.
...hat baptism and an official relation to a ...h are prerequisite to a regular gospel min...; hence all ordinances administered by an ...tized and unordained, although immersed ...y, are null and void.
No church has a right to hear a case brought ...it in violation of the law of Christ. The ...fication of the order to be observed is the ...bition of any other order.
No member should submit to an arraign... or trial brought and conducted in viola... of the laws of Christ. Each one is indi...lly responsible to Christ for the faithful ...vance of his laws.
Since right only, not might, is right, a con...tional minority is in all cases the Scriptu...hurch.
An unconstitutional or disorderly majority ...at exclude a member of an acknowledged ...titutional church.
No church should receive the letters of, or ...members baptized by, a disorderly church. ...should it admit to its communion the mem... of such a church, or in any way counte...e or uphold its disorder, it should keep no ...ny with it that it may be ashamed.

BAPTIST POLICY.

To be in all things consistent with our ...ciples, whether we gain or lose numbers or ...larity.
To fulfill our peculiar mission, which is, to ...e witnesses of Christ's truth against every ...m of error, and those who originate or ...ate them; and above all, by no act to ...enance, recognize, aid or abet those who ...error, or to confirm those who are in ...

To employ all the energies of the denomi... for the conversion of sinners and the ...ding of Christ's kingdom, through the ...ritual means and agencies not incom...e with the Word of God.
To occupy every village and city in the ...with a suitably qualified, faithful, ener... and devoted minister.
To furnish a pastor to every church, and ...naries of the cross for every destitute re...at home and abroad, under the whole ...n, and to sustain them.
That commission to evangelize the nations ...g been given to the church through the ...s, she cannot delegate her authority or ...esponsibility to a body as a Board outside ... The churches should select, send for ...ain missionaries of the cross.
...the steadfast and uncompromising advo... of these principles and this policy this ...r is devoted.

FOR NOVEMBER WORKERS.

$1.60. We will send the paper from this ...for five months for $1, without a premium. ...will send a paper gratis for five months ...one getting a club of ten $1 subscribers.
$2.50. We will send "Bible Baptism," a ...iful steel engraving of the baptism Christ ...anded, with fifty-four passages of Scrip...sustaining it, to each old subscriber re...g and to each new subscriber paying ...ing to this office free) $2 50 within the ...thirty days. This offer for only thirty ...more.
...minister, brother or sister getting us a ...five new, or renewing ten old subscrib...all have his or her paper gratis and a ...um also.
$5.35. To every one subscribing or renew... for THE BAPTIST, THE BAPTIST ($2.50), ...Demorest's Monthly ($3), and a fine ...no, the retail price of which is $10.
$5.50. THE BAPTIST ($2.50), Arthur's Illus... Home Magazine ($2.50) and a premium ...e, "Peace be Unto This House."

...rices of Hymn and Tune Book, &c.

HYMN AND TUNE BOOK.

...ey, Full Gilt	$2 50
...Arabesque	1 50
...	1 25
...	1 00

NEW BAPTIST PSALMIST.

...y, Full Gilt	$2 25
...Arabesque	1 25
...	1 00
...	55

LITTLE SERAPH.

...	50
...ds	35

MIDDLE LIFE.

...	75

W. D. MAYFIELD, Bus. Manager.

Arkansas Department.

The Christian should make 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.

THE DISCUSSION.

Review of Mr. Duncan's Articles, Professing to Show Who are the Old or Primitive Order of Baptists.

NO. II.

SINCE the Primitive Order of Baptists have dared to raise their voices against the prevailing erroneous doctrines and practices of the day, it has been the business of a large portion of our opposers to traduce and misrepresent us in every conceivable way in which they could have hopes of success. But misrepresentations cannot overthrow or destroy the cause of God; yet they have a tendency to lead astray the unwary, and doubtless to plunge many Christians for a time into error. These misrepresentations have circulated so long, and have passed so often from one to another as current facts, that we would not be surprised if some of the fabricators themselves have actually arrived at the conclusion that their own erroneous statements have become facts.

While we know this to be true, we nevertheless have met with a difficulty in this review which we did not expect. We do not accuse Mr. Duncan of willful misrepresentation—cannot believe that he would do such a thing, but he reminds us of a circumstance which once occurred in this city. A man writing a book in answer to Howell on Infant Baptism, wandered out of his way to inform the public that a large portion of the Baptists in the South and West were of the Old Order, and a large majority of them were notorious drunkards!

We do not suppose that this gentleman, who is quite a learned man and an excellent editor, had any idea of telling a willful falsehood, but thought he was speaking truth, for he afterward said that he knew nothing about us, but supposed that rumor was correct and judged of us altogether by the reports of others. But we supposed that Mr. Duncan was better posted in Baptist history than to circulate, as he does, the idea that we, as a people, are opposed to the spread of the gospel. (a)

We are now becoming old in years as an individual, and have for a long time been associated intimately with both orders of Baptists—with the Primitive Order because they were our people, and with the Missionary Order because we wanted to know how to represent them correctly. Had Mr. Duncan pursued this course he might have avoided that seeming want of knowledge which characterizes his entire discourse on this question so far as we have seen. (b)

He tells us in his second number that the Philadelphia Association was the first Baptist Association formed in North America, in 1707; and he undertakes to prove that they were Missionary Baptists, because they undertook to supply destitute places with a ministry. In answer to this, we will remark, that in this act that Association assumed power which did not belong to them, and laid an example in error which many subsequent Associations, failing to see the point, have copied. There was once an article in the constitution of the Association to which we now belong (always Primitive) making it our duty to supply destitute churches. We did not remember that the Association had no ministers with which to supply destitute churches. All the ministers of the gospel whom God has given, he has given to the church, and where a church has a minister or ministers to spare, she has a right to give them up to destitute places, and she should do so. There is some sense in a church supplying destitute places with a ministry, but in an Association there is none. Associations are not independent bodies, but are creatures of the church, founded in the express understanding that they are not to lord it over God's heritage; and whenever they attempt to pass any law or rule for the future action of churches, they violate the contract and blot out the great principle (so far as they are concerned) upon which they are based. This is what the Philadelphia Association did when she agreed to supply destitute places. Such an assumption of power on the part of such bodies are and must be a dangerous precedent. "Give an inch and take an ell" is an old adage, true in many instances, and perhaps in none more than an assumption of power on the part of Associations. With this exception the Philadelphia Association may have been Primitive in her order. (c)

Mr. Duncan has the minutes of this Association for one hundred years, commencing in 1707, which brings him down to 1807. Pity he did not procure a supply for seven or eight years longer, or to 1814 at least, when the church at Philadelphia threw off her Primitive cloak and assumed a garb which, by improvement, has resulted in the present ponderous system of modern missionary machinery.

As the Philadelphia was the first Baptist Association formed in North America, so was she the first on this continent among the Baptists to throw off the primitive simplicity of Baptist practice, and espouse a modern missionary system. This was done under the influence of Luther Rice, who was a recent convert from Presbyterianism to immersion as practiced by the Baptists. Modern missions, or rather the general plan of them, appear to have been first conceived by the Roman Catholics, who made many proselytes through this medium to their cause; and finally a few leading tender-footed Baptists in England, who seem to have become wearied with the old order of church simplicity, and the harsh character of her doctrine, and fearing that the Catholics would run away with all the people, concluded to adopt the same system, or one similar, which they in substance did; and here was the rise of Missionary Baptists. Prior to this, the name had not been heard of. But more of them at a proper time; we only mention them here to show that this church in Philadelphia were wishing to follow in the wake of these English Baptists, when in the year 1795 they advised the churches to send funds to Dr Rogers in the East Indies.

B. W. FAIN.

REPLY TO NO. 2.

(a) Bro. Fain is right in saying that Primitive Baptists have been *traduced* by their opposers. But the question in this discussion is, "who are the Primitive Baptists?" If the handful of Antimission Baptists of the United States, numbering only about one hundred thousand, are entitled to this name, and therefore to be regarded as the only real and true spouse, the bride of Christ, the church, against which he promised that the gates of hell should not prevail, then surely we must conclude that the gospel has as yet accomplished but little, compared to what is yet to be done, in subduing the world to Christ. We maintain that those called, or whom we call, Missionary Baptists, are now, and have ever been, entitled to the name of Old School or Primitive Baptists, when the object is to show the antiquity of their faith and practice. And when we make this assertion, and *prove it*—as we have already done by well authenticated facts from history—more is needed than the bare assertion of an opponent to set it aside. If what we have said in regard to our Antimissionary brethren, respecting their opposition to missions, and their consequent departure from the practice of the Primitive Baptists, is a misrepresentation of the facts in the case, as Bro Fain claims, why then does he not proceed to show that such is so? Not a line of testimony has he yet given that has come under my notice. It is not very becoming in a debatant to be continually crying out "*misrepresentation*" against his opponent. If Bro Fain's people are being *misrepresented*, why does he not *prove* that such is the case? And he attempts to call off the mind by telling of a man in his city who wrote against "Howell on Infant Baptism," who told the people in his book that the Old Order of Baptists, in a majority of cases, were notorious drunkards. But, Bro. F, you cannot get shut of the question in this way. You *must prove* our misrepresentations, or stand convicted of that misdemeanor yourself, *slightly*.

(b) From this paragraph, Bro. Fain evidently feels that he has some advantage of us in age and also in research. We presume he has. This, however, is not a point in debate. One thing, however, we must be permitted to say. We are some older now than we were forty years ago, and though we have never been very apt at learning, yet we have, by dint of hard labor, advanced a few paces from where we were when we used to stand on the old slab floor in the old log school house and try to spell *Baker*. And further, we wish to say that we have been intimately acquainted with the Antimission Baptists from a time but little this side of their origin. We have been in their Associations, and churches, and heard their ministers preach and call the Missionaries "*Pick pockets*," "*Money hunters*," and very many other hard names. And further still, there are several churches of that order in striking distance of where I am now writing, in which I have some warm personal friends. When I was a boy of six summers, in 1838, I knew something of a few of this way of thinking in Missouri. That was not far from the split in this State.

(c) After being shown that the Philadelphia Association—the oldest body of the kind in America—had a plan of missions by which she collected mission funds with which to supply destitute places and feeble churches, Bro Fain cries out, "In this act the Association assumed power that did not belong to her," and continues and says that his Association once had an article in the constitution making it the duty of the members to "supply destitute churches," and still further that "there is some sense in a church supplying destitute places with a ministry, but in an Association there is none."

With reference to the foregoing we would simply say this, and call especial attention to what we say. Bro. Fain does not deny that the oldest Association in America was a missionary body. He only asserts that when she began to labor for the purpose of propagating the gospel among the destitute, that she departed from the Primitive Order—assumed power that did not belong to her. But he does not submit a line of proof that such is the case. We affirm that this conduct of the Philadelphia Association *was not a departure* from the practice of the more Primitive Baptists, for the Old Particular Baptists of England—the ecclesiastical ancestors of these early American Baptists—had followed identically the same practice in giving the gospel to the destitute parts of their country, many years before the Philadelphia Association had any existence. This fact will be brought more fully to light when we reach the English Baptists in this discussion.

We claim, too, that an Association is not an independent body, and that they cannot pass any law or rule for the future action of the churches. This is well understood by the Missionary Baptists, and no point is more carefully guarded by them than this; and neither can Mr. Fain, by insinuations, make any well informed Baptist believe otherwise than this of them.

What is an Association? Simply a meeting of the churches through their representatives, the messengers. The Association is simply what the churches make it. Its actions are the actions of the churches. The missionary work done in and by the Associations is done by the churches. And hence for Bro. Fain to say there is some sense in a church supplying the destitute with ministers but none in an Association doing so, is simply saying that *one* church can Scripturally do what would be unscriptural if *two* or *more* churches were to do it. If it is proper for *one* church when able, to send out and support a minister while laboring in destitute places, why does it become wrong for two or three churches, when too weak to accomplish the work alone, to combine their efforts and do what neither would be able to do alone. The church at Jerusalem "sent forth Barnabas that he should go as far as Antioch." (Acts. xi. 22) In this case one church sent out the missionary. Now if Bro. F. will go a little further with us in that good old book, we will show him, according to apostolic example, that *several* churches can with impunity send out missionaries. (Read 2d Cor. viii. 18, 19) "And we," says Paul, "have sent with him the brother [Titus], whose praise is in all the churches; and not that only, but was also *chosen* of the CHURCHES to travel with us." What will Bro. F. say to this? Why, no doubt he will say "an assumption of power." Might be not at least do so, with the same propriety that he did when he found that the *churches* composing the Philadelphia Association had sent out missionaries? What is the difference? In each case the missionary was sent out by the churches. But we will give Bro. F. another case. Paul was an evangelist, *a missionary*, and while engaged in that holy work at Corinth he was sustained, not by *one* church only, but several. Of this fact he afterward wrote to the Corinthians, saying: "I robbed other *churches*, taking *wages* of *them*, to do you service." Here several churches co-operated together in accomplishing what one could not, of itself, have done. Again we repeat it, what *one* church may Scripturally do in the way of supplying the destitute with a ministry, *several churches* may with equal propriety do also. Bro. Fain cannot consent to this—he is willing that ONE *church should supply the destitute*, but when it is proposed that several churches in an associated capacity should do so, he objects. How strange indeed! Truly "the legs of the lame are not equal." And this is so because *they are lame*.

Among the Missionary Baptists, it is not an uncommon thing for a single church to send out and support a missionary, and that, too, in foreign fields. This is, of course, done by such churches as are strong and wealthy. But scattered all over our country are hundreds of churches unable of themselves to support a missionary even in the home field, hence the utility of Associations in which such churches can co-operate and do what one could not do without help. And if Bro. Fain is really a Missionary, I do not see how he can object to this at all.

But Bro. Fain says: "There was once an article in the Association to which we now belong (always Primitive) making it our duty to supply destitute churches." We call special attention to this. Of course they have stricken out that article—at least the language so teaches. The question with me is this: Was Bro. F.'s Association a Primitive Baptist body when it had that article in its constitution, and hence was, at least, partly missionary; or, is it now a Primitive body of Baptists, though it has repudiated that old time-honored custom of giving the gospel to the destitute? Which horn of the dilemma will you take? When your Association, Bro. Fain, had the rule of which you speak, to supply destitute churches, etc, it, at least, that far, was following in the footsteps of the first Associations on the continent, and also of the old English Particular Baptists. And if *your* Association was "*always Primitive*," *which you claim for it*, how does it happen that at one time it was in favor of "supplying the destitute," etc, and at another time stood opposed to it? From what you say, I suppose your Association was once *Primitive*, but has of late years gone off with the Antimissionaries.

R. S. DUNCAN.

Arkansas Baptist Convention.

THE Arkansas Baptist Convention met with the Baptist Church at Dardanelle, October 22d, 1874. The President and Vice Presidents being absent, on motion Eld. W. W. Crawford was called to the chair, and after the enrollment of delegates Eld. W. W. Crawford was declared President, and Elds. T. B. Espy and J. D. Rasberry, Vice Presidents, and Eld. J. B. Searcy, Secretary and Treasurer, by acclamation. The usual business was attended to. The utmost harmony prevailed during the session, there being a division vote on but one question, and that was a change in the time of the meeting of the Convention. The former Boards were abolished and in their stead Secretaries were appointed to take charge of the different interests of the Convention, viz., Eld. J. D. Rasberry, Secretary of Home Missions for the State south of Little Rock, and Eld. T. P. Boone, Secretary for the State north of Little Rock; Eld. T. B. Espy, Secretary of Foreign Missions; Eld. R. M. Thrasher, Secretary of Schools; and Eld. J. B. Searcy, Secretary of Ministerial Education. The reports showed that but little had been done during the past year, except in the way of ministerial education. Bro. Nelson, agent of this work, entered the State about one month and a half before the Convention. His report shows that he raised in that time in cash and pledges about $1300. About $600 in old pledges were turned over to him by myself, making in all near $1900 for this work. The Home Mission Board is in debt some $600. About $75 was reported for foreign missions. The Southern Baptist Publication Society was strongly recommended; also, the New Baptist Psalmist. THE BAPTIST and *Western Baptist* were both recommended in the order which they here stand. I am glad to note the good feeling that now exists between the editors of these papers. The junior editor of the *Western Baptist* said on the floor of the Convention that he allowed no man to think more of THE BAPTIST or Bro. Graves than he did; that he was glad to strike hands with Bro. Graves in defense of our common faith. We look for the *Western Baptist* to throw its full weight in support of the enterprises of the State Convention this year. And now if we can have the influence of the weekly visits of THE BAPTIST in support of these enterprises, what may we not hope to do this year? Though each number of THE BAPTIST contains a store of theology worthy of being preserved for reference, yet we want it weekly as a medium of communication. To meet the full want of this field it ought to have more "Arkansas Items." But some one will say I am digressing from my report. The report of the Trustees of Mississippi College shows that institution to be in a very flourishing condition. While we heartily encourage all schools in the State, yet I think we are united on Mississippi College as our College more firmly than ever before; and while the pet idea of the *Western Baptist* is "home development," yet henceforth I think it will support our College and our young ministers. Let all Arkansas Baptists stand firmly to their Convention and its interests.

J. B. SEARCY.

The Southern Baptist Publication Society.

I have just received the minutes of the Friendship Association, printed by our Society, and must say it is by far the best minute I ever had put up. With the exception of perhaps two or three wrong letters, the minute is without blemish. The type is clear, and the work beautifully executed. The terms also are altogether reasonable. Let all who want good printing done send it to the Southern Baptist Publication Society, to W. D. Mayfield, Business Manager, 361 Main street, Memphis, Tenn.

J. B. SEARCY.

Married.

At the residence of Thomas Smith, October 29th, 1874, by Eld. J. D. Griffin, Rev. E. Y. A. ROGERS, of Drew county, Ark., to Miss J. A. PHILLIPS, of Lincoln, Ark.

A GREAT deal of what is called hypocrisy arises from the delicacy one has in offending the feelings of another.

Things I Do Not Like.—No. 1.

I ONCE was young, but am now old. In passing along through life I have seen a good many things that I do not like. Will you, Bro. Graves, let me just indicate some of my dislikes without stopping now to elaborate or amplify them?

1. I do not like to see Baptists who go into a place where our cause is new, or weak, refusing to identify themselves with their brethren, but attending Pedobaptist societies, and thus lending the influence of their example to disparage the advocates of truth in its entirety.

2. I do not like to hear Baptists speak or write of Pedobaptists as Pedoes. The term is justly regarded as a term of reproach, and ought, it seems to me, for that reason, to be avoided. But besides this, it does not convey the meaning intended. The Greek word Paidion means a young child. Is it intended by the use of the word Pedo or Pedoes to speak of children merely? or is it not rather intended to convey the idea of children baptizers? Why not, then, write the word in full? Or if it be objected that they do not baptize their children, but only sprinkle them with water, then speak of them as Pedorantists, if that be preferred. But most assuredly Pedo, or Pedoes, must be regarded as an inappropriate, as well as an offensive term. Will you not instruct your proof-reader, in all cases in the communications of correspondents, to change Pedo or Pedoes into Pedobaptist or Pedobaptists? The term Pedo, or Pedoes, is regarded by correct thinkers and writers as a mere vulgarism at best.

3. I do not like to see ministers late at their appointments. The tendency is to make the people tardy and irregular. Besides, it is a species of falsehood for a minister to say he will preach at 11 o'clock and then not preach until 12 o'clock. Punctuality is a very essential characteristic in a minister. George Washington's example in punctuality would be a good pattern for all ministers.

4. I do not like to see brethren sitting about the meeting-house grounds, talking about business and politics, and everything else but religion, while they are waiting for a lazy minister. How much better and how much more profitable it would be to spend the time in prayer and praise in the house of the Lord.

5. I do not like to see persons, after entering the house of worship, talking aloud, giggling, and sometimes even laughing with a vulgar ha! ha! ha! as if they were in a theater or an opera-house, or in a drinking saloon. Such conduct, it seems to me, is exceedingly unbecoming and highly irreverent. Let the worshipers, on their arrival at the meeting-house, pass into the sanctuary at once, and let them bow or bend reverently before the Lord in a few words of silent prayer as they go into their seats, and then let them devoutly meditate on Divine things until the public services commence. They will then be the better prepared to enjoy all the public services of the occasion.

6. I dislike to see people scrambling for their hats, or umbrellas, or canes, while the Doxology is being sung, or the benediction being pronounced. If possible, there should be a short, silent pause after the benediction before any one moves to pass out.

7. After the benediction has been pronounced, and the services closed, I dislike to see persons talking and laughing and jesting in the sanctuary. I have often seen a good impression produced by the sermon entirely wiped out by the inconsiderate conduct of brethren and sisters in this regard. It seems to me to be the plainest dictate of propriety, not to say of piety, that people who have been engaged for an hour or more in Divine services should maintain some reverence in their deportment until they pass the threshold of the sanctuary, at least I have known some ministers to err egregiously in this regard. More anon.

CENSOR.

The Camden Resolutions.

I HAVE just finished reading THE BAPTIST of the 7th instant. I find much to rejoice over. Surely this has been a year of great ingathering to the Baptist denomination. But I began to write to call attention to Bro. Malone's strictures on the Camden resolutions. He gives us to understand that they do not suit his taste. Now, I have not, nor ever had any connection with the church at Camden, Ark; but I wish simply to state that I think his strictures very severe, and I hereby enter my protest against them. A nobler band is hard to find than the few Baptists of Camden. To say that the cause has suffered by misdirected zeal is but to admit what is true of many places. Yet I believe if Bro. M. could but know all their surroundings, his heart would feel differently toward them. I should not be surprised if he sent them an X to assist them in paying for their house. What say you, Bro. M.? Can't you risk XX on the statement of others? Come; be like the good brother who said amen at a venture.

J. M. HART.

El Dorado, Ark, November 12, 1874.

Did not Bro. M. refer to the zeal manifested before the war in the first start made?—ED. BAPTIST.

TEXAS.

Salem Association.

THE above Association held its twelfth annual session with the Pleasant Grove Church, Marion county, Northeastern Texas. The session was harmonious, and, of course, pleasant. There was one item that we do not fully understand, which is this: The Committee on Publications did not recommend any paper as our organ; and when the Moderator, Bro. W. G. Callaway, asked "why this sudden fall off from our former custom?" everybody was like the man that had not on the wedding garment, speechless—no answer came. Heretofore THE BAPTIST has stood first in our reports on this subject, but our committee first and the Association second have shuffled this most excellent paper out of our minutes, but, thank God, not out of our houses. We, as an Association, are not opposed to the old landmark doctrine of THE BAPTIST, and why the committee pursued this unusual course we know not, but we do know one member of that committee to be a warm friend of yours—an excellent man and a stanch Baptist.

We have great reasons to be encouraged in this part of our Master's vineyard, from the fact that there were about two hundred and eighty baptisms reported at this meeting of the Association. Almost all our churches have been revived more or less this year. The preaching has been of a sound character and doctrinal withal, much of it at least. The meetings were consequently orderly and not impulsive and spasmodic, as they too frequently are.

Bro. Link, of the *Texas Baptist Herald*, and Bro. Sly were with us at the Association and made some good talks on Sunday-schools, mission work, etc.

The next meeting of the body will be with the Concord Church, between Wheatville and Snow Hill, in Titus county. May God bless us more abundantly this year. Brethren, let us be faithful, for he is faithful that promised.

M. LAMBRIGHT.

"Here Is Your Change, Bro. Bilkers."

IN reply to the request and inquiry of Bro. J. M. Bilkers, of Kenton, Tenn, as contained in his article in THE BAPTIST of Nov. 7th, under the caption "A Very Strange Way of Doing," I here give a similar, if not a stronger case.

During last year, at the Lone Oak Baptist Church, Hunt county, Texas, of which I was then, and am still, the pastor, at a certain pool where there was "much water," after making some remarks, offering prayer, etc., I baptized a young lady. No sooner had we reached the bank, after baptism, than we were succeeded by both an Episcopal and a Protestant Methodist minister, who were each on hand with an adult subject, and all of whom, not only being at, or about, near by, or not far away, but in the presence of a number of witnesses, did actually descend *into* that same water, and as to the form, very nearly duplicated the first baptism. How are we to help ourselves? What shall we do? Who can give a remedy?

A. FITZGERALD

Rains county, Texas, Nov. 11, 1874.

"FROM THE DAYS OF JOHN THE BAPTIST UNTIL NOW."—Mr. Oncken, of Hamburg, has been trying to bring the influence of the Evangelical Alliance to bear on behalf of our persecuted brethren in Russia. He was present at the last meeting of the council in London, and gave some important details as to the official terrorism still exercised in the district of Cherson. Letters were also read showing that members of the Orthodox Greek Church had, for professing altered views on the subject of baptism, and for leaving that communion, been heavily fined, beaten, imprisoned, and threatened with banishment to Siberia. A chapel for the use of the Baptists, and toward the erection of which the German churches contributed, had been closed by the Government seal. The subject was carefully considered, but nothing definite was resolved on.—*Baptist Weekly*.

Baptist Doctrines, Principles & Facts.

IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion. Eph. iv. 5. That an immersion is the profession of that *one* faith in the *burial* and *resurrection* of the *one* Lord. See Rom. vi: 4-6 Col. ii: 12 1 Cor. xv: 29; 1 Peter iii: 21.

1. 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 adults.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their *unconverted children* and *seekers* 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 independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5: Acts ii: 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ *as such* (that is, in church capacity), not as a test of *Christian fellowship* or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's *death* till he comes again; and being a *Church* act, it becomes, incidentally, a symbol of *Church relationship*; consequently, only those churches can participate in this ordinance that agree in faith and practice. The 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. iii 16 and xxviii: 19; Mark xvi: 16; John iii: 5; Acts viii: to the close; Rom. vi: 4, 5; Col. ii: 12; Gall. 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 into *essentials* and *non-essentials*, 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 exampled, is *positively forbidden*, *since the specification of one thing is the prohibition of every other*. Those 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 *conceded* nor *compromised*.

IMPORTANT FACTS.

1. *All scholars, critics and lexicographers*, of any note, *unanimously* declare that the *primary* (that is, first) and *leading* signification of "Baptiso," 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 *aristo-ratical* 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 such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.

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

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrines of the gospel through all ages.—The Trilemma, p. 36.

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; iii. 16. Luke xxiv. 44. 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; xxxii. 4. 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, xii. 11. Matt. xxviii. 19.

The Fall.

3. Man was created holy, but by willful 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. Ezek. xviii. 19, 20. Rom. vii. 5. Jer. xvii. 9, 10. 1 John i. 8. Rom. vi. 20.

Salvation.

4. The only way of deliverance from this state of guilt and condemnation is through the 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. 26, 35. Acts iv. 12. Rom. iii. 26, ... 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 induced 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. v. John x. 27, 28; viii. 31. Col. i. 22, 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. 6, 12; xxviii. 19, 20; xxvi. 26, 30. 1 Cor. xiv. 23, 26. Acts viii. 12, 37. Rom. vi. 1, 18. Col. ii. 12. 1 Pet. iii. 21. Acts ii. 37, 42.

The Lord's Day.

9. The first day of the week is to 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.

Deut. xxxiii. 2. 1 Thes. iv. 13, 18. Zech. xiv. 5. 1 Thes. i. 3, 13. Jude xiv. 5. 1 Cor. xv. 51, 56.

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 1000 years.

Dan. vii. 14, 22, 27; ii. 44. Matt. xxv. 31, 46. Rev. xx. 1, 7. Is. xxv. 8, 25; lxvi. 1, 7. Ps. ii. Luke i. 32 ... ix. 6, 8. Joel iii. Amos. ix. 11. Zech. xiv. Ps. ... Matt. v. 5. Ps. xxxvii. 9, 11, 22, 29, 34. Is. ix. 21. Matt. xix. 28; xxv. Ps. xxv. 12.

The Heaven of the Saints.

12. After this earth shall have been purified by fire, and the new heavens and the 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 ... harmonious as before sin entered into the world.

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

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Ps.

Terms, $3.00 per annum, in advance.
Send Money by Postoffice Order, Registered Letter, Express, or Draft, at our risk; otherwise, at the sender's. If answer is desired by mail, send stamp or postal card.

The Open Communion Contest.

A FEW weeks have passed since the action of Long Island Association in excluding the Lee Avenue Church, with J. Hyatt Smith, for avowed open communion sentiments and practice, and the refusal to receive the Marcy Avenue church and Dr. Jeffrey into its fellowship.

We regard the battle fought upon that floor as of far more importance to the world than the one fought by the allies and Napoleon at Waterloo. Open communion, in all its phases, is an assault upon the purity and perpetuity of the Church of Christ; and the battle fought by a few bold, determined spirits, bravely led by Drs. J. D. Fulton and Bright, of the *Examiner and Chronicle*, concerns us here at the South, for it is evident it will have, ere long, to be repeated here, unless pulpit affiliations and alien immersions—the very practices that lead to it—are promptly discountenanced by the churches. It is in the power of our churches to erect the breakwater that will effectually resist the tide of false liberality and open communion that is rising in the North to overflow the continent. The Associations have met, and the smoke of battle has lifted, and what is the condition of the field? Anything but flattering, we frankly confess. One Association affected with this leaven has been saved as an Association, and that will only be saved by a heavy split—*the loss of a full thousand members.*

GAIN OF ASSOCIATIONS AND MEN TO THE LOOSE PRACTICE.

Warren Association, Rhode Island	3,641
Hudson River, North, New York	6,880
Boston, North	9,582
North Philadelphia,* Pennsylvania	4,775
Lee Avenue Church	500
Marcy Avenue Church	300
Gethsemane Church	400
First Church (Dr. Thomas)	900
Sixth Avenue (Cleavers)	170
The Liberal Church (Pentecost)	150
	26,778

We have here four Associations and twenty-six thousand seven hundred and seventy-eight members avowedly or virtually gone over to the loose side—no inconsiderable gain for one year.

The ministers now recorded as fully, openly and on the loose side, or favorable to the practice advocating the propriety of a church retaining its open communion members and an Association retaining an open communion church, are: J. H. Smith, Dr. Robinson (President of Brown University), Dr. Jeffrey, Dr. Thomas, Dr. Galusha Anderson, Eld. Walsh, J. B. Cleavers, Dr. Reeves Bridgeman of Albany, Dr. Caswell of Providence, H. M. Gallagher, C. H. Malcom of Newport, Geo. Dana Boardman of Philadelphia, the two Pentecosts, and Dr. Olmstead, senior editor of the *Watchman and Reflector*: and a half score of other names are mentioned as believing, but not quite ready to confess openly.

There are some Baptist papers that affect to belittle this movement, and to speak of it as already crushed out, but they are not to be credited. The split is already formidable, and the leaven is, more than ever before, intensely active, and another year may record the loss of twice twenty-six thousand from the ranks of strict Baptists, and an additional score of as prominent and influential ministers.

We present these facts that our readers may see what the inevitable results of affiliation are. Pulpit exchange, union meetings with, and receiving the immersions of acknowledged errorists, have led Northern Baptists into this slough, and we most earnestly ask, will Southern churches suffer themselves to be led by their pastors into the same condition? Then repudiate pulpit affiliations and alien immersions, and stand upon the old landmarks which our fathers set up, and which are sanctioned by God's word.

We have faithfully chronicled this disintegrating movement in the North the more effectually to warn our people against two evils:

1. Unfaithfulness on the part of pastors and Baptist editors in thoroughly indoctrinating their hearers and readers. To faithfully keep our distinctive principles before the people has been cried at as bigotry and sectarianism; Northern preachers and editors have yielded to the cry, and even joined in with it, and we see the fruits of such a course.

2. Northern churches and Associations have long known that this leaven was actively at work within their bodies, and have "winked at it," and now amputation has become necessary to save the life of the body. If Mr. Smith, Pentecost, Reeves, Malcom and every other one, minister or member, had been cut off as fast as they had given evidence of unsoundness, this late action would never have been necessary. We close this with a paragraph from the *Western Recorder*.

> While we are not aware that in the Western and Southern Baptist churches there is as yet a single dissenting voice, of any prominence, raised against the practice of restricted communion, we are by no means certain that this harmony will be perpetual. This subject is not discussed even in the West as much as it used to be, and it is one upon which the rising generation in our churches especially need instruction. Pedobaptist papers seldom permit to pass unimproved any opportunity for a sneer at Baptist "bigotry" and "illiberality." This only way to counteract this is to show that our "bigotry" is exactly that of the New Testament, our "illiberality" no more and no less than that enjoined by Christ and his apostles.

* If this is the Association that retains Dr. Boardman and his church, avowed open communionists in sentiment.

A. P. Graves, the Evangelist.

THIS eminent revivalist closed his meetings with the two Baptist churches in this city last week, and is, at this writing, ministering unto Bro. Hendrickson's church, Jackson, Tenn., whence he goes to Jackson, Miss., New Orleans, and perhaps to Holly Springs, Miss.; and we do hope his services will be secured by every church on the rail-road, if for only three or four days.

We attended as many of his meetings as our own preaching appointments would permit, and we paid particular attention to his style of preaching and his methods. We regard him as a man of ardent piety, prayer and power with God and before the people. He makes no attempt at display of himself when he preaches, but directs his argument through the head into the heart. His constant themes are "Jesus and his love" and the "blood of Jesus." He is a sound Baptist, and in one discourse he frankly declared his reasons for being so—for leaving the Methodists. Raised and trained in the North, he does not see the impropriety in exchanging pulpits with Pedobaptists and Campbellites, though he does not believe that there is a truly Scriptural church, authorized to baptize or ordain ministers, save those denominated Baptists.

His methods, in the main, are unexceptionable, unmesmeric—his meetings being calm and solemn. We do not like the singing on one's knees. Think of a weeping, distressed sinner, singing on his knees!

His meetings were frequent, three times each day, and thus he keeps the people's minds upon the great subject.

He is the superior of Mr Earle, and the impress he left on our churches far greater. No one cared to hear Mr. Earle on his second visit. Mr. Graves would be greeted by larger houses. He did not have his eye upon the people's gold—took what they saw fit to give, and in their own way and told how much he received. His wife is a great helpmate in his great work; a sweet, modest, truly lady-like, Christian woman. We conversed but a short time with Bro. Graves, touching his "Higher Life" doctrine, and failed to understand it to be more than a daily growth in grace and a perfect trust in Christ, giving rest to the soul, what we attained when first we trusted in Christ. He claims not to have attained unto "perfection," but is pressing forward unto holiness—and what Christian should not? The passage in Isaiah, to which he pointed our readers, refers, without doubt, to the return of the Jews to Jerusalem in the latter days. Read the whole chapter. The others to the duty of growing in grace, and an exhortation to holy living. They yield no support to the doctrine set forth by Mr. Earle in his "Rest of Faith," nor have we seen a Scripture that does sustain it. Mr. Earle has evidently gotten far beyond Paul in grace and godliness.

ADDITIONS.—Up to this date (December 5,) 25 have been received into the First, and 23 into the Central Baptist Church, as some of the fruits of Bro. Graves' labor, and we trust they will be gathered for many days to come. Bro. Graves, with his excellent wife, left with the profound respect of the entire community and love of all his brethren.

Our Gift "Bible Baptism."

WE are offering this beautiful gift to every old subscriber who will renew this month, no matter if they are paid five, six or eight months ahead, because we need the means to square out all the year's indebtedness before January 1, 1875. We want to commence the year with a clear record, owing no man anything. *We cannot afford to offer it for renewals after January first,* for it is costly. That it is not only beautiful, but really valuable, read what Bro. Page, of Illinois, says of it

Will not all secure it, for their children's sake. All can renew easier this month than any other month, and the "gift" is twenty per cent. for the use of your money.

EWING, ILL., NOV. 17, 1874.

BRO. GRAVES:—I write to acknowledge the receipt of "Bible Baptism." I must confess that I was agreeably surprised. The picture was more beautiful and interesting than I had anticipated. It is a picture that should adorn the home of every Baptist, both North and South. It will not only help to adorn their homes with beauty, but will add to the intelligence of the family, and will doubtless become a household pet to all who receive it. I consider it of more value than the cost of your valuable paper for a year. Yours, truly, WM PAGE.

Series of Sermons.

THE New York and Boston pastors, to supplement their salaries, are delivering lectures upon literary subjects. To relieve the paper this year of the expense of our family, we propose to deliver a course of four or five sermons each week to such churches as desire the course, and feel that they can bear the expense. We should be delighted to visit our brethren without being a burden to them, but we cannot. Those wishing a visit will correspond with us.

SUBJECTS—ON THE CHURCH.

1. THE CHURCH OF CHRIST AS REVEALED IN THE OLD TESTAMENT—
   The Shadow of the True.
2. THE CHURCH OF CHRIST IN THE NEW TESTAMENT—
   The Family of God.
3. THE DIVINE MISSION OF THE CHURCH—
   The Witness of Christ.
4. THE HISTORY OF THE CHURCH—
   It has ever immersed on profession of faith, ever been close in all its ordinances, and has ever been persecuted—
   The Beleaguered City.

ON THE FIVE THREES.

The three Births.
" " Resurrections.
" " Baptisms.
" " Judgments.
" " Witnesses.

LECTURES:

The Seven Dispensations.
" " Churches.

SOUTHERN BAPTIST PUBLICATION SOCIETY:—I am pleased with the minutes, and have heard expressions from other members who are well pleased. There are two typographic errors I wish you to correct in THE BAPTIST. First, in the Treasurer's report I am credited with the sum of $88 by cash paid to Dr. Courtney, of Mount Sharon, for foreign missions; it should be thus—by cash paid Dr. Courtney, of Mount Lebanon, for foreign missions, to the amount of $44. Second, the name C. H. Bailey, where it occurs, should be C. H. Railey. Yours, truly,
C. J. CARGILE,
Clerk Concord Baptist Association.

Editorial Brevities.

J. W. TOLSON, one of the truest men we ever knew, will act as our agent in Texas.

MARRIED, in the First Baptist Church, on the 26th ult., by Eld. G. A. Lofton, Captain E. T. STARKE to Miss LULA BURNS.

CORRECTION.—Bro. Sandusky says it should have been 32 instead of 62 additions to the Rover Church, Tenn.—a typographical error.

MARRIED, on the 3d inst., in the First Baptist Church, by Eld G. A. Lofton, Mr. JOHN H. COCKE to Miss CARRIE J. DENNIS, of this city.

WANTED!!—Bro. Duncan's No. 3 of the Historical Series. We have none outside of a bound file. It is needed to continue the discussion—favor us with one.

ENCOURAGING.—Wherever we have preached those four sermons the brethren have been delighted and the cause greatly strengthened. They are greatly needed.

H. B. MCCALLUM, of East Tennessee, wishes to correct Bro. Norton's last, and say that he has not united with Bro. Cate's paper, and he has not announced it.

HAPPY HOME.—We learn that this new journal, to be issued in January, is meeting with great encouragement. We are glad to learn as much. Let the subscriptions pour in by the thousands.

WE will preach the opening sermon of the Dry Creek house of worship on the third Sabbath of this month, and will preach Saturday and Saturday night before; at Brandon on Monday night following.

BRO. T. A. REID has been sick since the Association, and is still unable to visit the brethren, but desires all who pledged to help, or desire to help the young ministers at Clinton College, to forward to him at Red Bluff, Ark.

OLD GUARD.—We have commenced taking down the names of those remaining of the "Old Guard" twenty five years in the service. Should like to have their age, and the year they commenced taking THE BAPTIST—we will publish monthly.

CHURCHES should supply themselves with the New Hymn and Tune Book this fall, and so secure good singing. It is the book for all our Southern churches. Large type, and sound in its doctrine—$12 per dozen. Address W. D. Mayfield, Manager of Southern Baptist Publication Society.

NAMESAKES.—We have a few of them in the South, and to each one writing us a letter this month we will send a present on the first of January, 1875. This is our custom. Graves Miller writes us this week from Dennison, Texas. James Robinson Graves is our full name, Master M.

UNLOADED.—We learn that the Green Street Baptist Church, of Augusta, Ga., recently excluded the pastor, the late Eld. Dixon, for lying and other unministerial acts. The Baptists of that city feel that they are unloaded. He has left for parts unknown, but will be sure to turn up in a Methodist or Episcopal orders.

KIND WORDS is the Sunday-school paper for all our schools. It is the paper of the Southern Convention, and for this reason we should support it. The North is attempting to run it out with its paper. *Kind Words* is thoroughly Baptistic—*i. e.*, Scriptural—and in this feature is far ahead of the Northern paper. Let every school supply itself now, and help keep it up.

YOUNG GUARD.—We want to enlist one thousand into the Young Guard this month—$5 for new subscribers or advance subscription, or renewals will entitle one's name to be entered; $2500 will pay off all the debts of this paper—one thousand new subscribers would liquidate it, or one thousand renewals, or what is due us on old account. Shall we not have them this month, so as to greet 1875 free and joyous?

MISS MARY JANE WELSH.—This lady has been appointed agent of the Southern Baptist Publication Society. She is also authorized to take subscriptions for THE BAPTIST and MRS. MAYFIELD'S HAPPY HOME. Miss Welsh is a lady whom we can heartily recommend. She is the author of several excellent books. She is the sister of Hon. Israel Welsh, member of the late Confederate Congress, so well known to the people of Mississippi. Help her in her work.

SINGING SCHOOLS AND SINGING CHURCHES. The long winter evenings have come, and the time for singing schools in our churches, and we advise all that want good singing for their churches, their prayer and protracted meetings, to supply themselves with the Little Seraph, published by the Southern Baptist Publication Society. It is confessedly the sweetest collection of songs ever offered to the denomination, and only $4.20 per dozen. Patronize your home Society, and not send North for an inferior book.

CHURCH MEMBER'S HAND-BOOK OF THEOLOGY By Nowell Robertson.—This is a splendid new volume, just issued by the Southern Baptist Publication Society. The print, paper, everything, is in good style. And then the subjects treated in the book are the very ones with which our people should be made familiar. The human will, depravity, regeneration, faith, repentance, perseverance of the saints, eternal security of the church, the value, extent and efficiency of the atonement, etc., etc., are all treated in a masterly style. A large edition has been issued. Send orders to W. D. Mayfield. Price $1 50.

SPIRITISM.—Brethren write us that "Clock Struck one," and "Two," and "Three," and other books advocating Spiritism, are being industriously circulated in different portions of the country, and attracting a good deal of attention, and we are requested to expose the error in this paper. We say to all that we have effectually exposed it in a little book entitled "The Bible Doctrine of the Middle Life," an exposition of Spiritism. It is published by the Southern Baptist Publication Society at seventy-five cents, and we advise some one in each church to make up a club and send for a dozen, and read and loan them. It will effectually antidote the poison. Every preacher and every intelligent Baptist in the land should study this book, and thus prepare himself to meet Spiritism. Address W. D. Mayfield, Business Manager.

THE GREAT APOSTASY—WHAT IS IT?

BY I. T. TICHENOR, D.D., ALA.

NO. II.

WHAT is this great apostasy? Who is this Man of Sin, the Son of Perdition? This iniquity ought not to be a matter of indifference to those who love Christ or the souls of men. To refuse to investigate this question is to be willfully ignorant of the teachings of Jesus; is to disregard the warnings of the Son of God, and to manifest a criminal indifference to the interest of his kingdom, the welfare of his saints, the perils of the world.

What, then, is the great apostasy? In answering this question, let us have no idle conjectures, no argument distorted by prejudice or warped by passion, no conclusion the offspring of bigotry or fanaticism, but with an earnest desire to know the truth let us resort to the teachings of the Spirit, and ask light and understanding of the oracles of God.

There is every reason to believe that such an enemy of truth and righteousness did not escape the notice of other prophets.

The presumption is strong that the book of Revelation contains some reference to the same power. Nor is it at all improbable that some of the Old Testament prophecies relate to this Man of Sin and Son of Perdition. Accordingly we find that in his vision of the four great empires, which should succeed each other in the control of the world, Daniel describes a power which has a striking similarity to it. He says:

> The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel vii. 23–27.)

In the book of Revelation John saw a beast, the symbol of an empire, having seven heads and ten horns, which he describes in words as follow:

> And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. (Rev. xiii. 1–9.)

The identity of the power spoken of by Daniel, Paul and John is shown conclusively by the character, work and duration of this monster given by each

DANIEL.	PAUL.	JOHN.
The little horn rises up among the ten horns of the fourth beast who rises from the sea.	The Man of Sin rises as soon as he that letteth is taken out of the way.	The beast rises from the sea has ten horns which have crowns.
The little horn differs from and more stout than his fellows, and attracts special attention of the prophet.	Mystery of Iniquity.	This beast is the seat of a woman whose name is Mystery.
The little horn speaking great words against the Most High.	Exalteth himself above all that is called God or that is worshiped.	Is worshiped. Has a mouth speaking great things. Opens this mouth in blasphemy against God.
Makes war with the saints; wears out the saints of the Most High.		Wars with the saints and over comes them.
	Works signs and lying wonders.	Works great wonders by the agency of the second beast.
Has eyes and a mouth—a seer and a teacher.	Sits in temple of God and worshiped as God.	A harlot or corrupt church speaking great things.
Persecutes during a time, times and half time, or three times and a half.		Wars with saints forty and two months or three and a half years.
Beast slain and his body given to burning flames.	Consumed by the breath of his mouth.	Harlot burned with fire; beast cast into lake of fire.
Slain by the Son of Man.	Destroyed by the brightness of Jesus' coming.	Captured and destroyed by the heavenly warrior on white horse.

We cannot fail to see from these facts that Daniel, Paul and John, in these descriptions, are speaking of the same thing. "Essential unity with circumstantial variety" is one test of the truth of testimony. There is no conflict between them. Some circumstances mentioned by one and not by the other show that they are independent witnesses to the same truth, and not mere copyists, one of another. Let us scan their testimony, for it is full of instruction. The fourth beast of Daniel was to be the fourth great empire upon the earth. The fourth empire was clearly the Roman. In the vision of the great image, also representing these four great empires, the head of fine gold was the Babylonian. Daniel says, "Thou, O king, art the head of fine gold!" The second was the Mede-Persian, the third the Grecian, under Alexander and his successor. This third empire was represented in one vision by the brass, in the other by a leopard, on whose back are the four wings of a fowl, denoting the rapidity of its conquests. It has also four heads, representing its division after the death of Alexander. That there is no mistake in this is evident from the fact that in the vision of the ram and goat the ram is expressly said to represent the king of Persia, and the goat moving as rapidly from the west against him is called the "Rough Goat of Grecia." The notable horn of this goat was broken and four others came up in its place, which are expressly declared to represent the kingdoms into which this empire should be divided. Thus the four horns of the "Rough Goat of Grecia," and the four heads of the leopard with wings represent the same thing, the four kingdoms into which the Grecian empire of Alexander was to be divided after his death. The fourth beast which executed it, therefore, must be the next great empire, the Roman. There is no escaping this conclusion.

EXEGETICAL.

Paul's Craft and Guile.

BY THE EDITOR.

"But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. (2d Cor. xii. 16.)

DOES Paul confess that he practiced craft upon the Corinthians, and with guile caught them and obtained money from them? or does he here state one of the charges of his enemies at Corinth, in order to repel it with pious indignation? Most unquestionably the latter was the fact.

(1) The teaching of all inspired men upon the sin of craftiness and guile, or hypocrisy, is clear and unmistakable. It is nowhere mentioned but to be condemned. It is characteristic of the wicked and the wicked wise man.

He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness (Job v.)

They [thy enemies] have taken crafty counsel against thy people, and consulted against thy hidden ones. (Ps. lxxxiii. 3.)

Did Paul do this to make merchandise of them? Our Lord pronounced the commendation upon Nathaniel, "Behold an Israelite indeed in whom is no guile!" Peter says, "Wherefore laying aside all malice, and all guile, and hypocrisies," etc. And in Revelation one characteristic of the redeemed is said to be that "in their mouth was found no guile." Was the inspired apostle guilty of this sin, and did he even boast of his success in it? It is a matter of some moment to decide this question, because the Christian is placed in a most painful position if the authority of Paul's conduct can be pleaded for the use of guileful craft in things spiritual, and if, when with feelings of genuine Christian simplicity and sincerity, he rebukes every species of duplicity and guile, it may be retorted that the apostle, "being crafty, caught men with guile," and that no one can stray far in imitating him.

It is the practice of the world—of sinners. We meet it everywhere—in the transactions of life, on "change," at the shop board and counter, in the marts of trade. Deception is everywhere, and everybody seems to be guilty, in a greater or less degree—even professed Christians; some appeal to Paul.

(2) But Paul himself condemns the sin elsewhere, and repeatedly vindicates himself. Almost at the beginning he says:

> For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward. (2d Cor. i. 12.)

To use craft and catch with guile cannot be reconciled with this testimony. Again:

> For we are not as many, which corrupt the word of God: but as of sincerity," etc. (2d Cor. ii. 17.)

This does not comport with the use of guile in any sense of the word. Again:

> Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully. (2d Cor. iv. 1, 2.)

Where can language be found more express than this in the denial of the charge that he was crafty and caught them with guile? Once more:

> But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory they may be found even as we. (2d Cor. xi. 12.)

A plain declaration of the real motive which influenced him in his resolution not to be burdensome to them, was a conclusive answer to the dishonorable motive which his enemies imputed to him.

How can these reiterated appeals to the guileless sincerity of his conduct be explained except upon the supposition that Titus, who brought him cheering intelligence of the affection of the Corinthians generally, also informed him that his enemies perverted the fact of his not being burdensome to them, into a charge of being crafty and catching them with guile?

What light does the context throw upon the words? Commencing at the eleventh verse we read: "I am become a fool in glorying." The apostle here claims equality with the chiefest apostles, but were he conscious of acting guilefully, it is difficult to understand how he could use such language. On one occasion he himself withstood Peter, a chief apostle, because he was to be blamed for his dissimulation; he would hardly practice as commendable at Corinth what he withstood to the face as blameable at Antioch. He speaks of the signs of an apostle, which were wrought among them, in all patience, in signs, and wonders, and mighty deeds, (if he also used craft and guile, he should have added, "and in all cunning.")

Surely no one will pretend that it is a sign of an apostle to catch men with guile. And he concludes with the declaration that he did all things for their edification. But as it could in no way edify the Corinthians for Paul to use guile, the conclusion is irresistible that some mistake has been made by those who regard the language as descriptive of the apostle's conduct.

Does it agree with the connection to suppose that this was an accusation of his enemies which he mentions only to confute?

He repeats the assertion, often made before, that he was not burdensome to them, and did not intend to be so, should he ever visit them again. His enemies were thus deprived of one false charge against him; for however innocent and justifiable would have been his reception of pecuniary aid from the Corinthians, his adversaries in that church turned even the suspicion of his doing so into an occasion of calumnious accusation against him. But when his friends could point to his bold denials in his first letter in confutation of this charge, would his enemies be satisfied? What more in accordance with every day's experience of the malignity of an implacable heart than to suppose that they made his very denial the ground of another charge still more base than the former. True, they may have said, "he has not burdened you, but this only shows his craftiness; when he has caught you with guile, then will he make a gain of you." This view is confirmed, nay, proved, by the succession of indignant questions which follow the charge; for how can any other interpretation be put upon his inquiry, "Did I make a gain of you by any of those whom I sent unto you?" than that it is a strong denial of cunning craftiness for purposes of gain. As though he should say, "Where is the proof of this fresh calumny? Not one of those whom I have sent unto you, has ever used my name to make a gain of you."

Is it not a matter of astonishment that the opinion is prevalent among the men of the world, and even Christians and Christian ministers, that Paul not only confesses but makes a boast of his craftiness?! If the question be asked, how are we to account for that prevalence? we should say:

1. From a willingness, not to say desire, to have an excuse for using a little guile occasionally to reach an end that is considered right and desirable.

2. It has arisen from a misapprehension of Paul's words, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." And again, "I am made all things to all men, that I might by all means save some."

3. It has arisen from the practice, which cannot be too severely condemned, of taking words out of their connection, and not studying the writings of the apostle as a whole.

Still They Come.

IN September last we reported thirty-two ministers of the various sects who had this year renounced the societies and traditions of men to follow Christ. We add the ten following, making forty-two this year. We do this to justify a remark we made last year, that at least one minister per week on an average left other denominations to join ours. Will any brother or editor report any that have fallen under this notice. We are satisfied that we have not reported one-half the number:

No. 33.—At the Second Church, last Friday evening, Rev. M. H. Pogson, Missouri, who has been for some seven years a minister in the M. E. Church, related his experience and applied for baptism and membership.

No. 34.—Rev. J. J. Barnett, who was for twenty-one years a Methodist minister, has recently joined the Baptist Church, and though he is a physician of twenty years' experience, and possessed of fine property, intends to devote himself exclusively to the ministry.

No. 35.—Charles McLean, M.D., a graduate of Glasgow University, and of Bennett Medical College, Chicago, a licentiate of the Cumberland Presbyterian Church, recently joined the Second Baptist Church, Chicago.

No. 36.—Dr. Charles Collis, formerly an Episcopalian, was baptized in Worcester Bay, on Lord's day, June 28, and he then baptized fifteen others as members of the church recently organized in connection with the Consumptives' Home, in Boston, Mass.

No. 37.—Rev. R. C. Catterall, late of the Primitive Methodist Church, has been baptized at Mahanoy City, Pa., and ordained as a Baptist minister.

No. 38.—The Rev. Erastus Quick, late of the Methodist Church, was ordained pastor of the Baptist Church, Tarrytown, Pa., July 2d.

No. 39.—Rev. J. B. Nunn, of Oakley, Mich., united with the Baptist Church, renouncing his Arminian and open communion sentiments.

No. 40.—Rev. A. W. Hendrick, at Niles, Mich., Free Will Baptist, recanted and united with the Baptist Church the last quarter.

No. 41.—Rev. C. H. Featherstone, for the last eight or ten years a minister in connection with Mr. Wesley's society, was recently baptized by A. Fitzgerald into the fellowship of the Union Baptist Church, Rains county, Texas.

No. 42.—Eld. A. Warren, Methodist preacher, was baptized into the Ridge High Church, Shelby county, Tenn., on the second Sabbath in June last.

THE following appreciative notice of Dr. S. Landrum, as Chairman of the Executive Committee of the Board of Trustees, we clip from the Jackson *Whig and Tribune*, and we think it eminently deserved; for a better man to fill that position we do not think could be found in the State.

> *Rev. S. Landrum, D.D.*—This gentleman, the able and popular pastor of the Central Baptist Church in Memphis, visited our city and preached two excellent sermons last Sunday in the Baptist Church. Dr. Landrum is the Chairman of the Executive Committee of the Board of Trustees of the Southwestern University, and is peculiarly fitted for the responsible position he holds. With broad and liberal views of education, he, with others of the Board, will seek to make the University worthy of the denomination he represents, and justly the pride and boast of our city. Dr. Landrum will often have occasion to visit us on business of the University, and we assure him that he will always find a generous welcome from our citizens.

ELD. L. W. COLEMAN has been commissioned by the Southern Baptist Publication Society to collect stock due in Mississippi and Tennessee, and he is hereby authorized by us to receive new and old subscriptions to this paper. We wish him great success. †

BRO. M. E. ABBEY, the authorized agent of the Southern Baptist Publication Society for Mississippi, is authorized by us to receive money for new and old subscribers to this paper. †

Mississippi Department.

ELDER M. P. LOWREY, Editor.

☞All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi

☞NOTICE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive. M. P. Lowrey

Editorial Paragraphs.

On the 7th instant we had the pleasure of baptizing Dr. J. W. Cook, a well known physician who has for many years taken high rank in his profession in this (Tippah) county. He is a man of extensive reading and large influence, and although a moral man, he has been known to be a skeptic. Owing to this fact, his large influence stood against Christianity. But some years ago he decided that the subject of man's destiny was too important to be lightly determined, and so he resolved to investigate the claims of the Scriptures to be the word of God, allowing the Bible to be its own witness, comparing its evidences with the testimony to be found elsewhere. The result is before our readers in his "Christian Experience," which we publish in another column. He is now a member of the church of which we are a member, and we hope the Lord will spare him long to honor the Master by whose grace he has been rescued from sin and death

A GRACIOUS REVIVAL has recently closed at Yazoo City. Eld. R. A. Massey, our earnest State Evangelist, labored with the pastor, Eld. W. C. Friley, two weeks. Fourteen were added to the church—six by letter and eight by baptism. The pastor writes: "The church is in a better condition than it has been before since the war. The brethren have raised six hundred dollars toward the support of a pastor another year; and after a little while, if God continues to bless us, we will be self supporting. We want the prayers of our brethren."

HOPEWELL CHURCH, six miles north of Coffeeville, reported to have been weak in numbers and lukewarm in spirit, was much revived in July, received six members by letter and one by baptism; and being without a pastor, they secured the services of a licentiate, Bro. J. R Summer.

From the information we have received from the different parts of the State, we suppose not much less than five thousand have been added to the churches in Mississippi this year by baptism. Should we not thank God and take courage?

WHAT WILL THEY READ?—Again we ask, what will the many newly enlisted soldiers of the cross in Mississippi read? Do their pastors desire to see them become efficient working Christians? Then, by all means induce them to subscribe for and read a religious paper. THE BAPTIST is our paper. Let them try it, if but for five months. They will earn to love it, and like some of our readers who write us on the subject, they will soon feel that they "cannot do without it."

OUR MISSIONARY TO AFRICA.—Eld. W. J. David writes us from Richmond, Va., on the 20th ult. as follows: "I wrote you a few days ago, and informed you that I expected to sail for Africa in a few days, but have received a letter from New York stating that a sailing vessel will leave from that city, the first of January, direct for the west coast of Africa, and by waiting until that time, I can reach my field of labor sooner than if I leave immediately, and go by way of Liverpool; and besides, the expenses will be only one-third the amount it would be to go via England. I will spend the remaining weeks visiting the different cities in this State. Praying the smiles of heaven to rest upon you and my native State, I remain, yours in Christ."

STORM AT THE ORPHANS' HOME.—Bro. Hall writes us on the 23d ult. as follows: "A violent storm swept over the Orphans' Home about twelve o'clock Sunday night, blowing down one of our large buildings, which we used as a dining-room, pantry and kitchen, destroying our stoves, cooking utensils, dining-room furniture, crockery and a few other things. Our hearts are full of gratitude to God for the merciful preservation of life, for if the calamity had occurred in daylight, we could hardly have escaped the loss of several lives—possibly of all. We are left without any cooking utensils or other necessary kitchen and dining-room furniture, and are compelled to call upon the benevolent to aid us in this hour of trial. We feel confident that the friends of the orphans will cheerfully contribute of their means to supply the loss. Please do what you can for us immediately, and may God bless you."

Charity Red-Hot.

WHAT an idea the world must have of charity, as it is illustrated by those who boast so much of that distinguishing grace. The *Christian Observer* publishes a *charitable article* (?) from the pen of one of the Presbyterian ministers who is brimful of this *charity* (red hot), and it is copied by one of the religious papers that would be regarded specially famous for charity. It is headed "Baptist Intolerance—Are Baptists Protestants?—What Does Protestant Mean?" The article is signed, "J. A. S.," and a few people in North Mississippi recognise in this signature the initials of Rev. J. A. Sloan, of Guntown, Miss. He says "Protestant means one who publicly testifies against the errors of Popery." Then Baptists do not publicly testify against the errors of Popery, and it is well that they do not claim to be Protestants, since they adopt, or at least practice, some of the most objectionable features of the Popish system. Now, if Mr. S. were the scholar that he pro claims himself to be, he would certainly know that *Protestant*, in the common acceptation of the term, does not embrace all who testify against the errors of Popery. In the "Religious Encyclopedia," we are told that the term was applied first to the followers of Luther, and continues: "Nor was it confined to them; for it soon after included the Calvinists, and has now for a long time been applied generally to Christian sects of whatever denomination, and in whatever country they may be found, which have separated from the See of Rome." Baptists did not *separate from the See of Rome* and hence, according to this definition, are not *Protestants*. Webster, in his Unabridged Dictionary, defines the term about as it is defined in the Religious Encyclopedia, and adds: "*Protestants* is the denomination now given to all the various denominations of Christians which have sprung from the adoption of the principles of the reformation." Baptists did not *spring from the adoption of the principles of the reformation*, hence, in that sense, Baptists are not Protestants. But it is known by all that Mr. S rejects all standard lexicons in defining *baptize* and probably he will do the same in defining English words; hence, he may reject these definitions, but they will be readily received by people who have no special prejudice to serve. He brings out the "singularities" of the Baptists, Nos. 1 and 2. The first is, that like the Romish Church, Baptists hold that "the ministers of other Christian churches are neither baptized nor lawfully ordained, and hence, as a postulate from this Popish dogma, the Baptists refuse to recognize as valid any of the official acts of other ministers. They baptize again all who join them, they refuse to commune with, or invite others to commune with them on the same ground." Is this indeed a singularity of Baptists? Do Presbyterians recognize the ordination of ministers of other sects? Suppose a Baptist minister should unite with the Presbyterians, would they not require him to submit to ordination according to their confession of faith? If so, why does he complain that Baptists regard Pedobaptist ministers unordained? Then, as to baptism, Mr. S. has repeatedly said and written that *immersion is not baptism!* Then Baptists are not Scripturally baptized, Mr. S being judge. Has not he some singularities? Is it worse for Baptists to regard sprinkling unscriptural than for Pedobaptists to regard immersion unscriptural? As to the strict communion of which he complains, it is well known that Mr. S was a seceder until a few years ago, and held and practiced "close communion," and we suppose would have done so until this day, if his people had not proposed to call him to task about some things. In some of his $2 83½ lectures (that is $8 50 for three), he threatens to "make the glass rattle" about the heads of Baptists. A little of it might break about his own head. But his "*Singularity No. 2*" is stated as follows: "The Church of Rome holds the dogma that the Pope, her general councils and her priests, are the only infallible expounders of the Bible; that their views are true to the exclusion of all others. This is the odious position taken by the Baptist Church. Their views of baptism are true to exclusion of all other views; their exposition of *baptizo* is the only infallible meaning of the word." Here again the gentleman blunders, and we may say to him as Paul said to some, "wherein thou judgest another thou condemnest thyself." Does not Mr. S hold that *his* "views of baptism are true to the exclusion of all others?" He certainly believes his views of baptism are *true*; if he does not, he ought not to contend for them so earnestly. And if they are *true*, are not those contrary to them false? How important it is for some people to read and re read the first five verses of the seventh chapter of Matthew. How important, too, that we should "see ourselves as others see us." But Baptists do not hold that *their* "exposition of *baptizo* is the only infallible meaning of the word." Baptists accept the definition of the word given by John Calvin, the founder of Mr. Sloan's church, and by the leading scholars and critics of his denomination. Calvin says: "The word *baptizo* means immerse, and immersion was performed by the ancient church." Prof. Moses Stuart, a Presbyterian far superior to Mr S, says: "*Baptizo* and *baptizo* mean *to dip, plunge* or *immerse* in anything liquid. All lexicographers and critics of any note are agreed in this." This is exactly what Baptists believe. Who are "singular," then, Baptists or Mr. Sloan? In his famous discourses, he openly avows his disbelief of all the lexicons, while Baptists accept them all. Where is the singularity then? But the strangest thing is that Mr. S has ascertained, as he declares in this article, that Baptists, like the Roman Catholics, are opposed to religious liberty! Who but Mr. Sloan ever thought of this? He is led to this grave conclusion by the fact that Baptists wish their members to "keep the unity of the Spirit in the bond of peace." Paul asks, "How can two walk together except they be agreed?" Mr. S. says: "You must think as they think, or they will turn you out of the church." Indeed! Do Presbyterians want people to live in the church with them who do not agree with them? If they do, that looks a little Popish, for Roman Catholics, where they have an opportunity, compel people to live with them and obey their forms of doctrine—the very thing that Baptists have ever opposed. But further on he says: "They (the Baptists) refuse to acknowledge and recognise as Christian brethren all who will not adopt their exclusive views of baptism." Well, here, we admit that we do not know what to say. We do not wish to use a harsh expression, but if Mr. Sloan does not know that this declaration is not true, he is to be pitied more than blamed. If he does not know any better, he is doubtless the only man in North Mississippi that does not. Here may be the secret of all his fury against Baptists. A worm in a hazlenut does not know that there is any world outside of it. Probably this man has never looked out to see what other people do believe. Just after writing these strange words, his red-hot charity begins to sparkle, and he says if Baptists do not change their views "we never intend to hear a Baptist minister preach, nor do we intend to invite them into our pulpit; hence they need not be at all surprised if they meet with an occasional snub." Now, brethren, are you not ready to relent? If you should receive a "snub" from this great man, could you ever hold up your heads again? How unfortunate it is that men of any sect will allow themselves to be led by prejudice into such extremes. The day when all Christians will be united seems to be far away, while some men will write, others publish, and others read and approve, such unfair and unjust representations of their brethren, and then lift up their hands with holy horror and cry for charity and denounce bigotry. "Consistency is a precious jewel." True charity "rejoiceth in the truth," and "thinketh no evil," but this new kind of charity seems not to rejoice in the truth, and thinketh a great deal of evil. We do not ask Mr S. to believe as we believe—this we do not ask of any man, nor do we blame any man for preaching what he believes the Bible teaches. In this we are willing to allow to all others all that we claim for ourself. But we do protest against any man holding out to the world the idea that he is brimful of charity, while he makes most uncharitable and untrue representations of his neighbors and of Christian brethren who are as wise and as truly devoted to God and to the Bible as himself.

Duty to the Poor.

IN the providence of God some people are blessed with the means to provide themselves with the necessaries of life, while others are not so highly favored. While poverty is sometimes the result of indolence or extravagance, it is not always so. Some men are poor financiers naturally, and they can no more help it than a man can avoid having a poor constitution or bad health. And the man who is favored with great talent in financiering has no more right to oppress him or take advantage of his weakness than a man of great physical strength has to impose on a man who is naturally weak or sickly. Men should remember that a talent to make money is as much a gift of Providence as the mental powers that distinguish men among their fellows. It is the will of God that there shall be grades as well as variety of talent. And all should remember the lesson of Paul to the Corinthians, who said, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. iv. 7.)

Poverty is often the result of misfortunes, as well as of bad management. Sickness comes, and in addition to the great suffering that has to be endured, the loss of time and the doctor's bill leave distress and want; death comes and takes away the husband and father, and a widow and orphans are left to the unequal task of battling with the hardships and trials of life; or fire, storm or drought comes, spreading desolation and destroying food hopes. A thousand ways of Providence combine to make people poor. This seems to be according to the will of God, for he told his people in the days of Moses that the poor should not cease out of the land. He was particular, too, to charge those who were more highly favored that they were not to oppress the poor, but that they should open their hands wide to their poor brethren. But among Christians, the duty to help those who are in want is universally acknowledged. But there are many who are poor who are not considered subjects of charity. Most of people in our Southern land are now poor, yet many of them are favored with plenty, and with great advantages over their poorer neighbors. Many people are in debt. Some have strained their credit too far, for which they are inexcusable, but the thing has been done and they cannot help it now. Others have been compelled to go in debt for the means of subsistence, and to give deeds of trust on their homes and their crops. The drought came, the fields refused to yield their increase, and very hard times have come upon the whole country. Many farmers have not made corn enough to do them, have no meat, and have not made more than enough cotton to pay their exorbitant taxes. What can they do? How can they pay debts? If their creditors oppress them now they will be discouraged and ruined. If a creditor is not himself oppressed, he now has a fine opportunity to do good by showing kindness. If a Christian, let him "let his light so shine that others may see his good works, and glorify our Father who is in heaven." As a Christian editor we deem it in place to offer a word of admonition: First to the poor—Save your honor if you save nothing else. "A good name is rather to be chosen than great riches." Do not shun the presence of your creditor; do not deceive him, do not hide your property; do *right*—yes, above all things, DO RIGHT. This will be found best, both for your conscience and your purse. It is bad enough to be poor, but to be poor and without friends would be too bad. To become involved or to miss a crop was a great deal—you cannot afford now to add to that the loss of your honor. Then you would be poor indeed, and who would pity you? Any man that will do right, that will maintain his honor at all hazards, will find friends, and can live in such a country as ours. But there is a higher incentive than self-interest to prompt a man to do right. The All-Knowing One has his eye upon you, the judgment day is before you, and the things of time are of but small moment when compared to the things of eternity.

But a word to those who are more highly favored: To the farmer or planter, we say, Do not oppress your poor tenant, be he white or black. Treat him kindly, favor him; it is to your interest, for you will want your fields cultivated hereafter. But a higher incentive—it is your duty. If he must suffer, suffer with him a little. Remember, God's eye is upon you, act as in view of the judgment. To the merchant we say, You, of all men, have the greatest temptation now. Many of the poor are entirely within your power. You can make money, but in so doing, you will distress many a poor man; keep shoes off the feet of many poor children, turn the chilling blasts upon them, and cause many a poor mother to weep. Will you not see them in your dreams? Will not their cries disturb your peace? There are merchants who have sold to the poor the necessaries of life for a heavy per cent., adding perhaps fifty per cent. to their cash price for a little credit, and now, if they must wait a little while longer, they will charge at the rate of twenty-five per cent. per annum for waiting. Our country needs more laborers, but that course will drive those away that are here. It will ruin the country, and in the end impoverish the merchant, too. He must have customers, but where will he find them? A man that has but very small conceptions of political economy can see at once that such a course will produce inevitable ruin. But to the merchant, too, we would present the higher incentive. Preserve your conscience and your standing with your God. Did you see that poor man, how he trembled as he stood before you and acknowledged his poverty? So will you stand before the great Judge by and by. See that you do not have a more distressing poverty to meet there than your poor customer has now. Do right! Be just and merciful as you expect your God to be with you when you stand before his bar. In mutual distress there should be mutual sympathy. May the Lord bless us all, and guide us "until these calamities be overpassed."

Christian Experience of Dr. J. W. Cook, of Orizaba, Miss.

THE ultimate fate of human beings was the momentous subject that first induced me to consider seriously the importance of the Christian religion. Were the human inhabitants of earth destined to annihilation, or to an immorta' existence? This was the sublime question that was ever presenting itself during intervals of quiet and solitude. That physical death necessitated destruction of the animal or organic elements of human beings, I could not doubt. Reason and science revealed this as an incontrovertible truth. But reason and science, as well as revelation, clearly proved man a compound creature—a being possessing a dual existence—organic and spiritual, animal and mental, mortal and immortal. Convinced that physical death only destroyed the animal or corrupt part of man, while the soul element was immortal, I recognized the necessity of a divinely authenticated religion. Examining the many religions prevalent among the inhabitants of our globe, so far as I could render available historic works, and carefully studying the prophecies of the sacred Scriptures and the apostolic records, I became convinced that the Christian religion was the true one. I soon became a constant reader of the New Testament. The character, works and life of Christ began to impress me as no other individual's of earth had ever done before. While I find but little to love or honor in the general character of the lives of the great men of the world, every incident the life of Christ presented itself as an invaluable pearl, to be hoarded in the human heart forever. I began to love him, and every time I concluded my Testament readings I found myself in tears. My corrupt and wicked life seemed to separate me so far from this sinless and remarkable personage, that I could never hope to approach him. I began to loathe and detest my animal proclivities. I regarded these as the corrupt conditions that kept me from Jesus. I esteemed myself a brute, degraded and corrupted beyond my ability to restore or cleanse. Oh, horrible! I could not endure this. God help me! God give me a pure heart! was ever my prayer. I began to get nearer Jesus. I renounced my habitual sins, but yet there remained in my animal nature some that I had not sufficient grace to subdue. I could not approach and be fully accepted by my Savior until these were eradicated. This was my condition when overtaken by my recent severe illness. I thank God that during this attack all desire to commit sin was removed. I felt myself a victor over the flesh—a thoroughly changed creature—a new man, with new aspirations and desires. I could now approach my great Master, avow allegiance, give him love and gratitude, and receive from him the loving assurance "I am the true vine, and my Father is the husbandman. "Now ye are clean through the word which I have spoken unto you," etc. (John xv. 4, 5, 8, 9, 10, 11.)

I now realized a peaceful and happy period in life never before experienced.

Up to this time I had thought of attaching myself to a branch of the Presbyterian Church, if ever converted. I had not thought of uniting myself to a Baptist church. But simultaneously with my conversion, baptism presented itself as necessary. Such is the apostolic declaration. What is baptism? Shall I be sprinkled, poured upon, or immersed? Must I leave this important question to some learned sage—some scholastic theologian, versant with Greek and Hebrew lore? No indeed! I shall refer the question to the plain teaching and instructions of my great Master.

Our Savior, a short time previous to his crucifixion, left to his disciples, and as I conceive, to all true believers, who are *in him* as he *is in the Father*, this precious promise: "And I will pray the Father and he will give you another comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you. Howbeit when he, the Spirit of truth, is come, *he will guide you unto all truth*; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you."

Aided by the light of the Spirit of truth, as promised by Jesus, my construction of apostolic teaching defines baptism to be immersion, or submersion. I believe that our Savior gave explicit sanction to this action when he was baptized by John in the river Jordan. I believe that baptism by immersion was practiced by the apostles throughout the apostolic era. I believe that in accordance with the New Testament truth I ought to be baptized. Hence I am of the Baptist faith, not by willful or reckless choice but by a conscientious discharge of Christian duty. I believe when a Christian convert makes choice of a sectarian faith, he ought to be able to give a substantial reason for adopting it. Hence I give mine, and thank God; whether it be satisfactory to others, I assure you, brethren, it is perfectly so to myself. I seek not to dictate to others how they shall define baptism. I only desire to decide that point (at present) as applicable to myself and Christian interests. I love all Christians, irrespective of sectarian faith and ask an interest in their prayers.

J. W. COOK

Pen Sketches of the Mississippi Baptist Convention Continued.

MY apology, Bro. Editor, for delay is that "THE BAPTIST" has been partially suspended since I last wrote, but the interest the brethren take in "pen sketches" prompts me, even at this late date, to finish them, also my promise in my last to do so.

ELD. E. D. MILLER is the successful pastor of the church in Holly Springs. He is about forty years old, tall and handsome, dark hair and beard, is a ripe scholar and a polished Christian gentleman.

ELD. WHITEFIELD DUPUY is the pastor of the church in Water Valley. He is about fifty-three years old, very slender, black hair and beard, is of French extraction, and is one of the most polished Christian gentlemen I ever knew. He is one of the best Hebrew and Greek scholars I know—has been a life-long student. The notes and skeletons of sermons that he has preached during the last thirty years will one day be a valuable accession to the minister's library. Would that they were published now.

ELD. A. J. SEALE is an Alabamian by birth and education, is about fifty-six years old, is medium height, rather slender, hair and beard dark but not black, is a ready speaker, a man of great earnestness, and is the Moderator of the Aberdeen Association.

ELD. J. A. HACKETT is a heavy-set man, beard brown and hair the same (if he had any), is a man deeply in earnest, a ripe scholar, and is one of the leading men of the Convention. Our President thinks that Hackett never snaps.

ELD. J. B GAMBRELL is the pastor of the church at Oxford. He is about thirty-four years old, medium height, very black hair and beard, is fine looking without being at all handsome, but he is fully compensated for that by his better half. He is a native Mississippian, I believe. His writings fully demonstrate the qualities of his mind. Our General feels that all is safe around Oxford while he can hear the roar of Gambrell's artillery and the sharp crack of Johnson's rifle.

ELD. T. J. WALNE, A.M., is the successful pastor of the church at Vicksburg, and our inimitable Sunday-school instructor. Walne is a young man of noble qualities of mind and heart, is one of the Alumni of Mississippi College, is a large, heavy-set man, black hair and beard, is a rapid speaker, with a small vein of eccentricity about him, but not enough to hurt him. He is one of the working men of the Convention, and since the last meeting of the Convention, has accepted the position of Corresponding Secretary of our State Board of Domestic Missions—the right man exactly.

ELD. A. A. LOMAX is the pastor of the church at Hazlehurst, is about forty years old, medium height, pale faced, light hair, and is quite gray, for his age. He is a ready speaker, a man that could not well be spared from the Convention, is our "brakesman;" if the train is moving too fast, so that the cargo is endangered, Lomax is certain to throw down the "brakes."

ELD. B. W. L. BURT, the pastor of the church at Brownsville, looks to be about thirty-eight, is one of the Alumni of Mississippi College, is tall and slender, red hair and beard, is a fine preacher and a good writer.

ELD. R. N. HALL, Secretary of the Convention and Superintendent of the Orphans' Home, is about thirty years old, quite slender, is a man of great energy, wears the distinctive mark of a soldier—an empty sleeve—and is one of our best workers.

ELD. JOHN L. JOHNSON, A.M., fills the Chair of English Literature in the University of Mississippi. He is about thirty eight, medium height, slender, with black hair, beard and eyes, is a Virginian by birth and education, is a man of ability, is not afraid to speak, and when he does speak, is heard with pleasure. He shoots a rifle "long range." We esteem him as a valuable co laborer in our Convention work.

ELD. E. W. HENDERSON, of Sardis, Miss., looks to be about forty five years old, heavy set, light hair and beard, is said to be a good preacher. He gave five hundred dollars to our Greenville Seminary, because he has the money to give, and knows how to make more. Money is a good thing, if grace directs its use. More anon.

OBSERVER

A Special Request.

THE State Mission Board has been instructed by the Convention to collect full and accurate statistics of the denomination in the State. In doing this work, our main reliance must be upon the minutes of the several district Associations. I wish, therefore, to earnestly request the clerk of each Association to send to me, at Vicksburg, immediately, two copies of the minutes of his Association for 1874. And for fear some of our Associational clerks may not see this request, or may neglect to send the minutes, will not some brother in each Association who reads this, sit right down and send me a copy of the minutes of his Association? True, several may in this way come from the same Association, but that will be much better than getting none at all.

†T. J. WALNE, Cor. Sec'y.

Letter from Meridian.

THE Bethlehem Association met with our church on Friday before the fourth Lord's day in last month. Twenty-seven of the twenty nine churches composing the body were represented, I believe. Eld. J. B. Hamberlin was again chosen Moderator, and Bro E. J. Martin, Clerk. Much business of interest and importance was transacted, the Orphans' Home, Sunday schools and State Missions, receiving due attention. Eld. J. W. Wedgeworth, the missionary who has labored part of the year in the field, reported the organization of three churches, and the baptism of seventeen persons, I think.

ELD. T. J. WALNE, Corresponding Secretary of State Mission Board, ably represented that work, and the Association heartily agreed to give its co-operation. We were disappointed in the absence of Eld. L. B. Fish, whom we had expected, but serious illness prevented his being with us. But we were deeply interested in another matter, not anticipated until our meeting; that is, the setting apart of Bro. W. J. David to the gospel ministry. He had been accepted by the Foreign Mission Board of the Southern Baptist Convention, as a missionary to Africa. His membership is with this (Meridian) church, having been born and raised in this county, and when a boy, attached himself to our Sunday school. The ordination sermon was preached by Eld. J. B. Hamberlin, the prayer was offered by Eld. T. J. Walne, the charge was impressibly given by Eld. Columbus Smith, and the presentation of the Bible was by Eld. L. M. Stone. The services were of a character long to be remembered, and every member of the congregation, it seemed, came forward and gave the hand of Christian fellowship and sympathy in the work to which our young brother gives his life.

During the Association, our Methodist friends were compelled to carry on a work of grace which was progressing, and a very remarkable work it proved—about forty accessions having been made to their ranks. We also had a little meeting in progress at our "Mission." It resulted in the baptism of four, the awakening of many others and in reviving some careless professors.

Our new church edifice is almost completed. We are in the Sunday school department, and hope to be in the audience room soon. The spire we leave off for the present. Bro. Smith, our pastor, is in quite feeble health, but he managed to preach and attend his usual force. As regards our Sunday-school, we have great cause for gratitude. Notwithstanding removals, our members have augmented, and there seems to be even a deeper interest in the work than ever. But lest you grow weary, I must close. Yours truly,

L. A. DUNCAN

Meridian, Miss., October 21st 1874

State Mission Work.

BELOW I give a brief summary of the work performed by the missionaries of our State Board during the quarter ending September 30, 1874. This report shows a most encouraging beginning for our State work, and I humbly trust that it will ever be my privilege to let our churches know by means of these reports, what God is enabling them to accomplish through the agency of their Board: Number of missionaries, 5; days of actual service 416; number of miles traveled, 5556; number of sermons preached, 282; prayer-meetings attended, 90; addresses delivered, 58; religious visits, 248; number of persons baptized, 114; received by letter, 77; number of churches organized, 2; Sunday schools organized, 3; officers, teachers and scholars in same, 98; Sunday-school addresses delivered, 56; Sunday-school conventions attended, 3; number of Associations visited, 8; number of pages of tracts distributed, 1744; subscribers obtained for THE BAPTIST, 23.

Other items of interest are reported, but the above is sufficient to show the character and amount of work done by the missionaries of this Board. As our missionaries are required to report monthly, I hope hereafter to furnish to THE BAPTIST for publication every month a report of the work done. In this way I hope to keep ever constantly before our churches the fact that we have a State Mission Board, and that this Board has a number of missionaries under appointment, and that these missionaries are doing a grand work for Jesus in our State. And as our brethren are thus kept informed of the work we are doing, we hope they will be stimulated to feel a deep and abiding interest in our State Mission work, and that the Board will be furnished with the means, not only to keep the laborers now under appointment at work, but also to largely increase our missionary force. Will not our brethren all over the State think of our work, pray for its success, and send us money with which to carry it on? All remittances should be sent to the undersigned, at Vicksburg.

T. J. WALNE, Cor. Sec'y

Obituary.

NORMAN.—Died, at his residence, near Red Banks, Marshall county, Miss., on September 16th, 1874, J. L. Norman. Bro. Norman was born in Union district, S. C., November 15th, 1812. He professed religion over forty years ago, and joined the Baptist Church at Paggett's Creek, Union district, S. C. Was married to Mary A. Clayton, of Spartanburg district, October 27th, 1835. He moved to Mississippi in 1846, where he lived until his death. He was for thirty-six years a member of Pleasant Grove Church, a faithful and earnest laborer in the vineyard of the Master, ever ready with heart and hand and influence to assist in every effort to promote the interests of the cause of Christ. For a long time previous to his death he had been afflicted with cancer, and recently with disease of the heart, and though his sufferings were great, yet he bore them all with Christian fortitude, never permitting a murmuring word to escape him, but ever expressing the strongest confidence in the promises of Jesus, and the meekest resignation to the Master's will. A beloved brother has gone, leaving us an example of Christian consistency and confident hope rarely excelled, and though we would weep with the bereaved ones left behind, yet the bright promise of Jesus bids us dry our eyes and look forward to that "inheritance of the saints in light" where the redeemed of earth shall be "forever with the Lord."

PASTOR.

BANNING'S LUNG AND BODY BRACE.

Word About Braces.—We proffer furnish this invaluable article to our friends, and ministers especially, as a favor to them, at half the price they could be fitted for in New York City. They are a positive necessity to hundreds of our ministers, and we have preserved not less than three hundred to their pulpits. But let it be understood by all, that in no case do we agree to take a Brace back and refund the money. It ceased to be an experiment twenty years ago. It has never failed to benefit a case of weak lungs, failing voice or weak back when a fit was obtained, and we offer to exchange, at the sender's expense, until a fit is secured, and it will always be done in the first instance when the proper measure is sent. In every instance we require a testimonial within sixty days, or an additional $5 on price charged. DELAYS will occur. We often have to send to the manufacturer for the size, and then a full month will be needed. Don't wait until you are "dead" before you send, but send at once and save a good voice and preserve a sound pair of lungs. One ounce of prevention is worth ten pounds of cure.

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 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.

Whoever does not, every minister should use one. Measure two inches below the tip of hips and around the abdomen, over the drawers, and send measure in inches. Price to ministers, $13; to others, $18. Send money, with order and instructions how to send, to J. R. GRAVES, Agent, 361 Main Street, Memphis, Tenn

RECENT TESTIMONIALS.

[No. 36]

BRO. GRAVES:—It was not required of me in the terms of purchase, but I feel it due you that I make a statement as regards the benefit derived from the Banning Body Brace I purchased of you, and have now been wearing it about eighteen months, and in all candor would say to you that it is regarded by me as one of the most valuable pieces of property ever possessed by me. I have had a bronchial affection for the last fifteen years, and from that or some other cause a general debility of the system, so much so that about five years ago I was compelled to change occupations from that of farming and have since followed saddle and harness making. The change helped to some extent, but I soon became exceedingly costive, so much so that it seemed impossible to live without taking medicine regularly all the while; I also for the last few years have been subject to a spinal affection, which have all been remedied by the use of your Brace, except the bronchial affection. I have not taken but one dose of medicine since I have been wearing the Brace, whereas before it was a daily necessity. Yours in Christian affection.

J. M. YOUNGBLOOD.

Idom, Texas, March 18, 1874.

[No. 37.]

DEAR BRO. GRAVES:—My brace was received about the 15th of February. I was then engaged in a revival meeting in Blountville, and was quite hoarse. I put on my brace, labored another week at that point, and then went to Bristol and preached day and night for four weeks, and at the close my voice was good and strong, and I believe I can preach day and night two months with my brace on and not be as hoarse at the close as I would be in one week without it. I had hitherto been skeptical in regard to the brace, but am fully convinced that it is a grand invention, especially for ministers, and every minister, strong or weak, ought to secure one as soon as possible. Let every church make a present of one to their pastor. Brethren, it will pay. Try it and see. It is a great help in riding, also in walking. I would not be without one and the chance of getting one for any consideration. Yours, etc.,

A. ROUTH.

Union Depot, Tenn., April 14, 1874.

[No. 38]

BRO. GRAVES:—The sisters of Sardis, Poplar Spring and Mt. Harmony churches all joined together and bought me a Lung and Body Brace in 1869, and I never shall be able to express my gratitude to God for directing the minds of those good sisters in that way. I had been holding meetings with the churches that I was serving, and laboring day and night, and felt like I was worn down in mind and body; but since I have been using the Brace, I can labor all the time and not feel worn down. I can preach one hour and a half and not feel as tired as I would in half the time without the Brace. It strengthens the back, supports the lungs and strengthens the system throughout. I think I have tested the matter thoroughly in this time. Will the sisters take pattern and all join in and purchase Braces for their pastors? Oh, how it would help the poor pastor, who rides for miles to preach to the churches, to have a Brace. Just 50 cents from each sister will purchase a Brace for your pastor.

J. H. GLAZNER.

Broomtown, Ala., May 18, 1874.

[No. 39.]

BRO. GRAVES:—In compliance with my promise I send my testimony in favor of Banning's Lung and Body Brace. I find it a great assistance in speaking and singing, also in riding horseback, having been subject to a pain in the side since early life, while by the use of the Brace I find it greatly obviated. Yours in Christian hope.

R. H. PURSER.

Hazlehurst, Miss., May 22, 1874.

[No. 40]

BRO. GRAVES:—I received my Brace about the 15th of May. I was sick at the time and very weak. I wore my Brace, which did my back much good. For riding or standing it is the very thing. I would recommend it to all persons with weak backs. Yours, fraternally,

A. L. MORGAN.

Hall Branch, Tenn., June 19, 1874.

Home Department.

Taking and Circulating a Religious Paper.

The Evangelical Messenger gives the following reasons for taking and circulating a religious paper:

1. A good religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday-school.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the gospel.
8. It helps to settle many difficulties.
9. It gives unity of faith and practice in the denomination.
10. It exposes error.
11. It places weapons in the hands of all to defend the truth.
12. It affords a channel of communication between brethren.
13. It gives the news from the churches.
14. It brings out the talent of the denomination and makes it useful on a wider scale.
15. It throws light upon obscure questions of practical interest.
16. It gives light on obscure passages of the Bible.
17. It cultivates a taste for reading.
18. It makes the children more intelligent.
19. It makes better parents.
20. It makes better children.
21. It awakens interest for the salvation of souls.
22. It gives general religious news.
23. It gives the more important current news of general interest.

With All Your Might.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day:
Pay it.

If you've any joy to hold
Next your heart, lest it grow cold,
Hold it.

If you've any grief to meet
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life be bright or drear,
There's a message sweet or clear
Whispered down to every ear:
Hear it.—*Selected*

THE ONE TALENT.

Johnnie Norris was sitting on a bench in the school room, crying. It was noon, and the pupils had gone to lunch. Johnnie was weary and hungry. The more he tried to learn his grammar lesson, the more puzzling it became. All the others had managed to recite the lesson, though several said they did not understand it. He could neither understand nor remember.

He knew he was the most stupid child in the school. He had been told that dozens of times. He knew he gave silly answers, by the frown of the teacher and the smiles of the scholars.

He had been kept in over and over again when he tried to learn his lessons, and had longed to get out of the warm, close schoolroom into the open air. His head often ached, because he was tired and hungry and the room was warm. But this day his head seemed more dull and stupid than ever. The words moved over the page of the grammar, and refused to stand still and make sense. The teacher was busy looking over examples, and forgot the quiet child in the corner. Johnnie's tears fell softly; he needed the fresh air, a brisk walk and his dinner, but his lesson was not ready, and he could not go. At last he fell asleep with his head resting on the open grammar.

When the pupils returned at 1 o'clock, he was still asleep, but their entrance awakened him, and he started up with a frightened look on his tear stained face.

"Well, Johnnie, is that lesson ready?"

"No, sir; I can't learn it."

"Can't learn it? Nonsense; what have you been doing?"

"I think I was asleep. I don't know."

"Come here, and let me hear how much you know."

Johnnie's recitation was worse than ever. The few words he did manage to say did not convey the least meaning. The teacher's hand was already on his rattan, when the look of suffering on the boy's face induced him to ask, "Are you ill?"

"My head aches, and I feel sick."

"Well, I shall write a few lines to your mother. It is the first time I have allowed you to go home without reciting. You look very ill, or I should keep you all the afternoon, and try the effect of the rattan besides. Now go, and come back if you feel better, and we'll try that grammar again."

Johnnie did not return that afternoon. The next morning, too, his place was vacant. Jessie Williams said he could not hold his head up, when she called in to inquire for him on her way to school.

At noon Jessie called in again. Johnnie said he was better, though he still kept his head on the pillow, and looked pale and weak. He was all alone, for his mother was a widow who supported herself and son by sewing for the families around.

Jessie brought him some ripe plums, and got him a drink of fresh water from the well.

"I'm so much obliged to Mr. Burrows for not whipping me yesterday, and for letting me come home."

"Yes, and he said to day he was very sorry you were ill, and he hoped you'd come back to morrow."

"What is the use? I can't learn anything."

"Oh! yes, you can; you were not well yesterday."

"It is always the same. Do you know what I have been thinking of all the morning?"

"No, what was it?"

"The story of the talents, that we had last Sunday. I don't believe I have a single talent."

"You must have *one*. Don't you know the minister said every one had a talent intrusted to him, and that very many had *only one*."

"Yes, and by using *one* talent well, a person could gain *another*. If I only thought I had a *single* talent, how I should try to improve it!"

"I think I know what your talent is."

"I love music. I am so happy when I am listening to the organ in the church, I forget my hard lessons and the pain in my head. Do you think I have a *talent* for music?"

Johnnie sat up in his eagerness. He had been called stupid so often, and his little head ached so much in attempting to learn grammar and mental arithmetic, that he really believed he had no talent for anything.

"Yes, I think you have a talent for music. You have made out all the hymn tunes we sing in Sunday school and church, and you play better than I do, though you have never had a lesson, and I have had two quarters."

"Oh! if I could be an organist like your father!"

"You will. Keep quiet, now, and don't make your head ache again, and this afternoon we'll have another talk about your one talent."

Jessie told Mr Burrows how much Johnnie had suffered from studying lessons he did not understand, and how fond he was of the organ. She also told her father all about it, and asked him if he couldn't give Johnnie music lessons.

The end of it was that Johnnie was not to be detained at noon hour for the lessons he could not remember, that he was to take lessons from Mr. Williams, and in return blow the bellows when that gentleman practiced or gave a lesson on the church organ.

What a change came over Johnnie when he was able to begin to cultivate his one talent. He grew so much brighter. Mr. Williams was so kind; praise was so new to Johnnie. Then Mr. Williams said Johnnie quite repaid him for the lessons, by keeping his music in order, and by doing many little services for him, besides blowing the bellows.

In school, too, Johnnie improved. As he was not kept in at noon he did not suffer from headache, and he was able to attack the grammar and mental arithmetic more successfully.

"When you are a great organist you will want to read, write and speak the English language correctly, and be able to attend to your business affairs," said Jessie. "Father has to make out bills and answer letters. So, Johnnie, perhaps your talent for music will make you have a talent for mental, too.

How Johnnie practiced. There was a little parlor organ in the house which had been his father's. Every spare moment was spent in practicing on it. "Music is my talent," he said to himself, "I must make the most of it."

Over and over was the same exercise practiced till it was perfect. Mr. Williams was surprised at the child's progress, even Jessie wondered. He was allowed to practice on the church organ. The minister took an interest in him, and encouraged him by kind words and the permission to use the large organ.

Years passed away, and the pale faced boy became a man. He was small and boyish looking. People said his appearance was against him. He didn't look strong enough to handle an organ.

His one talent had grown till it could not be hidden away. For several years he had played in a small church near his native town. His friends advised him to go to one of the large cities, where he could receive a salary suitable to his ability.

Some months passed away, and no opening came. There were many churches, many grand organs, but there was an organist for each church.

Mr. Norris was getting discouraged. He could not return to his home, for his money was all spent, and he was in debt to his landlady. He could only wait and trust a little longer. Success came at last. A new church was just finished, and the organist from a large church in a neighboring city was coming to take charge of the music.

Mr. Norris repaired to the neighboring city, and presented himself to the music committee. He was permitted to try what he could do. There were other applicants for the position, who had friends to speak for them. It was a grand organ, the finest Mr. Norris had ever handled. He was nervous and anxious, so much depended on his success. He quite forgot all his anxieties and where he was, when he heard the tones of the organ.

His heart was in his work. His well cultivated talent showed itself in his performance. The committee were surprised and delighted. They said they were obliged to give Mr. Norris the preference, because he was the best performer.

Johnnie Norris's one talent is doing him good service, and he is using it to the glory and honor of God.

Perhaps to very few are intrusted five talents, or even two, but every accountable being has at least one power which can be cultivated and increased. Those who had many talents were obliged to increase them to satisfy their lord, and that can only be done by industry and perseverance.—*Mary B. Lee in Observer.*

A MAN who recently attended a lecture on the "Antiquity of Intoxication," got home about two o'clock A. M., and told his wife he'd been to hear some remarks on the "Intoxity of Antiquitation."

SAVE when you are young, to spend when you are old.

GET your neighbors to subscribe for THE BAPTIST.

Medical.

DR. M'LANE'S
Celebrated American
WORM SPECIFIC,
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy; not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

Whenever the above symptoms are found to exist,
DR. M'LANE'S VERMIFUGE
Will certainly effect a cure.

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to

RETURN THE MONEY

in every instance where it should prove ineffectual: "providing the symptoms attending the sickness of the child or adult should warrant the supposition of worms being the cause." In all cases the Medicine to be given IN STRICT ACCORDANCE WITH THE DIRECTIONS.

We pledge ourselves to the public, that

Dr. M'Lane's Vermifuge
DOES NOT CONTAIN MERCURY

in any form; and that it is an innocent preparation, *not capable of doing the slightest injury to the most tender infant.*

Address all orders to
FLEMING BROS., PITTSBURGH, PA.

P. S. Dealers and Physicians ordering from others than Fleming Bros., will do well to write their orders distinctly, and *take none but Dr. M'Lane's, prepared by Fleming Bros., Pittsburgh, Pa.* To those wishing to give them a trial, we will forward per mail, post-paid, to any part of the United States, one box of Pills for twelve three-cent postage stamps, or one vial of Vermifuge for fourteen three-cent stamps. All orders from Canada must be accompanied by twenty cents extra.

For sale by Druggists, and Country Storekeepers generally.
A 7 4 [illegible]

DR. TUTT'S VEGETABLE LIVER PILLS.

The Best Advice

that can be given to persons suffering from dyspepsia, bilious complaint, gout, consumption, sick headache, fever and ague, nervous debility, or of any disorder affecting the stomach, the liver or kidneys, is to tone, cleanse and regulate these important organs by the use of

DR. TUTT'S
Vegetable Liver Pills.

They act very mildly, yet thoroughly restore the functional action of the digestive organs and the intestines, and renovate the whole system. They produce neither nausea, griping or weakness, and may be taken at any time without change of diet or occupation. Price 25 cents a box. Sold by all druggists.

DR. TUTT'S
HAIR DYE!

possesses qualities that no other Dye does. Its effect is instantaneous, and so natural that it cannot be detected by the closest observer. It is harmless, and easily applied, and is in general use among the fashionable hair dressers in every large city in the United States. Price $1 a box. Sold everywhere.

Office, 18 Murray Street, New York.
7-47-s 16

Rev. Milton Rowley, of Marseilles, Ill.—says: "I have no scruples about recommending *Kress Fever Tonic.* I rather regard it as a means of grace in this locality, because many of my best parishioners are kept by Ague, from church; besides it makes men cross, peevish and unsocial and any medicine which will cure such ills, should have the benefit of the clergy. I *know* Kress Fever Tonic will cure, because I tried it myself and have seen it tried, and I gladly do what I can to introduce so reliable a medicine to my friends." A box of liver pills free with every bottle of medicine. KRESS MANUFACTURING COMPANY, Cincinnati.

A Means of Grace.

A 7 30 8 20 (7 50)

SIMMONS LIVER REGULATOR

The Favorite Home Remedy!

Is eminently a Family Medicine, and by being kept ready for immediate use, will save many an hour of suffering and many a dollar in time and doctors' bills.

After over FORTY YEARS' trial it is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Eminent physicians recommend it as the most

EFFECTUAL SPECIFIC

For all diseases of the Liver, Stomach and Spleen.

As a Remedy in

Malarious Fevers, Bowel Complaints, Dyspepsia, Mental Depressions, Restlessness, Jaundice, Nausea, Sick Headache, Colic, Constipation and Biliousness

IT HAS NO EQUAL.

A 7 30 8 31 SOLD BY ALL DRUGGISTS.

The TOLL-GATE! Prize Picture sent free! An ingenious gem! 50 objects to find! Address, with stamp, E. C. ABBEY, Buffalo, N.Y.
G 7 30 8 27

Dry Goods, &c.

B. LOWENSTEIN & BROS.,

Beg to announce that their stock of

Staple and Fancy Dry Goods.

For Fall Wear is Now Complete.

WE ARE NOW OFFERING GOOD GOODS

AT LOWER PRICES

THAN ANY HOUSE in the SOUTHWEST.

All Classes of Goods

AT ASTONISHINGLY LOW FIGURES!!

WE CANNOT BE UNDERSOLD!!!

Buying, as we do from first hands, importing the bulk of our stock DIRECT from Europe, we can offer GREATER INDUCEMENTS, and MORE SOLID BARGAINS, than any house in the trade in this city.

Before making any purchases in Dry Goods call and inspect our immense and varied stock.

Entire Satisfaction, and the Cheapest Goods in Memphis guaranteed.

B. LOWENSTEIN & BROTHERS.

242, 244 and 246 Main Street,

Cor. of Jefferson.

6 30 8 [illegible] Memphis, Tenn.

ESTABLISHED 1815.

CHAS. SIMON & SONS,

63 NORTH HOWARD STREET, BALTIMORE, MD

Dealers in

Foreign and Domestic Dry Goods,

would especially call attention to their splendid stock of Dress Goods, Linen Goods, Embroideries, Laces and Hosiery; the best assortment of Mourning Goods in the city.

SAMPLES SENT FREE

All orders amounting to $20.00 or over, will be sent free of freight charges by Express, but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of the money.

W 7 28 8 27

MARCHAL & SMITH PIANO.

THE HANDSOMEST,
THE BEST TONE,

THE MOST DURABLE PIANO MADE.

THEY ARE

Beautiful Rosewood,

Seven and a half Octaves,

WITH EVERY IMPROVEMENT,
AND
FULLY GUARANTEED.

THEIR MODERATE PRICE AND UNIFORM SUCCESS HAVE WON FOR THEM THE POSITION OF A

Standard of Economy and Durability.

We invite correspondence with all who desire to purchase a piano. To those who have not at immediate command the means to buy one, we will arrange to extend a liberal credit. Address

MARCHAL & SMITH PIANO-FORTE CO.,
or ROBERT SMITH, Agent,

7 50 8 24 17 University Place, New York.

Geo. Woods & Co.'s Parlor Organs.

These instruments have created great interest by the great capacity for musical effects of their

COMBINATION SOLO STOPS.

VOX HUMANA, A baritone solo not fan or tremolo. | AEOLINE. A soft-breathing stop.

PIANO.

A fine toned Piano never requiring tuning.

Their BEAUTIFUL TONE, ELEGANT DESIGN, THOROUGH CONSTRUCTION and FINISH. All interested in music should address for particulars, GEO. WOODS & CO.,

F 8 1 4 CAMBRIDGEPORT, Mass., and CHICAGO, Ill.

WHITNEY & HOLMES
ORGANS.

FIFTY ELEGANT STYLES, with valuable improvements; new and beautiful Solo Stops.

OVER ONE THOUSAND Organists and Musicians indorse these Organs and recommend them as strictly first-class in tone, mechanism and durability. Warranted five years. Send for price lists.

WHITNEY & HOLMES ORGAN CO.,
G 7-45-8-8 Quincy, Ill.

TBE GREATEST NOVELTY

IN COTTAGE ORGANS.

New and elegant Styles of cases—beautiful Solo Stops—with the latest improvements in the art of Organ Building are to be found in the Cottage Organs manufactured by J. ESTEY & CO., Brattleboro', Vt.

A beautiful catalogue sent free on application.

L 8 2 5

Our Schools.

MARY SHARP COLLEGE.

ESTABLISHED IN 1851.

This old and celebrated school for girls and young ladies is situated at Winchester, Tenn., on a bench of the Cumberland mountains, within some ten miles of the Southern University. The advantages of a healthy, salubrious climate, pure air, excellent water, and exemption thus far from all epidemic diseases, are proverbial; and it is easy of access from all points by rail. Established TWENTY THREE years ago, and still remains under its first and only President, Z. C. Graves, LL. D., having all the while the co-operation of his accomplished wife as Matron of the institution. It is claimed by its hosts of friends, including more than one hundred lady teachers educated here, that the **Mary Sharp** has no superior.

The **Twenty-fourth** Collegiate Year of Forty-one weeks, including recess week at Christmas, commences the first Monday in September, 1874, and closes June 20, 1875.

Faculty.

Z. C. GRAVES, LL. D., President,
Professor of Mental and Moral Philosophy and Logic.
A. F. DIX, A. M., Prof. Greek and Latin.
A. T. BARRETT, A. M., Prof. Mathematics.
C. LOZO SMITH, Prof. French and German.
MRS. A. C. GRAVES, A. M., Prof. English Literature.
MISS M. E. MARCH, A. M., Principal Prep. Department.
MISS E. S. J. MARCH, Primary Department.

Faculty of Music.

C. LOZO SMITH, President, with a full corps.

Tuition.

Collegiate Classes	$60 00
Preparatory	40 00
Primary	30 00
MUSIC, WITH USE OF INSTRUMENTS	
Piano and Organ	50 00
Guitar	40 00
French Language	20 00

See Catalogue for Course of Study.

Tuition must be paid one half the yearly amount in advance, the other half the first of January.

Boarding.

There is no boarding department connected with the College building, that is a large three-story brick edifice, with extensive wings, and is used for teaching purposes only, but close by are extensive boarding-houses, kept especially for the College students, which are under the rules and discipline of the College. It is believed that this arrangement offers many advantages over that of teaching and boarding under the same roof, as competition among boarding-houses certainly insures better accommodations, while fewer persons being brought together in the same house, there is less liability to disease.

Board from $4 to $4.50 per week. This includes fuel, lights and washing—one dozen per week. Terms, one half in advance, the other half 1st of January.

Send for Catalogue.

G. S. WALMSLEY, Treasurer.
7 42 tf WINCHESTER, TENN.

MISSISSIPPI COLLEGE,

CLINTON, HINDS CO., MISS.

The TWENTY FOURTH annual session of this College will commence on Wednesday, September 30, 1874.

The past history of this institution is a full guarantee of its present worth and future success.

It has just closed one of the most successful sessions since its first establishment.

It is organized on the University Plan, with a Preparatory Department, a French, and a Commercial Course, and the following six schools, viz: A School of Greek, a School of Latin, a School of Mathematics, School of Natural Sciences, School of English, and a School of Mental and Moral Science. Each school and department is fully equipped for the work assigned it. The College courts investigation as to the qualifications of its Professors and its facilities for instruction.

It is excelled by no college in the land for accurate scholarship, thoroughness of work and wholesome discipline.

It is the only college in the State under Protestant control, which is beyond the reach of political influence and corruption. No political party or interest can say who shall or who shall not enter its doors. It has been said by a distinguished educator that Mississippi College is the hope of the State. It will not disappoint the expectations of the people.

It challenges comparison as to accessibility and healthfulness of location.

It is surrounded by cultivated and refined society; and the students are remarkably free from temptation to vice and immorality. Dram-shops are prohibited by law.

A wholesome moral and religious influence pervades and characterizes the College community.

Board can be had in private families, with washing, rooms and fuel furnished, at $15 to $20 per month. Besides this, there are two Boarding Halls having all the restraining and refining influences of the family, where board can be obtained at actual cost. These Halls will accommodate seventy boarders. In these each student furnishes his own room. During the past session, board on this plan cost less than $10 per month. The first applicants will have the preference.

For other information or catalogue apply to Rev. W. S. WEBB, President of the College, or to

W. T. RATLIFF,
President Board of Trustees.
Clinton, Miss., July 21, 1874. 7 41

ODD FELLOWS FEMALE COLLEGE.

HUMBOLDT, TENN

Rev. G. W. JOHNSTON, A. M., LL. D., President; Ancient Languages, and Natural and Moral Philosophy.
Miss C. T. JESSE, M. A.; Modern Languages and Mathematics.
Miss NARCISSA CHAPPELL, M. A.; Literary Department.
Miss M. W. FERRILL, M. A.; Preparatory Department and Ornamental, and Calisthenics.
Miss E. COOPER, M. A.; Literary Department.
Miss E. M. AMES, M. A.; Instrumental and Vocal Music.

The Collegiate Year is divided into two equal sessions of twenty weeks each. The Fall Session commences Tuesday, September 1st, 1874, and ends Tuesday, January 19th, 1875. The Spring Session commences Wednesday, January 20th, 1875, and ends on Commencement Day, Wednesday, June 8th, 1875.

Charges per Quarter of Ten Weeks, Half session, Strictly and Invariably in Advance.

Tuition Primary Department	$[illegible]
Preparatory	[illegible]
Academic	[illegible]
Collegiate	[illegible]
Contingent Fee	1 00
Tuition Ancient and Modern Languages, each	[illegible]
Instrumental Music, on Organ, Piano, etc., each	17 00
"Special Vocal Lessons"	[illegible]
Drawing and Painting, each	10 00
Vocal Lessons in Class	2 50
Calisthenics	2 50
Board, including room furnished, fuel, lights, washing, etc.	45 00

Admission must depend on prepayment of money, negotiable note, or credit given. Prompt deduction for protracted illness. Send for catalogue. 7-45-tf

CENTRAL FEMALE INSTITUTE,

CLINTON, HINDS CO., MISS.,

Rev. WALTER HILLMAN, LL. D., President of Faculty.

The year just closed brought this institution to its majority. For twenty one years it has enjoyed uninterrupted sessions, and it may be said uninterrupted prosperity. As it has advanced in age, it has increased its educational facilities, until now it offers such as are not excelled in any of the similar institutions of our Southland. Among these facilities are a thoroughly efficient Faculty, an ample range of studies, extensive means of illustration, excellent accommodation, healthy and accessible location.

The Collegiate Year of 1874-75 will commence on Tuesday, the 29th of September.

Expenses are moderate.

For catalogues or other information address the President of the Faculty.

ROBERT KELLS,
President of Board of Trustees.
Clinton, Miss., July, 1874. 7 41 8 5

Blue Mountain Female Institute,

M. P. LOWREY, D. D., President.
MISS MODENA LOWREY, Lady Principal.

A COUNTRY SCHOOL, CHEAP, THOROUGH

This school is located six miles and a half southwest of Ripley, Tippah county, Miss., on the slope of a small but beautiful mountain, convenient to fine springs of pure freestone water. No place in the South is more favorable to health. Being located in the country, charges are a little lower than usual in schools of same grade. Students from a distance can come to Ripley by railroad, by giving notice of their coming in advance, will be furnished conveyance to the Institute free of charge. The course of study embraces all the English branches usually taught in female schools; Piano and Vocal Music, several ornamental branches, and French, Latin and Greek. The first session commenced the 23d of September, 1873, and ended 2d of July, 1874, with encouraging results. The buildings are being much improved and the preparation for boarders enlarged.

The SECOND SESSION will commence SEPTEMBER 14TH, 1874, and continue forty weeks.

Send for catalogue. Address, Ripley or Blue Mountain, Tippah county, Miss. 7-45-tf

ROBERTSON'S Business College

356 MAIN ST., MEMPHIS, TENN.

The course of study embraces Book-Keeping by Single and Double Entry, Commercial Calculations and Penmanship. For Specimens of Writing and College Journal address or apply to S. M. ROBERTSON,
7 44 tf Principal.

THE MISSES NORRIS'

French and English Boarding and Day School FOR YOUNG LADIES,

33 McCulloch St., Baltimore, Maryland.

School duties resumed Sept. 17th, 1874.

The Misses Norris are assisted in each department by competent and experienced teachers.

Young ladies from a distance entering as pupils for next year will be received at any time during the summer.

At the close of the session class honors and certificates of graduation awarded to the pupils.

References—Rev. R. Fuller, D. D., Baltimore, Md.; Rev. N. S. Brantly, D. D., Baltimore, Md.; Rev. T. G. Jones, Nashville, Tenn.; Rev. Jno. A. Broadus, Greenville, S. C.

W 43 8 5

Farm M[illegible]

Fenci[illegible]

MR. EDITOR—I send [illegible] which I clip from a nu[illegible] *Farmer*, and I was publi[illegible] I was encouraged by th[illegible] plant fences of Pyracan[illegible] I have some of the mo[illegible] able fences that any m[illegible] fact is, I take a positive [illegible] ...

Preservat[illegible]

A simple but effect[illegible] ing wool from dec[illegible] *Applied Chemistry*, [illegible] water. In Holland, [illegible] merse their timber [illegible] water before sawing [illegible] also been found that [illegible] the sand of salt mars[illegible] ed time. In the [illegible] Poland the galleries [illegible] en pillars, which [illegible] in consequence of th[illegible] rated with the salt.

Some farmers nev[illegible] Hoes for the boys, [illegible] kept sharp at all tim[illegible] They should not be [illegible] night, but should be [illegible] in a dry place. All [illegible] sheltered from dew [illegible] away clean and brig[illegible] they can be worke[illegible] comfort.

Our Schools.

Y SHARP - COLLEGE.
ESTABLISHED IN 1851.
and colorated school for girls and young

Farm Matters.

Fencing.

MR. EDITOR:—I send you the following, which I clip from a number of the *Southern Farmer*, and was published four years ago. I was encouraged by the veteran editor to plant fences of Pyracanth that year, and now I have some of the most beautiful and valuable fences that any man can boast of. The fact is, I take a positive enjoyment in looking at my yards, orchards and lanes in their ever-green beauty when all else is blighted and dreary, and what is better, my wife is yearly more contented and happy with farm life. Every new Pyracanth hedge increases her cheerfulness, and she enjoys the visits of our neighbors and their admiration of our fences and the improved appearance of the place and our home, and I do believe that it will make my boys more contented with farm life, and less anxious to get a clerkship in the city. But it does not only make home more attractive and the wife and children more cheerful, but it enhances the value of the farm. I can sell my place, when once fenced with the Pyracanth, for twice as much as I could to-day. It is the very best investment a poor farmer can make, and the fall and early winter is the best time to plant—*the earlier after the leaves fall the better.* The best plants I have ever seen are those furnished by the "Pomona Nurseries," at Magnolia, Miss., Geo. Johnson, agent. My hedges cost me one cent and a quarter per foot, and the common rail fence costs me eight and nine cents per foot, *besides the rail timber*, which is no small item these days. It costs me no more to *trim* and *cultivate* my hedges than to keep the briers, etc., out of my fence corners, and after the second or third year, little or no trimming is necessary. A rail fence loses fifteen per cent. a year, will not last over eight *years*, while the Pyracanth lasts forever. How lovely, Mr. Editor, I often think, would any county in the State look if all the farms were only fenced with this plant. It would increase the land in that county one hundred per cent. Will not every one who reads this join the army of fifty thousand Pyracanth hedgers and induce his neighbors to volunteer? J. TOMBS.

Pike county, Miss., November, 1874.

"On all upland, we never yet saw anything that could equal the Pyracanth. We tried the Barr Rose, the (Maorophilla,) and Maria Leonida; also the Prairie Rose. Our father tried the plum, fifty years ago, in a ditch with a twelve to fourteen inch slab in the edge of the bank, at an angle of forty five degrees. But this Southern hedge plant [the Pyracanth] will y work its way. 'Mark well' that! We have none to sell, but we intend to be heard on that until we number fifty thousand volunteers for life, and then bid defiance to Gen. Green and the Buster stock, who from the first doubted to the present.—*Ed. Southern Farmer.*

We propose to be one of the fifty thousand Pyracanth fencers. We have tried it six years, and found it a perfect success in low land and upland. We advise and urge every one of our patrons to make a start this fall with a thousand if no more. Fence your orchard, garden and front yard, and then your road fences.—ED. BAP

To Clubs and Grangers—300,000 Pyracanths.

I propose to sell the Pyracanth hedge plant this fall, considering the times, to Clubs and Grangers, on the following terms, viz:

Per 100,	$3 00
" 1,000,	16 00
5,000 in one one order,	15 00
10,000,	14 00
20,000,	12 50

Any one wishing 1000 or more can easily interest several of his neighbors to send with him, and so save money. All plants nicely boxed in rotten sawdust, and will be warranted to live if immediately set out according to directions. Send postage stamp for circular and directions. GEO JOHNSON,
Agent Pomona Nurseries, Magnolia, Miss.

Deodorizing Hog Yards.

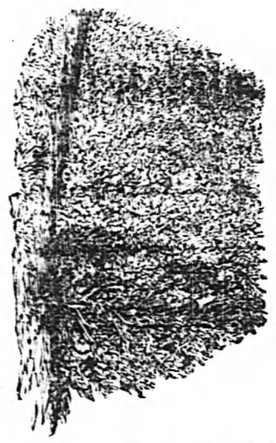
Prof. Hosford, who has been experimenting in Boston hog yards, reports that he has succeeded in preparing a liquid which, when sprinkled to the amount of about a pint to each animal upon the hogs and their surroundings, will entirely remove the peculiar odor so as to make it inappreciable. This is also to be applied to the floors and sides of the cars in which the animals are transported. When once within the pens and a supply of charcoal spread upon the floor, the emanations are almost completely overcome. It is now proposed to thatch with straw the board walls of the space where the hogs are last handled before dropping into the scalding tank. This will reduce the noise to a minimum, and render it almost inaudible beyond the walls of the inclosure. Prof. Hosford thinks that the problem of the possibility of an extensive inoffensive slaughter-house for swine is satisfactorily solved.

Preservation of Wood.

A simple but effective method of protecting wood from decay, says the *Journal of Applied Chemistry*, is to immerse it in salt water. In Holland, the ship builders immerse their timber for some time in sea water before sawing it in the mill. It has also been found that wooden piles driven in the sand of salt marshes last for an unlimited time. In the salt mines of Hungary and Poland the galleries are supported by wooden pillars, which last unimpaired for ages, in consequence of their having become saturated with the salt.

SOME farmers never sharpen their hoes. Hoes for the boys, in particular, should be kept sharp at all times, by grinding or filing. They should not be left in the open air at night, but should be rubbed dry and hung in a dry place. All implements should be sheltered from dews, and always be put away clean and bright, then when wanted they can be worked with great ease and comfort.

POMONA NURSERIES. MAGNOLIA, MISS.



Here is the first and the largest nursery of the Pyracanth upon the continent. None but well-rooted plants are sent out put up in rotted sawdust, so that each box could be sent across the ocean and be in good order. The cultivation of the Pyracanth is a specialty, and the demand increases each year.

Wholesale Terms at the Nursery.

If less than 1000 are ordered, per 100... $3 00
One year old first-class plants per 1000... 16 00

Boxed and delivered on the car at Magnolia. Terms strictly cash. No plants sent C. O. D.

Warranted the genuine Pyracanth. There is a white thorn that is sold for the Pyracanth, which is not an evergreen.

Testimony of Practical Men.

N. Herbemont, of Columbia, S. C., wrote to *Farmer's Register* in 1839: "I was much pleased sir to see in one of your late numbers the suggestions of Dr. Joseph Johnson, relative to the inclosing of our fields with hedges instead of the detestable and expensive worm fence in general use in this country. We have, most undoubtedly, many native shrubs suitable to this purpose, besides several exotic ones, that are as thrifty here as they can possibly be anywhere in the world. Of those I know none superior to the *Mespilus Pyracantha* (burning bush or evergreen thorn, etc.). It has the advantage of being always full at bottom: at least my experience for twenty years satisfies me of this, that it never becomes naked at bottom, as most other large shrubs or trees; also, it being an evergreen is an advantage."

Dr. Johnson, in an address before the Horticultural Society of South Carolina, in 1833, says: "The burning bush (Pyracanth) is not only ornamental but bushy and thorny, not exceeding the proper height for a hedge, and can scarcely fail of being valuable."

Dr. M. W. Philips, editor *Southern Farmer*, Memphis, Tenn.: "As to the hedge plant, Pyracanth, our opinion is well known. *Nothing we ever saw will ever come to it as a hedge plant.*"

James Stewart, horticultural editor of the same paper, says: "I regard the Pyracanth as *the best hedge plant known on this continent.* It is an evergreen and attractive in its [illegible] it will reap their carnal things." God had [illegible] them that "those who preached the [illegible] should live of the gospel." And how [illegible] now, Bro. F., that the churches for [illegible] you plead propose only to sustain [illegible] ministers," and not all who "labor [illegible] them in word, in doctrine?"

[illegible] the same paragraph Bro. Fain [illegible] know something of the proof that [illegible] order of Baptists—are a faction, [illegible] when they withdrew from the principles and practices of the early churches. I [illegible] Bro. F. once more concerning these [illegible]. S. Trott, an Antimissionary Baptist, giving an account of the origin of his [illegible] tells us that they separated themselves in 1832, from the mass of the Baptist [illegible] ation, and took, at that time, as a [illegible] measure by the Osage Orange or Bois d'Arc, but can truly say, that in a journey of some six or eight hundred miles, I did not see a single hundred yards of reliable fence or hedge made out of it, and do not believe it will ever be adopted to any extent for that purpose. It grows up irregularly, some high, some low, some with a good many side or horizontal limbs, and some without, and frequently dies out for yards at a place."

"I also saw where a few attempts had been made with the Cherokee Rose to form a hedge, but that also was abandoned, although the prospect appeared much better. It grew up too scattering.

"In Eastern Texas I saw a piece of hedging made of the Pyracanth, and as I had seen something of its growth and habits in this section on a limited scale, I examined it minutely and *found it just the thing wanted. It grew up thick, close and uniform and made an impenetrable fence that no kind of stock would attempt to break or pass over, on account of its many and formidable thorns* and its great extent from side to side.

Scuppernong Vines.

This for an armor and wine grape, and the Concord for a bunch and table grape, are the two grapes for the South, never rotting, and always bearing full crops, with little care. Dr. H. D. Ickery of Herando, Miss., says of the Scuppernong:

"I made, in 1857, two barrels of choice wine from the product of five vines, after the family, friends and visitors had eaten what they listed, from the time they commenced turning. My neighbor, from one vine, picked sixteen and a half bushels. It is the vine for the South. Were I a young man I would plant one acre of ten pennogs, if I had to pay five dollars per vine—and the best vines are cheap at that price."

We have the largest nursery of the genuine White Scuppernong in the South, and orders for the Florida and South American markets.

PRICES OF VINES.

Scuppernongs, one year old, finely rooted, 30 cents; $2 per dozen; $15 per hundred.

Concord, 25 cents; $2 50 per dozen; $15 per hundred.

Packed in moist sawdust and warranted fresh

Wild Goose Plum.

Dr. M. W. Philips, editor of the Southern Farmer, says of this justly celebrated plum: "This plum, without doubt, stands at the head of the plum family, and for marketing purposes it has no equal. They readily bring $8 per bushel in Nashville, Memphis and New Orleans markets."

James Stewart, proprietor of Elmwood Nurseries, Memphis, Tenn., says "it is the finest plum in the world."

S. B. Newell, Memphis, Tenn., says: "The picture of the Wild Goose Plum you sent me is true to life. It is decidedly the best plum in cultivation. It is all that is claimed for it."

Testimonials of a similar character could be readily obtained from hundreds who are acquainted with the plum. The above are from men of high reputation as horticulturists.

Two year old.....50 cents.
One year old.....40 "
One year old, second class.....20 "

They should be well cultivated until they are large enough to bear, and then the ground not be stirred, or they will drop their fruit. Address

GEORGE JOHNSON, *Business Manager,*
7 50 tf Magnolia, Miss.

Prospectus.

1874-5.

THE BAPTIST,

THE OLDEST

BAPTIST WEEKLY SAVE ONE IN THE SOUTH.

THIS BEING VOLUME XXXII.

Twenty-Eight Years under same Editor.

Whose motto has ever been to advocate and defend

A PRIMITIVE BIBLE CHRISTIANITY

IN THE SPIRIT OF CHRIST

AND WITH THE BOLDNESS OF PAUL.

The point at which it is published is only second in point of influence to any city in the South, and a strong Baptist paper should be sustained here. The Catholics recognizing the importance of this city, have this year commenced the publication of a weekly paper, that boasted within one week of having a larger city circulation than any other paper printed in the city! They have a large book store already.

BAPTISTS SHOULD AWAKE

[illegible] strengthen their paper. We have been compelled to [illegible] all those whose time expired on the first of March, [illegible] has reduced our list by some thousands. These [illegible] should be regained, and many more, this month.

[illegible] ologian
[illegible] fratero
they b
named
princi
how f
nothin
to give
till I c

WHO IS THE TIME TO SUBSCRIBE!

[illegible] now for a friend of THE BAPTIST to work

[illegible] will not the active friend at each postoffice canvass [illegible] renewals?

[illegible] We will send a list of dropped names to such, and pay [illegible] a handsome cash commission for their labor, or with [illegible] premiums as they may prefer.

[illegible] ference. One Hundred "Bible Baptism" sent out as premiums [illegible] in one week!! We want to send out

ONE THOUSAND A WEEK

for months to come. Notice our Premiums.

To every one subscribing or renewing for THE BAPTIST within thirty days we will send the Magnificent Engraving of

"BIBLE BAPTISM,"

with every passage in the New Testament alluding to baptism, arranged around it. It is both beautiful and useful, and should be in every Baptist family.

Will not Baptist Pastors engage to gather up the dropped names at their offices? We will pay handsomely in books or cash.

We will send a $15 Bruce for 20 new and renewed subscribers!

Will not the Sisters help? They shall receive Madame Demorest's Monthly, with the $15 Oil Chromo, for 10 new and renewals.

HISTORICAL DEPARTMENT.

We shall devote at least one column weekly to Historical matters, having engaged the service of a stated historical contributor, whose articles will be valuable and reliable. This is the first Baptist paper that makes this a marked feature in its make-up.

Another Valuable Historical Series will be commenced, **"The Sufferings of Baptists in Past Ages"**—for the sentiments we hold to-day.

Never was the influence of THE BAPTIST more needed by the Baptists of the Southwest than now.

Without us, The great Battle with the North—that is agitating the question of forcing mixed schools upon us. This question must be met.

Within us, The effort of our Loose and Liberal Ministers and Members to carry the Denomination into

OPEN COMMUNION.

The question must be met, and can only be successfully met upon the ground occupied by this paper.

Brethren, if you think it is needed, extend now its circulation at your office.

We shall aim to publish a Valuable Exegetical Article Weekly, and a good Sermon from our best Preachers.

Especial attention will be paid to the

FAMILY DEPARTMENT,

and the reading selected for the Children.

The paper will be sent for One Month to such brethren as Pastors deem to see the paper, with a view to their subscribing.

Look at your figures and do not permit your name to be dropped out. Address

"THE BAPTIST,"
7 50 tf 261 Main Street, Memphis, Tenn.

Publications.

Southern Baptist Publication Society

NOW AT WORK

Publishing a Large List of Baptist Books.

Baptist Psalmist, with and without music,
Little Seraph, shaped notes;
Middle Life, exposing Spiritualism
By J. R. Graves. Now ready.
New editions of

Southern Psalmist,
Theodosia Ernest,

and other standard works, just from our presses. We keep a full line of religious books and Sunday-School Literature—anything needed by schools or churches. *On [illegible] and book of Publishers' prices, we get out a FINE SUBSCRIPTION BIBLE*

Book Work at Northern Prices.

We are prepared to do Book Work at Northern prices, and solicit correspondence with authors. We will print and distribute by mail as directed Catalogues of Colleges and Minutes of Associations on liberal terms.

Diplomas, Circulars, Cards, &c.,

For Colleges, Masonic, Odd Fellows, and other societies, gotten up in the best style.

Agents Wanted who can pay cash for our goods. *Send for Catalogues.* Orders, to have prompt attention, must be addressed to

W. D. MAYFIELD,
361 Main Street, Memphis, Tenn.
7 47 tf

Madame Mayfield's "Happy Home."

This is the title to a new Monthly magazine which will be issued in this city in January. It will be devoted to literature of a pure moral type, and will furnish such reading as will please and elevate the mothers and daughters of our Southern homes. Some of our best writers have already been engaged to assist us. We shall rely mainly upon the productions of our female friends. This work will be the medium through which their works shall find the light. And we are sure that we can make it so attractive that our strong brothers, whom we admire, as they pass into it, will love us all the more for what they find, and seek a place on its [illegible]. The first number will contain several chapters of an original and thrilling story, by one of the ablest authors in the South. This powerful story will continue through the whole year. Shorter pieces, full of sweetness and beauty, will be found in every issue. In addition to this, we will have interesting correspondence from all parts of this and foreign countries. The poetry of our sunny land shall have a voice, through which to utter its melodious notes. A page will be made to sparkle with wit. Another will laugh with fun. Some attention also will be given to fashions. The letter box will contain answers to all suitable queries. There will be a purchasing agency connected with the Magazine. The object of the journal and the aim of its founder will be to make, wherever it goes, a happy home. And, excepting business suggestions and literary productions of my husband, the whole enterprise will be conducted by ladies. The subscription price of "HAPPY HOME" will be $1 50 per annum, always in advance. Twenty cents to prepay postage on premium and Magazine must be sent with the subscription price. We will send to every subscriber a beautiful and finely executed engraving, called the Crown of Glory. It is a magnificent present. As there is no other Magazine of this character in the South, we hope to secure a large circulation. In order to do this, we will give liberal terms to agents throughout the South. We make this offer also to those who work for us. We will give a solid [illegible] gold watch, now on exhibition at Tuayer's jewelry store, 308 Second street, Memphis, to three ladies who secure the largest lists of subscribers by the 15th of next July. All of the watches are of equal value. Persons wishing to work for these presents may send on their own subscription, and get the engraving to show their friends. Send $1 25, and the splendid premium will be forwarded at once. Arrangements have been made for the publication of the first number to start with several thousand subscribers. Send money in postal order, draft or registered letter. Let us hear from writers and lovers of literature in the South. Address all communications "HAPPY HOME," 361 Main street Memphis, Tenn. MRS. L. E. MAYFIELD.

VOICE OF GOD.

A new and popular book for the people, beautifully illustrated and bound. Replete with information and choice reading. Recommended by pastors of all denominations. Agents can sell this book where no others can be sold. Also

A New and Elegantly Illustrated

LARGE PRINT FAMILY BIBLE

With Bible Dictionary.

A complete Cyclopedia of Bible History.

Agents Send for Terms and Circulars to

Miller's Bible and Publishing House,
1102 & 1104 Sansom St., Philadelphia.
N 7 21 8 3

The Largest and Best Agricultural and Family Paper in the Southwest!

THE RURAL SUN,

Devoted to the Farming and Industrial Interests of the Country. Published weekly, in Nashville, by the RURAL SUN PUBLISHING COMPANY. Subscription, $2 50 per annum. Specimen copies free. Address all communications [illegible] Business Manager,

BENJ. LILLARD,
Corner Church and Cherry Streets,
Maxwell House Building.
Nashville, Tenn.
7 47 tf

Read this Advertisement.

For instance. If you had the complete works of all the poets, which would itself make a library, costing from $5 00 to $50 00, you would not get in a 50 line page, to compare, a knowledge of the poets themselves, their best productions, the period during which they wrote, and the place published by each! But as you would from Bryant's Library of Poetry and Song — 600 VOLUMES IN ONE— Price, [illegible]. Sold by canvasser only. If there is not an agent in your town, and you want to make money, write for full particulars and terms of agency to J. B. FORD & CO., Publishers, corner Fourth and Locust Streets, St. Louis, Mo. 7 47 tf

250th Thousand in Press. Agents Wanted for

From facts furnished by himself. Embraces events in the lifetime of America's Greatest Indian Trapper, Scout and Guide; including his early life, [illegible] Rocky Mountains, [illegible] peculiar customs of all Indian Tribes of the FAR WEST; splendid description of the country, its condition, prospects, soil, [illegible] minerals, rivers, valleys and natural wonders. Also, a full and complete history of the

Modoc Indians and the Modoc War.

Splendidly illustrated and sells at sight. Agents averaging from 75 to 100 subscribers each per week. Illustrated circulars and terms sent free to any address by

Excelsior Publishing Co.,
A 7 15 8 16 (7 41) St. Louis, Mo.

Book Agents

WANTED TO SELL

Cross and Crown

The spirit and power of the religion of Jesus Christ as illustrated in the sufferings and triumphs of his followers. A robber, sweet and pure story. It is not to be found in all the range of history. Magnificently illustrated on steel, by Sartain and Illman. By far the most beautiful and attractive book of the year. Send for circulars with full description and terms to NATIONAL PUBLISHING CO., Memphis, Tenn. 6 27 (7 14)

Book Agents

Wanted for the **UNDEVELOPED WEST**, or **Five Years in the Territories.** By [illegible] BEADLE, Western Correspondent of Cincinnati Commercial. The only complete history of that vast region between the Mississippi and the Pacific. Its Resources, Climate, Inhabitants, Natural Curiosities, etc., with life and adventure on Prairies, Mountains and the Pacific Coast. The book is illustrated with over 250 fine engravings. Send for circulars with terms. Address, NATIONAL PUBLISHING CO., Memphis, Tenn. 6 19 tf (7 16)

AGENTS' COMBINATIONS.

Bible Combination, the Combination Book List, Map Chart and Frame Combination.
We supply the Publications of John E. Potter & Co. Address, GOODSPEED'S EMPIRE PUBLISHING HOUSE, Chicago.
B 7 35 8 36 (7 40)

AGENTS! YOUMAN'S DICTIONARY OF EVERY DAY WANTS Stated. 30,000 RECEIPTS (Some 40c number. Invents of long interest. Worth its weight in gold, and the most daily to every buyer. Indispensable to ALL CLASSES of people. Selling faster than any other three books combined! One agent sold over 1,000 copies! 16-page Circular and *extra liberal terms* free.

F. A. Hutchinson & Co.,
8 5 47 8 3 518 Pine Street, St. Louis, Mo.

AGENTS WANTED

For the great $2.00 Books—PHYSICAL LIFE OF WOMAN, PHYSICAL LIFE OF MAN—by Dr. G. H. Napheys. 185,000 copies sold. The demand still growing. Send for sample copies. Outfits free. Express charges prepaid on good orders. ☞ Also for GROUNDSWELL; or, History of the Farmer's Movement. By Hon. J. Periam, Agricultural Editor of the Western Rural. Send for terms to N. D. THOMPSON & CO., 303 St. Charles Street, St. Louis, Mo. 7 47-8-4

Publications.

WELCOME NEWS

TO

300,000

READERS OF THE

Cincinnati Weekly Gazette.

1875 GREAT REDUCTION **1875**

IN PRICES FOR

THE GAZETTE is the great newspaper for the country, known as [illegible] for its [illegible]. It consists of practical farmers' contributions to agricultural columns annually.

As a commercial paper it is standard authority. It gives all the news of the day.

WHO CAN AFFORD TO BE WITHOUT IT!

Note the following Club Rates:

Single copies, including postage,	$1 60
Clubs, [illegible] copies,	1 25
Clubs of	1 10
"	1
"	90

Terms of the Semi-Weekly for 1875:

Single copies, including postage, $1 00
Clubs, between 3 and 12 copies, each, 90
Clubs of 13 and over, 80

NO MORE POSTAGE.

It will be observed from the above that we make [illegible] reduction in the club prices, and also that the postage, which has heretofore been paid by the subscriber, amounting to 24 cents per annum on the Semi-Weekly, will hereafter be prepaid by us.

Additions may be made to a club at any time during the year, at the club price, the subscription ending with a FULL YEAR from [illegible].

Specimen copies sent free.

Send for terms to Agents.

CINCINNATI GAZETTE CO.

GOSPEL SONGS.

A Collection of

GOSPEL TRUTHS.

BY P. P. BLISS.

For Revival, Prayer-Meetings and Sunday-Schools

It contains the MOST POWERFUL and [illegible] of Songs [illegible] ever published in any one book. Besides these it has [illegible] NEW AND EQUALLY GOOD Songs and Hymns [illegible], by the most popular authors.

Any number of copies will be sent [illegible] "GOSPEL SONGS" is a work [illegible] necessary in [illegible].

Price 35 cents; $3 60 per dozen.

Specimen copies sent by mail, postpaid, on receipt of price. Published by

JOHN CHURCH & CO.,
A 7 [illegible]

Seventh Thousand.

THE STAR BOOK.

For Baptist Church Members.

BY REV. E. T. HISCOX, D. D.

Tells What to Do, and How to Do It.

ARTICLES OF FAITH; CHURCH OFFICERS; CHURCH BUSINESS; CHURCH DISCIPLINE; RECEPTION; ORDER; DEACONS AND TRUSTEES.

It aids in settling difficulties, restoring [illegible] and tells how to avoid [illegible] church trouble. It [illegible] constitutes correct order in the management of church business and discipline. Superior to [illegible] kind before published, and approved by a [illegible] leading pastors throughout the country. [illegible] 12 cents; five or more at one time, 10 cents each. Agents could do well by selling this book.

U. D. WARD.
150 Nassau Street, New York.
Also for sale by Sunday School Book Store [illegible]
A 8 11

The Great Music Books

For Conventions and Singing Schools.

THE SONG ERA.

By F. W. ROOT.

THE SONG KING.

BY B. PALMER.

THE JOY,

BY P. P. BLISS.

The True Singing School Text Book,

BY A. N. JOHNSON.

Price of each, $7.50 per dozen.

Specimen copies of either, 75 cents, post-paid, by mail.

Published by JOHN CHURCH & CO., Cincinnati, O.
A 7 [illegible]

WILD LIFE IN THE FAR WEST!

AGENTS WANTED on number for this new and beautifully illustrated book of the Author's **Thirty Years' Life and Adventures among the Indians, in the Mexican Wars, hunting wild animals, etc., etc.** Thrillingly interesting, and selling faster than anything ever before known. Send for illustrated circular. F. A. HUTCHINSON & CO., St. Louis, Mo. S 7 29 8 19 (7 34)

10th

The most prominent Sunday-school men have taken occasion warmly to commend the improvements in **The National Sunday-School Teacher** for 1875, which have made it unquestionably popular. It enters its 10th Volume with 1875, having at [illegible] further improvements in view. Get a sample copy and compare it with any other of its kind. Sample copy, 10 cts. Per year, **$1.50.**

Adams, Blackmer, & Lyon Pub. Co.,
P 8 27 **Chicago.**

AGENTS WANTED to sell a copy of

OUR HOME PHYSICIAN

To every family in the land. A new and popular guide to the art of preserving health and treating disease, with advice for all medical and surgical emergencies of the family.

For terms apply to GREAT WESTERN PUBLISHING COMPANY, 148 West Fourth street, Cincinnati, O.
A 7 30 37 39 6 15

AGENTS WANTED FOR

THE LIFE OF JESUS,

For Young People.

A work presenting Christ to the young in a more interesting and attractive manner than has ever before been done. Agents always succeed with it, because parents will have it for their children. Contains 500 quarto pages, with 50 full-page engravings.

For territory address H. S. GOODSPEED & CO., publishers, 14 Barclay St., New York. A 7 47-8-22

OUR GRAND COMBINATION PROSPECTUS

Represents sample pages and bindings of FIFTY most popular Illustrated new books of every kind. Gives our terms, the inside track, and all are delighted with their quick sales. AGENTS WANTED, of either sex. Fail not to send for particulars.

Valley Publishing Co.,
S 5 47 4 3 St. Louis, Mo.

AGENTS WANTED for the CENTENNIAL GAZETTEER OF THE UNITED STATES.

Showing the grand results of **our first 100 Years.** Everybody buys it. $100 to $300 a month to Agents. Send for circular. **ZIEGLER & McCURDY,** St. Louis, Mo. 7 46 8 8

Book Agents Rejoice! Hard Times no More!

MARK TWAIN'S New Book, the **GILDED AGE,** now ready. Secure Territory before it is too late. Canvassing outfit $1.50. For terms address,

Continental Publishing Company,
N 7 14 8 13 New Orleans or St. Louis.

WANTED.

A good man in each county to sell the "**Woman's Friend**" on the [illegible] plan.

Persons wanting a good paying business, permanent and very profitable, should address

J. C. TILTON,
A 7 49 8 4 Pittsburgh, Pa.

Miscellaneous.

Southern Life Insurance Co.

289 MAIN STREET, MEMPHIS, TENN.

Assets, $1,534,483.97. Annual Income $1,000,000.

The Leading Life Company of the South.

BOARD OF DIRECTORS, MEMPHIS, TENN.

[illegible] Nelson,	A. J. White,
Jacob Weller,	Amos Woodruff,
H. A. Parker,	[illegible] May,
C. W. Frazer,	F. S. Davis,
W. H. Cherry,	Chas. Rentrow,
W. [illegible] Ireland, [illegible]	R. C. Brinkley
[illegible] J. J. Gossum, [illegible]	F. S. White,
	P. H. Jourdan.

OFFICERS.

[illegible] A. NELSON.....President.
CHAS. WOODRUFF.....Vice President.
BEN. MAY.....Secretary.
CHAS. T. PATERSON.....Ass't Secretary.
[illegible] DAVIS.....Treasurer.

ATLANTA DEPARTMENT, ATLANTA, GA.

Gen. JOHN B. GORDON.....President.
A. H. COLQUITT.....Vice do.
J. J. [illegible].....Act. Secretary.
A. AUSTELL, F. W. HOLLAND.....Fin. Gen.

Its Success Assured. Its Economy Unsurpassed. Its Security Unquestioned.

Policies of every description issued by the Atlanta Department, where losses will be [illegible] and paid.

AGENTS WANTED.—Active, efficient and reliable Agents and Solicitors wanted. Address,

BEN. MAY, Sec'y, Memphis, Tenn.
or Gen. A. H. COLQUITT, V. Pres't, Atlanta, Ga.

T. G. BRACKING, M. D.,

Gynecologist and Chirurgeon,

Cor. Summer and Church sts. (up stairs),

NASHVILLE, TENN.,

Devotes his exclusive attention to the special treatment of all

FEMALE DISEASES.

CANCERS, TUMORS, SCROFULA, &C.,

EFFECTING POSITIVE CURES WHERE OTHERS HAVE ALL FAILED.

DR. BRACKING has large experience in his profession, and has for many years enjoyed a success surpassed by none in this confluent.

Patients visit him from all parts of the country; and from the great cities New York, St. Louis, Cincinnati, Memphis, New Orleans, etc., for treatment.

Many of his cures are regarded as miraculous.

Patients who have been bed-ridden for five, and even for twenty years, are often soon restored to [illegible] life. Any amount of the highest testimonials can be given.

Send stamp for circulars, testimonials, etc.

Address, T. G. BRACKING, M. D.,
7 50 8 11 Nashville, Tenn.

BAUNSCHEIDTISM

OR

The EXANTHEMATIC METHOD of CURE.

The simple and easy manner in which these remedies are applied renders it practicable for every one to use them with success in his own family.

For an Instrument, the Respirator, **with gilded needles,** an ample bottle of Oleum Baunscheidtii, and a Book of Instruction, 14th edition, **$5.00.**

Price of a single bottle of Oleum Baunscheidtii (free by mail) **$1.85.** Beware of counterfeits. Address J. BAUNSCHEIDT, Practical Baunscheidtist,
A 7 21 8 22 (7 38) Cleveland, O. P. O. Drawer 271.

OPIUM MORPHINE HABIT speedily cured by Dr. Brown's well known & sure Remedy. **NO CHARGE** for treatment until cured. Call on or address **DR. J. C. BECK, Cincinnati, O.**
7 42 8 8

"FITS AND EPILEPSY"

POSITIVELY CURED. the worst cases of the longest standing, by using **DR. HEBBARD'S CURE.** A bottle sent **Free** to all sufferers. **J. E. DIBBLEE,** Irving st., 84 South avenue, New York.
F 7 50 8 12 (8 2)

Humboldt Nurseries.

TWENTY-FOURTH YEAR.

We invite the attention of Planters and Dealers for the fall of 1874, to our large and complete stock of Standard and Dwarf Fruit Trees, Grape Vines, small Fruits, Ornamental Trees, Shrubs, roses, Evergreens and Bulbous Roots; new and rare Green-House and Bedding Plants, which [illegible] to make it possible at wholesale and retail. Well tested and approved varieties grown in our cold and climate. Prompt attention to inquiries. Descriptive catalogue and price list on application.

Address B. F. TRANSOU & BRO.
Humboldt, Tenn.

FREE! A Full line of Trees, Shrubs, Fruits, Vines, Bulbs, and Winter Blooming Plants.

10 Standard Pears, 1st class, 4 to 6 feet, for.....$1.
1000 Currants, Gooseberries or Raspberries, for.....$5.
1 Concord Vines, bearing age, for.....25c.
14 Roses, or 12 Carnations, winter blooming, for.....$1.
Send for List. **WM. H. MOON,** Morrisville, Pa.
M 7 50 8 3

ROSES, FOR WINTER BLOOMING, in 4 inch pots, $3 per dozen. Light Pink will see by mail, $1. Aspic, Pearl, Pearl, White Queen, Plum, etc., at lowest rates. **E. Y. TEAS & CO.,**
Irvington, Ind. G 7 47 8 4

THE NEW

Embroidering and Fluting Machine,

THE AMERICAN QUILTING MACHINE.

And all the late Novelties. **Agents wanted.**

Wanted, to send retail circulars to [illegible] ladies, especially those having sewing machines. We mail 15 needles for any machine for $1. Samples of last Kind of Plated Jewelry, $1. Machine attachments cheap. Address **H. D. BRIER & CO.,** Atlanta, Ga. 7 49 8 10

WIRE RAILING AND ORNAMENTAL WIRE WORKS.

DUFUR & CO.,

36 North Howard Street, - - Baltimore.

Manufacture WIRE RAILING for Cemeteries, Balconies, etc., SIEVES, FENDERS, CAGES, SAND and COAL SCREENS, WOVEN WIRE, etc. Also, IRON BEDSTEADS, CHAIRS, SETTEES, etc. W-7-47-8 46

$15.00 SHOT GUN.

A double barrel gun, bar or front action locks; warranted genuine twist barrels, and a good shooter, or no sale, with Flask, Pouch and Wad-Cutter, for $15. Can be sent C. O. D., with privilege to examine before paying bill. Send stamp for circular to P. POWELL & SON, Gun Dealers, 138 Main St., Cincinnati, O. A 7 44 8 10

McSHANE BELL FOUNDRY

Manufacture those celebrated Bells for **CHURCHES, ACADEMIES,** etc. Price List and Circulars sent free.

HENRY McSHANE & CO.,
N 7 44 8 45 BALTIMORE, MD.

Rifles, Shot-Guns, Revolvers

of every kind. Send stamp for illustrated Price List to **Great Western GUN WORKS, Pittsburg, Pa.**
A 7 44 8 6

LADIES AT HOME

And Men who have other business, wanted as agents. Novel plan, pleasant work, good pay. Send 3 cent stamp for particulars. THE GRAPHIC COMPANY, 40 48 Park Place, New York. P 7 46 8 23

$100 TO 200 per month guaranteed to agents everywhere, to sell our Indestructible White Wire Clothes Lines. Sample free. Address the **Hudson Wire Mills,** 12 Maiden Lane, N. Y., or 18 Clark Street, Chicago, Illinois
A 7 26 8 13 eow (8 2)

$72 EACH WEEK.

Agents wanted everywhere. Business strictly legitimate. Particulars free. Address J. WORTH & CO., St. Louis, Mo. S-7-44-8-32

$60 TO $90 a week and expenses to sell. Articles new, staple as flour. Samples free. C. M. LEXINGTON & BRO., N. Y. or Chicago.
CC 7 44 8 43 (8 2)

$10 A WEEK. HOME. Big Sales and Profits. **$40** Particulars free. **W. LAWRELL & CO.,** St. Louis, Mo.
S 8 2 13

100 VISITING CARDS NEST PRICE
Get particulars from BOSTON PRINTING CO., St. Louis, Mo.
G 7 50 8 12

$5 TO $20 per day at home. Terms free. Address GEO. STINSON & CO., Portland, Maine.
P 7 22 8 21

Prospectus of Volume Eight.

WITH volume eight next number, this paper enters upon its thirty-second year. Twenty-eight years ago we were called to edit it by the voice of the denomination. We can only say that we have done the best we could under the circumstances. The inexperience of youth had to be overcome, and then came other heavy duties and labors—enough for the mightiest mind and hand—that drew largely upon our time so that this paper has never had our first thought and best effort. We have for all these years past desired to lay aside every weight and the agencies that hindered us, to devote ourself *wholly* to the interests of this paper. Only last July were we able to do this. If it is the Master's pleasure, we shall, from this time forth, give our might and our mind, and the strength of our labors at home and abroad, to this our life's great mission—PREACHING THE GOSPEL AND TEACHING THE THINGS PERTAINING TO THE KINGDOM OF GOD THROUGH THIS PAPER.

Our ambition now is to gain the largest possible congregation to address and impress weekly; and we do trust that every one who believes that we essentially teach "the faith once delivered to the saints" will assist us in gathering together a congregation of readers. We want to address at least

ONE HUNDRED THOUSAND

weekly. During all these twenty-eight years, this paper has been undeviatingly true to the best interests of the denomination, and it is readily admitted that no paper has exerted a more marked and powerful influence upon the Baptists of the Southwest—not in the direction of *looseness*, but strictness and purity—and for this it has aroused opposition. We know not a Landmark Baptist in this world who is opposed to this paper. If it has been needed in the past years, it will be much more needed in the trying years before us, in which American Baptists will be tried as never before by foes within as well as by an increasingly powerful enemy without. Liberalism within and Ritualism without are the two mighty and increasing forces that threaten the very existence of a pure Christianity. In this conflict, Baptists (save the Master's presence) stand alone.

We wish to call attention to some of the

SPECIAL FEATURES IN VOL. VIII.

I. OUR PULPIT.

We shall publish at least two sermons each month. Eld. Geo. A. Lofton, pastor of the First Church, of this city, has promised to furnish one monthly, and Eld. S Landrum, D.D., of the Central Church, will furnish one each month, and we intend to secure others, of the very best.

II. HISTORICAL DEPARTMENT.

The time has certainly come when Baptists at least should become acquainted with their own history, and they should make the world to know whence they came, for their history is universally misrepresented. We shall publish a valuable historical article every week for the year to come, among them the following *paid articles* from our ablest pens:

1. DISCUSSIONS.—*Who are the Primitive Baptists—the Missionary or Antimissionary?* This will be conducted by Eld. R. S. Duncan and the editors of the *Baptist Watchman*, Nashville, Tenn., and will commence with No. 1, Vol. VIII., and will forever settle this question. All should read the discussion.

2. *The Origin of the Church of Rome.* By N. M. Crawford, D. D. This doubtless was the last article Bro. Crawford ever wrote, and will be read with especial interest by all his friends.

3. The celebrated discussion between the scholars appointed by the Pope and Gavazzi and other Protestants on the question *Was Peter ever in Rome?* This discussion was held in the city of Rome in February, 1872. We have the full and authenticated report. This discussion alone is richly worth the price of the paper one year.

4. *Historic Facts against Presbyterian Fiction; or, the Sufferings of Baptists at the hands of Protestants.* By John Tovell. This is already prepared, and is written with great power, and is a valuable series.

III. EXEGETICAL DEPARTMENT.

Each number will contain an explanation of some important or difficult passage of Scripture, for the better instruction of our ministers and members. This column will greatly delight those who love the study of the Scriptures.

IV. THE QUERIST.

More attention than ever will be given to queries—not in adjudication between contestants, but those questions touching the right interpretation of Scripture, church polity, etc., matters that will equally interest all Baptists.

V. PAID SERIES.

We have already had prepared and paid for the following series, which will appear in this volume:

1. *The Romish Church the only True Church; or, the Great Apostacy.* By L. T. Tichenor, D.D., Ala. The well known ability of this writer will commend this series to all.

2. *The Romish Mass—What Is It?* By an American Citizen. Few understand what the Mass is, and we have never seen the subject more thoroughly or graphically discussed.

VI. SPECIAL SERIES BY THE EDITOR.

The World's Great Week—The Final Accomplishment of Christ's Work, and The Place Prepared.

VII. CORRESPONDENCE.

We have made arrangements to secure the earliest religious intelligence from the four States of Tennessee, Mississippi, Louisiana and Arkansas, and we have secured a special and able correspondent in the North who will report denominational movements.

VIII. FAMILY DEPARTMENT.

More especial attention will be given this year than ever to the Family Department. There will be an interesting column for children, and useful information for the household and the kitchen.

IX. THE FARM AND ORCHARD.

This column will be edited by "Rochelle," author of "The Buster Family," assisted by practical men, who not only support and educate their families, but make money on the farm and fine profits from their orchards. Not fine theories, but facts and every-day common sense information for man of common sense. We think this department will be interesting and valuable to our farmer readers.

Such is an outline of what we intend to do for the paper, commencing with the first number of volume eight—week after next. Now, reader, what will you do for it? This paper should have, to make it all we desire,

TWENTY THOUSAND

subscribers, and we have determined that it shall have within less than four years. Why not by the year

1876?

If every friend will only work with us it can easily be done. It would only require a *little* more than a renewal and one new subscriber by each one on our list to-day. How easily the list at each postoffice can be doubled. We are willing to pay for work. The following is our

PREMIUM LIST FOR VOL. VIII.

1. For $5.35, THE BAPTIST, with *Demorest's Monthly* and fine oil chromo, worth $10 in New York, the "Old Oaken Bucket." The price of the two papers alone is $5.50.

2. For $4.50, THE BAPTIST, with *Arthur's Home Magazine* and a beautiful premium. This work is, in our estimation, the very best magazine for a family that we are acquainted with—it is unexceptionable in all respects. You may safely put it in the hands of your daughters.

3. The Body and Lung Brace, which all ministers should use (see description), is offered for fifteen new subscribers or $15 cash. Read the testimonials.

4. For a club of five new subscribers, we will send any minister the paper one year gratis. No minister need pay a dollar for this paper, for there is no one who cannot get five new subscribers yearly.

5. We offer the splendid steel engraving, entitled "Bible Baptism," to every one who subscribes—not in a club—during the year 1874–5. Or,

6. We will send one copy of the Little Seraph as premium for each new subscriber. Any church can supply itself with Seraphs enough for its Sunday-school, by getting up a list of new subscribers.

Will not every Baptist work for the paper this year for the sake of the cause it advocates? Send to this office and procure a list of the dropped names at your office and renew them, and get new subscribers. It will be a hard year for the paper at best, and unless its friends work for it, it will suffer.

J. R. GRAVES, Editor.

LetterBox

THOS. J. COOK, Kansas.—Yes, send on all the names that you can that will pay in thirty days, and they will get the engraving.

J. R. NESMITH, Ala.—All right now. Your name was overlooked. The other five names were right and left this office. Have you not received them yet?

D. H. DOBBS, Miss.—You sent four names, and ask how many more it will take to get a Brace. Fifteen is the number of subscribers it will take. You lack eleven. Always state when you send names and money that you are working for a Brace, and when you send the last name of the fifteen, say send on my Brace.

—CLERK

Money Letters Received from November 16 to November 30, 1874.

TENNESSEE.		**LOUISIANA.**	
S Yarborough	$4 00	Robert Martin	$5 00
A Van Hoose	5 00	J S Killen	7 00
G S Campbell	1 50	J M Parsons	7 00
W A Cole	2 50	Mrs V A Kemper	7 50
J J Turner	1 50	Geo Tucker	5 75
Mrs J A Jones	1 00	W H Crews	1 00
N G Whitlow	2 50	S B Mc enkins	2 50
S L Sanford	7 00	**TEXAS.**	
G W C Mangrom	2 50	W N Watson	$2 00
H B Wester	2 00	J C Ward	2 50
A J Brandon	2 50	T W Cotten	5 00
W A Mahan	2 50	W R Silvidge	5 90
MISSISSIPPI.		**ALABAMA.**	
Miss M J Welsh	$10 00	B C Miller	$2 50
J W Higginbotham	2 50	J Goedson, M D	2 50
J M Jones	2 50	Grant Taylor	2 50
Mrs B C Harrison	4 75	H M Teague	2 50
J A Wiley	8 50	A H Borders	5 00
J A Hackett	2 50	R T Wear	5 00
Mrs M A Blair	2 50	Joel T Smith	2 50
S P Poole	2 50	E A Murphree	2 50
R A Massey	26 65	R A Burson	3 00
E M Norris	2 50	Annie Lipscomb	2 50
D H Dobbs	10 00	**VA., N. C. AND S. C.**	
J F Moore	5 00	R W Burts	$15 00
Mrs A S Dent	2 50	Wm M Lockhart	5 00
R R White	2 50	W G Mack	2 50
M P Lowrey	11 00	J F Montague	5 00
J H Rea	2 50	N N Burton	2 50
Jobe Harrell	7 50	E Dodson	50
J L Henderson	2 50	**MISSOURI.**	
Mary M Moseley	1 00	R S Duncan	$27 50
ARKANSAS.		E Lindsey	2 00
S C Neel	$2 50	**GEORGIA.**	
A W Russell	2 50	Jas S Parker	$2 50
Eld E T Isbell	5 00	Mrs N Fewall	4 50
E H Lindsey	2 50	Mrs A Stocks	5 00
J K P Hale	2 00	D Morteller	2 50
J M Hart	2 50	**KENTUCKY.**	
H G P Williams	2 50	H S Lowiey	$5 00
W H Halliburton	5 00	J P Disguid	40
CALIFORNIA.		**KANSAS.**	
Miss A Snelling	$2 50	Thos J Cook	$2 50
S C Price	5 00	**NEBRASKA.**	
A S Harris	2 50	Wm Howard	$2 50

Resolutions Adopted by the Baptist Church at Rutherford, Gibson County, Tenn., August 6th, 1874.

WHEREAS, It has pleased God, in his own providence, to remove from our fellowship here on earth our dearly beloved brother, Dr. F. M. O'Daniel, after a number of years of grave physical disabilities; therefore,

Resolved, That in the death of Dr. O'Daniel this church has lost one of its truest and best members, Christianity a faithful exemplar, and the community an honorable and useful citizen.

Resolved, That while our hearts were loth to give him up, yet we truly believe that he has passed from a life of suffering and of earnest faithfulness toward his Divine Master while here below to one of rest and unfailing joy at the right hand of the Father in that blissful home prepared by the Savior for all those that love him.

Resolved, That we treasure the memory of our departed brother; that as he walked with Jesus, even so may we walk; remembering his many Christian virtues, may they stimulate us to a more humble faith and trust in God, that one by one of us be prepared for "mansions in the skies."

Resolved, That we tender to our bereaved sister and relatives our heartfelt sympathy, and mingle our tears with them in this their great loss, and that we will all endeavor to follow his example of consistent piety and devotion, and in token of same, present them with a copy of these resolutions, admonishing them to reconciliation in this sad dispensation, a copy be furnished THE BAPTIST and *Trenton News Gazette* for publication, and a copy spread upon our church minutes.

All of which is respectfully submitted in church conference, August 6th, 1874.

J. G. MONTGOMERY.
A. J. FLETCHER. } *Com.*
W. J. YEATES.

Obituary.

All Obituary Notices EXCEEDING TEN LINES will be charged for at the rate of TEN CENTS PER LINE for the excess, cash IN ADVANCE. Eight words make a line. Count the words and send money with obituary if you wish it attended to.

KELLY—Col. Frost J. Kelly, the subject of this notice, died in Mt. Pleasant, Titus county, Texas, on the 4th of February, 1874, leaving a wife and eight children. Many in Hinds county, Miss., will remember the sterling worth of that warm friend and good man. Bro. Kelly was born in Fairfield district, S. C., April 17, 1821, moved out to Hinds county, Miss., in 1838, and married Mrs. Emily Goza, October 18, 1843. In 1845 he was baptized into the fellowship of the Baptist Church in Utica by that faithful man of God, Eld. Wm. H. Taylor. He was married to a second wife February 1, 1854, and moved to Tyler, Texas, in 1857. His infant daughter, little "Willie," aged ten months, died June 19, 1874. Much could be said in praise of Frost J. Kelly, yet his devotion to his Master's work and to his country deserves more than a passing notice. So true and warm a heart to man could not be other than true to any cause his heart was fixed upon. His devotion to the Sabbath-school for some twenty years in Utica, Miss., in Tyler, Jefferson and Pittsburg, Texas, so seldom absent from his school, his latest remarks in his dying hours, that life with him had proved a blank, save that portion devoted to his Master's service, speak well for his fidelity. A warm friend, given to a noble hospitality, endeared to many, at least in the day of his prosperity, and beloved by some in his adversity. His eldest son, Graves Davis Kelly, asks of an old friend of his father this notice. The name of the son shows devotion to the two causes so dear to my friend. He rests. No parting there. There are hearts that love his memory.

M. N. P.

Fifty Female Agents Wanted for MAYFIELD'S HAPPY HOME, the only Southern monthly for ladies. Good terms to those who will travel, if well recommended. Address MAYFIELD'S HAPPY HOME, 361 Main street, Memphis, Tenn. 8 3 tf

The huge, drastic, grip ng, sickening pills, constructed of crude, coarse and bulky ingredients, are fast being superseded by Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated Concentrated Root and Herbal Juice, Anti-Bilious Granules—the "Little Giant" Cathartic or *Multum in Parvo* Physic. Modern Chemical Science enables Dr. Pierce to extract from the juices of the most valuable roots and herbs their active medicinal principles, which, when worked into little Pellets or Granules, scarcely larger than mustard seed, renders each little Pellet as active and powerful as a large pill, while they are much more palatable and pleasant in effect. Dr. Ira A. Thayer, of Baconsburg, Ohio, writes: "I regard your Pellets as the best remedy for the conditions for which you prescribe them of anything I have ever used, so mild and certain in effect, and leaving the bowels in an excellent condition. It seems to me they must take the place of all other cathartic pills and medicines." Lyon & Macomber, druggists, Vermillion, D. T., says: "We think they are going to sell like hot cakes as soon as people get acquainted with them and will spoil the pill trade, as those that have used them like them much better than large pills." A 8 1 26 (3)

The latest songs out can be had at Hollenberg's, 294 Main street.

The cold weather is on us, and we are out of coal and wood. Both are very high. If you will inclose 50 cents and write to the Household Company, Philadelphia, Pa., they will sell you a family right to use and make their Diamond Fuel, which is as good as coal and better than wood, and costs about three cents per bushel. Easily made, and ingredients everywhere can be had for the carrying away. Write and try it. You'll never regret it. 8 3 18

All churches wanting a good organ or melodeon can be supplied by H. G. Hollenberg, 294 Main street.

A Man of a Thousand—A Consumptive Cured

When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Cannabis Indica. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of Consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CRADDOCK & Co., 1022 Race street, Philadelphia, Pa., giving name of this paper. A 8 1 25 eow

At the Southwestern Music House, 294 Main street, you can get a splendid guitar or violin cheaper than elsewhere.

French Enamel Paint, for inside and outside. We have purchased the right for the United States at a high figure. One coat looks better than three of ordinary paint, and costs only one cent per pound. Beautiful and glossy. Wears much better than white lead. Easily made, and ingredients everywhere. Recipe for making and family right only 25 cents. We put it low that all may have it. Household Company, Philadelphia, Pennsylvania. 7 49 8 10

H. G. Hollenberg, 294 Main st., Clarke's Marble Block, corner Madison, has the largest stock of musical instruments in the city. 7 40 tf

$10 to $1000 invested in stocks and gold pays 20@ per cent. a month. Send for particulars. Tumbridge & Co., Bankers, 2 Wall St., N. Y. C 7 43 8 4

The largest stock of sheet music at Hollenberg's, 294 Main street.

NEW ADVERTISEMENTS.

Planters and Merchants Buying Ag'ts

VERNON RHODES & CO.,

(Formerly of Memphis, Tenn.)

208 PINE STREET, ST LOUIS, MO.

As this city is now the great headquarters and distributor for the Southwest of all descriptions of Produce, Dry Goods, Hardware, Boots, Shoes, Hats, Clothing, Carpeting, Tobacco, Cigars, Flour, Meats, Potatoes, and all other kinds of merchandise handled throughout the country, we have opened an office here for filling orders for any description of merchandise. The senior member of our firm has long been favorably known as a buyer and selecter of goods for Tennessee, Mississippi and Arkansas.

Located here in a market equal to that of New York for general selection of merchandise, gives us a large advantage, as buyers, over the merchant from a distance, who is termed a shrewd buyer. Judicious and tasty selections, at low prices, will be our motto. A well known planter of Mississippi says, by letter, in our filling his order of $200, we saved for him over 33 per cent. Parties or clubs, to whom we are unknown, wishing to order, will please write us, and we will give any number of references in various parts of the South.

Orders filled and shipped promptly on receipt of Post office Money Order, sight drafts on any of our banks or merchants, money by express, or shipments of produce.

All orders should be thoroughly plain and explicit.

Our commissions will be moderate and according to labor bestowed. Would be glad to hear from any of our old friends, now much scattered over the South.

8 3 14 VERNON RHODES & CO.

Fruit & Ornamental Trees

FOR 1874 AND 1875.

Standard Dwarf Fruit Trees,
Nut Trees and Small Fruits,

Grape Vines,

Asparagus and Pie Plant (Rhubarb),
Evergreen & Deciduous Ornamental Trees
Shrubs and Climbing Plants,
Roses and Camelia Japanica,
Greenhouse and Bedding Plants.

We were awarded seven premiums and four diplomas on our Trees and Plants at the Georgia State Fair in October, 1874.

Catalogues free.

ATLANTA NURSERIES. H. COLE & CO., Successors to Harden & Co.

Atlanta, Ga., Nov. 1874. 8 3 14

MONEY made rapidly with Stencil and Key Check Outfits. Catalogues, samples, and full particulars FREE. S. M. SPENCER, 117 Hanover St., Boston. dod 7-49-8 46

THE TRIBUNE FOR 1875.

CHEAPER AND BETTER THAN EVER.

To all former subscribers to THE WEEKLY TRIBUNE whose names have not been on its books since January 1, 1873, the paper, if ordered now, will be sent until January 1, 1876 (*thirteen months*), postage paid, for $2; or, in Clubs, at the yearly Club rates. Persons not familiar with THE WEEKLY TRIBUNE, or former subscribers who may be uncertain about its present standing and merits, are invited to take it a short time on trial. Any one may order it between now and the 1st of February next, for one, two or three months at **TEN CENTS PER MONTH**; and this, after the 1st of January, post-age paid.

In future **NO EXTRA CHARGE** will be made for addressing papers to each member of a club, and postmasters who desire it will receive packages with each paper addressed to its owner at the lowest price—practically a reduction of thirty cents a year from the previous low club rates.

After January 1, 1875, the postage on all editions of THE TRIBUNE will be paid by the office. **WITHOUT CHARGE** to the subscriber. THE WEEKLY TRIBUNE thus becomes to subscribers in clubs **THE CHEAPEST**, as it has long been the best, paper published.

Agents wanted in every town.

Address for specimen copies, posters, and rates of commission. THE TRIBUNE,

F 8 3 4 New York.

KIND WORDS.

S. BOYKIN, Editor.

TERMS PER ANNUM, INCLUDING POSTAGE:

The new postage law requires that all postage should be paid at the office of publication, instead of by subscribers as heretofore. This law makes it necessary that all future subscription should include postage, and rates will be as follows:

WEEKLY—Single copy	$1 10
Clubs of ten or more, each	65
SEMI-MONTHLY—Single copy	80
Clubs of ten or more, each	75
MONTHLY—Single copy	55
Clubs of ten or more, each	50

Payments may be made by installments, but in advance. Remit to KIND WORDS,

8 3 10 Macon, Georgia.

Published Quarterly.—[illegible] Number now ready, and contains over 100 PAGES, 500 ENGRAVINGS, [illegible] more than 500 of our best Flowers and Vegetables, with Directions for Culture; besides PLATE OF [illegible]—the most useful and elegant work of the kind in the world!—only 25 cents in our paper. Published in English and German.

Address, JAMES VICK, Rochester, N. Y.

M 8 3 7 eow

The Baptist Battle Flag and Church Historian,

Published weekly at LaGrange, Mo., by Rev. P. H. Ray, author of "Baptist Succession," etc., in a newspaper sized pamphlet, folded into eight pages, suitable for binding at the close of each year. Each volume will be numbered through the year like a book, and indexed, so that each article may be readily referred to. The BATTLE FLAG is mainly devoted to church history and polemic theology, but it also gives general news items.

The BATTLE FLAG is sent to subscribers per year upon the payment in advance, of $2.

Send on large lists of subscribers at once. Send all moneys by post office order, draft, or register d letter, to

D. B. RAY,

LaGrange, Lewis County, Mo.

8 3 5

"THE LOST CAUSE."

A MAGNIFICENT Picture, 50,000 copies already sold. It is **14x18 inches in size**, printed on heavy plate paper, beautiful in design and artistic in execution. It represents a Confederate soldier after the war, returning to his home, which he finds lonely and desolate. In front of the ruined cottage, telling a sad tale of the miseries of war, are two graves with rude crosses, on one of which some friendly hand has hung a garland. To the right the calm river and rising moon indicate peace and rest. The stars, seen between the trees, represent the **Southern Cross.** It is a picture that will touch every Southern heart, and should find a place in every Southern home. Sent by mail mounted on a roller, and post paid, on receipt of **25 cents**, or three for 50 cents. Address **W. B. ECHROW,** 290 Main Street, Bristol, Tenn.

Agents wanted for this and a variety of other fine engravings. From $5 to $10 per day easily made. Catalogues and private terms to agents free. 8 3 6

A GREAT BOOK FOR AGENTS!

Personal Reminiscences, Anecdotes, and Letters of

GEN. ROBERT E. LEE.

By Rev. J. WM. JONES, D.D., formerly Chaplain Army Northern Virginia, and of Washington College, Virginia. Published by authority of the Lee family, and of the Faculty of Washington and Lee University.

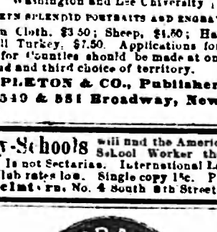
SIXTEEN SPLENDID PORTRAITS AND ENGRAVINGS.

Price in Cloth, $3.50; Sheep, $4.00; Half Turkey, $5.00; Full Turkey, $7.50. Applications for exclusive Agencies for Counties should be made at once, naming first, second and third choice of territory.

D. APPLETON & CO., Publishers,
549 & 551 Broadway, New York.

M 8 3 5

Sunday-Schools will find the American Sunday School Worker the best for teachers. Is not Sectarian. International Lessons $1.50 a year. Club rates low. Single copy 15c. Published by J. W. McIlvaine, No. 4 South 8th Street, St. Louis.



The Great Preserver of Health.—TARRANT'S EFFERVESCENT SELTZER APERIENT can always be relied upon as a pleasant, mild, speedy and positive cure for all cases of Costiveness, Dyspepsia, Heartburn, Sick Headache, Indigestion, Sour Stomach, Liver Complaint, Biliousness, Flatulency, Fullness of Blood, and all Inflammatory Complaints, where a gentle, cooling cathartic is required. So says the Chemist; so says the Physician; so says the great American Public of the nineteenth century. Heed ye, then, and be not without a bottle in the house. Before life is imperiled deal judiciously with the symptoms. Remember that the slight internal disorder of to-day may become an obstinate, incurable disease to-morrow. Sold by all druggists. M 7 37 8 12 (3 4)

SUMMIT NURSERIES.

For Fall and Winter of 1874-5.

A very large and well grown stock of Fruit Trees, embracing all the leading varieties of Apples, Pears, Peaches, etc., suitable for the South.

Apples, 2 and 3 years, well grown and thrift, $14 per 100, $100 per 1000.

Pears, 2 years, very fine, $25 per 100.

Pears, extra size, 3 and 4 years, $10 per 100.

Peaches, a large and choice selection, 1 year, budded, $18 per 100, smaller quantities at proportionate rates.

For sale by W. CUNNINGHAM,
8 3 16 Summit, Pike Co., Miss.

DR. T. P. TURNER,

DENTIST,

No. 348 Main Street, (Up Stairs,)

7 1 tf MEMPHIS, TENN.

ATLANTA PAPER MILLS,

JAMES ORMOND, Proprietor.

For specimen of "News," we refer to this issue of this paper. 7 16 8 16

Work for **all** At home, male or female; $25 per week, day or evening. No Capital. We send valuable package of goods by mail free. Address with ten cent return stamp, M. YOUNG, 173 Greenwich St., N. Y. X 7 49 8 24

DAVID PAGE HADDIN. JNO. M. FARRINGTON, late of F. M. White & Co. JAMES W. AVERY

HADDEN & AVERY,

Wholesale Grocers, Cotton Factors,

—AND—

COMMISSION MERCHANTS,

7-46-8-20 **206 Front Street, Memphis, Tenn.**

Waters' New Scale Pianos

SQUARE and UPRIGHT, *are the* best **tone elastic,** *the* **tone powerful, pure,** *and* **even** *through the* **entire scale,** *yet* **mellow** *and* **sweet.**

WATERS' Concerto ORGANS

are not to be excelled *in* tone *or* beauty; *they defy* competition. *The* concerto stop *is a* fine Imitation *of the* Human Voice

All *are* warranted *for* 6 years. PRICES EXTREMELY LOW *for* cash *or* part cash, *and* balance *in* monthly *or* quarterly payments. Second-hand Instruments taken *in* exchange *for* new; *also, for* sale *at great* bargains. AGENTS WANTED *in* every County *in the* U. S. A liberal discount *to Teachers, Ministers, Churches, Schools, Lodges, etc.* Illustrated Catalogues mailed. HORACE WATERS & SON,

481 Broadway, New York. P. O. Box 3567.

SONGS of GRACE and GLORY.

The very best Sunday-school Song-book. *By* W. F. SHERWIN and S. J. VALE. 160 pages, Splendid Hymns, Choice Music, Tinted Paper, Superior binding. Price, in Boards, 35c; $3.60 *per* Dozen; $30 *per* 100. A specimen copy, *in* paper cover, mailed for 25 cents.

SIX NEW SONGS, [illegible] SUNDAY-SCHOOL CONCERTS *or* ANNIVERSARIES, *from* "SONGS *of* GRACE *and* GLORY." Price, $4 *per* 100. Specimen copy of the Anniversary Songs, *and* 5 sample pages of the Book, mailed *for* three-cent stamp.

Publishers, HORACE WATERS & SON,

481 Broadway, New York P. O. Box 3567.

G 8 18 3 eow

L. H. BARGENT & CO., established 1831, Commission Merchants in Salt, Flour Provisions, etc.

Orders for goods promptly filled at market rates. Southern products for sale in this market solicited. Cash advances made on consignments in hand.

References—Franklin Bank of Cincinnati and old merchants generally; Rev. Stuart Robinson, D. D., Louisville, Ky., and Hilding, Wilkes & Hancock, Nashville, Tenn. A 7 47 8-20 eow

242, 244 and 246 Main Street.

Cor. of Jefferson.

Memphis, Tenn.

ESTABLISHED 1815.

CHAS. SIMON & SONS,

NORTH HOWARD STREET, BALTIMORE, MD.

Dealers in

Foreign and Domestic Dry Goods,

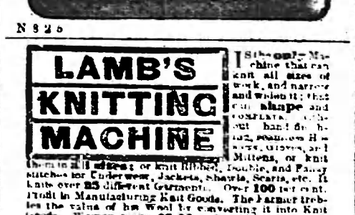
Especially call attention to their splendid stock of Linen Goods, Linen Goods, Embroideries, Laces and Hosiery; the best assortment of Mourning Goods in the city.

SAMPLES SENT FREE

Orders amounting to $20.00 or over, will be sent Freight Charges by Express, but parties whose orders are less than $20.00 will please remit Postage Stamps.

SUCCESS BEYOND COMPETITION.

Nellis' Patent Cotton Tie.



This Tie meets the approval of every Planter and Factor that has given it a trial. A single trial at the Press or Compress affirms its strength, merits and advantages over any in the market. We are prepared to supply the trade at market prices. Orders and Sample Orders respectfully solicited. Address

A. J. NELLIS & CO., Pittsburgh, Pa.

Also, mfrs. Agtl. Steels and Irons of all kinds and sizes, to wit: Cotton Sweeps, Scrapers, Hull Tongues, Shovels, Pan Vine Cutters, &c. Steel Tempered by Nellis' Process to suit all kinds of soil.

N 8 2 6

LAMB'S KNITTING MACHINE

Simple! Machine that can knit all sizes of work, and narrow and widen it; thus cut shape and complete [illegible] cut hand [illegible] Hose, Seamless Hose, Gloves, and Mittens, or knit Jackets, Shawls, Scarfs, Hoods, Comforts, Nubias, Leggins, Fascinators, Ruffles, and Fancy stitches for Underwear, Jackets, Shawls, Scarfs, etc. It knits over 25 different Garments. Over 100 letters from all parts of the United States, Canada and Europe, testify to its value as a money maker. Agents wanted. Send stamp for Circulars of work, and reduced Price-List. Address, LAMB KNITTING MACHINE CO., Chicopee Falls, Mass.

Or CINCINNATI, OHIO.

A 7-47-8-2 eow

BUCKEYE BELL FOUNDRY.

Established in 1837.

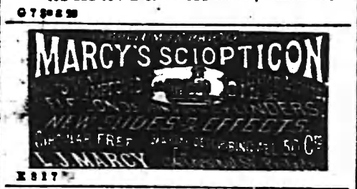
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for CHURCHES, SCHOOLS, FARMS, FACTORIES, COURT HOUSES, FIRE ALARMS, TOWER CLOCKS, CHIMES, ETC. Fully Warranted.

Illustrated Catalogue Sent Free.

VANDUZEN & TIFT,

102 and 104 East Second Street, Cincinnati.

G 7 [illegible]



E 8 17

OPIUM MORPHINE HABIT speedily cured by Dr. Beck's only known and sure Remedy. NO CHARGE until cured. Call on or address

DR. J. C. BECK,

113 John Street, CINCINNATI, OHIO.

A 7-47-8-11-eow

HOG RINGER.

15,000,000 Rings.
70,000 Ringers.
2,000 Tongs Sold.

Hardware Dealers Sell Them. Ringer $1. Ringer 100 Shots. Tongs $1.25, by mail, post paid. Circulars free. Address

H. W. HILL & CO. Decatur, Ill.

C C 7 49 8 24

THE ORIGINAL AMERICAN TEA CO. will send you direct any quantity of Tea you require, per U. S. Mail, without any extra charge. Treasure prompt delivery, direct to the President of the Company, thus: "ROBERT WELLS, 43 Vesey St., New York, P. O. Box 1287." Agents wanted everywhere.

M 7 41 8 6 (7 70)

CONSTANT EMPLOYMENT—At home, Male or Female; $30 a week warranted. No capital required. Particulars and valuable sample sent free. Address with 6 cent return stamp, C. ROSS, Williamsburg, N. Y.

X 8 1 7

THE "CHAMPION,"

Wrought Iron Oven Cooking Stove.

GREATLY SUPERIOR TO ALL OTHERS IN ECONOMY OF FUEL AND GENERAL CONVENIENCE.

Warranted to Give Satisfaction in all Cases.

MATERIAL USED.

The CHAMPION is made of the best quality of Hanging Rock Charcoal Iron, which all admit to be the best Iron in the world for the manufacture of Stoves, both as to durability and its resistance to the action of heat.

H. WETTER & CO.,

8 1 12 13 AND 15 MONROE ST., MEMPHIS.

Music for November

VOCAL.

Where Birds sing the sweetest	Song & Cho.	Danks	35
My dear old Mother	Song & Cho.	Stewart	35
I know by the Smoke	Song & Cho.	Bacon	35
No Tidings from over the Sea	Song & Cho.	Stewart	35
Memories of Home	Ballad.	Chase	35
Nora, the Pride of Killoe	Song & Cho.	Hays	40
*Mollie McClure	Song & Cho.	Hays	40
Kathleen Machree	Song & Cho.	Stewart	30
Twilight Shadows	Tenor Song.	Chase	35
Had we met in Brighter Hours	Ballad.	Levey	35
Out in the Snow	Song & Cho.	Hays	40
Good-bye, Darling, one sweet kiss	Song & Cho.	Danks	35
*Angels, guard my Little One	Song & Cho.	Howe	40
*Poor old Grandpa	Song & Cho.	Hays	40

INSTRUMENTAL.

Evening Bells	Morceau.	Wilson	50
*Twilight	Nocturne.	Maylath	50
Grace et Coquette	Morceau.	Packer	30
Neptune	Mazurka.	Davis	40
*Sweetheart	Melodie.	Maylath	40
In our Boat	Morceau.	Wilson	35
*Visions of Paradise	Morceau.	Maylath	40
*Air Castles	Nocturne.	Maylath	50
Golden Hours	Melodie	Wilson	35
*Awakening of the Birds	Melodie	Maylath	40
*Sweet and Low	Galop	Wilson	75
*Merry Huntsman	Morceau.	Wilson	50
Fanfare	Galop.	Maylath	50
Trembling Leaves	Instrumental.	Kinkel	50
*Pearl of America	Caprice.	Kinkel	50

Pieces marked * have picture Title-pages.

Mailed post-paid on receipt of Marked Price.

Address J. L. PETERS,

A 8 2 tf 599 Broadway, N. Y.

Three New Singing Books

THAT SHOULD BE UNIVERSALLY USED.

THE LEADER!

For Choirs, Conventions and Singing Classes.

By H. R. PALMER, assisted by L. O. EMERSON.

Price $12 per dozen, $1.25 per copy.

THE SONG MONARCH!

For Singing Schools, Conventions, Musical Academies, &c.

By H. R. PALMER, assisted by L. O. EMERSON.

Price $7.50 per dozen, 75 cents per copy.

PERKIN'S ANTHEM BOOK.

Set Pieces, Anthems, Hymn Anthems, Sentences, &c., for Choirs.

By W. O. PERKINS.

Price $3.50 per dozen, $1.50 per copy.

Specimen copies sent post-paid for retail price.

OLIVER DITSON & CO., Boston. | CHAS. H. DITSON & CO., 711 Broadway, N. Y.

LYON & HEALY, CHICAGO, ILLINOIS.

dec 6 19 8 25 (3 2)

McALLISTER'S

Safety Whiffletree!

A Great Opportunity to Make Money and to do Good by Saving Lives and Property.

This New Patent SAFETY WHIFFLETREE is so simple any blacksmith can make it. Strong, secure in its hitch, and so perfect in its arrangement that a horse may be released from a vehicle or plow as quick as thought, by the simple jerk of a string.

No Extra Harness Required.

A Wild Horse May be Worked with Perfect Safety.

It may be used in Single or Double Harness, is Cheap and Durable, and the more sight of it is will commend it to any man of ordinary sense. Its utility is not questioned by any who have seen it. By its general use many lives and limbs, and much property would be saved.

Territory for sale on very reasonable terms, and purchasers of the right may make money, not only by manufacturing the Whiffletree, but by selling shop and family rights. Those wishing to engage in selling rights—as honorable and profitable business—would do well to address the inventor before their choice of territory is sold to some other person. Address

DR. A. H. McALLISTER,

7 27 tf COTTON PLANT, Tippah Co., Miss.

Rare Bargain in Machinery.

A SAWMILL AND CORNMILL.

The subscriber offers for sale very low, a Sawmill with Four Circular Saws, ranging from 36 to 60 inches, in perfect order. Also

One Coleman's Improved Cornmill, 18-INCH ROCK.

The Mill took the First Premium at the Louisiana and Mississippi State Fairs. This Mill has run enough to be sharpened, and is in good order.

Address at once T. J. STOCKDALE,

37 tf Johnston's Station, near Summit, Miss.

**D. W. H