

The Baptist.

NOTICE HAS BEEN GIVEN TO THE TRUSTEES OF THE BAPTIST COLLEGE OF MEMPHIS TO INCORPORATE MEMPHIS AS A CITY.

TENNESSEE, \$2.50 per annum, in advance, and Money by Postage Order, Registered Letter, or Telegraphic Transfer, to the Secretary, at Memphis. The money is to be used for the support of the College.

The Baptist Debt, December 1, 1874—\$10,000.
February 10, 1875—\$10,000.
The Baptist Contribution, December 1, 1874—\$10,000.
February 10, 1875—\$10,000.

Things Misapprehended by Baptists.

CAN the Lord's supper be carried by the minister to absent members? Is it? Most of the rich land in token of shewing sympathy and care given before one is a member of the church and entitled to the supper?

R. W. BURKE.

To the first we answer no, undoubtedly so. It would no more be the Lord's supper, administered, than a lunch of bread and cheese would be, administered with a blessing by the minister to the sick subject. The second supper is not a ministerial ordinance. It is not a social ordinance, and above all, it is not a sacrament, and it is perverted when so used. It is simply and solely a church ordinance, and must be celebrated by the church when it comes together in one place.

It can appoint that place in the roots of a sick member and gather there and celebrate it, but it cannot authorize its minister to go to this or to that family and administer it. We have seen the church appoint a meeting at the house of a sick man, and receive his experience and baptize him, which it has the right to do, but we disapprove it, as the influence of the act is in favor of ritualism or sacramentalism—and of all people on this earth the Baptists should give it no appearance of support, as they are the only people on earth that hold nothing in common with Ritualists, and are the only people who can consistently oppose and count against it. When it is impossible or impracticable for a Christian to observe them, they are not required of him, any more than the "dying thief," nor do they in any way confirm or assure his salvation or regeneration.

Divine favor, and therefore should never be performed as works of necessity, for the impression is pernicious. As to the second question, the hand of fellowship may be given before and after baptism, or not at all, as the church and the brethren may elect. It is no church ordinance, and never was, and cannot be made so by any church of Christ, because a true and orderly church will no more add to than it will take from the laws of Christ. He never instituted such an ordinance, nor did the apostles, and neither did the primitive churches of Christ have any such custom. It is only a personal expression of our fellowship for the individual to whom we extend the hand. If it is given after hearing an experience of grace, it is to express our Christian fellowship for the individual. We would extend it to any one, Papist or Protestant, whose Christian experience we could fellowship, on hearing it. If it is given after baptism, it is an expression of church fellowship. If it is given by the presbytery to a minister after his ordination, it is an expression of ministerial fellowship. But one can be a minister without it, and one can be a church member as he can be a Christian without the formal hand of fellowship signifying it. In concluding we would say this, we have contemplated writing a series of papers under the heading of "Things Misapprehended by Baptists," and this subject of hand-shaking as a church ordinance is one of them. Not a few of our brethren, both ministers and laymen, have come to regard the act of hand-shaking at certain times as a Scriptural and church ordinance; that a person cannot become a church member without it, though he may have been baptized. We have no account of John the Baptist giving the hand of fellowship to any of his converts, and since it is not recorded, we have no right to suppose that the apostles gave the "right hand of fellowship" to the three thousand on the day of Pentecost, or anywhere else. Some ministers would hardly regard the candidate as ordained, unless the hand of fellowship was given by the presbytery. Let there be a full end of this misapprehension on the part of all Baptists everywhere, and a care not to add to the ordinances that Christ gave his church. We have no fellowship for hand-shaking or for washing as ordinances of the church. Christ nor his apostles never instituted them, as such, nor did the earliest churches observe them as such. Let this be one of the graces of that series.

Spiritualism vs. Materialism.

SELL that Spiritualism has put forth new and striking features since your exposition of Foster and his. It has become beautiful and even elegant again. It offers a present to your foes persons to that you can cavoodle with them, voice to types, and you are like doubling Thomas, permitted to handle them—then they have feet and bane, as mere ghosts have not. Now, seeing commands belief, and hundreds, skeptics before, are "giving in" their adherence to this faith. But I see nothing in your columns about this matter—the very place where I most expected to see these new phases of Spiritualistic notes and errors. What have you to say? for I doubt not you are seeing what is going on. I ask, man reader, if the well-attended appearances of Katie King are not enough in themselves to call upon us the belief that spirits can "return" and assume material form so as to vocalize and be handled by and converse with us? If not, what are the evidences of our senses to us?—A. L. H.

An Almost a Brahmin.

Though we have not spoken of late, we have been on the "look-out" since the exposure of Foster, which so paralyzed the most sanguine Spiritualists of this city. We have been reading the reports of the most wondrous feats performed by "Katie King" in England, until she announced her departure for "mother-phere," which her daunted devotees understood a higher place or heaven, but it soon appeared that it was for the United States, for so soon, to their delighted astonishment, turned up in Philadelphia in the scenes of the Holmes, and soon set

that quiet Quaker city all in a bustle, and drew increasing crowds to the window and througout the expanding pockets of Mr. and Mrs. Holmes. But then Katie was a charming creature. Though so old, she was confessedly remarkably "well preserved," she claimed to be the daughter of an old buccaneer who sailed under Capt. Kidd.

"As he sailed, so he sailed."

for her fair, rounded limbs beneath her thin, gauzy dress, her dimpled arms that she permitted to be handled, especially if you were about to give a compliment ring to her finger or a bracelet on her wrist, her flowing hair,

lots, and rosy lips that sometimes she permitted to be kissed, when you wished to send her kiss with some valuable present to your spirit friends!—we say this adorable creature fairly bewitched the young and the old, and even warmed the blood in the bachelors of the city. But no one was more completely fascinated and confirmed in his new faith than the sober, philosophical author of "The Debatable Land" Robert Dale Owen. He had had over forty sittings, and had used his almost observation and strict scrutiny, and pronounced description impossible. Now for the document of this whole materializing phenomena, and it is as applicable to Katie King in England as in Philadelphia, Miss., March 5, 1875.

Now in the times of the "Seasmeval" and "The Woman in Scars" (\$10 each) we will send either postpaid, for three new subscribers.

We clip from the "Watertown and Western," Boston:

Roxbury Dark Owen and Katie King.—We doubt if there has been any sincerer or more resolute believer in spiritualism than Robert Dale Owen, emphatically known for his move to give the thing character. Last summer he had over forty sittings, at which the fair and youthful maiden of two hundred years, Katie King, nightly presented herself from her home in the skies. Test conditions he says were perfectly snug, imaginable ground for suspecting deception was removed; but the result was only to bring out the phenomena in still greater confirmation. All her power to be counted; her flesh to be felt; a gold ring to be put on her finger; received valuable presents; gave pieces of her dress to a few seconds; the spangles dropped off a dew second, leaving the garment whole again; quit abruptly as a tearfully for her sake; because so as gentlest prodded to kiss her, and then, next evening of her own accord, returned to her cabinet and placed the kiss, half-closed her eyes, with a smile and the words, " Didn't we have a good time, Mr. Owen?" Says the latter: "I am the woman whom she presented to be, at once she was most readily introduced into the cabinet for her passage of death. But under the condition as they were arranged straitens to or exit from the cabinet, except by the deer which opened the parlor where we sat, was a physical impossibility." Katie has since been tracked to her earthly home—house, has fully confuted the deception, explained how everything was managed, given back her presents, and Mr. Owen publicly acknowledges that he has been humbugged. Inference—what now is the value of his testimony in any other case? And if the testimony of such a man is worthless, what is its value in the case of others less intelligent, less disposed to perfect test conditions, and more than half willing to be duped? And yet we doubt if the exposure will open the eyes of one Spiritualist in a thousand.

In proof that the Spiritualists have gathered here, we have again been invited by Dr. S. Watson to attend some test meetings, and, if possible, be converted, or expose the performances, if they indeed be mere tricks. We have consented to do so, provided "admittance is free," until we are satisfied. We shall commence our examination on the first week in April, and will report in full all we see, hear, feel, and find out in this paper. These reports, we doubt not, will be most interesting as those of the Foster meetings and exposure; and if it were widely known, many apprehend more than our greatest readers will desire to see them. We therefore offer this paper for months from April 10th for \$1.00, postage included. Will not pastors mention this fact to their congregations and make up a club in each of their churches, —get some active brother to do so? Help us to expose this new and dangerous "deceit" of Spiritualism from our land, or so to fortify that we cannot enter it. Send in clubs before the 10th so that we may know how many extra papers to issue.

The Influence of a Religious Paper.

A MEMBER writing to the editor of a Baptist paper in the South says: "There was a time when your paper was taken in every family of the church. Then the Sunday school flourished, a living salary was paid the preacher, a new house of worship projected and nearly finished, missions promoted; but now few copies are taken, the Sunday school scarcely existing, the house of worship unfinished, the missionary spirit about extinct, but a small salary promised, and that not promptly paid the preacher, and the circulation of political and trashy papers has increased."

We know this to be the history of several churches that once took this paper. They have lost their interest in all denominational enterprises. The New York Weekly and Bonner's Ledger, and perhaps the Tribune, are taken and eagerly read and loaned about to corrupt the neighborhood, but not a Baptist paper of any kind is taken—they cannot afford it. We conscientiously believe that the first labor of a pastor should be to place a sound religious paper in each family in his flock. He can then interest them in his sermons and in all the interests of the Redeemer's kingdom. But it is a sad fact that a majority of our ministers never present the claims of a denominational paper to their people. A member told us the other day he had never heard his pastor do it in public or in private.

The following deserves to be read and considered. We Baptists are content to cry hard times, and neither circulate their papers nor their books, while the enemy is coming on like a flood. All over our land the Catholics are steadily increasing, because they work, if the times are hard. Are we devoted to destruction, and is our support a sign of it?

Ez. J. Green—Dear Sir: I have received "The Bible Baptist" and I am much pleased with it. I intend to transcribe it weekly and keep it in the parlor, conveniently low, so that all our Pedobaptist visitors—men and women—

can see how any one can read the pointed paper in connection with the illustrations being fully explained the illustrations are the true and only ends of the lesson. It has ever been a mystery to me how a sensible person could have any objection to the school. I have called myself two numbers of the past year, January and 6th February, and I regret this very much, especially the 6th February, for I am anxious to read every word of the great controversy between Catholics and Archidiocese Manning. I

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Bethel.
A. D. Price, Director.—You are an Old

Friend.—Bro. J. Jackson, of Clinton,
Miss., says: "My home is the very best;
Money could not buy it and I do without it."

J. Park, Texas.—The belittlement of the
main cannot be reached by us. Your text is a
good one. See our little treatise of the
little life for our views on the resurrection.

Mr. Clark Garrison, New York.—My brother
"lives a book," you are a young Garrison.
Will you not help us? Shanes to pick up the
dropped names at S. T. You next work now.

To Our Friends.—We noticed that H.
Challen, of Philadelphia, was about to bring
out a cheap edition of Bayard's Pilgrim's
Progress, and we have been patiently waiting
for it to make its present to each member
for 1875. If it does not soon appear, we shall
select something else.

Bible Barron.—Bro. G. W. Kemper, of
Middle Tennessee, says: "I have received your
gift, Bible Baptism, and a fine engraving it is.
Thanks to you, I intend to frame it nicely
and hang it up in my room." Don't frame so
as to cover up the Scriptures and show only
the baptismal scene, as we saw one last month
in Mississippi. We buried 1000 last month
and lack 500 to all out. We hope to gain more
new and renewed subscribers this month
500 more. The only hope for an enlarged par-
ticular is for all its friends to work. Little will
be done after this month. Work for the
night is coming."

Honey Letters Received.

Tennessee—L G Dodson \$2.70, R E Parry 2.70,

2.70, D S McCullough 2.70, Dr W Moore 2.70,

W C Day 2.70, C T Harris 2.70, J Jarman

2.70, H H Jones 2.70.

Mississippi—J W McNease \$1.50, W P French

6.00, W H Head 2.70, Mollie D Garnett 2.60, W

C Crawford 2.00, M L Bell 2.60, A J Scale 2.70,

M G Joyner 2.75, H Lee 5.60, E M Leavell 2.70,

H Boa 2.60, W H Neumann 1.50.

P. C. Gray—W G Smith 2.70, E T Reed 1.70,

P. C. Gray—W G Smith 2.70.

North Carolina—P. C. Gray 2.70, W F

Malvin 10.50.

Louisiana—W J Martin 5.10,

2.70, A Burris 2.30, C M Sharrouse 2.10.

Kentucky—J H Hall 2.65, J O Hill 2.70, W

W Maxey 2.40.

Texas—J G Massey \$5.40, P Morris 2.70.

Arkansas—P S Deal 25.50, J M Cason 15.85,

H H Meredith 2.00, R Head 2.45, J G Jackson

2.45.

Miscellaneous—J Jones, Ind. \$2.70; W H

Goldson, Oregon, 2.70; P C Frost, Ill. 2.70; S F

Astine, Ga. 2.65; L B Seaton, Mo. 2.70.

Memorial of J. A. Ligon.

This brother, just passed away, was born in

Wilson county, Tenn., August 4, 1825. Mar-

ried Elizabeth Benson, March 20, 1846.

Freedmen religion in the summer of 1846. United

with the Methodist, of which he was a member

four years; becoming disinterested, he united

with the Baptist Church at Big Creek on the

year 1861. Departed this life January 12, 1875.

Condol. That in the death of Deacon J. A.

Ligon the Church of Christ has lost a good man

and member. As a deacon, he was ready & thor-

oughly true to all classes and different races;

as a neighbor, he was equal to any; as a citizen,

he was not surpassed by any in moral worth;

as a husband, father and master, he was a

model to all who knew him; as a magistrate,

which office he filled, perhaps no man gave less

offense by his decisions. Of him it may, with

propriety, be said, "where he was best known

he was most loved."

Further related, That while we bow submis-

sively to this Providential bereavement, we

express our sympathy with the dear family in the great

loss they have sustained, but feel assured that

for our Bro. Ligon to die is to him gain, yet

infinite gain to him.

Resolved, That a copy of these proceedings be

sent upon the church books, a copy be fur-

nished to the bereaved family, and also a copy

sent to be published in THE BAPTIST.

Done in conference Sabbath before the first

Sunday in February, 1875.

R. E. GOLDSEY,

R. L. WYNN, Com.

G. C. ELLIOTT;

Obituary.

Agnes J. East was born in Gibson

County, Tenn., November 18, 1822. She was

married to A. J. Williams, October 1, 1840.

Baptized into the fellowship of the Salem Bap-

tist Church, DeSoto County, Miss., August 20,

1852. Departed this life January 21, 1875. In

her last hours she suffered greatly, but died

with Christian resignation. Her body lies in

Antioch graveyard; her spirit is at rest with Jesus. She was a faithful Christian, a devoted

wife, a kind mother.

PASTOR.

The Housekeeper of Our Health.

The Liver is the great purifying or blood

cleaning organ of the system. Set the great

housekeeper of our health at work and the

evil corruptions which gather in the blood and

sin, as it were, the scum of the system, are

gradually expelled from the system. For this

purpose Dr. Price's Golden Medical Discovery,

with small daily doses of Dr. Price's Element

Purative Pillows are preeminently the article

now. They are every kind of humor, from

the worst soreness to the common pleuris, hista-

tic, &c. &c. acting alone kindly heal

under their mighty corrective influence. Vi-

veal blood which is in the system are

by the power of their secret, and by their

never failing and somewhat mysterious way the

most tainted system may be completely reno-

vated and built up anew. Enlarged glands,

tumors and swellings dwindle away and dis-

appear under the influence of their great re-

medicants. Sold by all dealers in medicine.

Furniture, Carpets, Oil Cloth,

Mattoons, Window Shades, etc. at greatly re-

duced prices at Aveo, Bettis & Co., 500 Main

Street, Memphis, Tenn. Give us a call.

—Aveo, Bettis & Co.

Parties in want of pianos, Trees and

Shrubs will do well to deal directly with

Stevens, Harrison & Co., Cincinnati, Ohio,

whose advertisement appears in another

column.

12-10-34.

We Our Friends.—When you call upon

us send to any firm advertising in our paper

to have the favor to visit where you have

no advertisement. You will confer a favor, as

well as secure better bargains by this course.

**DR. C. M'LANE'S
CELEBRATED
LIVER PILLS.**

FOR THE CURE OF
Hepatitis or Liver Complaint,
Gastritis and SICK HEADACHE.

Symptoms of a Diseased Liver.

DRAIN in the right side, under the edge
of the ribs, increases in severity, the severity

of the pain being increased by pressure.

It is often accompanied by a sense of fullness
in the stomach, and by a desire to vomit.

It is often associated with a sense of faintness
and drowsiness, and with a desire to sleep.

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