

paid his taxes. How to give? The example is still Jesus, who, though he was rich, became poor, that he might relieve us, and make us rich for eternity. Here is love, giving, sacrifice. And he who did this said it is more blessed to give than to receive.

Liberalism is a grace of the Christian character: we cannot be complete Christians without it. To be a Christian we must be unselfish. A part of our life-work is the putting away of selfishness; but how can we be unselfish unless liberal? Giving is worshipping God as truly as praying: it is a grace. "Ye know," says the inspired apostle, "the grace bestowed upon the churches;" and again, "See that ye add this grace also." Christian completeness then requires giving. We have other graces, but this remains the completion and perfection of our human being, just as stem, flowers, and bud are all subservient to the fruit. All gifts are to be cultivated; let no Christian despise them; and among them this of giving for the poor and for the spread of the gospel. The Corinthians were deeply grounded in the truth; they were active in the urgent and active in word; and they greatly abounded in love for their teachers; and yet without this liberality, their Christianity would have been most incomplete. Says the word to them, "Ye abound in everything in faith, and utterance and knowledge," and in all diligence, and in your love to us. See that ye abound in this grace also." The first Christians gave so largely, according to ability, for propagating the faith, for their sick, for the redemption of their captives, and for their hospitals as ready to put us to shame.

When, too, we make a calculation of the amounts required of the Israelites for religion and charity, we are amazed. The fruits of all their young trees; the first fruits annually of the earth; the gleanings to be left in the field for the poor; a fortieth (so constructed by the council) to be given to the priests; a tenth to the Levites; the productions of the earth every seventh year; all debts to be liquidated—all together nearly one half of their income. What do we know about giving? The meager pittance do we give from our abounding superfluities. The larva of a rich man giving no more than a poor man!

Our charitable institutions for the improvement of the condition of the poor, the old, the insane, the blind, and deaf are outgrowths of divine Christianity. Indeed benevolence is the happiness of society, the essence of religion. This is manifest when you remember that it is the image of God himself. It triumphs for us over death, and pleads for us at the judgment throne: "Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." To practice the duty of charity from a benevolent motive; to give alms from this principle, is to be a worthy citizen, a good Christian, cheerful in death, and a member of the church triumphant. "He that loveth is born of God." To give is to return to our centre and to resemble him who gave his glorious life for us.

Thus I would teach you to glorify God by proper remembrance of benefits conferred, and presenting thank-offerings to his praise. Amen.

DR. GRIFFIN'S ARGUMENT CONTINUED CONTRA THE METHODIST CHURCH BEING SCRIPTURAL.

AFTER showing that there were two parties contestant as churches; the one requiring union with Christ—conversions, as prerequisite to church membership, the Scriptural; and the other putting the church and its ordinances first as "means of grace" to effect union with Christ, salvation; this a human tradition, and supported by the authority of men.

Dr Griffin said:—

Now into which of these two classes shall we place the Methodist church? When a person offers for membership in Dr. Jones's society, inquiry is made into his spiritual condition to see whether he is acquainted with what? Jesus as his Savior? No; but is he acquainted with the moral discipline of the church? Does he give satisfactory evidence of a desire to flee from the

wrath to come, to be saved from his sins; of his willingness to keep the rules (not of Christ) of the church? (See Discipline, page 90; old Discipline 1836, pp. 76, 76.)

You will receive him if he desires to flee from the wrath to come, will you not Dr. Jones?

Those who do not enjoy the witness of adoption—only desiring it, would be regarded as fit subjects for baptism? "Indeed baptism is admirably suited to such," or "their cases." It symbolizes the grace which they seek, and thus assists them in their efforts to acquire it. The ordinance thus proves a means, whereby the penitent subject receives the inward and invisible grace which it is designed to represent. (See Sumners on Baptism, pp. 21, 22.)

So then in the Methodist societies an unpardoned, unregenerated unbeliever, as such, may be baptized and become a member. Therefore it follows that possession of grace—regeneration—is not preconditional to baptism and membership. Methodism makes the church and ordinances a means of grace—channels of grace to sinners. Hence in the Doctors' church men come into the sacred pule to be sound. This classification, hence, places Methodism, a branch of a church, whose stem is the Romish church, and not the church of Christ nor Christians! Because in the churches of Christ penitent believers were baptized and the saved (*Laodamans*) were added to the church.

The law of Christ demands that regenerated men, as such, in all cases, are the only Scriptural membership; and such were the body of Christ, the Scriptural churches. But unconverted membership, as such, by the laws of the Methodist societies, do enter into its pale, its, the Methodist body, just as it is in the Roman Catholic. Since your society, Dr. Jones, differs substantially from the first church at Jerusalem and the churches described in the New Testament, you have no right to claim that Methodism is Scriptural or a branch of Christ's Church!

The Scriptural form of church government.

We shall trace this in the Scriptures, and then test the episcopal government in Methodism and find the latter unscriptural. The New Testament churches were independent congregations, acting in obedience to the Divine Head, and governed by his revealed laws. They were independent of every other ecclesiastical body, and of all civil bodies, receiving their authority directly from Christ, and accountable to him alone.

The form of church government as described in the Scriptures was instituted and authorized under the direction of Christ and his apostles, and hence was of divine origin. This form was 1. the people, the membership; 2. the presiding officers (official ministers); and 3. assistants or deacons. The principal authority was the voice of the people—the whole body of Christians, and was not contravened even by the apostles, but enforced by their example. (See Mosheim Eccl. Hist. vol. i. pp. 63, 72; and Acts i. 15; vi. 3; xv. 4; xxi. 22. See also Neander Hist. Ch. vol. i. 181.

Paul did not use authority in receiving nor expelling members; nor did Peter nor any other of the apostles. Proof, Mark xviii. 14-20; 1 Cor. v. 12, 13; Rev. ii. 2 Cor. ii. 15-27. The one hundred and twenty elected an apostle: Peter nor the other apostles did not. The church at Jerusalem elected Matthias. Can your church at Brownsville elect a bishop, Doctor? Can it? But here the assembled church voted, Acts vi. 1, 6. Here the whole church, called together, elected seven deacons, and the apostles ordained them by authority of the church.

Dr. Clark says they were chosen by the deacons. See 2 Cor. viii. 18-23. Here a brother is chosen by the churches to accompany Titus and Paul to bear their benefactions to the poor saints in Jerusalem. Read Acts xiii. 2, 3, and Acts xv., and note the independent action of these with the church at Jerusalem. These messengers were sent to Jerusalem, and reported back to the churches, not to a modern bishop.

But, Doctor, your society here at Brownsville has no power to send a member to Conference; cannot try and expel a member, nor a minister, nor restore one that has been expelled (See Disc. pp. 124, 25); for your ministers are not amenable to

your local societies. (See Discipline p. 63.)

It is your duty to receive, try, and expel members according to the Discipline, not by the laws of Christ. (Disc. p. 68.)

The disciples—the church—received Saul of Tarsus. Acts ix. 26, 27. But in your societies, you—"the preacher in charge," must receive the member! A member leaving your church must get a certificate from you, not from the church! (Disc. p. 71.)

One of your local preachers removing from this station must have a certificate from you, Doctor, or from your presiding elder. (Disc. p. 88.)

The "Methodist church" here cannot license one of its members to preach (see Disc. pp. 85-6), nor an exhorter (p. 89, also see chap. ii. Sec. 4).

Your local church cannot choose trustees, stewards, nor class-leaders. Your church property is owned and controlled by the Conference. (Disc. pp. 242-3, 7, 51.)

Your rules not only do not leave your people independent in suffrage and property ownership of church property, but even requires them to buy of one another. (Disc. p. 36.)

See the extent of the power of the clergy; the bishop's veto power. (Disc. pp. 60-5-8.)

These societies are not like the New Testament churches! free suffrage, to own their own church property and control it, and elect their officers, etc. But the government of the Methodist church is not in the hands of the people that compose the membership of these societies—depends not upon their suffrage, and is hence not democratic. It has not its authority from the consent of the governed; nor is it a republic, because those who legislate for it are not the chosen representatives of the people. Its government is however in the hands of a privileged class, not amenable to the governed, and is therefore an aristocracy.

Dr. Griffin next explained and enforced this aristocracy of the Methodist church; its relation to John Wesley, who was absolute dictator in these Methodist societies; and then his voluntary delegation of his authority and command to the one hundred preachers to be his successors in the Methodist government, which continued till a recent period. He quoted Reverdy Johnson, the great constitutional lawyer. (See Inskip p. 124, also 50, 51.)

Said Dr. Griffin:

"All this looks very much like what the Hon. Rufus Choate said was true: 'There never was, nor is now a Methodist church outside of the General Conference, which is composed of bishops and traveling preachers only, and consequently the absolute control of all the church property is vested in the General Conference alone as well as all the powers of legislation: the people called Methodists having no voice and no appeal whatever as to whether the Methodist Episcopal church should divide into two or two thousand parts, or as to what divisions it might see fit to make of the church property.'"

Dr. Griffin next gave "an extract of the opinion of the court delivered by Judge Nelson," the substance of which was, "The Methodist church of the United States was established in its government, doctrines and principles, by a General Conference of traveling preachers in this communion in 1784." "Down to that time the Methodist societies in America had been governed by John Wesley, the founder," etc. "From that time to this, the source and foundation of all its temporal power are the traveling preachers" "In the General Conference assembled. The lay members of the church have no part or connection with this governmental organization, and never had. The traveling preachers comprise the embodiment of its power, ecclesiastical and temporal; and when assembled in General Conference, according to the usages and discipline of the church, represent themselves and have no constituent!" As no bill of acceptance was filed, the church North yielded the \$400,000, and the church South accepted the award. Said Dr. Griffin: "Both are therefore committed to this decision as containing a true and faithful exposition of the governmental economy of that church."

"These lawyers and Judge Nelson agree that so far as the government is concerned, the bishop and traveling clergy are *de facto* the church," and "the lay members are unknown!" "It is an aristocracy, and has no constituents." "This must be true, for on this

ground the Northern branch yielded up \$400,000, and the Southern accepted! This being true, the members of Dr. Jones's church are not constituents." "Could we use more humiliating language in regard to the subjects of the most absolute despots on earth" than that they are beneath the rank of constituents?

You, my friends, members of Methodist societies, may be willing to hear all this, but is it Christ's will that you should? Methodist preachers have been gathering in men and women into their societies, persuading them that they are joining the church of Jesus Christ, when these people thus deluded are not even joining the Methodist Episcopal church, and Dr. Jones knows it!" "Have no connection with its governmental organization and never had!" They are not constituents.

But we may be told this is now changed! What! the church of Christ changed? Now "we have the laity in all our Councils, or Conferences." How do the laity get into the Conference?

Dr. Griffin went on to show that the stewards, e. g., may be maintained by the preacher in charge, subject to confirmation of Quarterly Conference, which elects him and to which he is amenable, next the lay members of the Annual Conference are chosen by the stewards, and the lay members of the General Conference are elected by the lay members of the Annual Conferences. A wheel that turns, but never moved by a force that arises from the people; there is still no constituency; the functions were limited by no consent of their own class—the laity.

Said Dr. Griffin:

"There lay delegates may participate in all the business, except such as involve ministerial character and relation." "Why this exception?" What does such representation amount to that comes not direct from the people, nor at all by the people? Such a politic maneuver—so transparent—can never prove a fundamental law of Methodism, that the bishop and "traveling preachers in General Conference assembled contained" the source and foundation of all its [church's] temporal and ecclesiastical power." There is no such form of church government as Methodism contained in the new revelation of Christ as written in the New Testament. Methodism cannot claim to be a Scriptural church of Christ, nor branch of the same.

Dr. Griffin closed with some very impressive and just reflections. That Methodism in its government, doctrines and polity "should have sprung from the liturgy of the church of England is not to be wondered at, but preachers who are Americans, who have grown up under institutions such as ours"—securing equal rights in civil and religious liberty—to submit to the government of Methodism is astonishing! Shall the free constituency of a free republic sink their nobility of patriotism to the forms of slavery beneath the assumption of an aristocratic church establishment? "In Gods names—no!"

Dr. Jones's establishment is indeed a branch, shoot from the State church of England! but not of the church of Christ! Methodism is an aristocracy!! The church of Christ a theocracy!—executive only. Christ is king and law-maker. Christ's church has no power nor right to make, change or abolish the least for the observance of its members. It can add no right, nor subtract any ceremony, nor change, nor abolish it. The commandments of men, and the traditions of the elders have no place within it!"

Who is the head of the local society in Brownsville? It is dependent on outside control. It cannot control the house of worship which it bought with its own money! It cannot receive, discipline, nor expel its own members! Its book of law is the work of fallible men—human law-makers! They have changed the Discipline so much, that what was once obnoxious to expulsion is not now so! "Now is Christ the head of this society, or the General Conference?"

[TO BE CONTINUED.]

A SERIES OF DOCTRINAL LECTURES DELIVERED AT CLOVER GREEK, TENN.

This church, near Medon, Tenn., properly ap-

precating the pure gospel and doctrinal truths of the Bible, was fortunate in securing the services of Bro. J. R. Graves, on his published conditions. On Saturday before the 4th Sunday in November (this being the time agreed upon), Bro. Graves had the pleasure of meeting at the church a large congregation of anxious enquires after truth, many of them, whom having heard Bro. Graves before, were the better prepared to appreciate the feast of good things which they were then awaiting.

The subject of his first lecture was—

The House of God, which is the church of the living God.

1. Is it a human or Divine institution? The two theories considered.

2. Is it a visible or invisible institution? The two theories considered: never invisible.

3. The distinction between the church and the kingdom of Christ, neither in heaven or invisible.

4. When was the church or kingdom set up? The three prevailing theories contrasted. (a) In the Old Testament—the Catholic theory. (b) During the personal ministry of Christ—the Baptist.

(c) On the day of Pentecost—the Campbellite.

This lecture continued two hours and fifty minutes, and was listened to with the most intense interest by all. In my judgment it was alone worth the expense of the whole cause. No one was in the least offended.

Owing to the distance most of the members lived from the church, it was resolved not to have night meetings, but two lectures on the Sabbath, with dinner on the ground.

Accordingly on Sunday morning, at an early hour, the people were seen thronging in from all quarters, and after the house was filled to its utmost capacity, still they came. The subject of the lecture on Sunday was—

THE MEMBERSHIP OF THE CHURCH OF CHRIST.

In this lecture, Bro. Graves clearly established the fact, by the word of God, that we were brought to the church through Christ, instead of being brought to Christ through the church, which established a regenerated membership. Bro. Graves's eloquence and reasoning powers were never perhaps more persuasive than on this subject, and the entire audience was made to see and feel the truth of his position, but they were the more astonished when he showed them the Baptist were the only church or denomination who maintained this truth. Which fact was recently admitted by Dr. Hodge of Princeton.

After refreshments, the congregation re-assembled to the third lectured; the subject of which was—

CHURCH COMMUNION.

His argument established the fact that the commemoration of the death of Christ was not only an ordinance to be observed by the church in its organized capacity, but that it could only be observed by each local church, the invitation not to exceed the bounds of its own discipline; that the present practice of a promiscuous intercommunion among the churches, whether orderly or not, and inviting every member or minister present who claimed to be Baptists, was in violation of the command to see that no leaven, i. e. of heresy or disorderly walking, be admitted to the feast. The church must know that there is none so far as a strict examination can establish the fact. Would that ever church could hear this lecture. After over two hours close listening the congregation did not seem wearied in the least, and no one complained that it was long.

The lecture on Monday morning was: On the Action of Baptism, and in the afternoon, on the History of the Church Christ Founded, traced down by its persecutions. Text: "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

While the congregation was partaking of refreshments at noon, after the close of lecture on baptism, a prominent gentleman of the Methodist persuasion remarked to one of the Baptist ministers in attendance, that the arguments of Dr. Graves in this lecture are unanswerable, and that the Bible supports the Baptist doctrine.

At the close of the last lecture, Bro. Graves was earnestly requested by a large number, many of

whom made no pretensions to religion, to remain and preach a sermon on Tuesday for their benefit, which he consented to do.

On Tuesday morning, at the appointed hour, Bro. Graves, in company with the pastor who had been his constant companion since his arrival at Medon, returned to the church, where he preached one of the most soul-stirring sermons I ever listened to, from the text, "The Son of man came to seek and to save that which is lost."

This sermon moved the entire congregation. Men of advanced ages, who had so many times listened unmoved, were melted to tears, bowing at their seats, thereby saying Lord save: we perish. Among the vast number who knelt both at the altar and in the congregation, there were two who made bright professions of faith in Christ. There were shoutings of joy in the camp of the saints that day.

During this series of meetings, the congregations were large and attentive, among whom there were sixteen Baptist preachers, six of these being young ministers at the University of Jackson.

The church and people were greatly revived, and one and all seemed to be deeply impressed with the truths to which they had been listening. We find that much good has already been accomplished, but as to the final harvest of the good seed sown in these lectures, eternity alone shall be able to reveal. Bro. Graves made many fast friends in the neighborhood and vicinity of Clover Creek church, among whom he secured quite a number of new subscribers to THE BAPTIST. The church and people earnestly request Bro. Graves to visit them again, and soon.

J. W. HARRIS, Pastor.

READ! READ! READ!

The Lord has endowed man above all his creatures; and man it seems, to show his own importance, has abused the blessings of God more than all his other works.

Everything that has been made upon the earth is for man's use, either directly or indirectly. But the great trouble with man is to use without abusing the blessing of God.

Now, while I believe all things, in their proper places, are blessings, yet there is one thing that is very commonly used which has always puzzled me to see where the blessing comes in. If I was an M. D., maybe I could see it, but not being of that persuasion I cannot see it; but I think I see wherein that something is made a great curse to man. I refer to the use of tobacco. Reader, if you are addicted to the use of the weed don't lay this article aside with contempt, but read it, and see what I've got to say.

Talk to any tobacco chewer, and he will admit that it is a filthy practice. If he does not, examine the lapels of his coat, his shirt bosom, and the floor around where he sits, and the evidence of his filth will readily be seen. Then, if every one, or even a large majority, admit that it is filthy, it must be so. Then, if it is filthy to use tobacco, it is also unclean; and there is abundant proof in the Bible that all filthiness and uncleanness is an abomination in the sight of God. Then, how can men, who admit the uncleanness of the habit, or practice, reconcile the use of tobacco in this way it is used, with the Christian character. Christianity contemplates purity of heart, mind and practice. This is another proposition admitted by all, and as filthiness is opposed to purity, it is opposed to the Christian character, and being opposed to the Christian character cannot be practiced by Christians without injury. Whatever is filthy will detract from Christian character, and whatever does that, or has a tendency to lower the standard of Christianity, is antichrist, and therefore sin. You have admitted its uncleanness, and by its use you are convicted of encouraging antichrist and sin.

If you deny that all filthiness is an abomination in the sight of God, I refer you to your Concordance and Bible, under the words "filth," "filthy" and "filthiness," where you will find filthiness of heart, thought and practice pointedly condemned. Then, as it is condemned by the Scriptures, how can Baptists, who are such sticklers for "a thus saith the word" for all of their practices, be so inconsistent as to follow with such pertinacity a practice which is condemned by the Scriptures and the whole spirit of our Christianity?

If the use of tobacco is uncleanly, it is denounced in the same condemnation with fornication and covetousness. See Eph. v. 3, 4: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking," etc. Then having admitted that the use of tobacco is filthy, it necessarily must make the user unclean. If so, please read Eph. v. 5: "For this ye know, that no whoremonger, nor uncleanness person, . . . hath any inheritance in the kingdom of Christ and of God."

We learn from the word of God that his people in olden times were taught to respect the altar and sanctuary of the Lord by cleansing it from uncleanness and filthiness. How different it is with some professed followers of the Lord to-day! Instead of cleansing the house of God, many are so filthy as to squirt their tobacco juice on the floor and against the wall to such an extent that it is impossible for devout Christians to kneel before God without getting down in another man's filth. Brethren, how dare you pollute the house of God in this way! Where is your gentleness raising? Would you, if on a visit to your neighbor's house, dare to soil the floor of his parlor with your vile tobacco juice? No, sir, you would not. Then, how is it that you, a professed follower of Jesus, can show more respect to the house of your neighbor than you do the house of God? How can you bow before the Lord, and seek his grace, when you have your mouth so full of the vile stuff that you cannot speak distinctly? Were you never caught in such a fix when called on to pray?

THINGS OVER THE WATERS.

We have given our readers Mr. Landel's magnificent speech before the "Baptist Union," and the treatment he received from Pedobaptists and some Baptists for its noble utterances. We now submit another picture. The Strict Baptists originated the Baptist Union, and for sometime the "liberals" opposed and scorned it because in the hands of the stricts. But it grew and became popular, and then the "liberals," who had stood aloof fell into it in such numbers that soon they outnumbered the Strict Baptists, and took the Union entirely out of their hands, filling all the offices with Open-Communions, and of late years the Strict are sent to the shades, and are never elected to an office and appointed to preach at its gatherings, or to move or second any motion, or to speak at its gatherings; for at the Union all the speakers are selected before hand, and an attempt to force a speech upon the body is regarded as impudence and hissed down.

This state of things has been borne by the Stricts as long as they think it a virtue, and they call for a change, or they will as a body retire from the Union. We give the first public protest that has appeared in print, and the reply of the editor of *The Baptist*, who is unpartisan enough to admit that the wrong complained of is patent and should be rectified.

"STRICT" BAPTISTS AND THE MEETINGS OF THE BAPTIST UNION.

To the editor of *The Baptist*.

DEAR SIR,—I know you allow free speech in the columns of *The Baptist*, provided the free speech be truthful and courteous. Now it begins to strike some of us that the platform of the Baptist Union has become a monopoly. We go to the annual meetings of the Union to hear a few select brethren read papers, move resolutions, preach sermons, and deliver presidential addresses; these brethren being all of the "open order." Take the proceedings of this year as an illustration. In the advertised list, every English speaker is well known to be an "open" Baptist, many of them being pastors or members of Union churches even, but not a single "strict" brother is announced. The "Generals" are well represented, but the Strict men are nowhere. Two of the announced brethren failed to put in their appearance. Their places were supplied by Mr. Chow, already down for something else in the list, and Mr. Brown, of Northampton, the vice-president.

I turn to the Handbook and look over the list of presidents, and find that they are all Open men, some of them pastors of Union churches. It is the same with all of the brethren, save one, who have read papers at the meetings. There is one stray Welsh brother of the "Strict" order down for one of the fifty-two engagements of this sort, and he stands grandly alone in that list of fifty-two!

Now, I ask, is this fair? When some men, who have since come in and passed the presidential chair, turned up their noses with contempt at "Mr. Hinton and his Baptist Union," many of us Strict Baptists stood by the Union "firm and fast." I well remember Mr. Hinton's reading a letter at one of our annual gatherings in Moorgate street as a sample of many that he had received in reply to his very modest application simply for statistics. It ran thus:—"I want to have nothing to do either with Mr. Hinton or his Baptist Union." When Mr. Hinton had read it to the meeting, he quietly said, "It is rather Brock-ish; is it not, brethren?" That happened about thirty years ago, and I heard it. *Set tempora mutantur, et nos mutamur in illis.*

Of course there must be a limit to this sort of thing. Should the day come when the Strict brethren shall retire in a body from the Baptist Union, the present secretary will be the chief cause of such a catastrophe, for the arrangements are largely in his hands.

A better feeling has been springing up between the Strict and Open brethren in our several localities. In the county associations we cannot complain, as a rule, of the way in which we are treated by our Open brethren. The exclusiveness is reserved for the *agenda* paper of the Baptist Union.

An Open brother, with whom the writer lodged at Birmingham during the recent gathering, said to him:—"I often tell my Open friends that they seem to reserve all their charity and good feeling for any set of Christian people rather than the Strict Baptists." Let me say, we have no fault to find with the present noble president of the Baptist Union. Every one knows that he has no sympathy with our particular shibboleth, but we feel that he at least has ever treated us with the respect and consideration which are our due. So have scores of other distinguished brethren of the Open order.

I am no grumpy Antinomian who believes in whole-and-corner Zoures, and Caves of Adullam. I am a Baptist, who have nearly all life thought Andrew Fuller as safe an interpreter of the New Testament as any man that ever handled a pen. In the interest of peace and good fellowship this letter has been penned. If the unhappy day should ever come when the Strict brethren should raise the cry, "To your tents, O Israel, for we have no part nor inheritance in the Baptist Union," it will be some satisfaction to the writer that he at least uttered a word of warning.

May the Lord whom we all try to serve pardon our shortcomings, and make us more like himself. ALPHA.

P. S.—No one deplored the monopoly manifested in the *agenda* papers of the Baptist Union more heartily than my late ever-to-be-revered friend, Charles Vince. He more than once expressed this feeling to himself, and, I know, set his face steadfastly against the evil.

Here is the editor's manly article.

THE BAPTIST UNION AND ITS "STRICT" MEMBERS.

A letter appeared in our columns last week to which we feel it right to direct the attention of our readers. It was from a friend who spoke of himself as a Strict-Communion Baptist, and his object was to make a complaint that at the meetings of the Baptist Union, Strict-Communion Baptists are all but ignored. The statement that he makes is somewhat startling. He tells us that of those who have been selected during all these years for the honorable duty of reading "papers," only one has been chosen from the section of the body to which he belongs. Not one single President has been appointed who did not belong to the ranks of the Open-Communions. The "Generals," our correspondent says, are always well represented, but "the Strict men are nowhere." Now we are obliged to concede that if the statement of our correspondent be true—and we are afraid there can be no doubt about it—there is great need for an alteration in our policy. In these columns we are neither Strict nor Open Communions—we are not even "Particulars" or "Generals." It is our duty, as it is also our privilege, to represent the entire body, and whatever personal predilections we may have, we think we might fairly challenge our readers to define them from our writings. We venture, therefore, to ask boldly, why should our Strict brethren be thus ignored? That they are true and earnest Baptists nobody can deny. That they have among them able and accomplished writers and speakers, is as certain as anything can be. That they are in the minority is nothing, so, for that matter, are "Generals." But it is notorious that when the Baptist Union was less popular than it is now, the Strict Baptists were among its best supporters. If, then, it had depended solely upon the Open brethren, it would have become speedily extinct. Many who are glad enough to rally around it now would have been ashamed to identify themselves with it in the time of its adversity. Our correspondent refers to one case, which we are afraid was representative of many. Thirty years since Mr. Hinton read at one of the annual gatherings in Moorgate street a communication that he had received in reply to his very modest application simply for statistics. "I want to have nothing to do with either Mr. Hinton or his Union," was the very encouraging

answer that Mr. Hinton received from a zealous man who was afterwards, in his better days, a President of the Union. Certainly, he was not a Strict Baptist. Rather, he was one who was regarded by his Strict brethren as amongst the most determined, as he was also one of the most powerful, of their opponents. Perhaps he did more than any other man in our day to induce the denomination to adopt, speaking of it generally, other principles and a different policy than theirs. Whether his influence was exerted for the good or for evil it is not for us here to say; but it is only to acknowledge that when he and those who sympathized with him were indifferent to the Union or hostile to it, the Strict Baptists were loyal to it almost to a man. We repeat, therefore, the question we have already put, why should the Strict Baptists now be ignored? We venture to put also another question, which, we know, is on many lips, though it has not yet found utterance in words. Why, in these meetings of the Union, should the denomination be supposed to consist of only some fifty or sixty members? Year after year the same names appear in our reports. They appear again and again, they and no others. We are sorry to say that the Union itself, and not merely its officials, is chiefly responsible for this state of things. When certain men, who are cited up in particular newspapers, appear on the platform, they are cheered almost to the echo; when other men appear, who are not so favored—well, they must take their chance. We will not be prevented from quoting an example of this spirit which was shown in the late meetings. A most excellent brother from Wiltshire was called upon by the committee to propose the resolution of thanks to Dr. Landel for his address from the chair. He had no thought of being present at the meetings, but the invitation of the committee decided him. If he had been one of the elect fifty or sixty, he might have spoken as long as he pleased; but he was not one of the elect, and so he was cried down. Now we venture to appeal to our readers, one and all, to stand up for their rights in this matter. We are not an oligarchy, we are a democracy. We confess our indebtedness to the correspondent to whose letter we have referred, for a complaint and a warning that have not come a bit too soon. There is only one thing in his letter that we deprecate, and that is his threat of secession. That will never do. We suspect that the circumstance which has led to his remonstrance is not intentional on the part of the committee, but, in the main at least, accidental. Their apology is to be found in the tendency which is common to us all, to fall back upon the "big guns."

But, on the other hand, we Baptists at any rate ought to remember that the wisest counselors are not always to be found amongst those who preach to the largest congregations, or in the largest chapels. Many a man who sat silent all through the meetings at Birmingham the other day, could have uttered words quite as wise and pertinent as any that fell from the lips of even the speaker, who were most loudly applauded. It is only a truism to say, that modesty and mind are often very near akin. Shyness and sense are by no means inconsistent with each other. It ought to be one of the first duties of such an organization as the Baptist Union—and we trust that it will be after this very reasonable remonstrance and warning—to seek out the best men and to bring them to the front, even though they do not preach in big buildings, or belong to those sections of the denomination which secretaries most delight to honour.

Has there ever been anything similar to this witnessed in the management of our own Southern Baptist Convention? Is there a recognized landmark among its officers,—the managers of its Boards? We have heard it complained of. We are satisfied that this discrimination is working a coolness with not a few towards the Convention. Let it not be continued until it works complete alienation.

DEAR BRO. GRAVES:—As your punny phrend I must tell a little story to supply another for him a grin. Some years ago I was at a hotel in Washington thrown into the company of an eminent professor of Greek and Latin and I believe conversant with several other languages, and a strong Presbyterian. As we were alone in the evening chatting, he introduced a discussion about baptism. As I knew that we both were stiff on that point, I told him I would talk about it on condition I should ask him three questions, and he should say only yes, or no. He readily agreed. The first was: "Is there any language in which there was no word for dip?" He said no. Second, is not the Greek the most perfect language known? He said yes. Third, if "baptizo" does not mean dip, is there any Greek word that does? Answer: "No." Now we will stop.

H. MALCOM.

Every line from our Bro. Malcom we prize and would that he would often write for our columns.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor.
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DEATH-BED REPENTANCE.

A MAJORITY of those who are deferring their preparation for heaven are ready to admit that such preparation is necessary; they are convicted, that in order to be happy hereafter they must become pure; that they must repent, reform, and be regenerated in order to be saved. But they are putting off the work of repentance with the vain hope that in the hour of death, which they suppose will produce the disposition and ability to repent, they will be able to redeem the lost opportunities of a negligent life.

"We cannot too strongly characterize the folly and danger of those who pursue such a course. The danger is, that death will come soon and suddenly, and find them unprepared, and with no disposition or opportunity to repent. Indeed, death does come suddenly to all. It does not come with a forewarning 'set thy house in order, for this year thou shalt die,' but unheralded and with silent steps, 'in such an hour as we think not,' when we are least expecting it. Even if we were sure of a lingering illness, and time for repentance on the death-bed, we have no assurance that we should have the disposition to repent. It is hard to persuade those whose affections are set on earthly things, that he is in danger of procrastination is strong in death. Every time he has done a sinful act, every time he has rejected Christ, he has strengthened the chains which hold him in bondage to sin. He has become so confirmed in evil courses, and his character is so fixed as to render it morally certain that he will delude himself with false hopes of recovery, or with a false repentance.

"It is not for us to limit the Almighty, or to say that he cannot convert a soul in the last moments of life, but we have good reasons for believing that there are very few genuine death-bed repentances. It is natural that amid the fears and terrors produced by the nearness of death, there should be bitter regrets over a misspent life. But regret is not repentance, and though there may be at the same time an earnest calling upon God for mercy and pardon, the whole experience is open to the suspicion of being constrained. It is to be hoped that in many instances the omniscient Eye perceives sincere repentance, but there are reasons to fear that in the majority of death-bed repentances, all that the most charitable and hopeful could say is, that the subject of death-bed experiences 'was willing to die when death was inevitable; that they sought for pardon, when they felt that they must be pardoned, or perish in their sins; that they prayed, but it was when *atheists* have prayed; that they hoped when it had become too terrible to despair.'

"Another reason for doubting the genuineness of repentance when death seems imminent, is that, almost without exception, when the subject of such

an experience recovers, he returns to his old habits of living without any, or at most with but very slight and temporary, change. Sometimes there is a conscious lack of sincere purpose to reform in the event of the recovery which renders a genuine or efficacious repentance impossible. A minister, believing that one of two brothers who were at enmity, was about to die, was anxious to effect a reconciliation between them. The sick man had been more violent in his feelings; but now he acquiesced in the proposed interview. They met, and after prayer by the pastor, each held the hand of the other and professed sorrow for the past. As his brother was leaving the chamber, however, the patient called him back and said: 'James, I have made it up with you because I think I am going to die; but remember, if I get well, it will be just as it was before.' This scene illustrates the nature of professed changes of heart in a dying hour. All is penitence and tears in prospect of eternity; but when health returns, 'it is just as it was before.'

Thus writes the editor of *The Methodist* a standard Methodist organ in New York. Only the stern facts could have forced the editor to have written so faithfully. He could have said more—that no one who has been often reproved for sin, and had the gospel repeatedly offered, and refused while in health, ever was heard while he or she lay upon a death-bed. It is true that the thief was saved upon the cross, but there is no proof that he had ever seen or heard Christ before, but Christ was then dying, and it is certain that he will die no more. The first fact against the theory is that laid down by the most eminent medical authorities; viz., that the mind invariably sympathizes with the diseased and dissolving body, and therefore never is in a normal condition, and almost ever under the influence of medicine. It is therefore not in a condition to repent and exercise faith in Christ. A will devising an estate would be set aside if made at such a time by any court.

The next fact is, that the sinner on the verge of eternity with impending ruin just before him must ever be unduly exercised by slavish fear and personal danger, so that it is quite impossible for him to exercise "repentance toward God," which is unto life. The sinner is moved by fear of the impending wrath, and not drawn by love. Selfish considerations alone control him, and therefore true repentance is impossible.

That scarce one in one hundred of those who have made professions on what they thought were their death-beds ever honored the religious professions they made; and the vast majority have no recollection of their brilliant exercises and professions made on sick-beds in view of death. Dr. Jackson, of Exton, an eminent Christian physician observed this, and was led to keep a diary of cases who professed conversion on sick-beds, and out of three hundred only two honored the profession, and he could not say these had not a silent hope before they sickened. Abram Booth kept a similar diary, and only two in three hundred honored their profession when they recovered. A London missionary kept a record of two thousand cases, and only two per cent of these retained their religious profession when well, and the probability is that this small per cent entertained hopes before they were taken down.

But the strongest and most conclusive evidence against death-bed repentance is the unequivocal declaration of God: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without redemption." Prov. xxix. 1. Has any sinner in America come to his death-bed who has not been often reproved, and of course hardened himself against it or he would not still be impenitent. Will any one say there is remedy for him in a dying prayer wrung from him through fear of death, when nothing could influence him to pray when well? Is God to be mocked with impunity? If there is the slightest doubt the following must forever disprove it and satisfy any one that there is no hope for a sinner if he comes to his death-bed unprepared. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your

calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." (Prov. I 24-31.)

BAPTISMAL REGENERATION FRANKLY AVOWED TO BE THE MOST PRECIOUS JEWEL ON THE BROW OF EPISCOPALIANISM.

The new Protestant Episcopal bishop of Illinois seems to be doing what the senior, Dr. Tyng, has said he would do himself if he could begin life again—that is, "dogmatize, not apologize." On a recent occasion he said: "Many men are now living who remember the days of Calvinistic ascendancy in the church, when baptismal regeneration was regarded as a heresy, and a Romish heresy at that. To-day the church asserts it as one of the most precious jewels in her deposit of doctrines."

And what may not the church assert to-morrow? At the same rule of *descent*, how long will it be before she "acknowledges the holy catholic, and apostolic Roman church as the mother and mistress of all churches, and vows and swears true obedience to the bishop of Rome as the successor of St. Peter, the prince of the apostles, and the vicar of Christ?"

Let every Baptist remember that Episcopalianism openly and proudly avow baptismal regeneration to be the most precious of all their doctrines.

REMOVING THE LANDMARK.

There is in Texas, according to a correspondent of the *Central Baptist*, a movement going on for the propagation of a theology that would seem to be "another gospel." It includes the repudiation of the doctrine of justification by faith, which is said to be "an unscriptural novelty dating back only to the time of Luther." The leader in this movement, we are informed, "so far as relates to that order of doctrines that is technically Baptist, has the reputation of being what some regard as ultra, and takes a prominent rank as an 'old landmark.' His doctrinal vagaries naturally serve to 'give countenance to the accusation so often hurled against us, that provided only the prescribed modicum of mint, anise and cummin be decorously and ceremoniously doled out, we Baptists are utterly indifferent to the weightier matters of the law.'"—*Examiner and Chronicle*.

It is singular how industriously the advocates of open or a liberal communion, seek and accept complaint against old landmarks. If a man holds questionable views and perchance believes in strict communion. Straightway his errors are laid to the charge of landmarkism. Bro. Link of Houston, Texas, is charged with being unsound upon the doctrine of justification by faith alone, and here we have his supposed error claimed to be the natural fruit of landmarkism.

REV. A. VANHOUSE.—This estimable brother has been appointed financial agent for West Tennessee to collect what is due on the bonds of the Southern Baptist Publication Society. The Society greatly needs \$10,000 to pay for the new stock it has added to meet the demands of the trade. We hope the brethren will make it as pleasant for Bro. Vanhouse as they did for us, and if they cannot pay all due pay *soon*.

—Prospectus for volume ten and the 7 dispensations will be found on page 41. Turn and read it. If you are an active, pushing man, work to realize a fair salary for the next four or five months in canvassing your own county. Read Agents wanted. We want to engage a good man in every county of Middle and West Tennessee at once.

Edw. J. J. Sledge has moved from Towash Hill county, Tenn., to Attingham, Tarrant county, Tenn., where he wishes his correspondents to address him in future.

DECLINE OF INFANT BAPTISM.

A Brother writes us if we have any facts to prove what is often asserted by our ministers and writers that infant baptism is declining. We have the last reports made in the Virginia Methodist Annual Conference, where from large circuits only a few and in some no infants were sprinkled. When the ministers were asked the reason, they replied, the people could not be persuaded into it. Among the Presbyterians we present these proofs: A writer in the Princeton Repository, (a Pedobaptist quarterly), makes the following report in reference to the decadence of infant baptism: "Fifty years ago, there were about 200 children baptized for every thousand; now but 50, only one-fourth as many."

Bishop Pierce, of the Methodist church, thus speaks: "Baptism is not inquired after and urged in the churches as it ought to be. The baptism of children is neglected to so large an extent in our circuits, owing no doubt, in a great measure, to men's indifference on week-day preaching, that the neglect is fast becoming the rule in our families, and proper infant baptism the exception."

Clavel S. Mines says: "So few, already, are the infants baptized in the Presbyterian denomination in this country, that it differs but little from a Baptist community, and may in strict propriety of phrase, be called a Semi-Baptist church."

The following is an extract from the report of the Illinois Synod: "Overture No. 2 was then taken up. This was also from the Wabash Presbytery, and stated that as there was a great laxness in infant baptism, therefore they ask the Synod to express their opinion upon its necessity. The committee recommended the following action: 'That we consider infant baptism of divine appointment, and which cannot be neglected by church members without sin and serious loss to themselves and their children.' During the discussion which arose, Rev. J. Wilson hoped this or something similar would pass. The church had become very remiss. In a parish where he labored, out of 41 children, only 10 had been baptized. Prof. Sanders suggested the striking out of the words 'sin and.' Subsequently the report was adopted with his amendment."

From this we learn, from their own lips that to neglect infant baptism is no sin, therefore it is no law of Christ but a human tradition.

ABOUT BAPTISM.

Candid Pedobaptists who have any claims to scholarship admit that *baptize* and *immerse* are synonymous terms. They hold, however, that affusion will answer every purpose. While we cannot agree with them in this latter particular, we can at least grant that their position is a consistent one. But there are those who make assertions that make us doubt either their scholarship or their candor. The *British Quarterly Review*, which will not be suspected of leaning to the Baptists, has a significant rebuke of such controversialists in reviewing Dr. Willis Lord's "Theology for the People."

No scholar will dispute the proper and primary sense is that of *dipping*, and we think that Dr. Lord makes rather a lame defence of the practice of sprinkling infants on the grounds of mere philology. He does not seem to see that the question is not one which can be argued on the narrow grounds of the strict sense of the word *baptizo*. He is quite as dogmatic a Pedobaptist as some of the old school offshoots were dogmatic the other way.—*Examiner and Cerebral*.

THE RELIGION OF SPIRITISTS.

MASSACHUSETTS SPIRITISTS solemnly voted as follows:—

"Whereas, man's natural demands are God's only commands; therefore—

"Resolved, that, as Spiritualists, we reject all external authority as a rule of life in our various relations with our fellow-beings, and acknowledge allegiance only to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice."

If this is not the rankest infidelity, what is it? Think of it: man's natural demands God's only commands!

INQUIRIES.

WILL you give me the true and proper meaning of reveling in Gal. vi. 21?

W. M. R.

The word translated to revel in the New Testament is *komos*, and in the Greek language everywhere, it is used to denote any jovial festivity with music and dancing; a carousal; a merry-making, in which dancing is introduced; singing, dancing and playing all sorts of frolics. (Aristophanis Plutus, 1040.)

Revelings may be more or less moderate, but always unsuited to a Christian; no Christian can indulge in them and maintain a Christian influence over the unregenerate; they cultivate worldliness and love of sinful pleasures in the heart, and indispose the person to religious devotion or duties. Those professors (we do not say Christians) who love to dance do not love to pray; they never take any part in the prayer-meetings of the church; scarce ever come to them, but have been known to be in the ball-room or the theater when the church was holding a prayer-meeting. The fact cannot be disguised,—dancing and praying are incompatible.

Was there any regenerating influence of the Holy Spirit before the gospel dispensation? Please answer in THE BAPTIST, and oblige many at—

WINSBORO, TEXAS.

ANSWER.—If not, then there was no one of Adam's race saved before the days of John the Baptist; for no one ever was saved, infant or adult, without regeneration,—a soul-washing in the blood of the Lamb. (See Rev. v. 9, 10.) The prophets and holy men of old all understood the necessity of this work of the Holy Spirit. David prayed "Create within me a clean heart, and renew a right spirit within me; take not thy Holy Spirit from me," etc.; and Christ rebuked the ignorance of Nicodemus in these words: "Art thou a master [teacher] in Israel and knowest not these things?" We have never known any but Campbellites, or those who were bewitched by their teachings, to doubt or deny that the gospel was preached to Abraham and his descendants as well as to us. (Gal. iii. 8.)

PRAYER-MEETING.

Our Prayer-Meeting opens on each Sunday afternoon at three o'clock, and it is proposed that every Christian who reads this will consecrate that hour to prayer for objects presented in this column.—Ed. BAP.

"There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far by faith we meet
Around one common mercy-seat."

A BROTHER requests the prayers of all who pray at three o'clock, for an only brother, who is a drunkard; he is in great distress for his brother; will not all remember him?

PRAY ON.

Well did the late Dr. Guthrie of Scotland say: "It is easy to know the knock of a beggar at one's door; low, timid, hesitating, it seems to say, 'I have no claim on the kindness of this house; I may be told I come too often; I may be treated as a troublesome and unworthy mendicant; the door may be flung in my face by a surly servant.' How different on his return from school the loud knocking, the bounding step, the joyous rush of the child into his father's presence; and, as he climbs on his knee and flings his arms around his neck, the bold face and ready tongue with which he reminds his father of some promised favor. Now, why are God's people bold? Glory to God in the highest! to a father in God, to an elder brother in Christ, faith conducts our petitions and secures answers to our prayers."

MISCELLANEOUS ITEMS.

RAY'S BAPTIST SUCCESSION.—I asked an intelligent lady who has recently joined us from the Catholics what led to the great change. She replied, "The Bible and Ray's Baptist Succession." This showed her that there was another denomination found "in the remote depths of antiquity," who have come down to us. It is well for the people to know where they can secure a work which will give them light on this subject. * * *

A CURE FOR DYSPEPSIA.—Take one quart of red oak bark and two quarts of water, boil down to one pint, put in a piece of alum the size of a partridge egg. Then gargle two or three times every hour till cured. For children take a swab and wash the affected parts every hour, also swallow a small sip each time.

This is a speedy cure and ought to be known throughout the world. I have tried it and know it to be so.—R. Q. A. Teague.

What Mr. Moody said at the opening of his meetings in Chicago will apply to churches all over the land. Speaking of the cleansing of the Temple by Hezekiah, he said: It would be a good thing to clean out a few of the churches of Chicago in the same way. Clean out the fairs, the shows, the lyceums, the concerts that are held there. "Ah!" some of you will say, "how are we going to pay our debts, set ourselves on our feet? It will be pretty hard to do this if we put out all our fairs." If there is going to be a revival we must do this, and if there is a revival your debts will soon be paid. I think we have been working the wrong way. We want more earnestness and fewer fairs.—*Baptist Weekly*.

The *Baptist Weekly* thinks that the "old Land-markers are doing more to day to damage our denomination in some sections of the country, in cherishing belligerent and bigoted sentiments than twice the number of able and better men can do good in a generation." What a *Weekly Baptist* paper! It surely has a feeble knees and hands that hang down. Will the editor, A. S. Patton, D. D., be kind enough to inform us upon what principles he advocates pulpit communion and alien baptism, and yet holds for strict communion? We are fully convinced that such anti-landmark papers are doing more against the truth than all the open communion Baptists in the land.—*Baptist Battle-Flags*.

A DENIAL, A CONFESS, AND A CONVERSION.—A certain Baptist minister in Southern Kentucky was preaching a sermon on one occasion against the dogma of baptismal regeneration, when he was interrupted by one of his congregation, who jumped up and said "That is not so." The preacher inquired, "what is your name?" The man gave his name. "Who gave you that name?" The man replied, "My sponsors in baptism," and stopped. "Go ahead," shouted the preacher. The man proceeded, "Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven," and sat down covered with confusion. In about two weeks this individual was heard knocking at the door of a Baptist church for admission.—*Correspondent Western Recorder*.

It is reasonable to suppose that the church to which a person belongs is better acquainted with all the facts in the case, and is therefore better prepared to do him justice than any other church. And if a church does wrong in excluding a member, it is not the duty of a sister church to correct that wrong. The excluded person has the right, if he thinks that injustice has been done him, to have the action of the church in excluding him examined, and to invite brethren from sister churches to be present and assist in the examination, and if it is ascertained that he was wrongfully excluded, the church must restore him; and if she refuses to hear wise counsel and to do justice to the injured party, she forfeits her claim to be regarded as a church of Jesus Christ.—H. Petty in *Texas Baptist*.

PROVERBS OF ALL AGES.

COMPILED BY DONALD FRAZER.

SCOTCH PROVERBS.

A GUDE cause makes a strong arm.
A pound o' care winna pay an ounce o' debt.
Be a friend to yourself, and others will.
Bear wealth weel, poortith will bear itself.
Cleanliness is nae pride, dirt's nae honesty.
Craf' man has class, but truth gae naked.
Gude company on a journey is worth a coach.
He needs a long spoon that eups wi' the daff.
He's weel worthy of sorrow that buys it.
He's worth nae weel that can bide nae wae.
Ken yourself, and your neighbor winna misken you.
Mony lillies mak a mickle.
Pride that dines wi' vanity sups wi' contempt.
Silence grips the mouse.
Tak a man by his word an' a cow by her horn.
The book o' maybe's is very braid.
Three can keep a secret when twa are away.

FRENCH PROVERBS.

All comes right for him who can wait.
According to the arm be the blood-letting.
Contrivance is better than force.
Friends agree best at a distance.
Good blood cannot lie.
He that quits his place loses it.
He who does not tire tires adversity.
One cannot have a good pennyworth of bad ware.
One may be surfeited with eating tarts.
One may go far after he has tried.
Soon or late the strong needs the help of the weak.
Wash a dog, comb a dog, still a dog is but a dog.
What the colt learns in youth, he continues in old age.

Correspondence.

LETTER FROM R. A. COLEMAN.

In reply to many questions asked me by letter this year in regard to my ministerial labors, I respectfully state through THE BAPTIST, for benefit of all wishing to know, that I commenced a meeting with Eld. J. P. Weaver, at Mount Olive, resulting in forty conversions and twenty-five accessions to the church by baptism, and the church greatly revived. From there I proceeded to Spring Hill church, Gibson county, the first Sabbath in August and labored there six days, and left the church greatly revived. The second Sabbath in August I came to Bethlehem, Gibson county, and labored five days with their pastor, Eld. D. Halliburton, resulting in thirteen accessions to the church by baptism besides other conversions, the church greatly revived, and after that a prominent disciple of Alexander Campbell was induced to denounce his Campbellism and united with the church of Christ. From there, the third Sabbath in August, I proceeded to Reel Foot church in Obion county, preached eight days, twenty-five conversions and ten accessions. The most stubborn hearts seemed to be made bow in humble submission to the Spirit of our Blessed Master above. From there I went to Walnut Grove church, Gibson county, and remained five days, many conversions and thirteen accessions. From there to Marten Station on second Sabbath in September, in Weekly county. Assisted in the organization of a church of twelve members, four additions by baptism. The second Sabbath in October I went to Beulah church in Obion county and labored in connection with their pastor, Eld. R. N. Norton, seven days—two conversions, church greatly revived. The good Lord was with us in all of our meetings, and his people greatly revived.
Rutherford, Tenn., Nov., 1876.

ITEMS.

The tenth volume of THE BAPTIST has reached me with its columns freighted with precious truth. It is much improved in appearance, and it never had more interesting matter than now. The discontinuation of the "departments" has been a manifest improvement to the paper.

Bro. Lofton's sermon is "a feast of fat things." A good sermon each week by some of our able preachers will greatly enhance the interest of the paper. Dr. Landel's address is masterly, and demonstrates the power of purpose. We need such men in America, as well as England. It is very refreshing to see "Items of Interest from every part of the South. The local papers in the different States are doing good service, and in so much as they are 'onward, and upward, and true to the line,' I bid them God speed. But let the flag-staff of the old banner be raised higher, and still higher, till it waves in triumph over the whole land. We love not other papers less, but THE BAPTIST more. It has breasted the storm, and rode the billows thirty long years, and never once has it given an uncertain sound. I have read it from my boyhood, and to-day, it has all of its original freshness to me. Will not brethren rally to its support? No that is not the way to put it, rally to their own support by sending \$2.70 to Bro. Graves for THE BAPTIST?

The church at Monticello, is now engaged in a protracted meeting. We are assisted by Eld. A. J. Fawcett, of Lake Village, recently from Tennes-

see. Bro. Fawcett is a consecrated, intelligent and able young preacher; we are delighted with him; the meeting is quite interesting; I hope to report good results at its close.
J. B. S.

THAT BAPTIST HISTORY AGAIN.

I would call attention to the fact that I am at work upon the Baptist History of Tennessee. I desire information in regard to who was the first settled Baptist preacher and who preached the first Baptist sermon in this State. Will Eld. J. J. Lane, of East Tennessee, or Eld. J. B. Kimbrough, or Bro. Cate inform me? I want to place the oldest minister (that is the first one who ever preached in the State) the first one in the book. Will not these brethren and Bro. O. C. Pope of the *Reflector* aid me in procuring information, in reference to this and other ministers living and dead in East Tennessee? It is desired that the book be published inside of 1877.

LIKENESSES.

Those ministers who desire to have their likenesses in the history can do so by furnishing the wood-cut, lithograph or steel engraving, at their cost. Friends of some of the ministers who have past away doubtless, would like to have their pictures preserved in this permanent way.

Brethren, all who have not done so, please make your contributions of history as early as possible. I desire historical date of all the ministers of the State; Living and Dead; when and where born—educated—when married—by whom baptized—what church joined—by what church ordained—who were the presbytery—where labored—what success—where now living, and if dead—where died etc, etc. Help me Brethren; help me early.

The *Baptist Reflector*, will please copy and oblige
JOSEPH H. BORUM.

THE REASON WHY.

I have been often asked why the Revised Scriptures by the Bible Union are so much more costly than our old Bible.

Answer. 1. The American and Foreign Bible Societies have been for many years, and are still soliciting donations and contributions from all denominations for the spread of their Bibles. Millions have been given until they are among the richest societies in the world; and yet they are still begging and receiving millions every year.

2. Their annual members in all the cities, towns and villages in the land paying one dollar each amounts to thousands in each State yearly. In this way you pay for the books at two times. In the spring, the soliciting agent comes along and asks you for one dollar, you give it. Of course any body would give a dollar for the spread of the Bible. In the fall, the sale agent comes along with his little wagon and books, and sells you a nice Testament for one dollar. Any one can see that the book simply costs you two dollars.

3. The millions of copies annually helps to put down the price. If even the Baptists of the South would all purchase our books at once we could and would reduce the price one third, and of course if all Christians and people generally would purchase at once, we could reduce the price one half.
G. A. COLEMAN, Gen. Agent.

CHELSEA BAPTIST CHURCH.

BRO. GRAVES:—During the month of October there was a glorious revival at the Chelsea Baptist church, of Memphis, the first that has been held for five years. The good Lord has blessed us wonderfully, and the brethren have been made to rejoice exceedingly. Twenty-one persons have been received into the church as the result of the revival.

The church has been under the pastoral care of a lay-member of the Central church, since the first of February last: at that time its membership was forty-three, now it is seventy-five. During this time four deacons have been ordained, and one young brother, deacon Wm. G. Merritt, licensed to preach the gospel.

Services are held in the church every Sunday morning and night, and prayer-meeting every Thursday night. The church has a flourishing Sunday-school, with an average attendance of sixty or sixty-five. Bro. R. M. C. Parker, Super-

intendent. Bro. Graves, pray for Chelsea, for the field is wide and the harvest is plentiful, but the laborers are few.
JACKSON P. CRAWFORD.
Memphis, Tenn., Nov. 30th, 1876.

PROFESSION VS. PRACTICE.

The following lines are from a collection of Hymns compiled by Rev. John Wilson, missionary at Erie, N. Y., early in the present century.
W. A. CLARK.

'Tis something strange we freely own,
That those who preach immersion down
Should, after all the things they say,
Consent to tread this frantic way;
And from the pulpit strait repair
To practice what they censured there.

How can we without wonder mention
Such vast, such friendly condescension—
Rather than lose a wandering sheep,
Whom all their wisdom cannot keep;
To please the man, but not his God,
He will immerse him in the flood.

Pray be consistent, condescender;
To thy good name do service render;
Make not thy reputation bleed
By ridiculing thy own deed.
And pray remember don't despise
What one sincerely would advise.

Before you do such work again
Remember "what is not of faith is sin."
And how can willing souls, who view
What urgent duty bids them do,
Receive from such reluctant hands
A work which full belief demands.

A GUARD AGAINST IMPOSITION.

Know all persons, and especially Baptists, that one Thomas M. Noel, professing to be a regular ordained minister, is an imposter. Said Noel is about forty years of age, light hair, florid complexion, about five feet ten inches high, was ordained a minister of the gospel in the year 1867, and remained in good standing with us until the year 1871, when he was charged with committing adultery, and excluded from our fellowship. His ordination papers were then demanded, and he refused to give them up; continues to try preaching, and still and again guilty of this dark crime. Imposing upon the people as a minister. The presbytery in his ordination was Elds. D. Haston and A. S. Walk.

Done by order of the church at New Bethlehem, near Dyer Station, Mobile & Ohio railroad, in Gibson county, Tenn., Saturday before the 1st Sabbath in November, 1876.

A. MOORE, Moderator.

S. D. WOODS, Church Clerk.

Received from A. W. B., Union City, Tenn., ten cents (one dollar and fifty cents) to be credited to the home missionary fund. This is published by request of the donor.

Wm. H. McINTOSH, Cor. Secretary.

OBITUARY.

Died, near Lexington, Miss., Sept. 18th, 1876, Henry Clifton, son of James A. and Maggie A. Roberts, aged two years and three months.

Jesus said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." If he meant of such persons, then he taught that the kingdom of heaven was composed so largely of little children that it may be said to belong to them. If he meant of such characters, the more probable signification, he taught that those who are like children in character, disposition and conduct are qualified for God's kingdom. If those who imitate the example are correct, certainly the example itself is right. In either case, we are certainly assured of the salvation of all who die in infancy. Let this comfort the bereaved parents.

Sweet little Clifton, thou hast left us,
Here thy loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

N. L. S.

Never use a sick or lame horse belonging to others; and always be more careful of things borrowed than of your own.



THE WOMAN'S PAVILION.

This is a building devoted to the exhibition of the handicraft of women of the United States. It is situated on the East side of Belmont Avenue, just opposite to the United States building, and is a showy and convenient structure. The ceremony of breaking ground took place on the afternoon of October 12, 1875, and was witnessed by a large assemblage. An address was made by Mrs. E. D. Gillespie, President of the Women's Centennial Executive Committee, in which she expressed her gratification at being able to refer with pride to the work done by women in various parts of the country, not only in furthering the special work which they had undertaken, but also in raising money for the Exhibition by every means which lay in their power. She felt she could say with truth that the women had played a large part in arousing the interest which has now been awakened in various parts of the Union, and the work of the women had all along partaken of a national and not of a local character in getting the masses deeply interested in the Exposition. The far South, through the State of Florida, was the first to respond to a call for assistance from the women, and it was followed rapidly by other quarters of the country. The city of Cincinnati subscribed \$5000, nearly completing the sum requisite. The contributions collected by women for the International Exhibition, up to the close of 1875, reached \$100,000; besides this \$33,000 was contributed for the Women's Pavilion, which, with its decorations cost about \$40,000. This building is one of the finest on the grounds, reflecting great credit upon the ladies who have labored so assiduously to make the Exhibition a success. It contains only articles made by women, and space has been assigned for the exhibition of fine wood carving, statuary, elegant designs in stained glass and tiles, paintings, and many useful inventions and patents. One lady in Iowa, who raises bees exhibits a complete apiary in working order. The object is to show women that they can do something besides mere drudgery.

A LOST BOOK OF CENTENNIAL BONDS.

The book in which I took the bonds of the Brighton church, Tipton county, has been misplaced. Any brother finding said book and returning it to me will confer a great favor.

G. A. LOFTON.

TRIBUTE OF RESPECT.

At a called meeting of the Caliopean Literary Society of the Southwestern Baptist University of Jackson, Tenn., a committee was appointed to draft resolutions expressive of the high regard we entertain for our beloved brother E. M. Egges, whom it pleased the Ruler of the Universe to remove from our midst by the relentless hand of death on the 23rd day of Nov., 1876.

The committee presented the following preamble and resolutions, which were unanimously adopted.

Whereas, it has pleased God in his providence to remove from us our esteemed brother Edgar M. Egges; therefore,

Resolved, That in the death of our brother the Caliopean Society has sustained the loss of a most valuable member, the University a faithful and promising student, society an ornament, the church a consistent and useful member, and his family a devoted son and loving brother.

Resolved, That we deeply sympathize with his relations and friends in this their bereavement, and sincerely trust that they may find consolation in the belief that their temporary loss is his eternal gain.

Resolved, That the members of this society wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be published in the Jackson papers, THE BAPTIST, and Neal's State Gazette of Dyersburg, and a copy of the same be spread upon our minutes.

B. J. DAVIS,
E. B. MILLER, Committee.
J. W. CONGER.

EDITOR BAPTIST.—Bro. J. M. P.'s "Old Landmark Reset" seems to be a logical ghost haunting the office of the *Religious Herald*. In one issue the *Herald* invokes some sound logician to answer it, and in another promises on the receipt of \$50 ("Baby talk") that Rev. J. H. Holmes will "undertake to upset the Old Landmark Reset."

There seems to be too much sound truth and too much sound logic in landmarkism to be pleasant to our liberal (?) editors. True landmarkism truly and bravely represented is a hall of burning logic crushing error and pulverizing nonsense and sophistry wherever it goes.

This seems to be painful to the *Herald*. It does not like to see its realities (?) fly into "airy nothingings." So in its misery the *Herald* implores the

logicians to "upset" what is as firm as heaven's high throne.

Ah! Bro. *Herald*, the logicians fear a hopeless cause. The French know that Wellington and the English are in the field and have surrendered like men. Poor Napoleon had better be looking out for his own safety.

Blow your bugle once more, Bro. *Herald*, perhaps some bold champion from the Old Guard will comfort you by trying to rally when all is lost. Old Landmark Reset is not "upset," and we hope it will go on in its march till the *Herald* and all liberals (?) are converted to the principles of truth—God's eternal word.

CHILD HAROLD.

OBITUARY.

Died at Sulphur Springs East Tenn., Oct., 24th, 1876, John C. Robertson of Yalobusha county, Miss. He was born in Edgefield district S. C., Oct., 21st, 1818. He came to this State in the year 1838, married Margaret L. Tabb of Chickasaw co., in the year 1841 and lived with her until 1861 when she died. He then married Dornice A. Shannon in 1862, who he left with five children to mourn his absence. He professed faith in Christ and was baptized into the fellowship of the church while a young man, shortly afterwards he was made deacon in the church which office he held until the day of his death. He lived to see but one of his children arrive to the age of accountability. Margaret E. Robertson who professed faith in Christ and was baptized into the fellowship of the church in the 12th year of her age 1875 and died 1876. He was a landmark Baptist a great admirer of the BAPTIST and its editor, and was ready to every good word and work. But the good man is gone. The writers having been personally acquainted with him for many years can testify of his fidelity to his neighbors to his country and last but not least to his Maker. We, his brothers in Christ, can join in with the bereaved family and connection to mourn the loss of the departed. May God's richest blessings rest and abide with the bereaved.

J. A. Coker.
G. T. Hunter.

Never buy what you do not need; and always sell what you have no use for.

Never go in debt beyond your ability promptly to pay; and always accept the offer of a worthy poor man in settlement.

THE 7 WORLDS, OR DISPENSATIONS.

A BIBLICAL AND PROPHETICAL SERIES.

TO INCREASE their readers several of our religious papers North and South are prospecting that early in the coming year they will commence the publication of Novelties, interesting stories, with a religious or denominational bearing. In lieu of these, we propose what we think will be equally entertaining and far more instructive and valuable; in the hope that our ministering brethren in the South, who see this, and thousands of our intelligent reading brethren, deacons and members, may take such an interest in the Series we propose, as to favor us with their own subscriptions and a club of five or ten best ex.

The first feature of our paper for 1877 we call attention to—

OUR PULPIT,—

in which will appear a sermon each week from Elds. Lofton and Landrum of this city, or some one of the ablest of our Southern ministers. These have commenced to appear. If these are worth six cents each they will more than pay the subscription price of the paper one year.

The next feature of marked interest will be the publication of the last Essay ever written by the late N. M. Crawford of Georgia, on the question, Was Peter Ever in Rome. This is a paid article never before published. Following this will be the republication of the most celebrated discussion ever heard in the old world, upon the same question,—

WAS PETER EVER IN ROME?

It was held in the city of Rome between two scholars appointed by the Pope and Givassai, a converted priest, and Italy's most renowned orator, and other prominent ministers. This question underlies the whole structure of the papacy. If Peter never was in Rome the whole system and church is a manifest fraud. All Baptists and ministers especially should be thoroughly posted upon this subject, as we have this coming power of darkness to meet in open debate in this valley of the Great West. This is the most brilliant and thrillingly interesting discussion we ever read. We have obtained from Rome an authentic and certified full report of the Debate. It is richly worth a year's subscription to THE BAPTIST.

THE 7 WORLDS, OR DISPENSATIONS.—A BIBLICAL AND PROPHETICAL SERIES.

This will be by far the grandest and most important work we ever undertook, the master work of our life in Biblical and Prophetic interpretation. Some years ago we gave a few chapters, but they were far from being full in themselves, and we stood upon the tenuous ground of prophecies that have reference to present, passing, and fast approaching future events, that will soon startle the world like a trump of God.

This series will commence with the discussion of—
The Godhead, and the two theories discussed—one entity being manifested in three persons or offices. Three equal entities, temporally related as Father, Son, and Spirit. Is Christ revealed to us as the Eternal Son of God, or the Son of the Eternal God.

THE ORIGIN OF EVIL—OF SATAN.

Evil not an Eternal Principle, and therefore no Eternal Devil. The Work of Christ learned from the covenant of redemption: did he undertake to save a definite or indefinite number? to people this world alone with the redeemed, or other worlds than this?

Is the kingdom given the Son by the Father in the Covenant of Redemption located on this earth or on some other world, or in heaven? "By him he made the worlds." (Heb. i.) Does this teach a plurality of literal worlds, or does it apply to time, ages, periods, dispensations; the use of men considered; time forever, eternity. When did time commence. The world's great week.

The first Dispensation—Monday. Five days of the World's Week, or Dispensations passed.

The day in which we live—Friday late in the afternoon.

Saturday—The sixth Messianic or Millennium to be introduced by the second Personal Advent of Christ. The proof that his coming is personal, and his reign on earth literal.

The unfulfilled events that must yet transpire before his coming, in connection with his coming; subsequent to his coming.

The Millennium; what is it? the state of the earth and of its inhabitants during that period: the saints reign and judge with Christ.

The close of the worlds great week. The final judgment of whom? The purification by fire as in the days of Noah by water—universal both.

The new heavens and earth; the whole world an Eden—a heaven; repopulated by the redeemed alone, and the especial tabernacle of Christ on the earth with his wife.

The consummation; Christ surrenders up his scepter and kingdom to the Father, whose kingdom will then come. (See Lord's Prayer.) The eternal Sabbath for rest that remaineth to the people of God.

A NEW PILGRIM'S PROGRESS.—PART III.—BY JOHN BUNYON.

We have received through an hunter-up and preserver of old things, a Third Part to Pilgrim's Progress, which has never been published in this country. It will appear in chapters for the first time in the columns of THE BAPTIST, following the 7 Dispensations. It will be of thrilling interest to all who admire Bunyan's Pilgrim's Progress, and it can no where else be had.

This is but an imperfect outline of the subjects that will be discussed in this series. It contains the "Key" to the interpretation of the scriptures as understood by us, and will embrace a full discussion of the Eastern Question and the Return of the Jews; the rebuilding of the temple; antichrist, or the Lawless One; and earth's greatest and last battle of Gog and Magog, waged for universal empire by Russia.

We are anxious for the largest number possible of our brethren to see this Series which will pass through the paper the next six months. We especially wish every minister to see them, for possibly they may materially modify his views on several subjects, especially as to what "the coming of the Son of man" is; the judgments described in Matt. xxiv. and Rev. xx. (both of which pertain to the ungodly alone); when and where the Christian is judged; the day of probation, and the heaven promised to the righteous.

We therefore especially request each minister who receives this prospectus to see how many brethren and other able can influence to take the paper for the next coming six months at least, if not for one year, and we offer the following inducements:

For a club of five annual or ten six months subscribers we will send our copy one year free. Or—
For ten annual subscribers (at \$2.00) or twenty six months subscribers (at \$1.35), we will send an improved Body and Lung Brace, which every minister should have to restore a lost voice or energies, or preserve sound ones.

The following is a list of Contributors who will write for THE BAPTIST this volume:—

W. E. Paxton, Eld. M. P. Lowrey, Eld. J. F. Searcy, Eld. Geo. W. Griffin, Eld. Geo. Varden, Eld. C. R. Hendrickson.

Eld. J. C. Hiden, Eld. J. M. Phillips, Prof. G. W. Johnston, Prof. J. L. Reynolds.

Brethren, will you not make an effort the next thirty or sixty days, and see what you can do? You will find the paper otherwise more than ever interesting this year. It will benefit you; it will benefit your people. It will cost you but a little effort to present the matter to each of your churches, and to members of your congregations. If you do not wish to use the paper yourself, your wife can use it, or you can readily sell it for ten dollars, but you do need it during protracted meetings at least, and it will save you years of strength.

Make a faithful effort and read the first part of this prospectus to your congregation. We want the lists all in and entered so that no one will miss a number. You can send on names and money as fast as obtained, and say begin 1st of January or 1st of February. The prize we offer new subscribers for 1877, is fifty choice sermons and these three valuable series, which they can see nowhere else.

We most especially appeal to the ministers of Tennessee, and the whole Southwest to make an effort to increase the circulation of THE BAPTIST, and help us to "Hold the Fort" here at the heart of this Great Valley, and the Key of the Great West. It is a denominational necessity that a strong paper be supported here. We never needed your help more than now.

AGENTS WANTED.

I want at once a good active Agent in each county of the entire South to canvass for the paper, The New Baptist Hymn Book, Little Seraph, the Brace, and other valuable articles of intrinsic value to the Farm and Household, to whom handsome commissions will be allowed. None but active and responsible men, who are willing to visit each family in the county need apply, and to such men I am willing to guarantee a salary. Address Editor with a stamp for reply.

J. R. GRAVES, Editor of THE BAPTIST.

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

1. Drain your wet, boggy land.
2. Plow deep, and loosen the subsoil.
3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure highly.
6. Cultivate only safe, paying crops, and select the best seed for these.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make plenty of hay, and let your fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding by proper care and feeding.
12. Be wise in time, and commence at once and plant a few thousand of the Pyracantha Hedge Plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office.

THE PYRACANTH EVER-GREEN HEDGE.

BY ROSABELLE, AUTHOR OF THE RUSTY FAMILY.

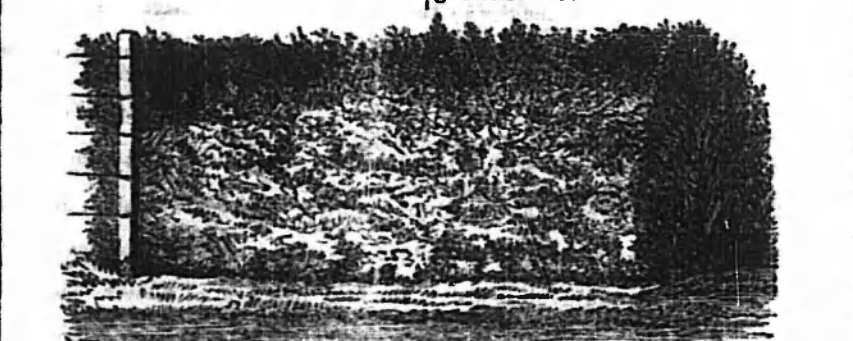
The heavy tax of wooden-fences, that perish altogether every ten years, is being felt more and more by our farmers, especially as fencing timber is growing scarce and labor more expensive. It is now the heaviest tax the Southern farmer has to pay. The question is can he ever be freed from his slavery to the unsightly and expensive "worm fence"? There is another fact that should be mentioned, Southern farms are decreasing in value yearly, because the fencing lumber is giving out, and soon there will be nothing left to fence thousands of Southern farmers. Is there anything to take the place of rails or plank for fencing? In old countries where stone abound, the stone wall is early substituted for wood; but in very few localities in the South is rock accessible for any purpose. The Orange Orange tree has been extensively tried to reduce to a line hedge, but it has proven a failure and a nuisance. Man's necessity is a good opportunity, and within the last four years the attention of the public has been turned towards the evergreen pyracantha, that the God of nature seems to have created expressly for fencing purposes. It has been tried by hundreds, and it is unanimously pronounced a success when rightly planted. Some have failed by not setting it on a ridge that would turn the water from the young plants, and they have been left (with the water around the young plants) to rot before they could get a start.

It is given up by all that it makes the most perfect, and the most beautiful fence that can be made by the art of man, while it is everlasting. Four or five years from planting, and alone it will turn any animal from a rabbit to the most vicious mule. It is preeminently a pig fence. Because many who have never seen this fence, doubt what is said of it, we present this week two cuts, one of one single plant left three or four years untried, and the other as it appears in five years in a fence after two trimmings—all that it needs except for yard purposes.



This is a true picture of the plant when left to itself a few years. Notice its habit.

1. It thickens at the bottom until it makes an impenetrable base.
2. It thickens all the way up, until a bird cannot penetrate it.
3. It will fill a gap of a yard wide, which no other plant will do.



This cut represents the plant when set 18 to 20 inches apart for a fence. This is five years old on good ground, and has been trimmed twice or three times, and seven feet high and fully one yard through at the base. It cost only two cents per yard, for the plants and the setting out, three cents per yard will pay freight on it from any nursery and all expenses, and the trimming of it with a sharp scythe or pruning shears, costs not more yearly than to clear out the fence corner of a worm fence, which every clean thrifty farmer will do. Once established and you have a fence that

FARM AND HOUSEHOLD.

Borstenka and Pies.

Everybody, except cannibals and the Ashantee consumers of steaks from the living kine, prefers well-prepared food to the other kind. There is no farmer's boy who eats a greasy lump of shoe leather fried in a pan and called a beefsteak, who would not prefer a well boiled porterhouse from the hand of a good cook. Here, then, dear madame, is a point of deparment. Well cooked food is not only more toothsome, but it is more nutritious. Your grandmother would have scored a fried steak. Pork fried in its own juice is another thing. Yet the American beefsteak, the national dish for breakfast, is generally fried. It is often of a pale, menial complexion. Its dry and hard surface is vainly irrigated with lukewarm grease, in which lumps of soft butter float—parson madame, the unsavory details which imperious truth brings. Is that proper food for a human being? Yet the average American human being is subjected to it in the great multitude of honest homes. Can you do nothing about it?

Then pies. Even that dismayed Frenchman could not deny that we have as

4. Its habit is to grow but eight or nine feet.
5. Its roots are not liberal like the osage orange, but vertical like the clover root, and it gets its support from the subsoil and the air. It doesn't "draw"—exhaust—the land near it, and can therefore be used for a garden fence.

will last "while the grass grows and water runs." One thousand plants that cost sixteen dollars at the nursery will set out sixteen hundred and sixty-six feet of fence. The cuttings from this little line will put out one mile the next year and soon your farm is hedged in, and you can sell all your trimmings to your less enterprising neighbors for five dollars per thousand.

My advice to all my fellow farmers and Bro. Patrons: do as I have done and make a beginning this year, and you will always be grateful to me if I have influenced you to do it.

many pies as religions, and he would be a bold Frenchman also if he asserted that we are fond of our religions as of our pies. Pies, indeed, there must be. They are as ancient as thanksgiving, and the pie on the table of that great day was as constituent a part of it as the minister in pulpit. Nay, what is festival itself but a humble and pious offering of thanks for the copious harvest of pie—in its original material? Indeed, the more metaphysical inquirer might justly ask, as he surveys the autumn fields gorgeous with massive pumpkins, what is it there for except to make pie? It is manna fallen upon the earth. It is a celestial hint of pie. There is a time in the life of the contemplative American when he perceives in himself nascent doubts of dry. He may even go so far as to protest that heavy white dough, "shortened" with heaven and the land not know what, is not wholesome. But what said the learned and elegant Rufus Choate, when his month fairly watered at the luxury of the forcible and guley of a half-starved coasting smack? "On Monday, gentleman, the wholesome and toothy stuff; on Tuesday the nutritious and delicious dundunk;" and in the climax his rapt eye beheld in vision the very

transfigured material of pie, although he called it by a kindred name, when he exclaimed, "and on Wednesday, gentleman, with his own hand, with his own paternal hand, the captain dealt out to them squash; not the cold shriveled vegetable of our northern clime, but the gorgeous, the luxuriant, the exuberant squash of the tropics."

Think, madame, that you deal with this esculent—squash or pumpkin it is all the same; concede that the German will surrender his sauerkraut, the Scotchman his oatmeal "parath," the Irishman his potato, the Italian his macaroni, the Frenchman his frog, as soon as the American his pie; yet are you not morally bound to consider the nature of crust, and can you, as a friend of truth, assert the white, soggy slab of "duff" that underlies your pie is either wholesome or toothsome? The question that comes home to you is, can't you brown it? Can't you make it dry and crisp without too much reference to the lard pot? When it is apple with which you are concerned, the responsibility is greater, for, so to speak, your apple pie wears a full suit; it has a coat and trousers, an upper and a lower garment; and, dear madame, since "it is not always May," why should the innocent fruit be always clad in white? Brown it, madame, brown it!—Harpers.

The Best Sheep for Farmers.

The Kentucky Live Stock Record, in speaking of the best breed of sheep for farmers, says:

The best sheep for a farmer to keep are those that yield the heaviest fleeces and the greatest number of pounds of meat. The scrub sheep will yield from three to six pounds of wool per head, while Merinos will range between ten and twenty pounds and thoroughbred Cotswolds more. Why is it farmers do not raise the sheep which will give these heavy fleeces? Then as to meat, the fine sheep produce enormous amounts of flesh, and do not eat any more than a scrub. But besides these facts, the fine sheep do not only yield larger fleeces per head, but the wool is of superior quality. The same is true of the flesh of fine sheep in comparison with scrubs.

Southdowns, for instance, are the finest mutton in the world, always commanding an extra price—a flesh which prices desire—while the fleeces is medium. The Shropshires stand next in meat quality, and are next to Cotswolds in fleeces. The profits of these breeds are very great in times of ordinary prosperity, and under all circumstances it is the best for the farmer to breed them, because they pay better—the grand result which is the supreme object of the farmer—the highest possible remuneration for his capital and labor.

And all this concerning sheep is true of fine breeds of cattle, horses, hogs and poultry. In the face of these indisputable facts the mass of the people should not handle scrub stock, and entertain an ignorant opposition to fine breeds. There is one supreme reason for this. The mass of the people do not read papers devoted to live stock interests, and we are wholly ignorant of the vast progress that is being made by the more intelligent ranks of farmers. There are sections of Kentucky where the improved breed of stock are almost unknown. It is only a small number of men who are alive to it, and keep themselves thoroughly posted in regard to the progress of agricultural science and the breeding of the best animals, while the masses remain in the old ruts, following after the customs of a hundred years ago. If farmers would elevate their calling and under it more remunerative, they must put themselves in living connection with the intellectual spirit of the age.

At a recent meeting of the British association Mr. Garner stated that he had found the measurement of brain capacity, and from casts of the interior of skulls that the size of the brain of the dog does not correspond very closely with the size of the animal. No dog has as large a brain as a wolf, nor one so small as the jackal. The brain of a Newfoundland dog is very little larger than that of a terrier. Professor Macalister, of Dublin, gave an account of the brain of the celebrated greyhound "Master McGrath." He had weighed the brains of many dogs, but Master McGrath's was the heaviest of all, and the convolutions were much more complex.

HOW THE MONEY HAS BEEN SPENT

Report of the U. S. Chief of Engineers Concerning His Last Year's Work, and the Appropriation Needed for the New Year.

The annual report of Gen. A. A. Humphreys, chief of engineers, has been completed. It presents a detailed statement of the various operations of the engineers' department during the fiscal year ended June 30, 1876. It gives sketches of those which are now in progress, and makes numerous recommendations for the future. The number of officers holding commissions in the corps of engineers of the United States army at the end of the fiscal year was one hundred and seven to the active list and five on the retired list. The latter, however, under the law of January 31, 1870, are now available for duties. In the duties devolving upon the corps by law, the employment of a number of scientists and assistant engineers has been necessary. After a careful study of the subject of

SEA COAST DEFENSES

by the corps of engineers, and with the light afforded by the experience of the actual conflict between the sea coast defenses and the new naval armaments, the system to govern the future construction of our works was elaborated in 1869, and received the approval of the general of the army and the secretary of war, and since then has been repeatedly indorsed by the action of congress. The main features of this system are the use of heavy earthen barbette batteries, with parados and traverses of heavy mortar batteries, and of the obstructions in the channels mainly electrical torpedoes. To hold vessels from running past the batteries reaching the cities or depots beyond them, works of this character have been steadily progressing since 1869, and in many of our harbors are well advanced toward completion, but in none of the harbors are these alterations finished, while in some of our important harbors along the gulf coast works are scarcely commenced.

Regarding the present necessity for the completion of works in advance of hostilities, Gen. Humphreys urges the preparations of our harbors for successful resistance against incursions of the powerful iron clads of the present day. Among estimates for appropriations Humphreys earnestly recommends are the following: For the completion of defensive works at Fort Jackson, Mississippi river, \$25,000; Fort Phillips, do., \$25,000. On the subject of river and harbor appropriations for the current fiscal year, Humphreys says: "Of the amounts appropriated for public works on rivers and harbors by the act approved August 14, 1876, certain allotments have been made in compliance with instructions of the secretary of war of September 4, limiting expenditures under the act to \$2,000,000, and directing that no new work of improvement shall be begun. The following statement exhibits the allotments in detail: For improvement of the month of the Mississippi river, \$90,000; surveys at south pass of the Mississippi, \$1,000; Galveston, \$52,800; Mississippi, Missouri and Arkansas rivers angling operations, \$50,000; Mississippi river, between the mouths of the Ohio and Illinois rivers, \$121,000; Mississippi river, channel opposite St. Louis, \$25,000; Des Moines rapids, \$115,000; Rock Island rapids, \$10,000; upper Mississippi river, \$10,000; falls of St. Anthony, \$71,000; annual expenses of gauging the waters of the Mississippi and tributaries, \$5,000; removing the raft in Red river at closing the tones of Bayou Louisiana, \$35,000; improvement of the Ohio river, \$120,000; improvement of Tennessee river, \$180,000; Great Kanawha river, \$15,000; Illinois river, \$10,000; Fox and Wisconsin rivers, \$120,000; Green bay, Wisconsin, \$3,000; Milwaukee harbor, \$5,000; Chicago harbor, \$1,000; harbor of Refuge, Lake Huron, \$75,000; Saginaw river, \$11,000; Toledo harbor, \$22,500; Cleveland harbor, \$105,000; Erie harbor, \$15,000; Duluth harbor, Minnesota, \$5,000; entrance to Superior bay, Wisconsin, \$500; Ontonagon harbor, Michigan, \$1,000; Marquette, Michigan, \$1,000; Ahlsbee, Wisconsin, \$1,000; Two Rivers harbor, Wisconsin, \$1,000; Manitowoc harbor, Wisconsin, \$1,000; Sheboygan harbor, Wisconsin, \$3,000; Calumet harbor, Illinois, \$1,000;

White river harbor, Michigan, \$1,000; Grand Haven harbor, Michigan, \$15,000; Sault harbor, Michigan, \$1,000; South Haven harbor, Michigan, \$3,500; St. Joseph harbor, Michigan, \$3,000; Sandusky harbor, Ohio, \$12,500; Vermillion harbor, Michigan, \$1,000; Fairport harbor, Ohio, \$5,000; piers at the mouth of Black river, Ohio, \$6,000; Michigan City harbor, Indiana, \$6,000.

AMOUNTS TO BE ALLOTTED

to each work named, reference has been made to balances on hand of previous appropriations for works specified. All these improvements, for the continuance of which parts of the appropriations that have been allotted, are in judgment, clearly national allotments to improvements of lesser magnitude and consequence, and indispensably necessary to protect that already done.

The officers in charge of the improvements were notified of the amounts of the allotments, and the works are now being conducted on this basis. The report epitomized, detailed the accounts given by the various officers of river and harbor improvements, etc., now in progress under their respective managements, with a statement of the amounts which these officers estimate, can be probably expended during the next fiscal year. Among these estimates are the following:

For the improvement of the Mississippi river between the mouths of the Illinois and Ohio rivers, \$500,000; for the mouth of the Mississippi river, \$150,000; for the upper Mississippi river, \$91,500; for the improvement of the Des Moines rapids, \$135,000; for the Rock Island rapids, \$50,000; for the Illinois river, \$30,000; for the Ohio river, \$65,000; for the Wabash river, \$145,000; for the Kanawha river, \$100,000; for removing snags and wrecks from the Mississippi, Missouri and Arkansas were \$355,000; for the improvement of the Cleveland harbor, \$200,000; for the improvement of Sandusky harbor, \$55,700; for the improvements at Fort Clinton, Ohio, \$29,000; for Toledo harbor, \$140,000; Monroe harbor, Michigan, \$11,000; Sheboygan harbor, Michigan, \$35,000; Saginaw river, Michigan, \$32,000; Detroit river, \$30,000; Harbor of Refuge, Lake Huron, \$200,000; St. Mary's falls canal, \$300,000; Chicago harbor, \$150,000; Michigan City harbor, \$63,000.

In transmitting these statements of amounts, which his subordinate officers may can be probably expended during the fiscal year, the chief of engineers makes no recommendation of his own concerning them.

The Russian Soldier.

The army which Russia can place in the field in opposition to the forces of Turkey numbers, in its land and water strength, not less than 2,000,000 of men. This gigantic array of armed human beings would constitute the most interesting martial force of the globe. The Russian soldier, whether as an infantryman, a Cossack or a marine, is a study, and how much more a study would be the contemplation of 2,000,000 of such soldiers in one armed body!

Since the prospects threaten that the army of Russia will soon be pushed into a test of its metal by conflict with the semi-barbarous hordes of Turkey, it will not be uninteresting to consider the character of the components which would go to make up its columns. In the first place, every able-bodied man in the Russian empire is compelled to serve for a certain length of time in the czar's army. Every Russian is, therefore, a trained soldier, who must stand ready for marching orders whenever national emergency shall demand his service. It is this stringent military requirement of Russia which caused the immigration of the non-combatant Mennonites of that country to our own country within a few years. But besides the enforced temporary service of citizens, the Russian government sustains a regular standing army—probably the largest in the world—and it will be this aggregation of military strength which will be turned upon Turkish soil, in case the pending war between the cloud of eastern Europe develops into an actual declaration of hostilities between the two powers.

The regular soldier of Russia is a creature hardly meriting the honor of being called human. He is a machine—a sav-

are automaton which steps when told to step; cats when told to eat, firms in line when told so to do, and in the same manner loads big guns, charges the enemy and dies—all under orders, severally given and mechanically obeyed. The Russian infantryman or Cossack does all things "to order"; but this will not hold true in one or two respects, for he wears and drinks whisky at all convenient opportunities, with a spontaneous fluency which can only be checked by checking his breath.

The Russian officers are more removed from the common soldiers probably than are the military officials of any other nation. They are imperious and exacting even to brutality. The soldier is taught to regard shoulder-straps as something to bow down to, and we be it to the one who, seeing an officer coming, even from afar bows not his head, and, with military salute, stands not abjectly until the glittering uniform has passed by! The cause of this prohibition of familiarity of army officers with the men under them is readily explained when it is known that the Russian officers are selected from the nobility, and are expected to hold the soldiers to a point, of reverence which will preclude even the possibility of disobedience to an order on the field of battle—a place where the officers are empowered to push their phalanxes into bloody contest even at the point of the sword. Such is Russian military discipline.

The Russian army has within a year been entirely reorganized. The old system of placing the men miscellaneous together, regardless of the districts from which they came, has been done away with, and, as a rule, those born in the same localities are now placed in the same companies and battalions. It is believed that this arrangement fosters patriotism and makes better soldiers.

In the field forces of Russia there are found infantry, artillery and cavalry, in other armies, but the armament differs in that some of the divisions still use long spears and shields, as in olden times. In battle these ancient implements are made most effective, since the men who carry them become almost demoralized in their savage fury when pressed against the foe by their heartless commanders. With an army of the character described locked in desperate struggles with such forces as it will have to encounter in the march against the followers of Mohammed, what tales of bloody horror would come up from the battle-grounds!—Chicago Journal.

Mr. Magnus coudemus the use of blue glass as a protection for the eyes, and prefers the gray and smoky glasses used in England. He considers blue glass, especially, irritating to the eye, and says that many birds, reptiles, and amphibians, have yellow or reddish oil-drops in the eye.

In a work on the "Voices of Animals," by Landois, additional evidence is collected of the universality of vocal sounds among the lower animals, including the mollusca. The author considers it to be indisputable that all possess a vocal speech, by which they are enabled to exercise those higher mental faculties to which they owe their high social organization.

Prof. Maurice Schniff, of Florence, has demonstrated that the non-edible mushrooms, "toad-stools," contain a common poison, muscarine, and that its effects are counteracted by either atropine or daturine. Italian apothecaries now keep these drugs in rural districts, where the consumption of non-edible fungi is apt to occur. The hint is worthy of attention everywhere.

Prof. Clark Maxwell explains how an ounce of air, in a closed and fragile jar, sustains the outside pressure of the atmosphere amounting to several tons; this he does by the theory that the ounce of air is made up of molecules which have so rapid a motion among themselves that they collide on the inside of the jar with as great a force as that of the atmospheric pressure externally.

Of all the forms of energy, gravity is the one force whose relations with the others it is most difficult to imagine. Other forces affect each other most palpably; magnetism for instance, a magnet when it is made white-hot, chemical affinity is most sensitive to variations of temperature, and even in some cases

to mechanical tremor; the transmission of electricity is favored by the cooling of a conductor, and so on. Other wise is it with gravity: a given mass of matter, however mechanically moved, electrified, magnetized, heated or subjected to chemical changes, at the same point of the earth's surface, always weighs the same. The only force with which gravity has any analogy is magnetism; and were magnetism always attractive, instead of polar, with equal opposite manifestations of attraction and repulsion, the analogy would be a strong one.

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The Best Evidence.

The following letter from Rev. E. S. Best, pastor of St. E. Church, Natick, Mass., will be read with interest by many physicians. Also, those suffering from the same disease, as afflicted the son of the Rev. E. S. Best, no person can doubt the testimony, as therein given, of the power of VEGETINE.

Natick, Mass., Jan. 1, 1876. Mr. R. H. Stevens: Dear Sir, We have good reason for the greatest value. We feel assured that it has been the means of saving our son's life. He is now twenty years of age; for the last two years he has suffered with nervous of the legs, caused by scrophulous action, and was so debilitated that he could not walk. He thought he never recovered it possible. A council of able physicians could give us but the faintest hope of recovery. He was, two of the number declaring that he was beyond the reach of human remedies, that even amputation could not save him, as he did not have enough to endure the operation. Just then we commenced giving him VEGETINE, and from that time to the present he has been continuing to improve, and has lately resumed his studies, thrown away his crutches and cane, and walks about cheerfully and strong. Though there is some discharge from the opening where the limb was lanced, we have the fullest confidence that in a little time he will be perfectly cured. He has taken about three dozen bottles of VEGETINE, but lately used but little, as he declares that he is well to be taking medicine. Respectfully yours, E. S. BEST, Mrs. L. C. P. BEST.

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Recommend it Heartily.

South Boston, Feb. 7, 1876. Mr. Stevens: Dear Sir, I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for rheumatism, kidney complaint and general debility of the system. I can heartily recommend it to all suffering from the above complaints, and general debility of the system. Respectfully, Mrs. MONROE PARKER, 24 Athens Street.

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