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UNIMIT NURSERIES.  
For Fall and Winter of 1874-5.

**THE BAPTIST.**  
J. R. GRAVES, Editor and Proprietor.  
M. F. LITTLE, (Editor), Mississippi Editor.  
J. R. GRAVES, Jr., City Carrier.  
Contributors:  
ED. G. W. GRIFFIN, Brownsville, Tenn.  
ED. J. M. WOOD, Barnesville, Ga.  
ED. C. B. HENDRICKSON, Jackson, Tenn.  
ED. T. T. EATON, East Tennessee.  
ED. J. M. PHILLIPS, Middle Tennessee.  
ED. W. G. INMAN, Nashville, Tenn.  
Our Business Office: 351 Main Street, Memphis, Tenn.

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

**NO VII.**  
In this article Mr. Duncan has said little that we care to notice, as it is no part of our business to controvert historical facts after comparing his dates of the rise of the various churches and Associations, in different countries, with our history, we find that his dates are generally correct; but we do not know that these dates have to do in deciding the question as to which of us are the Primitive Order of Baptists.  
Mr. Duncan and his coadjutors seem to make quite a labored effort to fix on us the name of Antimissionary Baptists; but our readers know, and the people of the country know, that we have never accepted that name, nor have any others except Missionary Baptists, tried to pack that name upon us. The reason why Missionaries wish to establish this name upon us is, because they cannot get along in the present discussion without fixing on us the base and unfounded stigma of opposition to the spread of the gospel. Of all people in the world the Primitive Baptists have less cause to oppose the spread of the gospel, for we claim, and always have claimed, that the gospel is the power of God unto salvation, and without its power, the influence of the gospel cannot be saved; and ten thousand Duncans could not convince an enlightened people that a respectable body of orthodox Christians could be so cruel as to wish to deprive any community of people under the sun of the blessings of the glorious gospel of Jesus Christ. If there are any such they are not found among the Primitive Order of Baptists, whose great object is to live their lives in the light, as well as to profess it, and to show the love of God and the power of the gospel in their hearts, both by their teaching, their conduct and their daily Christian example. We take it for granted that no man can be opposed to the spread of the gospel unless he is opposed to the gospel. We have seen some people who oppose the spread of the gospel as much as that when they opposed the truth, (especially in religious matters) they were willing to go almost any distance to sustain their opposition, and we think that such is the case with a large majority of our Missionary Baptist ministers who have left us, or refused to adopt, the true gospel, and are preaching for doctrine, the commandments of men. We do not think that Missionary Baptists are opposed to the spread of the gospel; but that many of the so-called opponents of the gospel and the spreading of error at the expense of the gospel, we have not the least doubt.

Judging by the specimens of Missionary Baptist preaching that we have heard from their pulpits in this country, we do not think they are doing much to spread the pure gospel among any people, either at home or abroad.  
Mr. D. tells us that, "In an early day there were Baptists in New York. Many of the first churches in this State were identified with the old Philadelphia Association for a number of years. But at that time the old Association, with the only church in New York, which was associated with it, were all of the Primitive Order of Baptists, and they did travel and preach just as the Primitive Baptists have ever done, and as they are still doing. They not only itinerated among the people, but they spread the truth wherever they went, and God blessed their labors abundantly. And if the churches and preachers did not sustain them, they should have done so, for it has never been regarded as correct maxim among our people that 'the laborer is worthy of his hire.' And in all the history we can find on this subject, and in connection with our own observation, including a period of nearly forty years, we have yet to see or hear of an Old Primitive Baptist minister, who has faithfully discharged his ministerial duties to God and his people, who has ever suffered either in his own person or that of his family, on account of him who has called him to be a soldier. (a)  
In that day there were no contentions between the Primitive and Missionary Baptists, because such a thing as a Missionary Baptist church was unknown; and if they, or any other church of which he speaks in this number, had been called upon to receive and fellowship the present order of Missionary Baptists, with their money mixture of doctrine and immense number of begging agents and huge machinery of operating in connection with the present hosts of worldly institutions, which now cling as a tail to their church, they would have been rejected as soon and as effectively as a body of Roman Catholics, with all their iniquitous powers attached.  
It has taken much time and labor to persuade any people to adopt such a religious system as the Missionary Baptists now parade for the consideration of an enlightened community. We cannot but think of an angel from heaven, preach any other gospel unto you than that we have preached, let him be accursed; and we fear that this will be realized by thousands who are trying to deceive the people by causing them to believe that they are the true Church of God.  
We know of some who think that the Old Baptists are so clearly entitled to priority over the Missionaries that the effort on the part of the latter to make them believe to the contrary is one of the highest grades of presumption on their ignorance that they have ever met with; for they have lived long and have been eye witnesses of the various circumstances connected with our division, and know for themselves that in this division the Missionaries did leave the old paths, and have taken a new position, set up for themselves a new church, prepared for doctrine a system of tradition which the Old Baptists had never practiced, and that they adopted practices not encouraged or sanctioned by Roman Catholics and utterly unknown to the world of God. They have given to the world a new term of denomination; thus adding one more to the number of the name of the second best.  
This best, we are told, had two horns like a lamb, but spoke like a dragon. So it is with them, they have restricted communion, and the immersion of believers in water for baptism, to which they have, until recently, adhered with a tenacity truly commendable. Recently, however, some of them appear to be becoming restless in the shackles of re-

# THE BAPTIST.

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

Old Series—Vol. XXXII. MEMPHIS, TENN., SATURDAY, FEBRUARY 27, 1875. New Series—Vol. VIII., No. 15.

stricted communion and exhibit a strong desire to burst their bonds and come forth in all the glory and freedom of Federalism on this subject. And the people who have seen all this are still looking on wondering what the end will be. After seeing all that they have seen they can hardly persuade themselves to believe that Missionary Baptists, who love so much to blow their own horn and sound the news to earth's remotest bounds, that they number one and a half million members, can ever think seriously of withdrawing from their open communion brethren, knowing as they do that such a step would produce such fearful reduction in their numbers as to stop their boasting. We ourselves, in common with others, cannot feel uninterested in this matter, for unless there is a withdrawal on one side or the other we can see no other alternative but for the same old path to go on; and the lights before us relative to such things teach us that as they go on they will be likely to continue to increase more and more by a constant influx from the great body until they will become a liberal communia church, and as a mass be finally lost in the vortex of Federalism. Should this ultimately be the result, it would be as consistent for them to go with the declaration that they had never been restricted communiaists, as it now is for them to claim that they are the Primitive Order of Baptists.

Those people to whom we have alluded could not fail to make the discovery, when the Missionaries went out from us, that we refused to follow, and stand without variation on the same broad track that they and ourselves had ever trodden.  
Then everybody knew who were the Old Baptists, while the Missionaries who went out from us were regarded as the new school, or rather, they were regarded as reformers, and became popular with the world as reformers of Old Baptist principles and practices.  
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ference, and not an essential one, for it in no way affects the essential characteristics of the Baptists, or the nature of the work they are seeking to accomplish. The Baptists now, as in all past ages, seek to evangelize the nations, in obedience to him who said "Preach the gospel to every creature." And this they seek to do by choosing men, called of God to preach, whom they send into uncultivated regions to teach the way of salvation. These men they propose to sustain in temporalities as commanded in God's word to do; and not an essential difference, either in their faith or practice, can be shown to have existed among them in any age or country. We speak now of the genuine Primitive, or Missionary Baptists.  
But we will now go one step further and show how this question affects Mr. Fain in this discussion. For this purpose, let the following facts be considered:  
The early Baptists of this country, composing our oldest Associations, as the Philadelphia, Charleston and others, elected and sent out missionaries, or evangelists, to travel and preach among and for the destitute, collected money for the purpose of "giving them wages," encouraged Sunday schools, and founded colleges for the training of young ministers, in part; all of which things were done in and by their Associations, and churches too, in reality, stand opposed to the electing and sending out of missionaries, and they have greatly abused the collecting of money for sustaining such men—even calling them "money hunting missionaries"—neither have they any Sunday schools nor colleges, and never had any such institutions; but as a rule have vilified and abused them. Now let the reader mark the difference between Eld. Fain's people and the early Primitive Baptists of this country. Can their differences be regarded as merely accidental? Are they not in the completest sense essential differences? Showing that while Bro. Fain's people may be Baptists, they are not the kind that planted Baptist principles on the American continent, and afterward unfurled the gospel banner to the inhabitants of the scattered settlements, and the aborigines of this then new country. They were Missionary, his are not. They were Primitive, his are not. But we must close this part of the chapter, asking for it a candid reading.  
(a) In an early day, the oldest churches of the Colony of New York—now the State of the same name—co-operated with the Old Philadelphia Association. "But at that time," says Mr. Fain, "the Old Association (Philadelphia) with the only churches of New York, were all of the Primitive Order of Baptists." You are correct, sir, in that. They were all Primitive Baptists, just as we told you from the start. Now let us see something of their practice. I quote from the minutes of the Philadelphia Association for 1771, which lie before me. Here it is: "A motion being made in the Association, relative to the appointment of an evangelist, it was universally agreed that such an appointment promised much advantage to the Baptist interests. Five ministers were put in nomination for the office, viz: Messrs. John Gano, Benjamin Miller, Samuel Jones, David Jones, Morgan Edwards. The choice fell on the last, which accepted on the conditions then specified." (See Philadelphia minutes for 1771, p. 2) The contributions to the Association fund this year, added to what they had on hand, amounted to over £110. These were the doings of our Primitive ancestors.  
If you people are Primitive Baptists, why do they not follow the example of their Primitive mother, the Old Philadelphia Association? But you said in a former number that there was "no sense in an Association electing a minister to supply the destitute." But the Old Philadelphia community thought there was. But may be you and your people are not Primitive like she was? I really suppose you are not. I see your difficulty, Bro. Fain, but I cannot help you out of it, unless you will show penitence, and come back to your brethren from whom, according to Mr. Trot, your own historian, you separated a little more than forty years ago.  
The above extract settles the question as to the missionary character of the oldest Baptist churches in New York, for they were in co-operation with the Old Philadelphia when she elected those missionaries, and so "unanimously agreed that such a step promised great good to the Baptist interest."  
Much of what follows in Mr. Fain's review above is wholly irrelevant, and there is not an argument in a line of it. I think he has gone over much of it for half a dozen times. What he says of open communion Baptists has no connection whatever with this discussion. The "General" and "Free will Baptists," have been open or free communionists for over two hundred years, so that an open communion Baptist is no new thing under the sun, but the great body of the denomination have always maintained restricted communion.  
(b) Yes, sir, those old New York Associations, including the Oregon, followed the footsteps of their old mother—the Philadelphia—and sent missionaries among the Indians, and also to Upper Canada, long, long before the Antimissionary separation. Neither does your allusion to collecting agents account to anything, since they form no essential part of the missionary operations of

our people. Only a few of our larger Associational bodies use agents—as a rule, our District Associations never do—they do not need them.  
Collecting agents may, or may not, be dispensed with at pleasure by our people, without changing their character in the least degree. The Board of Foreign Missions once had in Missouri a collecting agent—it now has none, and still the Board remains the same, and is doing the same kind of work it was before—there is no essential difference whatever. Every unprejudiced mind can see this more with reference to this subject in the future.  
R. S. DEXAS  
New Hartford, Mo., 1875.

**Church Prosperity!**  
A CHURCH is prosperous only so far as it fulfills the design for which the Lord established it in the world. What is that design? It is twofold—the growth of piety, the promotion of holiness in each individual believer, and the conversion of souls.  
Whatever else excellent a church may be doing or possessing—it may be active, wealthy, intelligent and zealous, yet if Christians are not becoming holier, nor sinners converted, that church is far from being prosperous. Men sometimes say "that church is large and therefore prosperous." A great mistake! The church at Laodicea was large, but Jesus was ready to spew it out of his mouth. Men say that such a church is rich, and therefore prosperous; but not so, for the church at Laodicea may have had, and there is every reason to believe did have, much wealth.  
Men say "such a church has an elegant and imposing house of worship, and an elegant preacher who draws large congregations, and is therefore prosperous." But a church lukewarm, like that at Laodicea, may have all these. These are at best but means to an end, and if they do not promote that end they are hurtful, and therefore of no real value. Many seem to think that a church exists for the purpose of affording a Sunday entertainment, and if the preaching and music is of the quality to draw full houses, if the church is popular with the world, they think that church is in a very prosperous state.  
What an erroneous conception of a church's mission on earth! A church is a spiritual body, and exists on earth for spiritual ends, and if it fails in these ends it is a failure. We have schools for the education of our children; but who would call them prosperous, if, though numerous attended, and much was done, nothing was learned there? Nothing is prosperous that fails of its main end, its central purpose, and the church that fails to make men holier and better, and to lead sinners to Christ is not, cannot be prosperous, but is a miserable failure. It is needful that a church be attractive, that it draw large congregations, but its attractive force is wholly spiritual, and if this be wanting, then it is wanting in every element of true prosperity.  
A church is "a habitation of God through the Spirit," and this is what gives it power: God's indwelling presence in the hearts of the members, this is spiritual power—a power that renders it impervious to all danger, and invincible to all her enemies. You may take away wealth, intelligence, social influence, worldly prosperity, reduce its members to a handful—but give it this and you have endowed her with a power which the world will feel and to which it will yield. But take it away and nothing of value remains. It has been said "When the power of reclaiming the lost dies out of a church it ceases to be a church of God." The declaration is startling yet in a sense it is true. This much is true: an assembly of men with whom the Spirit of God does not dwell is not a church, for a church is a habitation of God through the Spirit. This is also true: that the Holy Spirit dwells with his churches both to comfort and sanctify its members and induce them with power for the conversion of men. This power belongs to every church by virtue of the union of every member with Christ; and if this power is not exercised, it is manifest that it is either not a church of Christ or it is in a diseased and unhealthy condition.  
It is a great mistake to suppose that a lukewarm state of churches in which there is no visible growth in holiness and no conversions is their normal state. The reverse of this is true, for the promise of Jesus gives assurance of his abiding presence with his churches to the end of time.  
What, then, may properly be called a prosperous church? Not one that is wealthy or intelligent or popular.  
These may build large and costly temples for the service of God, they may give largely and maintain many and varied activities; they may receive many accessions to their numbers, but there is one thing they cannot do, they cannot conquer souls for Jesus. That church alone is prosperous that possesses spiritual wealth, that is living in fellowship with God.  
Tried by these principles, how many prosperous churches have we? The question is an important one. Let us apply it to ourselves and if we find we are not, let pastors, deacons and members humble themselves before God, and give themselves no rest until there is a change for the better.  
Lebanon, Tenn. J. M. P.  
Evary thou not the oppressor, and choose none of his ways

**Reply to J. M. Bilkers.**  
WHILE I suppose, many others have seen such "A Very Strange Way of Doing," as heads an article in The Baptist of November 7, 1874, by the above named correspondent, for his additional information, let me state that I witnessed a similar scene in Florida fifteen years ago, but I see nothing "very strange" in a Methodist immersion at the same place and time of a regular baptismal occasion (where he can learn how to perform the ceremony decently and in order, and make an impression), if he baptizes, but rather commend his wisdom, according to Luke xvi. 8. The man immersed by this Methodist itinerant was some fifty years of age, of good moral standing, and thought highly of in the community. Having been sprinkled in infancy, he grew up in the "church," suffering long years with conscientious scruples in reference to Scriptural baptism, but the predecessors of the thea present circuit-rider refused to baptize him, because he had already been sprinkled. After his immersion, I asked the performer of the rite if he baptized persons who had been previously sprinkled. He said no, and that it would be a violation of the "Discipline." I asked him why he had done so in this case. He replied that he did not personally know that this man was ever sprinkled. I asked him if the gentleman did not tell him so, and if it was not known by his acquaintances. He replied that this was all so, and he did not question the fact, only he was not there to see it! "How, then," I asked, "will you come out at your Conference?" "Oh, pshaw," said he, "I will just tell them I saved a good and influential member by it, whom you would have gotten, and that will prevent any fuss about the matter."  
Baptists could not have prevented this affair, had they been so foolishly disposed, for it was after the regular and Scriptural service, at a public watering place, in a free country, and among highly civilized people. But there are cases of mixing services with sprinklers from choice as injurious as they are sinful.

**Baton Rouge, La.**  
NOTWITHSTANDING the fact that the old cry against "hard times" is almost smothered out by the awful presence of his despotic majesty, who, having seized alike upon the reins of government, money rings and the general confidence in business circles, has greatly paralyzed the best energies of the church, still we thank God a way is provided whereby we can preach the gospel, which is "the power of God unto salvation."  
I have recently held a meeting on the Comite river, in this parish, and near the Plaine. The weather was cold and rainy, and it being a low, flat country, the ground with water, yet we had a good meeting. I baptized four hopeful converts, and many others were anxiously inquiring the way, when my other appointments called me away. A church will be organized there soon.  
At Plaine our membership is slowly but steadily increasing, and a good spirit prevails. Through the influence of one of our members there—Sister Brown—a weekly prayer-meeting is kept up in an adjoining neighborhood for the benefit of poor people who cannot go to church. I preach for them at her house occasionally.  
At this place our prospect is not as good for want of funds to defray expenses. The Sunday-school is growing in numbers and in interest. Our congregations are also growing larger. I preach here every Sunday night, and once a month on Tuesday, 11 A. M. Will try to do something for THE BAPTIST after awhile.  
W. E. TRICE.

**The Church at Baton Rouge—Appeal for Help.**  
TO LOUISIANA BAPTISTS.—The church (Baptist) in Baton Rouge, La., appeals to you for help. Our pastor, Rev. W. E. Tyner, has the offer of \$300 from the State Mission Board, on condition that he will raise it himself; but he cannot leave his work here just now for that purpose; and therefore, to save traveling expenses, we make this appeal to you to help save the gospel to us. Our church here is of recent organization, the membership small and financially weak. Our prospects are good, if we can keep up preaching; but if we cannot do this, the cause here is in most imminent peril. Our circumstances are distressing. Can you not help us keep Baptist preaching in this Romish and worldly city? We ask this in the name of Jesus. Register your letter and send to Deacon J. W. Amies, First Baptist Church, care of Box 209, Baton Rouge, La.  
We Were Nine, but Now are only Seven.  
THE following persons constituted the Theological Class of Union University twenty years ago: N. A. Bailey, J. H. Cason, M. F. Finney, T. D. Jones, J. G. McCall, F. M. Freeman, R. W. Priest, Columbus Smith and W. H. Wallace. Jones, the grave, the modest, but profound, is no more. His memory is precious embodied in the affections of a pious and intelligent family and numerous friends. The bold, the brilliant and eloquent Smith has passed away. Young men, who will take up his mantle and gird on his armor? The vacancy must be filled. We were nine, but now are only seven, for Jones and Smith have "crossed over the river to rest under the shade of the tree."  
Franklin, Tenn. W. H. WALLACE.

Letter from Portsmouth, Ohio.  
ED. BARRIS—My Dear Brother: Your excellent paper visits me regularly, and I read it with great interest and profit. I like it for its logical and sturdy consistency. Having fought over the entire ground in my own experience, I cannot be other than a thoroughgoing Baptist. If we are right in respect to baptism there are we the only people church in existence and we ought not to be ashamed of it. For if baptism be, as we think, essential to church membership, and if baptism be the immersion of a professed believer, then is immersion a profession of faith essential to a gospel church, and all those bodies of disciples who substitute sprinkling, either of infants or adults, are only religious societies—sects, if you please—but not gospel churches. In this I do not unchurch them—they unchurch themselves. I only state the fact. If it be not the fact, then the Baptist Church is a mistake, or worse, a fraud and ought to disband at once. But the Baptist Church is neither a mistake nor a fraud, except as she hides her light under a bushel, and proves recreant to the solemn trust committed to her. I frankly confess that I cannot reconcile our principles with the too prevalent practice of receiving alien baptisms as valid. If baptism be not a church ordinance, that is, administered by approval of the church, and to induct into the church, what is it? And yet immersions which, by our own fundamental principles, were not authorized by a gospel church, and did not induce the immersed into such church, are, by a large portion of our churches, accounted a Scriptural. And then it does seem a trifling absurd to constantly exchanging ministerial courtesies with our Pedobaptist brethren, thereby acknowledging their ordination as Scriptural, when, should these same brethren chance to become Baptists, our fundamental principles would impel us to insist on ordination before recognizing them in a ministerial character. According to our anomalous practice, a Presbyterian minister may administer a Baptist pulpit acceptably so long as he continues to be a Presbyterian, but should he become a Baptist, then he must be ordained, or find himself suddenly stripped of his ministerial character—funny, isn't it? And yet not so funny as it is said. I would that we were Baptists in all things, maintaining a faithful, consistent, and therefore effective testimony. Glancing over the last number of THE BAPTIST, I see that you set me down as coming from the Campbellites. That is a mistake. I came from the Christians (New Lights). I was formerly a Congregational minister, and sprinkled many persons both infants and adults, until fully convinced of my mistake by an exhaustive study of the matter. Then I cast aside the rattle and bowl and took me to the baptismal bath. Wishing you great success in your labors of love, I am yours, fraternally,  
F. M. LANS,  
Pastor First Baptist Church, Portsmouth, O.

**Ordination.**  
AT the call of the church at Millers Chapel, Deer county, the following brethren were invited as a presbytery to assist in the ordaining of Bro. DAVIS to the work of the gospel in this city: Elds. S. K. Tigrett, M. Whittle, B. F. Farmer and J. R. Graves.  
The presbytery met on the 8th December, and after a thorough examination, in which the candidate acquitted himself with unusual credit, evincing great clearness of views and eminent soundness on the faith the ordination sermon was preached by Eld. J. R. Graves, the ordaining prayer by Eld. F. Farmer, after which the imposition of hands by the presbytery. The right hand of fellowship was given by Eld. Tigrett, the Bible presented by Ed. Whittle, the charge by Eld. J. R. Graves and the benediction by the candidate.  
The services were of a deeply interesting character. All the churches at and acquainted with Bro. Davis have the utmost confidence in his piety and call to the ministry. Through young, he has already proved himself more than an average preacher, and he himself more than an average person, and the promise, could he enjoy the advantages of a liberal education to make one of the first preachers of the State. So impressed was Bro. Davis with this that he secured Bro. Davis, if he would leave all, and go to the University at Jackson and graduate that he would raise the means to pay his expenses, or pay them himself. Bro. Davis accepted this noble offer, and as a result, he is to-day at Jackson, and if Providence favor, will be the first beneficiary and first ministerial graduate of our young University.  
S. K. TIGRETT.

**Three Months.**  
WILL bring you the close of our conventional year. The highest one of the Home Mission Board, as reported to the Convention last May, showing current expenses for the month, three quarters of the year, from April 1st to Jan. 1st, 1875, have been reduced more than one third, so that \$150,000 must be provided for. Shall it be done? Test it can be done, not a doubt exists, provided the hearts of the people are enlisted. It is not proposed that a single individual shall contribute the whole amount; let it come from the masses, so that every one may bear a part in this noble battle. Can you determine to stand? It need be, for Christ. Brethren, let this matter claim your earnest attention. It involves the support of our home evangelization. Our missionaries must be sustained; the churches, aided by our liberality, must be assisted; the Indian upon our western borders must have the bread of life. Yours in Christ,  
M. I. SCOTT, Cor. Sec.  
P. S.—Will our members and churches devote one Sabbath collection specially to the liquidation of this debt?  
W. H. WALLACE.

**ADVERTISING RATES.**  
Single insertion, per Nonpareil line, 15 cents  
Three months, " " " " 45 " "  
Six " " " " 80 " "  
One Year, " " " " 150 " "  
Editorial Notices, Bourgeois, lines by count, 50 " "  
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Obituary, over ten lines, per line, 15 " "  
Our Transient Advertisements must be paid for in advance; standing advertisements charged on presentation of bill.  
The Baptist has by far the largest circulation of any religious paper in the South, and is the recognized organ of the four great States of Tennessee, Mississippi, Louisiana and Arkansas, and North Alabama.  
We wish no correspondence with parties unwilling to pay our rates, which are very low for our large and well edited circulation.

**Church Prosperity!**  
A CHURCH is prosperous only so far as it fulfills the design for which the Lord established it in the world. What is that design? It is twofold—the growth of piety, the promotion of holiness in each individual believer, and the conversion of souls.  
Whatever else excellent a church may be doing or possessing—it may be active, wealthy, intelligent and zealous, yet if Christians are not becoming holier, nor sinners converted, that church is far from being prosperous. Men sometimes say "that church is large and therefore prosperous." A great mistake! The church at Laodicea was large, but Jesus was ready to spew it out of his mouth. Men say that such a church is rich, and therefore prosperous; but not so, for the church at Laodicea may have had, and there is every reason to believe did have, much wealth.  
Men say "such a church has an elegant and imposing house of worship, and an elegant preacher who draws large congregations, and is therefore prosperous." But a church lukewarm, like that at Laodicea, may have all these. These are at best but means to an end, and if they do not promote that end they are hurtful, and therefore of no real value. Many seem to think that a church exists for the purpose of affording a Sunday entertainment, and if the preaching and music is of the quality to draw full houses, if the church is popular with the world, they think that church is in a very prosperous state.  
What an erroneous conception of a church's mission on earth! A church is a spiritual body, and exists on earth for spiritual ends, and if it fails in these ends it is a failure. We have schools for the education of our children; but who would call them prosperous, if, though numerous attended, and much was done, nothing was learned there? Nothing is prosperous that fails of its main end, its central purpose, and the church that fails to make men holier and better, and to lead sinners to Christ is not, cannot be prosperous, but is a miserable failure. It is needful that a church be attractive, that it draw large congregations, but its attractive force is wholly spiritual, and if this be wanting, then it is wanting in every element of true prosperity.  
A church is "a habitation of God through the Spirit," and this is what gives it power: God's indwelling presence in the hearts of the members, this is spiritual power—a power that renders it impervious to all danger, and invincible to all her enemies. You may take away wealth, intelligence, social influence, worldly prosperity, reduce its members to a handful—but give it this and you have endowed her with a power which the world will feel and to which it will yield. But take it away and nothing of value remains. It has been said "When the power of reclaiming the lost dies out of a church it ceases to be a church of God." The declaration is startling yet in a sense it is true. This much is true: an assembly of men with whom the Spirit of God does not dwell is not a church, for a church is a habitation of God through the Spirit. This is also true: that the Holy Spirit dwells with his churches both to comfort and sanctify its members and induce them with power for the conversion of men. This power belongs to every church by virtue of the union of every member with Christ; and if this power is not exercised, it is manifest that it is either not a church of Christ or it is in a diseased and unhealthy condition.  
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Tried by these principles, how many prosperous churches have we? The question is an important one. Let us apply it to ourselves and if we find we are not, let pastors, deacons and members humble themselves before God, and give themselves no rest until there is a change for the better.  
Lebanon, Tenn. J. M. P.  
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The attention of parties wanting Cane Seed called to the advertisement of the Plymmer Manufacturing Company in another column.

To the Consumptive.—Let those who languish under the fatal fever, that circulate through any pulmonary, contain, or even those who are in decided consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried.

A Few Words to Female and Delicate Women by M. V. Moore, M. D. of the World's Dispensary, N. Y.

To our Patrons.—When you call upon or send to our firm a letter or card, please do so in the favor to state where you saw the advertisement.

Furniture, Carpets, Oil Cloths, Mattresses, Window Shades, etc.

Great Offers.—The offers made in our advertising columns under the above heading, by Messrs. Grimes & Meyer, proprietors of the celebrated Knox Fruit Farm and Nurseries, of Pittsburgh, Pa., are certainly the most liberal offers of plants ever made, and we advise our readers to avail themselves of these offers.

The cold weather is on us, and we are out of coal and wood. Both are very high.

A Man of a Thousand—A Consumptive Cured.—When death was hourly expected from consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of Cannabis Indica.

"THE BEST THING IN THE WEST." Atchison, Topeka and Santa Fe R. R. LANDS IN KANSAS.

2,000,000 ACRES of the best Farming and Agricultural Lands in America, situated in and near the beautiful Cottonwood and great Arkansas rivers, on the west.

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

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

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

The universal success which has attended the administration of this preparation has been such as to warrant us in pledging ourselves to the public to RETURN THE MONEY in every instance where it should prove ineffectual.

We pledge ourselves to the public, that Dr. M'Lane's Vermifuge DOES NOT CONTAIN MERCURY in any form; and that it is an innocent preparation, not capable of doing the slightest injury to the most tender infant.

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

P. S. Dealers and Physicians ordering from others than Fleming Bros., will be held responsible for their orders, and take none but Dr. M'Lane's, prepared by Fleming Bros., Pittsburgh, Pa.

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B. LOWENSTEIN & BROS., Staple and Fancy Dry Goods.

For Fall Wear is Now Complete. WE ARE NOW OFFERING GOOD GOODS AT LOWER PRICES THAN ANY HOUSE IN THE SOUTHWEST.

All Classes of Goods. AT ASTONISHINGLY LOW FIGURES!! WE CANNOT BE UNDERSOLD!!!

Before making any purchases in Dry Goods, call and inspect our immense and varied stock. Entire Satisfaction, and the Cheapest Goods in Memphis guaranteed.

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MARCHAL & SMITH PIANO. THE MOST DURABLE PIANO MADE.

Beautiful Rosewood, Seven and a half Octaves, WITH EVERY IMPROVEMENT, AND FULLY GUARANTEED.

Standard of Economy and Durability. We invite correspondents with all who desire to purchase a piano. To those who have not at immediate command the means to buy one, we will arrange to extend a liberal credit.

GOSPEL SONGS. By P. P. BLISS. It is acknowledged to be the Best Book ever issued for Revival and Sunday-School Work.

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Book Agents WANTED TO SELL Cross and Crown. The spirit and power of the religion of Jesus Christ as illustrated in the struggles and triumphs of his followers.

Book Agents WANTED TO SELL Wild Life in the West. A work presenting Christ to the young in a more interesting and attractive manner than has ever before been done.

Book Agents WANTED TO SELL Our Home Physician. A work for the use of all medical and surgical emergencies of the family.

Book Agents WANTED TO SELL The Life of Jesus, For Young People. A work presenting Christ to the young in a more interesting and attractive manner than has ever before been done.

Book Agents WANTED TO SELL Ladies at Home. A work for the use of all medical and surgical emergencies of the family.

Book Agents WANTED TO SELL Catarrh Cured. A work for the use of all medical and surgical emergencies of the family.

Book Agents WANTED TO SELL Pure French Candies. A work for the use of all medical and surgical emergencies of the family.

Book Agents WANTED TO SELL Raw Furs. A work for the use of all medical and surgical emergencies of the family.

Book Agents WANTED TO SELL For Your Sweetheart. A work for the use of all medical and surgical emergencies of the family.

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HADDEN & AVERY, Wholesale Grocers, Cotton Factors, COMMISSION MERCHANTS.

206 Front Street, Memphis, Tenn. 7-46-9-20

CASH'S CAMBRIC Frilling. NONE ARE GENUINE WITHOUT THE NAME AND TRADE MARK OF J. & J. CASH.

IS THE MOST DURABLE AND SATISFACTORY TRIMMING FOR LADIES', CHILDREN'S, AND INFANTS' WARDROBES.

KNOX FRUIT FARM AND NURSERIES. GREAT OFFERS! FLOWERS AND FRUITS FOR EVERYBODY.

18 Flowering Plants FOR \$1.10. 8 GRAPE VINES FOR \$1.10. 5 Varieties Strawberries FOR \$1.10.

GRIMES & MEYER, BOX 115 PITTSBURGH, PENN.

Worth of Music FOR 50 CENTS. PETER'S HOUSEHOLD MELODIES.

Peters' Parlor Music. La Creme de la Creme.

J. L. PETERS, 599 Broadway, NEW YORK.

The Best Home Music Books.

PIANO AT HOME. 4 Hand Pieces. \$2.50. BITEER'S HISTORY OF MUSIC. 2 VOLS. \$1.50.

CLARKE'S NEW METHOD. For Reed Organs, is still the leading method in point of sale, is enlarged, improved, and in every way keeps up its high reputation. Price \$2.50.

WIRE RAILING AND ORNAMENTAL WIRE WORKS. DUFUR & CO., 36 North Howard Street, - Baltimore.

\$15.00 SHOT GUN. A double barrel gun, bar or post action. Locks; warranted genuine twist barrels, and a good shooter, or be sent to O. B. with privilege to examine before paying.

MONEY made rapidly with Steel and Key Cash. A double barrel gun, bar or post action. Locks; warranted genuine twist barrels, and a good shooter, or be sent to O. B. with privilege to examine before paying.

THE BAPTIST REVIEW OF MR. DANIEL'S ADDRESS TO SHOW WHO ARE THE TRUE ORDER OF BAPTISTS.

It has been truly said that a man will catch at straw. Our readers would not be surprised to find that which is true in the case, with deep regret, we are forced to state that the man who is so simple as to find the business for many palpable of this kind, Baltimore, Md., Geo. W. Griffin, Editor of the Review, who says: "The community fell into the snare of the missionary age in a moderate extent until the famous Black Rock resolution of the delegates voted them into trouble, and in the body assembled."

From a statement it is found that from the time of the formation of the Review, the Reviewers were the churches in the fire brand, in the shape of resolutions, was thrown into the fire, and in the shape of resolutions, was thrown into the fire, and in the shape of resolutions, was thrown into the fire.

It is as you intimate, they previously stood upon old time, principles and practices, resolutions strictly in accordance with the scriptures, and in them, but when they could have done so had, for that they contained new things never suited wherever they go, they will such things are contrary hence schemes and devices in their train through all once happy Union, and you know that our present position is new, and based upon which were unknown to them can you have the history so as to decide the history the innocent?

Mr. D has but little of a Georgia Baptist. These noble people. Devotion to cause appears to mark their lives as they have been prepared to the introduction of which, however, has cost the Georgia, like all the other part of the suffer the introduction of "new things" have done. Let us be thankful for the love for the cause, and the introduction of "new things" have done. Let us be thankful for the love for the cause, and the introduction of "new things" have done.

ATLANTA DEPARTMENT, ATLANTA, GA. JOHN R. GORSON, President. A. H. COLEQUITT, Vice President. J. S. MORRIS, Secretary. A. AUSTELL, K. W. HOLLAND, Treasurer.

Southern Life Insurance Co. Assets, \$1,534,433.97. Annual Income, \$1,000,000.

The Leading Life Company of the South. BOARD OF DIRECTORS, MEMPHIS, TENN. T. A. Nelson, A. J. White, Jacob Walker, Amos Woodard, H. A. Parker, Ben. May, C. W. Francis, F. S. Ervin, W. H. Cherry, R. C. Brinkley, Geo. J. R. Gordon, Adams, G. F. M. White, D. H. Townsend.

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HUMBOLDT NURSERIES, FRUIT AND ORNAMENTAL TREES, SHRUBS, PLANTS, FLOWERS.

Abridged Price List to April 1st, 1875. Apples, Cash, or approved notes, with 10 per cent interest. Packing done in the best manner, cost of which will be charged in the bill.

Fruits of all the Leading Varieties—Best for our Climate. Apple Trees, 2 and 3 years, No. 1, \$15.00. Apple Trees, 2 and 3 years, No. 2, \$10.00. Apple Trees, 2 and 3 years, No. 3, \$5.00.

DRYERS GARDEN SEEDS. Always Fresh and Reliable. DR. J. H. SHEPARD & CO., 67 North Main Street, Memphis, Tenn.

STRAWBERRY PLANTS. I have 200,000 Strawberry Plants, and Raspberry and Grape Vines, of the best varieties, for sale, for \$1.00 per dozen.

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