

# 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. XXXI.

MEMPHIS, TENN., SATURDAY, JANUARY 17, 1874.

New Series—Vol. VII., No. 19.

ADVERTISING RATES

TO ADVERTISERS.—This is the equivalent only of the paper published in the Foreign Office of the United States, and is not to be taken as a guarantee for the largest circulation. The paper is published weekly, and is allowed to stand first-class, and the publisher is willing to pay no more than the market value.

SPACE	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th	17th	18th	19th	20th
1 Sq.	10	8	6	5	4	3	2	1	1	1	1	1	1	1	1	1	1	1	1	1
2 Sq.	18	14	10	8	6	4	3	2	1	1	1	1	1	1	1	1	1	1	1	1
3 Sq.	25	18	12	10	8	6	4	3	2	1	1	1	1	1	1	1	1	1	1	1
4 Sq.	30	22	15	12	10	8	6	4	3	2	1	1	1	1	1	1	1	1	1	1
5 Sq.	35	26	18	15	12	10	8	6	4	3	2	1	1	1	1	1	1	1	1	1
6 Sq.	40	30	20	18	15	12	10	8	6	4	3	2	1	1	1	1	1	1	1	1
7 Sq.	45	34	22	20	18	15	12	10	8	6	4	3	2	1	1	1	1	1	1	1
8 Sq.	50	38	24	22	20	18	15	12	10	8	6	4	3	2	1	1	1	1	1	1
9 Sq.	55	42	26	24	22	20	18	15	12	10	8	6	4	3	2	1	1	1	1	1
10 Sq.	60	46	28	26	24	22	20	18	15	12	10	8	6	4	3	2	1	1	1	1
11 Sq.	65	50	30	28	26	24	22	20	18	15	12	10	8	6	4	3	2	1	1	1
12 Sq.	70	54	32	30	28	26	24	22	20	18	15	12	10	8	6	4	3	2	1	1
13 Sq.	75	58	34	32	30	28	26	24	22	20	18	15	12	10	8	6	4	3	2	1
14 Sq.	80	62	36	34	32	30	28	26	24	22	20	18	15	12	10	8	6	4	3	2
15 Sq.	85	66	38	36	34	32	30	28	26	24	22	20	18	15	12	10	8	6	4	3
16 Sq.	90	70	40	38	36	34	32	30	28	26	24	22	20	18	15	12	10	8	6	4
17 Sq.	95	74	42	40	38	36	34	32	30	28	26	24	22	20	18	15	12	10	8	6
18 Sq.	100	78	44	42	40	38	36	34	32	30	28	26	24	22	20	18	15	12	10	8
19 Sq.	105	82	46	44	42	40	38	36	34	32	30	28	26	24	22	20	18	15	12	10
20 Sq.	110	86	48	46	44	42	40	38	36	34	32	30	28	26	24	22	20	18	15	12

## Historical

### WHO ARE THE PRIMITIVE BAPTISTS—THE MISSIONARY OR ANTI-MISSIONARY?

No. 19.

SEVERAL former numbers we treated the origin and development of Baptist principles in Germany, in which is embodied a brief history of the Anabaptists of that country. The only work remaining to be done in connection with those Baptist communities, has respect to them as a missionary people. Let it be borne in mind that to find a people who have maintained, in every age, the evangelical principles of the great Baptist family of the nineteenth century, is the prime object of these articles. How far we shall succeed in this need not be decided yet.

We do not expect to find those ancient Christian witnesses with plans of missionary work identical with those of the present day among the Baptists, but we shall doubtless find them prosecuting the work of evangelism by methods best adapted to the times in which they lived. The spirit and work of missions are the great factors concerning us; the method by which the work is to be accomplished is comparatively a small thing. Thus, one thing is important in the method or plan of missionary work, and that is the preservation of church authority. No plan of missionary work would be right that set aside church authority and church responsibility. The churches should have a representative, if not an actual voice in the great work pertaining to the progress of Zion. The church is the Lamb's wife; and unto her has been committed the dispensation of the word of God. The church is the body of Christ (Eph. i. 23), and none can scripturally rule over her, save Christ only, and to none is she subject but unto Him. But more of this in the future.

During the age of which we have just been writing the Baptists were a terribly persecuted people. They held no conventional like our district and general associations, or our larger annual missionary meetings, as the Southern Baptist Convention, etc. And they did not hold such meetings for the ampler reason, that they could not. Many of the time, for twelve hundred years the people of God lived in seclusion; they gathered together often at the foot of a night, in some cavern in the mountains, or thick in the forest, to worship God. They were compelled to keep themselves hid from the face of the persecuting host—the Roman Catholic Church.

"The woman"—the church—had been driven into the wilderness, where she was to be nourished a thousand, two hundred and three-score days." But, during all this dark and wilderness period, she used every opportunity to propagate the gospel, and thus to extend the Kingdom and dominion of Christ, even during the persecuting wars that deluged the land with the blood of the saints.

Concerning the Anabaptists of Germany, Rev. G. H. Orchard, the Baptist historian, says: "The wilds and forests of Germany would prove asylums to dissenters through the rise and assumption of the man of sin. That Germany was inhabited by persons of this description is evident, and that such persons must have been very active in disseminating the truth becomes plain, since it is recorded of the Baptist itinerant preachers that they could, in their travels, passing through the ninth century, through the whole of the German empire, and lodge every night at the house of one of their friends. It is very probable that these traveling preachers were Fanatics or Estarines from Bulgaria or Italy. They were termed, by Catholics, Anabaptist preachers." (Oshard, vol. 1, p. 323, also Mosheim and Robinson.) We quote Orchard on this subject with a degree of confidence, and most especially as he is an oracle with our Antimission brethren.

But of the German Baptists Dr. Benedict records the following just sentiments. He says: "These emigrants were often induced to make those removals to avoid the severity of the persecuting laws. It was not always the case, for we have good reason to believe that these old Anabaptist disciples had a large portion of the missionary spirit, and that many of their sufferings and martyrdoms were upon them, in consequence of their bold adventures into the strongholds of superstition and error, as itinerant preachers, where they were either apprehended by the vigilance of the Romish priesthood, or fell sacrifices to the lawless fury of an infuriated multitude. The more I study the subject, the deeper are my impressions that among the Waldenses and all the ancient evangelized parties, no inconsiderable portion of the sufferings of their prominent men were inflicted on them while traversing the country as missionary service." (Benedict's Hist., p. 44.)

Manoor, who flourished in the early part of the sixteenth century, and whose counsels were so eagerly sought by the oppressed German peasantry, was a true missionary, and traversed the country, preaching the gospel of the blessed God, and in encouraging strengthening and building up the poor, persecuted estate of the Most High. Of Manoor, Robinson says: "His talent lay in a plain and easy method of preaching to the country people, whom (it should seem

as an itinerant) he taught all through the electorate of Saxony." (Book Rev., p. 546.)

Monroe Simons, the great Baptist apostle of the sixteenth century, was an indefatigable evangelist. He visited country after country, gathering together the scattered Anabaptists, founding churches of such and in disseminating the pure principles of Christianity. Concerning this zealous servant of Christ, Dr. Mosheim records the following facts: "From this period to the end of his days, that is, during the space of twenty-five years, he traveled from one country to another with his wife and child, exercising his ministry under a series of pressures and calamities of various kinds, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West, England and the province of Groningen were first visited by this zealous apostle of the Anabaptists; thence he directed his course into Holland, Guelderland, Brabant and Westphalia, continued it through the German provinces on the coast of the Baltic sea, and penetrated as far as Livonia. In all these places his ministerial labors were attended with remarkable success, and added to his sect a prodigious number of proselytes. Hence he is deservedly looked upon as the common origin of almost all the Anabaptists, and the parent of the sect that still subsists under that designation. The success of this missionary will not appear surprising to those who are acquainted with his character, spirit and talents; and who have a just notion of the state of the Anabaptists at the period now under consideration." (Mosheim's Real Hist., p. 494.)

We now approach a time when the Baptists, enjoying greatly increased religious privileges, what they had enjoyed through the darker periods—a time when they could meet in a more public manner, and we find them holding what we would now call associations or conventions. "These meetings are held at different times, similar to those in England and the United States, though some churches, as among the English and American Baptists, decline all union with any association. The business of the association connected with Rotterdam is chiefly to provide supplies for destitute churches, and examine into the state of the Mennonite College at Amsterdam. There are no buildings connected with this college, but the students receive theological instruction in a room containing the library, over the Mennonite school. The college was established nearly a century ago (about 1719), and was at first supported by the Amsterdam Mennonites alone, but lately other churches send in their contributions. Some of the students receive support from the public fund; they are all intended for the Christian ministry." (Ward's Farewell Letter in Encyclopedia Bel. Knowl., p. 796.)

Were the Anabaptists of Germany Antimissionaries? Would those itinerant ministers, whom we found, some as early as the ninth century, as often as opportunity offered, passing from one country to another, preaching the gospel and defending the true faith, have been received into an assembly of real Antimission, or so-called Old School Baptists of the nineteenth century? Not until they had abandoned their ideas of a system of itinerating among the destitute and feeble churches, as those Anabaptists of the twelfth and seventeenth centuries were accustomed to do; and not until they had abandoned theological school training, as we have just seen they were engaged in.

We have now followed the Anabaptists through several centuries, from their first appearing in parts of Germany until they passed into Holland, and have likewise found them zealous to propagate the gospel of the Son of God, and to promote learning as a preparation in their young ministry. What need we more, in order to identify them as ancestors of the American, and also of the English Baptists.

(To be continued.)

New Hartford, Mo., 1874. R. S. DUCAS.

### THE Southern Baptist Publication Society.

THE third annual meeting of this Society was held in the Waldran Block, 450 Main street, on Wednesday the 7th inst. This meeting marks an era in this grand movement that is second only to the Society itself.

Every meeting of the Society and of the Board has given an increased interest and a wider view, and a more excited estimate of our strength, and the vast and heaven-born elements and benefits of this work; but this meeting has given us the responsive echoes that come almost spontaneously from Pennsylvania and Oregon, from Virginia and Illinois, from Georgia and California, from Missouri and Colorado, and nearly unvisited they not only hail us in glad utterances, but send forward substantial reasons that encourage us. The clear view of immeasurable results now opened, claims of us untiring devotion, and a perseverance that shall make this Society a living fountain that shall send out its stream to refresh and bless the widow, and the outcast, the orphan and the stranger, the thirsty and desponding of all races who want to drink of the water of life and live forever. And we trust that while the clouds shall niter their voice of thunder—so long as the electric fires shall dart, or the ocean pulse sends out its throbbing food, or while day and night, and summer and winter, and seed time and harvest,

and all animated existence shall continue to obey the sovereign word and will of Him who said, "Let there be light—so long may truth from this center go out to those who will receive it. In times of old—

"Takers in their courses fought against Bismar."

But the good providence of our God has now thrown upon us, at a trifling cost, very valuable machinery and engine power to move it, and not least or least, a Business Manager—Bro. W. D. Mayfield—who has at once entered upon his new duties with the almost unqualified confidence of the Board in his peculiar qualifications for the position.

The following from the report of the General Agent will give many items of interest both to the friends and enemies of this cause:

### REPORT OF GENERAL AGENT.

"To the Board of Managers of Southern Baptist Publication Society:

"The year past, as you well know, has been one of unparalleled severity, which has of course made it peculiarly unfavorable to the prosecution of an agency of any kind, and especially so for religious objects, which people generally think can easily be postponed for a more convenient season. Even the indefatigable agent, Dr. Boyce, called in all his published appointments for the fall work in Kentucky, and the Executive Board of Mercer University recalled all their agents from the field, save, perhaps, their General Agent, owing to the tightness of the times. It could not be expected that your General Agent, under these adverse circumstances, would be able to succeed in securing stock as in former and better years, nor for the same reason could you expect to realize largely upon installments due.

"The office work has consumed fully one-fourth of your Agent's time the past year. It was the advice of your Business Committee that the Agent should push the collections through the paper and by correspondence, so as to secure as large a sum as possible to enable them to make the advantage of the past year, and, if possible, a handsome payment upon the Publication House for which they had previously negotiated. The correspondence has become extensive and very heavy, especially during the winter months, when stock is being paid in, and of a character that cannot well be conducted by any one save the Agent who took up the stock.

"Your General Agent has secured during the past year:

14 new bonds, payable in 1874 and '75. \$9,068

Has collected in pre-payments on these bonds..... 5,150

Has collected upon bonds previously taken..... 9,220

Total amount of stock taken in bonds up to date..... 120,360

Total amount due January, 1874..... 51,500

Total amount collected from all sources 24,000

"Your Agent is gratified in being able to report that, notwithstanding the distrust in the Society attempted to be created and disseminated through the leading denominational papers on the part of a few, he has discovered no abatement whatever in the interest felt and manifested by the denomination in any State which he has visited the past year, especially where the Baptist is generally taken, as the result of the last year's work abundantly indicates. His list of special invitations from churches, by resolutions and by pastors to visit their sections and take stock would occupy half of the coming year. Not only West and East Virginia, the Carolinas, Western Texas and Missouri, but Illinois, Kansas, California, and Oregon request a visit, and promise liberal subscriptions of stock. Could your Agent have visited Western Texas this last fall, as he intended, and would have done, had it not been for the yellow fever, he would easily have secured \$20,000 in addition to the sum reported. From Pennsylvania, Iowa, Illinois, California and Oregon, \$650 have been subscribed the past year, and \$228 paid, without a visit from your Agent. A thorough canvass would secure the active co-operation of a large patronage from Baptists of the Northwest. Your Agent would more willingly undertake to raise fifty thousand in 1874 than the thirty-odd thousand he secured the first year of his agency. No interest has a stronger hold upon Southern Baptists than this Society, and it is a growing interest."

This report was, by resolution, unanimously approved as read. There was a larger vote than any previous year, and the best of feeling was recognized throughout the entire meeting.

The officers and Board were elected for the year 1874:

J. R. GRAVES, President.

Vice-Presidents: E. M. Campbell, Mo., G. W. Griffin, Tenn., E. J. Montague, N. C., J. L. Reynolds, S. C., M. P. Lowrey, Miss., W. J. Parker, Ala., B. W. Blakely, La., W. M. Lee, Ark., J. M. Wood, Ga., Gen. J. S. Harrison, Tex., W. B. Cooper, Fla., Wm. Lockhart, Va., Thomas S. Storts, Ky.

Business Manager and Treasurer—W. D. Mayfield. Recording Secretary—W. W. Keep.

BOARD OF MANAGERS: G. B. Young, Miss., Jos. H. Borman, Tenn., J. B. Seay, Ark., J. E. Courtney, La., G. A. Lofton, Tenn., E. M. Parks, Miss., R. D. Goodwyn, Tenn., Wm. P. Bond, Tenn., J. W. Dillard, Tenn., W. E. Penn, Tex., R. C. Buckner, Tex., C. B. Hendrickson, Tenn., D. F. Tharp, Ga., G. F. Cooper, Ga., W. C. Crane, D. C., M. R. Buckley, Ark., M. R. Freeman, Miss., J. W. Lippy, Miss., W. W. Keep.

PUBLICATION COMMITTEE: Eld. J. R. Graves, G. A. Lofton, S. Landrum, Geo. W. Keep, M. P. Lowrey, C. R. Hendrickson, Wm. P. Bond, W. D. Mayfield.

BUSINESS COMMITTEE: John T. Dillard, R. D. Goodwyn, J. R. Graves, J. R. Canada, E. P. Luccado.

"Resolved, That W. W. Keep be elected Recording Secretary for the year 1874."

"That he be requested to collect all the important facts connected with history and organization of the Southern Baptist Publication Society, and that he be requested to put said record in a well bound blank book." (And now, for this, we ask every one to furnish us with anything of interest on this subject. Address us at Little Rock, Ark.) After which, it was

"Resolved, That the General Agent be continued, with a view to raise \$250,000."

"That the Business Committee proceed at once to perfect, as far as possible, the operations of this Society."

"That the Society, immediately, or as soon as practicable, publish a large number of doctrinal, practical, experimental and denominational tracts."

Now, brethren in the Lord, readers of THE BAPTIST, friends of a pure literature, a pure faith, and a pure Christianity; upon you, upon us, rests the burden of our duty as upon no others. While every other denomination is rapidly paving the way back to Romanism, and many in our own are doing it, we are required to raise high and scatter wide the light that gleams from the fires of our burning martyrs, that our children and the nation may see the precipice over which a grim and heartless priesthood labor with unceasing toil to plunge them headlong. Let us unveil the hand that tears from them and us the Bible, that destroys our public schools, that weaves and draws upon the mind a veil of ignorance and superstitious priest and image worship; so that soul and body, intellect and pure life and liberty, time and eternity, shall be subject to their power and laid within their iron-hearted and relentless grasp. Rouse you, my brethren, to the danger that imperils our liberties, our hearthstones and our lives. "Quit ye, like men, hold out to others God's true Lamp of Life. Scatter the pages of this Society like forest leaves, broadcast and bonneted; that even may know that Jesus, not the Virgin Mary, has entered into heaven itself, to appear in the presence of God for us," and that God alone "hath power upon the earth to forgive sins." W. W. Keep, Rec. Sec'y.

### Our Philadelphia Letter.

YOUR readers would have been greatly amused had they been in Washington last week to have witnessed the antics of the colored Civil Rights Convention. Such a jumble and general mixture of recollections and cross firing "resolves," etc., had perhaps never before been equaled on the American continent. The Committee on Credentials reported a list of delegates, but the adoption was opposed in a speech by J. Henry Burch, of Louisiana, because a portion of the Maryland delegation had been excluded. Mr. Burch is editor of the Grand Era, at Baton Rouge, La., and is also a Senator in the Louisiana Legislature. A compromise was finally effected between the rival delegations from Maryland, and ten of each were admitted to seats. Ex-Lieutenant Governor Pinchbeck, of Louisiana, is perhaps forty years of age, and is very nearly white. Bannin, member of Congress from South Carolina, is fully seven-eighths white, and is a good deal of a blitherakite. So are Cardozo, of Mississippi, and Downing, of Rhode Island. Ware, of Philadelphia, is one of the ablest men on the floor. He is "black as the ace of spades." I looked in on the Convention in the morning. The members assailed the Chair with a thousand motions relevant and irrelevant to the business in hand. When they could not be heard, or were not recognized, they crowded around the Chairman to pour their requests and griefs into his ear, and more than once he announced himself "in a state of siege," and declined to listen to anything of anybody until order was restored. "Chaos," at times, seemed to have "come again," and he rapped with his gavel in vain five minutes at a stretch before he could even prevail on members to resume their seats. Finally, at about noon, the Committee on Organization reported a long list of permanent officers, which was adopted, after a deal of noisy discussion. Senator Pinchbeck, of Louisiana, was made permanent President, and, on taking the chair, read a speech, demanding for the colored race all the privileges accorded them in Mr. Sumner's civil rights bill. His speech was well written and well read. Having gratified my curiosity as to the personnel or "make-up" of the body, my duties elsewhere compelled my withdrawal.

### GENERAL CHURCH NEWS.

I have taken considerable trouble to call the latest and most important items of Baptist news in the Northern States, and present them in paragraphs.

J. R. Canada, Tenn., D. F. Tharp, Ga., B. C. Barless, Tex., G. F. Cooper, Ga., R. P. Luccado, Tenn., W. C. Crane, D. C., M. G. Hudson, Ala., M. R. Buckley, Ark., E. J. Coleman, Ark., Jas. T. Freeman, Miss., W. P. Marks, Tenn., J. W. Lippy, Miss., W. W. Keep.

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The Baptist Church at Watertown, N. J., has withdrawn the hands following from its late pastor, Rev. W. D. Seiffert, for immoral conduct. The Pastoral Council also has withdrawn its recognition and fellowship from him.

Rev. S. P. Merrill, of Adams, N. Y., accepted the call of the Baptist Church in Waterville, and has entered upon his duties there.

Rev. D. C. Hughes, pastor of the 25th Baptist Church, Newark, N. Y., after four years and a half of successful work, has resigned his pastorate, to take effect on the 28th inst.

The house of worship of the First Baptist Church, Somerville, N. Y., was dedicated on Thursday last.

Rev. G. M. Stone, D. D., recently of the First Baptist Church, Milwaukee, has entered upon his duties as pastor of the Baptist Church of Tarrytown, N. Y.

Rev. Noah Harper, of Indiana, has become pastor of the Baptist Church at Pomeroy, Ohio.

Rev. W. N. Tower has resigned at Cortlandville, N. Y.

We have engaged this year as agent for another year... We want to raise seventy-five thousand dollars by all our agencies this year.

The Society went into operation doing job work, August 1870... We want all to go to work this week for new and renewers.

CONSTITUTION.

ART. 1. The name of this Society shall be the Southern Baptist Publication Society.

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

ART. 3. The sum of \$50, subscribed and paid in, will constitute one member or stockholder in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, in the election of all the officers of the Society.

ART. 4. The Officers of this Society shall be a President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and twenty-five Managers, who shall be elected annually by ballot, and who together shall constitute a Board of Managers.

BOARD OF MANAGERS.

ART. 5. The Board of Managers shall have power to appoint its own meetings; elect its Chairman and Secretary; appoint an Editor of its papers and publications; Standing and Special Committees; also, its Agents and Colporters; all any vacancy which may occur in its own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Laws; (Provided always, they conform to this Constitution); assign the duties of the Corresponding Secretary; amend and publish the regulations of the Society; establish Departments; and in general to watch over the interests and transact the business of the Society. Seven members shall constitute a quorum, who shall receive a moral compensation for the time given to the Society's business.

TREASURER.

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

MEETINGS.

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

ELIGIBILITY TO MEMBERSHIP AND OFFICE.

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

ALTERATIONS OF THE CONSTITUTION.

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

J. B. GRAVES, President.

W. M. Campbell, M. G. W. Griffin, Tenn. E. J. Montague, N. C. J. L. Reynolds, B. C. M. P. Lowrey, Miss. W. J. Parker, Ala. B. W. Blakewood, La. W. M. Lee, Ark. J. M. Wood, Ga. Gen. Jas. Harrison, Tex. W. B. Cooper, Fla. Wm. Lockhart, Va. Thomas S. Stortz, Ky.

Business Manager and Treasurer—W. D. Mayfield.

BOARD OF MANAGERS.

G. B. Young, Miss. J. B. Seay, Ark. J. A. Lofton, Tenn. E. D. Goodwyn, Tenn. J. W. Dillard, Tenn. J. C. Baskin, Tenn. J. B. Canada, Tenn. J. C. Burleson, Tenn. E. P. Escadeo, Tenn. M. G. Hudson, Ala. B. J. Coleman, Ark. W. P. Marks, Tenn. Jos. M. Borman, Tenn. J. B. Courtney, La. E. M. Parks, Miss. Wm. F. Bond, Tenn. W. B. Fenn, Tex. C. R. Handrickson, Tenn. B. F. Tharp, Ga. G. F. Cooper, Ga. W. C. Crane, D. D. Tex. M. S. Buckley, Ark. Jno. T. Freeman, Miss. J. W. Lapsey, Miss.

Let every one pay his entire share if he can, during the month of January, 1874, to secure a Great Blessing to a new work in, and save interest on part due amounts.

On January 1, 1874, and July 1, 1874, in equal installments, of \$100.00 to pay to the order of J. B. GRAVES, President of the Southern Baptist Publication Society, Memphis, Tennessee. This Note is to have no interest before January 1, 1874.

PICTURE PREMIUMS FOR 1874.

For \$2.25, to every one subscribing or renewing for THE BAPTIST in January, THE BAPTIST (\$2.50), Madame Demoree's Monthly (\$2), and a fine chromo, the retail price of which is \$10.

For \$4.50, THE BAPTIST (\$2.50), Author's Illustrated Home Magazine (\$2.50) and a premium picture, "Peace be Unto This House."

For \$2.50, to every new subscriber, and every one renewing in the month of January we will give THE BAPTIST and a beautiful chromo.

Extra to Converters.

Every sister, or brother minister sending us five new subscribers, shall have his or her paper gratis, and a fine chromo, and each new subscriber shall have a picture.

Or any minister or member renewing ten old subscribers shall have his paper gratis and the splendid picture, "Scriptural Baptism," and each renewer shall have a chromo or this picture. These offers good for January.

We want all to go to work this week for new and renewers.

Louisiana Department.

Doubled, that we at present accept Ten Barren as our State organ on the following conditions viz.:

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

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

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

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

The Pulpit.

THE London Quarterly Review for October last has several excellent articles from that on "The English Pulpit." I beg to be permitted to present our readers with the following extracts, which strike me as peculiarly appropriate to our own ministrations.

R. S. J.

"The office of the pulpit, duly and rightly fulfilled, can never fall into desuetude. If it does so, it must be entirely through the abnegation of the proper means to maintain it. A discourse delivered *ad hoc* will always possess infinite advantages over anything received through the medium of the press. The pulpit is thus possessed of an element of power beyond the reach of literature. Not only is there an additional force inherent in the utterances coming directly from a fervent soul and brain, but there is a spiritual electricity which gathers energy from an assemblage of persons, passing from mind to mind with increasing intensity, according to the numbers collectively submitted to its influence. For these reasons the mission of the preacher can never be rendered a vain or useless one. Preaching must always remain an instrument of power, not only indestructible, but superior to all other modes of personal influence in the propagation and dissemination of large truths relying on generally accepted bases, as those of religion may be said to do. At present there seems to be no generally accepted faith in its possibilities; preachers, as a rule, neither doing their utmost nor making the most of its opportunities. There is a *laissez faire* statement of formal truths or truisms which argues an entire disbelief in mistrust of, or indifference to its commanding powers as a motive instrument. In some cases this may arise from the fear of coming into too close contact with some phases of modern thought or certain conditions of modern feeling. It need not be said so, however, since a bold exposition of absolute religious truth in its application to life and practice would quickly make its way to a receptive sentiment, whatever obstacles might appear to impede its progress or oppose its reception.

"One argument of confidence in the office of preaching may be gathered from its present condition, namely, that people will listen with at least tolerance to anything whatever which comes from the pulpit. No church was ever deserted because its preacher spoke plainly. Human nature in the mass is not over sensitive. It will listen, and often like to listen to that which it is not always disposed to follow. The preacher, therefore, need not fear the effects of candor; all that is required is the tact to measure the average condition and requirement of the hearers. We do not, for example, advocate the too special exposition of the character and condition of libertine and blasphemous in a miscellaneous congregation. It is as much likely to do harm as good. In this respect, as in many others, much must be left to the guiding tact of the preacher.

"The office of the pulpit is the ministrations of religion; to appeal to that part of our nature and those feelings by which our lives and course of conduct are brought into relationship with a Supreme Being; to rouse the soul to a sense of moral responsibility, to appeal to it through all the motives of love, gratitude, trust, desire and fear, as well as to its sense of justice and right.

"It is not merely to set forth the gospel plan of redemption to the soul as an article of creed, but to enforce a noble, pure and earnest life—an actual following of the footsteps of Christ in a singleness of aim and purpose, a sustained elevation of feeling and a conscientious rectitude and thoroughness of living carried out to the simplest particular, without wavering and without compromise. It is the special mission of the pulpit to enforce this by motives of union with Christ, and in virtue of that large brotherhood which he has instituted against the sin we all inherit, and which he enables us to overcome and escape.

"The pulpit of to-day does not condemn the real faults, vices and shortcomings of the time with any degree of general force and energy commensurate with their strength and importance.

"Our age is specially distinguished as an extravagantly ambitious and acquisitive one. The love of wealth is absorbing and men are desirous of obtaining it. Perhaps one-half the ill of social life result from the excessive indulgence of his overmastering passion. It blinds the eyes to moral good, it saps the principles of virtue and honesty, it throws a veil of discontent over the simpler and purer enjoyments of life or blots them altogether out of view, it induces a thousand varieties, it fosters a world of sin, it is unwise as unwise policy, for it makes men forget their truest interests—their allegiance to God, their duty to their fellow-men, and the general well-being of the society to which they belong. It would hardly be inferred from the lax or indifferent way in which the pulpit ordinarily regards it that the uncurbed love and pursuit of wealth for its own sake was denounced by the Divine Author of Christianity. But if the prevailing thirst for gold is reprehensible in itself, infinitely more so are the means used to obtain it. There is scarcely a principle of justice or honesty that is not more or less commonly sacrificed for its acquisition. Such discourses suggest to us the illustrative case of the possessor of an estate who, instead of using it and improving it for the benefit

of himself and others, should occupy himself in proving that his title is good and tenure valid. How much more would a few hearty words weigh, the growth of experience fitted to the needs of ordinary and actual life—words breathed into the ear of common humanity, with its continually flagging energies and wavering resolutions, distated to us by the 'still, small voice' which speaks to us all in our heart of hearts, only requiring the rightly directed appeal to make itself heard in the soul, and its tender messages to be appreciated.

"Dialectics should be abandoned. We need not to be told that the Christian life is a good thing and that it is capable of proof. We go to church to exercise our faith, to realize what the Christian life actually is, to receive the profits and enjoyment of a common worship and faith in the same Almighty Being, to acknowledge our union under the same Divine Head, to feel the influence of a dependence upon and living in the membership of Him whom we acknowledge as the Redeemer of our race, and to share those spiritual supports, privileges and strengthenings flowing from a communion with Him in whom dwells the fountain of light and purity. Instead of spending much time in refuting error, real or supposed, let the pulpit confine itself more particularly to the exposition of sound Christian doctrine, which will prove a much more powerful weapon than any argumentative discourse directly addressed against it."

Important Concessions. ROMAN TESTIMONY.

A correspondent of the London Baptist quotes the following passage from a book, which has been translated into no fewer than eighteen languages:

"Where do they (that is, Protestants) find in Scripture the command to baptize infants? Far from giving this command, the Bible teaches us that before being baptized we must believe. Now, we know that an infant is incapable of fulfilling this condition. And yet, oh! inexplicable inconsistency! this same Protestant, at least the Anglican Protestant, who talks so loudly about following in everything the Bible, and nothing but the Bible, would not for anything in the world have his newly-born infant die without baptism! But if you baptize your infants without the least command in this Book, which is your sole rule, what right have you to accuse the Catholics of setting aside the word of God, whereas they admit the doctrine of the church in certain matters on which the word has given them no directions, and in regard to which the circumstances of the times have obtained the church to bring about a change? Ah! dear reader, ask a Protestant the reason of his conduct! Alas! he knows nothing about it; and if he has a reason to give you, he ought to tell you that he baptizes his infants because the Holy Roman Catholic Church has taught him the necessity of this baptism."

PAROCHIALISM.

This is Mr. Pentecost's last utterance on open communion, in the Warren Avenue Baptist Church, Boston, and from what we learn, the church indorses the sentiments—they, at least, pay him a heavy salary for promulgating them:

"He had always believed, he still believed that the call of the Lord to partake of his supper was 'whoever will.' He felt that he had a right to say to any one or a class of men that they were the ones fit to partake of that sacrament. To his own Master every one standeth or falleth, and he had no power to usurp the right of individual judgment or responsibility, which belonged to each human being. He wished to slight no ordinance of God's church, but he dared not slight any of his children, and so, as long as he remained the officiating minister of that church, whether for one month or ten years, he should, every time the Lord's supper was spread, bid to it all those who loved him in sincerity and truth."

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The Freeman adds that "his lordship perceives a part of the truth, and it is to be hoped that he may be led to see the rest, in which event he will learn that the question as to who are the proper subjects of baptism is still more important than the mode in which the ordinance is to be performed."

CHRISTIAN LOVE.

There are in New Mexico magic stones, some of which when thrown loosely on the ground roll over toward each other till they gather in a group. It is not this type of true Christian hearts? Does not the indwelling Christ draw these hearts one to another? Is not the strong attraction felt across the line of separation between races, and sects, and creeds, and ranks? Sin divides; grace brings together. Oh, for more and yet more of true spiritual relationship and love.—Index.

REV. W. HOWARD, D. D., who has been on a visit to Europe, writes to the Texas Baptist Herald, of our people in England:

"The one thing above all others which prevents the rapid spread of our principles

is the open communion policy of our brethren here. They are firm and outspoken in regard to the baptism only of believers, still the above policy almost destroys their identity as a denomination. It leads to such latitudinarianism as to other things, that they're generally confounded with Independents or Congregationalists."

YELLOW FEVER IN MEMPHIS.—We are often asked if we think this city will be subject to the periodical visitations of the yellow fever. In answer to all we copy the following statistics prepared by Dr. Dowler:

YELLOW FEVER—STATISTICS.

"It is an important fact that the yellow fever zone at one time extended even beyond the Southern boundary of Canada. Thus the disease prevailed in Boston in 1691, 1693, 1795; in New York in 1702, 1743, 1748, 1763, 1791, 1793, 1795; in Philadelphia in 1699, 1732, 1741, 1742, 1743, 1744, 1747, 1762, 1793, 1794; in Norfolk, Va., in 1747, 1795, 1853; in New Haven, Conn., in 1743, 1795; in Providence, Rhode Island, in 1794; in Baltimore in 1794, 1795; in Quebec, Canada, in 1805, and in many other Northern towns. It first made its appearance in New Orleans in 1796. In Seville, Spain, in 1800, out of 80,000 souls, 76,000 took the yellow fever; in Cadix, out of a population of 57,499, 48,500 took the fever, and 7387 died; in Havana 9977 died that year. In Malaga, in 1804, out of a population of 110,000, only 7000 escaped attack and 26,000 died of the disease in four weeks; in Cartagena, out of 330,000 there died 143,940; at Gibraltar, in a few weeks, 5730 died out of 15,000, and finally in this eventful year the population of Spain was diminished one million, chiefly by the ravages of yellow fever."

There is a happy promise in these statistics. From most of the localities thus once devastated, the yellow fever has vanished, and we are led to the conclusion expressed in the words of a distinguished physician of New Orleans, that "epidemics have not only a limited period of increment and decrement in any one year, but they usually have more prolonged periods of increment and decrement, through series of years, often constituting what may be called a cycle of variable duration, after which they generally cease." This theory of Dr. Dowler is sustained by the fact that fearful diseases which formerly devastated the earth have entirely disappeared, as for instance the leprosy, and plagues that formerly visited Europe and the East at irregular intervals. The fact that yellow fever has also ceased to visit the cities of the North and of Spain, except sporadically, further illustrates the theory, and tends to the conviction that, as that fell pestilence has exhausted its "cycle of duration" there, it is rapidly passing it here, and will in a few years cease to visit this part of the globe.

"We know nothing of any Christian life outside of the church," said the self-styled "Bishop of Missouri" in a recent sermon. This is Episcopal teaching in, perhaps, its worst phase.

The city of New York still pays \$238 a year for the support of the Jesuit school in Sixteenth street.

The Chinese have a temple in New York where five hundred of them assemble to worship a wooden image of the god Fo.

A mild winter is predicted from the fact that the muskrats have built their houses "small and light."

The Pyraeanth.

I notice in your January number several notices of the pyraeanth as a hedge plant, and you seem to think it is something new, which is really not the case. It has been used in this parish as a hedge for at least twenty-five years. It was first introduced as a hedge here by one of Louisiana's wealthiest, experienced and most systematic and successful planters, Mr. R. R. Banor, of Terre Bonne, and he has on various plantations (some fourteen in number) miles and miles of hedges of it, and I agree with you that it is the best plant for a hedge in the South; in fact, I might say the only thing. As Mr. Banor was the first to use it for a hedge, it has received the name of the "Banor" hedge, and is certainly the finest hedge I ever saw. There are hedges on his places that have not been trimmed for years, and they are now perfectly beautiful; they are about seven feet high and about six or eight feet wide at the bottom, and so thick that a rabbit cannot pass through them. To make a good hedge it is necessary to prepare the ground well, as much so as for corn or cotton, a row about six feet wide, then open with a plow and put the plants eighteen inches apart, and cultivate well as any other crop for three years, at which time you will have a hedge that will turn any kind of stock; after that you can keep it trimmed to any height or length you wish, in a night or two, and it will grow as fast as a bush, and little more in width, therefore, takes up less room and land than any other hedge.—Cor. Philippi's Southern Farmer.

of himself and others, should occupy himself in proving that his title is good and tenure valid. How much more would a few hearty words weigh, the growth of experience fitted to the needs of ordinary and actual life—words breathed into the ear of common humanity, with its continually flagging energies and wavering resolutions, distated to us by the 'still, small voice' which speaks to us all in our heart of hearts, only requiring the rightly directed appeal to make itself heard in the soul, and its tender messages to be appreciated.

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BAPTIST COPIES.

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 effectively 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 these 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 these teachers into our pulpits who hold and teach doctrines on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an Association, 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 federate its acts, only so far as they are in strict accordance with the laws of Christ. If the scriptures a member assembly, say other church can censure him if it sees fit.

7. Whenever any church acts in violation of the commands of her only Lawgiver, as found in the New Testament, she becomes rebellious—her acts null and void; and all other churches, not Associations of churches, and Conventions, should withdraw their fellowship from her until she repents and restores her order, or they become the partners of her sins.

8. That no Association, or Convention, or Synod, as a "Court of Appeal," or has any authority over the churches, but is simply an advisory council; therefore, it has no right to interfere with the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge to performance of duty in subordination 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 an interference with her internal regulations.

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

11. We regard Protestants, as well as the Mohammedans of 1837, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimpaired bodies of Christians are of churches, and are any privileged companies of these the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry; hence all ordinances administered by an unlicensed 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 righteousness, 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 us set to avoidance, recognition, 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 spreading of Christ's kingdom, through the most effectual means and agents as not inconsistent with the Word of God.

4. To occupy every village and city in the world with a suitably qualified, faithful, earnest 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 responsibility to a body as a Board outside of her. The churches should select, send for and sustain missionaries of the cross.

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





Mississippi Department.

W. M. P. LOWREY, Editor.

For all communications designed for this Department...

Summary.

We have received a postoffice money order for \$250 from some one at Tupelo...

The two brothers, Elds. J. L. and G. L. Jennings, formerly of Zion Association, Miss., have removed to Texas...

INTEREST OF ENDOWMENT NOTES.—The following brethren have paid to us the interest on their notes for the endowment of Mississippi College...

An indication of the feeling among the Baptists of Mississippi touching the Publication Society and our paper.

The following is a part of the report of the Committee on Publications which was adopted by the Mississippi Baptist State Convention at its last session:

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"The success of the Agent of the Southern Baptist Publication Society, located at Memphis, Tenn., should be a source of gratitude and rejoicing with every true Baptist in the South...

"Your Committee on Publications respectfully submit, that after still another year's connection with THE BAPTIST, we are pleased with the Mississippi Department, and with the course of our editor, Eld. M. P. Lowrey.

"We think all our people should read it, and we would rejoice at its increased circulation among us.

"The following is from the minutes of the last session of Fair River Association: REPORT OF THE COMMITTEE ON PUBLICATIONS.

"Your Committee report in brief as follows: We cannot deem it necessary to present an argument to show the importance of a wide circulation of sound Baptist literature.

"We would keep before the notice of our brethren the means of attaining this in the Southern Baptist Publication Society, at Memphis.

"The effort to endow, which we trust is a success, and will continue to meet with the liberal encouragement and patronage of Southern Baptists.

"For general intelligence and a medium of correspondence, we commend THE BAPTIST, published at Memphis. Our Mississippi Department, by Eld. Lowrey, is everything we need except insufficiency of space.

"Many other Associations have spoken out in the same style. This shows the general feeling of the brethren on these subjects, and we hope the Baptists of the State will work unitedly, and that thereby a great blessing will be realized; that the Lord will be gratified and his cause glorified.

"The Baptist. DURING our recent visit to Memphis we had the pleasure of seeing some of those beautiful chromes that are offered as premiums to those who subscribe or renew for THE BAPTIST this month.

"By a School Boy. A handsome man of twenty-one, His married life had just begun. He took a Christmas drink one day, And killed a man and ran away.

better opportunities to know him, they would turn their false accusations into commendation. Let no true Baptist be deterred from doing his duty to this Society by those who are no ready to pat themselves against a great enterprise that promises more good to the Baptist cause than any other that has ever been set on foot in the South.

We hope they will all come up manfully to the line of duty, and that of all the States in the Southwest, Mississippi will have the smallest number of delinquents. We will give to our readers, in another column, the action of some of our Associations on this subject.

Some of our Associations have spoken out in the same way, and so far as we know the enterprise meets with general approbation in our State. The Baptists of Mississippi, with a few exceptions, stand right in this matter, but now is the time for the true friends of the Society to show their friendship.

It will have plenty of friends when it gets to be a giant, able to take care of itself and laugh at opposition; and the time is not far distant when it will challenge the admiration not only of the Baptists, but of the world.

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"We would keep before the notice of our brethren the means of attaining this in the Southern Baptist Publication Society, at Memphis.

"The effort to endow, which we trust is a success, and will continue to meet with the liberal encouragement and patronage of Southern Baptists.

"For general intelligence and a medium of correspondence, we commend THE BAPTIST, published at Memphis. Our Mississippi Department, by Eld. Lowrey, is everything we need except insufficiency of space.

"Many other Associations have spoken out in the same style. This shows the general feeling of the brethren on these subjects, and we hope the Baptists of the State will work unitedly, and that thereby a great blessing will be realized; that the Lord will be gratified and his cause glorified.

"The Baptist. DURING our recent visit to Memphis we had the pleasure of seeing some of those beautiful chromes that are offered as premiums to those who subscribe or renew for THE BAPTIST this month.

South or Southwest ought to be without which all should love for its work's sake and the truth's sake. A brother is assisted who needs assistance, and who is doing a great work for his denomination and for the world.

The Clerk will go through the list on the first and drop your name if your time is out. We do not wish to part with you. Will you not renew at once and receive a beautiful chrome? If you have not got the money, but will soon have it, will you not write us and we will "wait a little longer."

The Responsibilities of the Sunday-School Teacher.

BY MISS J. M.

EVERY individual has an influence, either good or evil, upon those by whom he is surrounded. However humble a station in life he may occupy, whatever may be his social standing, whether he be poor or prosperous in life, he exerts an influence, either advantageous or deleterious in a greater or less degree.

Every community of individuals, and every institution wields an influence; for instance, good schools and well organized orderly churches exert a powerful influence in not only stimulating and animating their own individual members, but their influence is seen and felt in adjoining communities with lasting benefit.

In proportion to the position we sustain in society do we exert an influence, and in that proportion are we responsible. We are responsible creatures; responsible, not only to each other for our conduct and habits, but to God, our Creator, our Benefactor.

Then, if we are so strictly responsible to each other in our social intercourse and worldly transactions, how much greater do our responsibilities become when we come to instruct the youth of the country respecting their responsibility to God, and to admonish them of the dreadful, ruinous consequences of a neglect to fit and prepare their precious souls for that solemn exit from this world to meet their Creator face to face.

I consider that, next to the minister, the responsibility of the Sunday school teacher is pre-eminently great. The look, the smile, the suggestion, the lesson that is taught by the Sunday-school teacher, will all have their respective bearings—will produce an effect and exert an influence upon the character and conduct of the child, which will be felt as long as the child lives.

If errors are taught, their evil effect will be visible in the formation of the child's character. The lesson strictly impressed upon the mind of the child this Sunday, if salutary in its nature, does not pass off with the day unfruitful, but, like seed sown in good ground, or like the kindling of a small spark, it will increase and continue to grow until it becomes a mighty flame, and will have a controlling effect upon the mind of that youth.

We have numerous examples in our beloved country of some of the most eminent men that ever lived, who traced their first pious impressions to their Sunday-school teacher. Martin Luther, the great reformer, and one of the most zealous Christians that ever lived in any age of the world, received his first religious impressions early in life.

I could point you to the model man in his day and time—Washington, the father of his country, who was "first in war, first in peace, and first in the hearts of his countrymen"—who could trace his first pious lessons to his pious mother and beloved Sunday-school teacher. I might point you to some of the most eminent divines, to illustrate the powerful and magical effect which early pious impressions exert.

Leonidas Polk was early impressed by hearing a little Sunday-school child recite the Lord's prayer. I might refer to others, but these I deem sufficient to prove that the responsibility of the Sunday-school teacher is inconceivable. The effects of his labors are incalculable. He cannot see—he cannot feel his own power; he has a creature before him whose mind is as blank as the paper upon which I write, and is ready to receive and eager to grasp every syllable and word—every thought and lesson that falls from the lips of his teacher; and that lesson and that thought are indelibly impressed upon the mind of the pupil, and will control, in an eminent degree, its whole after life.

I contend that such lessons exert a greater influence upon the mind of the youth than mere lessons in worldly science, because they are more impressive. Here they are taught that they must die; that they have a principle within them that never dies; that there is a God, who made all things; that there is a Savior who suffered and died for our salvation; that there is a place of punishment for the wicked, and a place of everlasting rest for those who trust in God. These and other important lessons are taught, which make a lasting impression upon the mind of the child.

Then how important it is that Sunday-school teachers should appreciate their responsibility. May all who are interested with this solemn duty so perform it as never to regret their conduct in after life.

By a School Boy. A handsome man of twenty-one, His married life had just begun. He took a Christmas drink one day, And killed a man and ran away.

And after eighteen months had past, They caught the wicked man at last; They hung the murderer on a tree, He was a awful sight to see.

A very handsome gallant brave, Was hurried to a dragoon's grave, The first that started him to sink, Was but a merry Christmas's drink.

RENEW NOW FOR THE BAPTIST, AND GET CHROME.

Existence of Deity the Foundation of Religion.

IT is now acknowledged that we cannot have an idea of material substances except through the senses, nor can we have an idea of spiritual substances except through the mind. Dr. Locke has observed that the idea of material substances is a complex idea resulting in a basis which he calls a substratum.

The idea is nominal or abstract, and resides in something which is the basis of it. So the idea of spiritual substance is complex—a complex idea of spiritual qualities merely nominal or abstract. In other words it is something which is distinguished by spiritual attributes. Thus it is just as easy to originate spiritual substance as it is to originate material substance—we have just as clear an idea of one as the other—save that spiritual is a substance which discovers the properties of mind, and so we have the nominal essence of spirit. That is all we know about it.

We know not that this spiritual substance would be incapable of perception, memory and will if detached from the body. It might enter into bodies of other forms, and might act with as much vigor, or even more vigorously, because we cannot know the connection between properties known and unknown. Then we know substances only as we distinguish their properties. Some contend that the human mind is incapable of originating any spiritual idea. How far we may become acquainted with God and spiritual things independent of revelation involves some difficulty. We have no means of testing it. God revealed himself to man at the time of his creation, and after the fall in the institution of sacrifices, and promised a deliverer; and it may be that he taught other things. After the flood he revealed himself more fully. The origin of the idea of God and religion is to be ascribed to revelation, and how far our ideas may be the result of this revelation we are not able to determine; we may be indebted somewhat to tradition. Two ideas would be less likely to be lost, that of a God as the foundation of religion, and the mode of propitiating him by sacrifices. This is a fact which exists throughout the world and in all ages. Now we may say that these things made known by revelation are in harmony with reason. But it does not follow that reason could have originated them. If you suppose that this revelation, however imperfect, may have been handed down, we may after all be indebted to this revelation for our knowledge.

Plutarch lived in the first century, and was a man of great learning, but officiated as priest of Apollo. He was the best Greek philosopher of his day. He believed in the eternity of matter, and ascribed to God the making of things in their present form, not out of what did not exist, but out of that which was wanting in fitness and beauty. He supposed the soul was not all the work of God, that it had a portion of evil inherent in itself, and that God merely adorned it. He could not originate the idea of God from non-eternity, nor is it in the power of man to do it. But with regard to the existence of God it is different; his works declare it. We do not say that the abstract existence of anything proves that it had a beginning and a Creator; but this we say, that anything existing now proves that something always existed, because non-entirety can no more originate being than be two right angles. We cannot conceive of something out of nothing. Something must always have existed. Among the things which always have existed some display obvious design, from which our mental constitution impels us to infer an intelligent designer. It has been said that the mind could not originate the idea of a God, because the archetype does not exist in nature. We may conceive an animal made up of parts of other animals; but no such animal exists. But it is said we have a clear idea of all the parts of this animal, for each part has a clear archetype in nature. What then? We have an archetype of an eternal spiritual being in our own. Now if from this basis we cannot originate the idea of a God, we cannot have the idea. If we had not in ourselves the archetype of an intelligent spirit, we could never conceive of a God as an intelligent mind. There is a difference between vagaries of imagination and deductions of reason; and yet both are limited by our knowledge acquired both by sensation and consciousness. Reason deduces from these ideas properties true and probable, as we have a clear idea of a spiritual substance. What is to hinder us from originating the idea of other spiritual beings possessing our qualities in even a higher degree? This is only a probable deduction, for there is no absolute necessity that there should exist other spiritual beings; yet it is highly probable, when we consider the various grades of creatures. Now as we have a clear idea of an intelligent being, and as we know that if something had not existed from eternity nothing could ever have existed, we can form as clear a conception of an eternal, self-existent—the first cause of all things—as we can form a clear idea of our own spiritual nature.

It has been said that reasoning from effect to cause to prove the existence of God, is predicated upon a petitio principii, inasmuch as it assumes that the material universe is an effect. This is not the exact truth. If the entire material universe is not plainly an effect, there is a large portion of it that must be. Every part of it which displays design, which shows an adaptation to design to results, shows an intelligent designer. The constitution of the human mind is such that the adaptation of means to an end always creates an impression of a designing cause. The idea of a designer as necessarily arises in the mind from marks which show obvious design, as the idea of something eternal, is produced by touching or seeing. In both cases the impression is spontaneous. We would no more think of proving the one than the other. It is a principal law of the human mind, about which there can be

The Lord's Supper.

THE Rev. Charles Hodge, D. D., is reported to have argued in the Alliance, "That in order to Christian union there must be mutual denominational recognition of the validity of ordinances." Dr. Hodge is said to be the greatest theologian in the Presbyterian Church on either side of the Atlantic. Distinguished names always give prestige to any opinion or doctrine stated, whether true or false. It seems that Dr. Hodge, in this declaration, was favoring intercommunion in the Lord's supper by the different denominations of Christians. And indeed this manifestly is one design of the Alliance. It would seem, from a worldly standpoint, that when this is accomplished the Christian churches will glide smoothly on without a single jar. If this object could be attained in fact and scripturally, none would appreciate it more than Baptists. By "Christian union," denominational fellowship is understood. But we would sincerely ask, does such "denominational union" exist everywhere—on either continent? Where "denominational fellowship" exists, there may be and evidently will be oneness in "attending on the teaching of the apostles, and the distribution, and the breaking of bread and prayers." It is here suggested that this whole matter rests upon the "union" question.

If it is a fact that such union truly exists, as did "in the church which was at Jerusalem," there may be one general communion and shout of joy throughout the whole land. It is recorded of the first church that they "daily attended with one accord in the temple and breaking bread." By one accord is meant agreement, oneness of sentiment. "Can two walk together except they be agreed?" (Amos 3:3) The want of "one accord" or agreement is the foundation principle upon which Baptists observe their peculiar practice in the Lord's supper. When a church is in confusion, or divided among themselves, the Lord's supper cannot be eaten. The Lord's supper does not only symbolize the death of Christ the Lord, but is also the proper token of fellowship between communicants at the same table. Paul abundantly elaborated this principle in his first letter to the Corinthians. In the 11th chapter and 20th verse we have the following statement: "When ye come together therefore into one place, this is not to eat the Lord's supper." The marginal reading is, "Ye cannot eat the Lord's supper." The Bible Union renders the passage thus: "There is no eating of a supper of the Lord." Burkitt, on this text, has the following note (I quote from a volume printed 135 years ago): "As if he had said, true ye Corinthians, when ye come together to one place, ye pretend to eat the Lord's supper; but though ye eat it, yet ye do not eat it as ye ought to do; ye perform the material part of the action, but ye do not partake of it solemnly and religiously, according to the divine institution, this is, therefore, not to eat the Lord's supper. Learn thence, that a duty not done as it ought to be done, is not done at all in the account of Christ." The reason of this inability to "eat the Lord's supper," as referred to by the adverb therefore in the text, is given in the 15th and 19th verses: "For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it; for there must be also heresies (sects) among you." The Corinthian church was divided in its membership. Consult the first and third chapters. The contentions and divisions made it impossible for them to "eat the Lord's supper." Hence the propriety and necessity for each church, prior to the eating of the supper, to inquire for its fellowship; and if that is wanting, they dare not administer it. A divided church, therefore, may eat the supper, but it will not be the Lord's supper. When the divisions began to take place in Baptist churches on the question of missions, some forty or fifty years ago, they were scripturally disqualified, and could not take the Lord's supper during the contest. When the division took place, and there seemed to be a necessity for another meeting house, they could not then commune together, nor can they until this day, from the fact the difficulty is unsettled. Hence, there can be no communion in the Lord's supper between the Missionary and Antimissionary Baptists until the breach is healed. Missionary and Antimissionary Baptists are agreed in the ordinances, and also in church and church government; and upon that ground they could scripturally communicate together in the Lord's supper, but the "contentions" and "divisions" which led to two demoniations prohibit them, so they "cannot eat the Lord's supper" together. Now it is patent, that if these who are of the same order cannot, with Paul's letter in their hands, have mutual communion in the supper (how can Baptists and Pedobaptists?), others cannot. It is as plain to me as two and two make four, that Paul in his letter to Corinthians placed the proper observance of the Lord's supper upon this basis of church fellowship.

COILA SPRINGS, CARROLL CO., MISS., D. C., 1873. (To be continued.)

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These being facts, open communion in the Lord's supper is a failure. Its advocates

may call it the Lord's supper, but Paul says it is not. Burkitt, in his note on the place, properly says, "This is not done as it ought to be done, is not done at all." It has always been a matter of serious regret to Baptists that there are divisions among professing Christians; and none more than they would rejoice at a union on principle.

The Grand Compromise. We see from the New York Eclectic and Chronicle that the brothers Pentecost were lately in Brooklyn to inaugurate "The Church of the People," a sort of "catch-them-all" affair—a church in which all "evangelical" Christians may unite. Rev. Geo. F. Pentecost, now of Boston, was lately pastor of Hanson Place Church, same city, hard by which this new enterprise is to be set up. Rev. Hugh O. Pentecost is to be the pastor. The former was discharged from his Brooklyn pastorate for open communion views; the latter, from Rockville, L. I. Sundry unionists, of various church connections, as Dr. Joseph T. Duray, Thomas L. Caylor, J. Halstead Carroll, J. Wyatt Smith, E. F. Ingersoll, C. F. Deems, J. M. Buckley, were called on to make addresses.

There was nothing in the influence of the late Evangelical Alliance, held in the city of New York, more marked than the impulse it gave to unionism. The plan of Dr. McCosh for the unification of Presbyterianism, put forth some six months ago, looked the same way. The tendency of Young Men's Christian Associations will be the same. The grand point of attack of the whole will be the strict communion of the Baptist denomination. English leaven is already working on this latter subject in the Northern Baptist churches. We expect speedily a general, grand, onslaught upon immersion on profession of faith as the way into the church. Many of the assailants will be good men, panting for spiritual unity; many will seek in this way to escape the offense of the cross, lacking moral courage to stand by the truth against majorities, and capability of suffering imagined detriment of business and social position. The great compromise will take. Many of us will live to see it a power—the basis of a strong organization.

Two things will stand up in antagonism against this movement: Fidelity to principle, and reluctance to sever old ties and abandon old associations. Of course the latter may disappear presently, under the more influence of time; the former will remain indestructible. The citadel of principle is to be kept largely by Baptists. Let us realize the strength of the hosts against which we shall be called to contend. Let us not be dismayed. The victory is assured, in due time, by him who is the strength of our lives, and our portion forever.—E. B. Teague, in Alabama Baptist.

Comments of Eld. S. King. The following resolutions were adopted by the Garlandville Baptist Church, Jasper county, Miss: WHEREAS, our beloved pastor, S. King, has resigned the pastoral care of our church, very much to our regret, he expediting to remove to Martin, Texas, therefore

Resolved, That the relations existing between us for the last eleven years have been very agreeable, and we part with him with great reluctance.

Resolved, That our best wishes and prayers follow him to his new field of labor, and that we heartily and unanimously commend him to the brethren and sisters of Martin, and the brotherhood generally, as a devoted pastor, a Christian gentleman, a fast friend, and a faithful exponent of Bible truths.

Resolved, That the above preamble and resolutions be spread on our church book, a copy be sent to our beloved brother and a copy be sent to THE BAPTIST for publication. Done in conference, December 14, 1873. JAMES L. HARDY, Church Clerk.

Obituary. TOR—Died in Norfolk, Va., December 13, 1873, Mrs. Amelia A. Toy, wife of Thomas D. Toy, Esq., mother of Dr. C. H. Toy of Greenville, S. C., and mother-in-law of Prof. J. N. Johnson, of the University of Mississippi.

ROWLAND—Died in Atalla county, Miss., December 14, 1873, T. Y. Rowland, with pulmonary consumption. Truly may it be exclaimed, a good man is gone; another star is added to the galaxy of heaven. Deceased was born in Lawrence district, S. C., November 17, 1818, where he joined the Baptist Church in early life; moved to Winston county, Miss., in 1845; was ordained to the ministry in 1848. He continued faithful and true to the cause, courteously though fearlessly reproving evil, zealous and untiring in his devotion to his Heavenly Master. The great weight of moral character, so necessary to the success of a minister, he possessed to an eminent degree. Hence, although not an orator, he was successful in winning souls to Jesus.

CHILES—Thomas Chiles was born June 14, 1794, in Caroline county, Va.; united with the Baptist Church in 1824, and remained a citizen of Virginia about forty-two years. He acted as deacon for a number of years. After the death of his wife, in 1858, he removed to Lincoln county, Miss., and united with the Philadelphia Church, where his membership remained until his death, which occurred December 28, 1873, at the residence of his son, R. S. Chiles, near Hazlehurst, Copiah county, Miss. With him the hearty head was truly a crown of glory, because found in the way of righteousness. PASTOR.

DA PATROX remarked in a public discourse: "I heard Alfred Bennett say, alluding to excluded church members, 'When a sheep was excluded from the fold it would bleat around until it was admitted, but when a hog was put out of the pen it would root around and try to upset it!'"

GENERAL DOCKERY, the leading citizen of Richmond county, died on the 31 of this month. He was a prominent Baptist.

ARM AND BODY BRACE.

These Braces will be sent to ministers at...

In both cases a certificate will be required...

- 1. It is the only Scientific Shoulder Brace... 2. It is the only Scientific Lung Brace...

Whatever does not, every minister should use...

RECENT TESTIMONIALS.

Rev. Graves:—I have now worn the Brace thirty days...

A Christmas Cake.

Lines written by a pastor to a young lady friend in Memphis...

From those we love, sweet things are met...

Yet brighter link in heaven is bound—And may you never tarry...

And richer than those golden cakes...

A Temperance Argument.

If the following facts will not dissuade men from gulping down drink...

My dear sir—you with that glass of whisky at your lips...

Time was when rum and whisky and gin were distilled to a percentage...

Some years since—ten years, I think—I was in the office of a hotel...

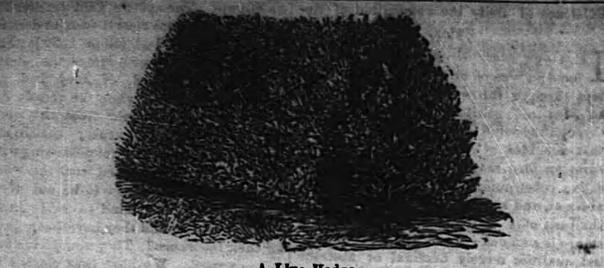
Why is it, said I, in the earnestness of entire innocence...

Money for all!

Atlanta Paper Mills, James Ormond, Proprietor.

Money for all!

Money for all!



A Live Hedge. It is a thing of beauty, and of the greatest utility.

The Pyracanth costs but twenty-one cents per rod, and when in bloom or berry...

Family Department.

Taking and Circulating a Religious Paper.

- 1. A good religious paper makes Christ as near as possible... 2. It makes them more useful...

The Drunkard's Cure.

Some months ago a gentleman advertised that he had discovered a sure specific for the cure of drunkenness...

Dr. C. McLane's Vermifuge.

Should be kept in every nursery. If you would have your children grow up to be healthy...

Willson's Carbulated Cod-Liver Oil.

Consumption Cured.

Fits cured free!

Arthur's Illustrated Home Magazine.

Window Curtains.

My Girls and I.

Butterick's New Patterns for ladies' and children's dresses.

The Great Household Magazine.

Peace in the House.

Franklin Type Foundry.

Shot-Gun!

Atlanta Paper Mills.

Money for all!

Money for all!

Money for all!

except the especial order of customers for individual use.

Seeing my wonderment unabated he went on to explain.

"They don't make it because it don't pay. The same amount of labor, time, and cost of manufacture—of course barring materials—required to throw over five barrels of the old-fashioned Monogahela whisky of which you speak, with the new applications of science, throw over one hundred barrels of crude spirits (coarse alcohol). The result is, that all spirits is thus distilled. It is then rectified and diluted, and color, and flavor given by artificial means."

There you have it, sir. The stuff you are drinking is not whisky. That other stuff is not brandy. They never were, and never can be, whisky or brandy, as a credulous public think them to be.

AGUE AND FEVER.

Dr. C. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results.

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

Willson's Carbulated Cod-Liver Oil.

Consumption Cured.

Fits cured free!

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Money for all!

Money for all!

DR. C. McLANE'S CELEBRATED LIVER PILLS, FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure...

AGUE AND FEVER.

Dr. C. McLane's Liver Pills, in cases of Ague and Fever, when taken with Quinine, are productive of the most happy results.

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Money for all!

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Money for all!

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Faculty: C. C. GRAVES, LL. D., President; A. F. DIX, A. M., Prof. Greek and Latin; A. T. BARNETT, A. M., Prof. Mathematics; E. T. FERRELL, Prof. French and German; A. G. GRAVES, A. M., Prof. English Literature; Mrs. M. T. HARRIS, A. M., Principal Prep. Department; Mrs. E. J. J. MARR, Primary Department.

Faculty of Music: K. T. STEINHAUSEN, President, with a full corps.

Collegiate Course: \$50.00; Primary: \$20.00; Music: \$10.00.

Boarding: \$10.00 per week.

Address: G. S. WALMSLEY, Treasurer, Winchester, Tenn.

CENTRAL FEMALE INSTITUTE, Clinton, Hinds Co., Miss.

Rev. WALTER HILLMAN, LL. O., Pres't. Accredited by a large and able Faculty, will begin the next session on Tuesday, Sept. 23rd.

Address: G. S. WALMSLEY, Treasurer, Winchester, Tenn.

WACO UNIVERSITY, TEXAS. The first session of this institution will open on the first Monday in September, 1873.

Faculty: JAMES P. BOYD, D. D., LL. D., Prof. of Eccl'ast'cal History, Church Government and Pastoral Theology; J. A. BOGARD, D. D., LL. D., Prof. of Int'nal and Eccl'ast'cal History, and of the History of the Old Testament; C. E. TAYLOR, D. D., Prof. of Interpretation of the Old Testament; J. W. WILLIAMS, D. D., Prof. of Biblical Introduction and Polyanthology, and Assistant Professor of the History of the Old Testament; J. W. WILLIAMS, D. D., Prof. of Systematic Theology.

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PEACHWOOD NURSERIES. ESTABLISHED IN 1846. The attention of Horticulturists and the planting public generally, is invited to the large and well grown stock of...

Address: G. S. WALMSLEY, Treasurer, Winchester, Tenn.

200 PIANOS AND ORGANS. New and Second-Hand, of first-class makers, will be sold at low prices...

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ARTHUR'S Illustrated Home Magazine.

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MEMPHIS COTTON MARKET. Table with columns for Cotton, Middling, and Good middling, with prices listed.

OUR FOREIGN TRADE.

The Direct Relations of Memphis with Europe... The following, which appeared in Saturday's Avalanche, is published by request:

"The extent and character of our direct trade with Europe is known to but very few outside of those directly interested in such matters. As a general thing, the idea prevails that our direct relations with the Old World are associated wholly with the export of cotton, and it is only recently that the very observing man of the Avalanche discovered that the business of importing various commodities representative of European industry and skill has begun to assume considerable proportions among our merchants."

THE IMPORTS consisted principally of articles in the fancy dry goods line, and was referred to B. Lowenstein & Bros.—for whom Col. L. E. Dyer had just appraised several consignments—as being most actively engaged in this line, and probably best qualified to give the desired information.

At the mammoth establishment referred to, the reporter was fortunate enough to find Mr. B. Lowenstein, notwithstanding the pressure of business which always surrounds him, in a most happy and communicative mood, and, after a turn through the several departments of the concern, was ushered into Mr. Lowenstein's private office, where the annexed interview occurred:

Said Mr. Lowenstein, in reply to the Avalanche's inquiries, "Oh, this is no new business with me, though, of course, I have largely increased it of late, and expect to go on increasing. Since Congress has made Memphis a port of entry there is no reason why direct trade should not increase, nor is dry goods alone, but in all manner of imported merchandise."

Q.—What is the advantage in this direct trade movement, Mr. Lowenstein? A.—Well, it enables us to save the profits which Eastern importers realized under the old system.

Q.—Did your house import largely during the year just closed? A.—Yes, considerably; though as a matter of course the yellow fever and other epidemics influenced us to countermand some important orders.

Q.—What have you recently imported? A.—(Showing some papers)—Here are two invoices just at hand, one for \$7000 and another for \$5000, representing consignments of lace curtains and embroideries, in all widths and quantities, from St. Gallen, which, as you are probably aware, is one of the most celebrated manufacturing places in Europe for such goods.

Q.—When did you first begin this enterprise, Mr. Lowenstein? A.—The idea first occurred to me in 1869, while I was traveling in Europe, and I carried it into execution immediately after the interior port of entry laws became operative, having in the meantime opened correspondence with agents of manufacturers in the principal cities of Europe, who operate on light commissions.

Q.—How do you make your selections? A.—We are regularly in receipt of samples of goods, including all the novelties, and from these we order. The goods are then shipped in bond, through the agents, direct to our establishment, being transferred from steamer on arriving at the coast to the Great Western Dispatch, by which they are brought to Memphis in locked and sealed cars, and delivered to us through the custom house, as is done in New York, Boston, etc. The Great Western Dispatch has excellent arrangements at Washington for this business, and the merchandise comes in separate cars.

Q.—Do you meet with any trouble in this business? A.—None whatever. The custom officers here, both Gen. Smith and Col. Dyer, are very courteous and accommodating, and afford every facility for the prompt and careful delivery of merchandise.

Q.—Does the demand for foreign goods in Memphis justify your enterprise in this direction? A.—Yes, sir; and our sales to other merchants are increasing steadily. By importing direct we avoid the profits made by Eastern importers, and can sell as cheap here as they do in New York, if not cheaper. Hence, our wholesale trade in this line has increased largely, and we have already made large orders with reference to the spring trade.

Q.—What class of goods do you usually import, Mr. Lowenstein? A.—Mostly silks, laces, suits, cloaks, shawls, Irish linens, table cloths, aprons, etc., and trimmings, buttons, and the like.

Q.—What class of goods have you ordered with reference to? A.—Quite a variety, I might say, but mostly grandines, tarlatanes, white goods, lace shawls, lace aprons, handkerchiefs, fans, embroideries, ladies' and children's suits, and ladies' underwear. All these are immensely cheaper in Europe, and of better quality than made elsewhere. I receive samples regularly from the manufacturers each season, and order what I consider novel and suited to our trade. I find the demand increasing season after season, and if it continues on this scale Memphis will soon find a mammoth custom house an imperative necessity.

Notwithstanding the yellow fever in the fall we imported largely of ready-made suits, cloaks, shawls, redingotes, etc., and had ready sale for all. Thanking Mr. Lowenstein for the information so cheerfully given, and so highly interesting as respects the progress of Memphis, the Avalancheian withdrew.

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To Our Patrons.—When you call upon or send to any firm advertising in our paper, please do us the favor to state where you saw the advertisement. You will confer a favor, as well as secure better bargains by this course.

J. F. Cooney, photographic artist, 251 Main street, Memphis, Tenn. All the various styles of first-class work known to the photographic art executed in a superior manner and with all the latest improvements and discoveries pertaining thereto. His connections with New York enable him to reproduce all novelties or discoveries in the art as soon as they are out. No gems, or cheap, trashy pictures made. 7 15 if

Children often look pale and sick from no other cause than having worms in the stomach. BROWN'S VERMIFUGE COMBITS will destroy Worms without injury to the child, being perfectly WHITE, and free from all coloring or other injurious ingredients usually used in worm preparations. CURTIS & BROWN, Proprietors, No. 215 Fulton Street, New York. Sold by Druggists and Chemists, and dealers in Medicines at Twenty-Five CENTS a Box. M 6-48-7-43-8dwm

CONSUMPTION, the scourge of the human family, may, in its early stages, be promptly arrested and permanently cured, by the use of RAYNES' WARM VA., Oct. 23, 1872. Dr. R. V. Pierce: Sir—For the last year I have been using your Golden Medical Discovery. I owe my life to it, having been afflicted for years. First used it but a short time before I was benefited. At that time I was very bad, not able to sit up much, was suffering greatly with my throat, was going blind, had a dry cough, and much pain in my lungs. I have since used twelve bottles of the Discovery and am almost well. R. A. T. WARDNER, son of Mr. J. H. Wardner, of the Fourth Corps, N. Y., was cured of consumption by Dr. Pierce's Golden Medical Discovery, so says Mr. C. B. Canfield, editor of the Chatham Courier.

TWO FOES TO HEALTH. Cold and damp are inimical to health, and we generally have an unwholesome combination of the two at this season. They penetrate the skin and integuments and affect the muscular, glandular and nervous organizations, producing rheumatism, neuralgia, chills and fever, and where there is a tendency to dyspepsia or liver complaint, provoking an attack of indigestion or biliousness. The best advice that can be given under such circumstances is to keep the external surface of the body warmly clothed, and to keep the internal organs in vigorous working order with the most wholesome and genial of all tonics, Hostetter's Stomach Bitters. Gradually but constantly this stimulant is superseding the adulterated liquors of commerce, as a medicinal stimulant and corrector, in all parts of the country. It will be a happy day for humanity, and it will surely come, when this pure restorative shall have taken the place of raw spirits as a stimulant in all our public and private hospitals. It is not, however, merely a harmless substitute for the very stimulant referred to, but a powerful and specific medicine. It is a powerful influence it exercises over the torpid and diseased stomach, the disordered liver, the constipated bowels, the relaxed nerves, headach, indigestion, dyspepsia, liver complaint, intestinal constriction, nervous weakness, hypochondria, rheumatism and sleeplessness. All chronic complaints are aggravated by a cold, moist atmosphere, and it is therefore particularly necessary for those who are afflicted with ailments of this nature to use it, to meet the predisposing cause of sickness with a wholesome antidote. Hostetter's Bitters should be taken daily at this season, in the amount of a teaspoonful, under circumstances that lead to weaken the system. 164888 (7 15)

REVERSE YOUR PLAN! Leave all purgatives and violent medicines behind you, and take the power, and for a BLOOD PURIFIER, try BUCHU & DANDELION, which acts on the Kidneys, Liver and Bowels, and removes the impurities of the system, by causing its exit. W. C. Hamilton & Co., Cincinnati, O.

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