THE VALUE OF
THE BODY AND LUNG BRACE.

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted that I may make it a benefit to my paper by making it a far greater benefit to *you*. I will briefly give you my reasons for recommending this invaluable article to you.

More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little while without getting *hoarse*. My throat was generally *sore* and easily *irritated*, and its tone became heavy and husky. Soon a *hacking* cough set in, that *increased*, until at the close of a long meeting my voice failed entirely, under the effects of a chronic laryngitis, that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and if possible overcome those difficulties and recover the lost treasure—the voice, that to a minister more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from *prolapsus uteri*, and the professor of the Theory and Practice of Medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and no commenced offering it as a premium to ministers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion, after speaking, and weakness of the back and loins, and piles, *is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips.*

The diaphragm or floor of the stomach sags, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and soon produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know as well, as it is of *hernia* and *piles*. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice: with it, I can speak six hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it, ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a *preserver* of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Our labors in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay.

This invaluable article I am prepared to place within the easy reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

Five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder* and *Lung* Brace; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus* of the *bowels* in males or *womb* in females. It relieves when all other means fail, it will last a lifetime; it benefits in every case. Whoever does not, every minister should use one.

I offer it to any one as a premium for 15 new subscribers to THE BAPTIST at $2.50 and postage, 20 cents. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 15 you lack and you can secure it. If you will sell 5 Braces at the regular price I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it.

TESTIMONIALS.

For the last two months I have suffered a great deal from sore-throat, from preaching and speaking. About the first of August my throat became so sore that I became uneasy lest it should result in something serious. I put on the Lung Brace, and, strange to say, that was the last of my sore-throat. It acted like a charm. And though I preached on through the entire month, preaching twice a day, in all fully three hours, my throat has not troubled me in the least. In this connection excuse me for saying a word to afflicted sisters: I believe the Brace would be of as much service to them in many cases, as it is to preachers. I know a sister who, without the Brace, is helpless, but with it she is able to attend to all her household duties. A word to the wise is sufficient.
R. J. HEWLETT.
Oxford, Miss., 1875.

DEAR BRO. GRAVES: For the benefit of suffering females I desire to give you my experience in the use of the Banning Lung and Body Brace in relieving and correcting prolapses, ve sions and general weakness in the female. The supporters we find on sale generally are unsatisfactory and worthless, but I can assure all that this furnishes all the benefit that we can get from mechanical means; and in an extensive practice in the diseases peculiar to females I find them the only satisfactory supporter I can get. You have but to try them to be convinced; and with them we are able to get many invalid ladies out of bed and make them useful to their families.
J. R. SLATON, M. D.
Senatobia, Miss., April 27, 1875.

I have worn the Brace for thirty days, and I find it to do all it is recommended to do, and I advise all ministers and singers to use it. I had been singing about four weeks when I received the Brace, and my chest and lungs had become sore, and were broken down. I put on the Brace and continued to sing for three weeks longer, and, to my surprise, my *breathing capacity* increased and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my notice.
T. J. COOPER.
Morristown, East Tennessee.

Consumption cured, if physicians are correct. In 1873 I bought a Brace for my nephew, Jas. T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I write this because I think it ought to be known, and thousands of females ought to know its advantages in weakness.
E. B. FULLER.
Friars Point, Miss.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it. Every minister, strong or weak, should have one.
A. ROUTH.
Union Depot, East Tennessee.

The Brace sent to my order for a female relative, was received the 7th August, ult. She instructed me to say that she is much pleased with the relief afforded by its use. To her testimony I can add my own. I have used a "Banning Brace" about three years. I have also worn many other styles of Brace within the last twenty-five years, but nothing comparable to the "Banning" if the fit is a good one. A good snug fit is important to ease and efficiency.
J. H. WILSON, Sr.
Lexington, Lee Co., Texas, 1874.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.
J. A. REYNOLDS.
Fulton, Miss., 1874.

I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Obion county. I can recommend the Brace to every minister and public speaker as the very thing he needs.
Obion county, Tenn. J. W. PALMER.

FEMALES TESTIFY.

Suffering very much from "Dyspnoea" and general debility—the result of protracted illness, I obtained and have been wearing a "Banning's Lung and Body Brace," and am satisfied there is no supporter equal to it. I feel confident others similarly affected would be greatly benefited by its use.
EUDORA COLE.
Walsh, Miss., 1874.

I have worn the Brace you sent me about forty days, and am prepared to say that it is all you and others have claimed for it. I would not be without it for any consideration. It is the very thing I have needed for years. I would recommend all weak lunged or weak backed ministers to procure the Brace at once. [illegible] KEY.
Concrete, Texas.

BRO. GRAVES: I have used your Brace [illegible] seven years, broke it once a little, but mended it myself. I know it will do all it proposes to do. I am over sixty years old and can, with it, do as much labor preaching as any man in the state. Yours truly, J. S. CORAN.
Ball Camp, Knox County, Tenn.

[illegible] that I have worn the Banning's Brace for about sixty days [illegible] many others [illegible] benefit from it, [illegible]
B. V. SHIRLEY.
[illegible], Ala.

[illegible] Brace [illegible] March, 187[illegible]. To fully test it I preached [illegible] this work, greatly benefit [illegible] After preaching [illegible] greatest earthly [illegible] recommend the Brace [illegible]
Hardisons [illegible]

It is with [illegible] testimony to the value of Banning's Lung and Body Brace. Before I got the Brace it fatigued and prostrated me to a great measure to preach, more than anything I ever did in my life, but with the Brace I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Obion county. I can recommend the Brace to every public speaker as the thing he needs.
J. W. PALMER.
Newstern, Tenn.

DEAR BRO.: I seat myself this morning to write you a line and forward you postoffice money order No. — for the sum of fifteen dollars to pay for my Brace, and I never did anything more cheerfully in life. Could I not duplicate my Brace I would not take five hundred dollars for it. Had I had it twenty years ago I have no hesitancy in saying, after two months' trial, it would have added years of usefulness to my afflicted life. I wear it as regular as I do my hat, and find that it aids me in all my work or riding. I ride on horseback now with more ease than I did ten years ago, and now speaking for two and a half or three hours does not make me hoarse or set me to coughing. So soon as I can I will send you some subscribers.
JAMES M. RUSSELL.
Gonzales, San County, Texas.

For the good of others I wish to bear testimony to the value of the Body and Lung Brace. I know there are hundreds of ministers who on account of weak lungs and *backs*, are breaking down and will soon be compelled to leave the pulpit, and possibly lay down to die, who can be saved yet many years to the pulpit and to their families by the use of the Brace. In the year 1869, as the result of constant preaching, I was completely prostrated in strength and my voice was shattered and *worn out*, though I am of a robust and sound constitution, blessed with an unusually strong voice. By the advice of my brother, for whom I had sent to help me in my preaching, I purchased a Brace and to my astonishment was enabled to resume my labors and I preached for five weeks without the least hoarseness of voice or fatigue of body. I can do ten times the preaching with than with out the Brace, and could I not procure another I would not forego its use for twelve months for five hundred dollars. This is my estimation of the value of the Brace.
ISAAC SMITH.

I want to bear my testimony for Banning's Brace. I have purchased two Braces from you. I bought one in 1870 for my wife, which was a great benefit to her. I was afflicted with a pain in my back between my shoulders when I would work at the bench with planes; had to sit down or lie down frequently through the day to rest. Last February I thought I would put on my wife's Brace. It felt a little awkward at first but I had not worn it three days until I was *working all day without resting, and more, I can stand all day at the lathe or work without tiring in my back*, the result was I had to send for another Brace for my wife.
E. D. GARRISON.
Scottsville, Ky.

My complaints were general debility, chronic costiveness and spinal affection, all of which the Brace has remedied. I regard it as the most valuable piece of property ever possessed by me.
Edom, Tenn. J. M. YOUNGBLOOD.

Rupture Cured.

A GRATEFUL BROTHER.—The friends of Bro. C. C. Corley, of Yorkville, Gibson county, Tenn., some months ago assisted him in procuring a Brace. He was terribly ruptured and *wholly* disabled. He now writes: "I have deferred to state what the effects of the Brace have been in my case until *the trial was through*. **My rupture is almost closed up.** You saw my terrible condition. I can get about without any difficulty. I can say to you, I would not be without it for any consideration. It is **just worth my life.** I can recommend it to any one suffering as I did. Thanks to my friends who assisted me in procuring it.
C. C. CORLEY,
Yorkville, Gibson County, Tenn., 1875.

"It has greatly benefited me in singing, preaching, and riding horseback, especially preaching—relieving me of a hoarseness that I usually suffered from, and that lassitude of body so common to public men after speaking.
Evergreen, La. THOS. E. MUSE.

My old Brace that I have worn for sixteen years has become too small for me. I find that I cannot do without it. They are worth—I cannot estimate how much. I forward you ten subscribers and $5 cash, as I cannot wait until I get the remaining five subscribers.
THOS GILBERT.
Beulah, East Tennessee, Dec. 27, 1875.

Read what one of the standard ministers of West Tennessee says about the Brace:

"As there are some brethren giving their opinions of the benefits of the Banning Body and Lung Brace perhaps it will be for the benefit of some dear brother to add my testimony. I have been using one for about six years, and I cannot fully describe the benefits I have received. Although raised to hard labor on the farm, and more than ordinarily stout, I found my labor as a minister more exhaustive of my physical strength than labor on the farm, especially in protracted meetings, when in addition to other labor I sometimes preached eighteen sermons in nine days and nights, during which I would suffer with a severe soreness around my waist and a general giving down of my voice, but since I commenced wearing my Brace I have not suffered any with soreness as before, and my voice now holds up better, even under the most laborious and protracted exercises, and I know without the Brace I could not have performed the ministerial labor I have been doing, especially since my long protracted sickness of Typhoid fever last summer and fall. Since Christmas I have fully tested my ability to perform ministerial labor, even to-day I have preached for near two hours without any of the symptoms of a general giving way of my [illegible] general weakness suffered fifteen years past, when I was really in the vigor of life. This is what the Brace does for me.
ASA COX.
Paris, Tennessee.

BRO. GRAVES: I have been using Banning's Lung and Body Brace for some time, and find it a great assistance, enabling me to speak double the length of time with scarcely any inconvenience. It is also a great help in walking or riding. It is seriously a blessing from God, through modern science, to the over exerted public speaker, singer and teacher.
S. C. LUSK.
Long Town, Miss.

I [illegible] wear all the time and not feel worn down. It strengthens the back, supports the lungs, and strength as the system throughout. I have thoroughly tested it.
J. H. GLAZNER.

[illegible] and for all with weak backs, it is the very thing.
A. L. McROA.
Fall Branch, Tennessee.

BRO. GRAVES: I received my Brace in January last, though used very little until spring and summer. Since then I have used it constantly, and can truly say it is the preacher's help. It has greatly benefited me in singing, preaching and riding, especially preaching, relieving me of a heaviness that I usually suffered with from preaching, and that lassitude of body common to feeble men after speaking. If the churches knew the value of the Brace to their ministers they certainly would aid them in procuring one, by raising a club of fifteen new subscribers to THE BAPTIST. Churches think that much of your ministers, your paper and your own interest.
THOS. E. MUSE.
Evergreen Avoyles Parish, La.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Brace. I accepted and kept it for three years without wearing it, rather classing such things under the general head of "humbuggery." Recently, under the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASE effort, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to to those who may, physically or otherwise need it.
G. A. LOFTON.
Pastor First Baptist Church, Memphis.

Bannings Brace.—It is one of the greatest of physical blessings to a public speaker, or singer. The testimony of many ministers as to its great benefits would surprise those who know nothing of it. S. H. FORD,
St. Louis. Editor Christian Repository.

Prices.

The price of the Brace is $16, but to all ministers $12 cash in every instance to accompany the order, at the sender's risk, unless sent by P. O. order or Express.

In no case will money be refunded for a Brace, but a Brace will be exchanged until a perfect fit is secured—the purchaser paying the expressage. If the measure is properly taken, a fit is secured the *first* time. The Brace, like spectacles, to benefit in every case, needs only to fit the person, and this I guarantee.

Directions for Measuring.

Take a tape, if you have not a regular measuring tape-line, and measure two inches *below* the tips of the hips around the abdomen, and send the measure in inches.

The Braces are all marked in even numbers, and can be enlarged two inches. Most persons increase in flesh and rotundity by wearing it. Don't wait until you are half dead or permanently injured before you send for one. Borrow or *beg* the means of self-preservation. Address all orders to
J. R. GRAVES,
Memphis, Tenn.

THE BAPTIST.

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

Old Series—Vol. XXXIII. MEMPHIS, TENN., SATURDAY, JULY 22, 1876. New Series—Vol. IX., No. 33

The Great Carrollton Debate.

IS INFANT BAPTISM AS PRACTICED BY THE M. E. CHURCH SOUTH AUTHORIZED BY THE WORD OF GOD

ELD. DITZLER'S ELEVENTH SPEECH.

GENTLEMEN MODERATORS: It is to be regretted that Dr. Graves reserved a number of things to this late hour, and for the first time introduces them when I have but the one half hour speech, in which it is usual to give a condensed summing up of what has been stated. I shall have to briefly notice the new points he, so late in the debate, brings up, after virtually doing nothing for the last entire four speeches. I pressed my main matter on his attention promptly and from my first speech, when I was in the negative as the record will show.

He says the apostles, etc., did not call people brother till baptized! Ananias said, "Brother Saul, the Lord Jesus, who appeared unto thee," etc. (Acts ix.) he was afterward baptized. So you see the Doctor's hobbies won't do.

Panoiki (with all his house), in our version, is purely an adverb, and he knows it, and can do nothing but qualify another word, a verb, in this as in most cases. It tells how he rejoiced, amidst his whole house, rejoiced in his family. We have no English word that completely represents it in a brief way; hence the manner in which it is drawn out into four words,—one in Greek.

He calls for an express command to baptize infants, and tells us Bledsoe, Knapp, etc., admit there is no such express command. Knapp says, "No decisive mention of it," etc. Is there any express command by Christ to us—to any sinner—to day to be baptized? Not a word of it. The express command is to the apostles, "Go disciple, baptizing them." Our submitting to baptism is a legitimate and just inference; but still it is solely on the ground of several inferences that any of us are baptized. We infer, 1. That the baptizer is legitimately commanded by the nature of the commission and his relation to it as a preacher; 2. That, as he is commanded to baptize, he could not do so, and no such command could be given, unless it contemplated our submission to it. So, not only are not infants expressly commanded, but adults are not. As to its not being mentioned, we met that with an overwhelming answer he can never meet on earth. As to Dr. Bledsoe, he expressly repeats that the commission, though it does not specify any class,—men, women, boys, or children, or infants,—it ordained infant baptism. As to writers before named not naming proselyte baptism, we showed, 1. The Bible is perfectly clear on that point. He has never even noticed, in any way, the array of facts we adduced. 2. Hosts of historians and writers who speak of Jews, of baptism, etc., when all agree proselyte baptism was in practice, never mention it, and for the good reason, it had been practiced for centuries; since Moses; from the day it was introduced.

He tells us, in a certain council, all who were baptized said the creed. This is Baptist history again, and Baptist interpretation. Why, in his speech he put it in evidence that the statement is utterly untrue; for, in several centuries, he finds three or four men who were not baptized in infancy, one or the other of their parents being heathen, or another accident or circumstance intervening, and this in the fourth and fifth centuries. Not a word of proof exists that repeating the creed was a condition of baptism: same in adult cases.

Do you not see that the Doctor treats this question,—meets questions of history just as he does the Bible,—by taking some incidental remark or merest accident or incident, unconnected with the surroundings, that would throw light on the subject, and interprets history by such means? It is plain matter of history in Tertullian's day that the church baptized infants, to say the least. It was not named as restricted to any locality, part or section of the church; it was universal. In the same strain that Cyprian records the facts does the council of sixty six bishops, in North Africa, A. D. 254; in the same strain Origen records it; while Tertullian expressly says, "The church gives baptism to infants." It is not a part, a section of the church. Here we see the whole body of the church is embraced.

Now, Dr. Graves seeks to avoid plain, simple historic facts and statements of the most valuable writers,—writers who have transcribed the very copies of the Bible by which we vindicate the purity of our text; and yet, to do this, he relies on such unexplained, unsubstantial, accidental matters as he brought up! Is that the way to meet facts?

He then quotes Grotius, who was convicted by Wall of gross unfairness and garbling the text. He quotes Stanley, who is full of conceits and notions; and Suicer, who proves infant baptism to have been universal in the very centuries you name: here are his works before us.

Pelagius, being born and raised in England, had never seen Tertullian's works; for printing and steamboating, etc., were unknown then, and he had never learned of the momentary, the spasmodic opposition of Tertullian. I cannot take up the points he raises on Pelagius's views, but simply say, they are wrong, and I will expose them in the fifth proposition, when this matter will come up again. As to Cardinal Hosius, sixteenth century, he did all he could to crush the Reformation, and the most effective method was to split up the Protestants. As the Anabaptists were the weaker party, mainly uneducated and extremely fanatical, he did and said all he could to inflame, arouse and encourage them to every conceit and excuse, that Protestantism might be disgraced, and rulers encouraged to put it down as dangerous to law and authority. It is in vain you quote such testimony; it is nothing.

We must now review our points as hurriedly as possible. We showed, elaborating all the points,—

1. That there was the church of God; his own church; the offspring of his covenant of salvation. As men are essentially and always the same, and need the same remedies, God is the same: we showed that the church is one and the same. It is one in its covenant, its head, its aim, its principles. We quote Paul (Heb. ii. 12; xii. 21. Acts vii. 38), where the word "the church" was applied to God's people in the wilderness in David's day, and applied to the whole of God's people in all time, from Abel till his time, looking on it all as a unity.

2. We analyzed it, therefore, and found, 1. The word church applied to all God's people of all times, embracing all in heaven and earth. 2. It is applied to the whole of God's people on earth,—invisible church. 3. It is applied to a local assembly of God's people, who meet at a given place or places religiously. We gave details how all this came about, and its force. 4. We next showed that this church was spiritual. This we proved by showing, 1. That Christ was the only foundation, its faith, its spiritual meat and drink; 2. That its ordinances had a spiritual import, symbolizing the purity of the heart (Rom. ii. 28, 29; iv. 11. Col. ii. 11); 3. That the gospel was preached to them (Heb. iv. 1-4. Gal. iii. Rom. ix., of which Is. liii. was a sample); 4. That they had rules for expelling unfaithful members as strictly laid down as we have now; 5. That, as then, so now, as now, so then, the rules were sometimes faithfully executed, and, at times, they were not; 6. Hence, that as now, and as in apostolic times (Jude iv. 9. 1 Peter ii. Gal. ii. 4. John iii. 9, 10, 11), so then, bad men got into the visible organizations, and, at times, exercised a baneful influence.

5. We then showed that infants were in this church, recognized in its visible organizations, and received its ordinances. The main two ordinances were circumcision and baptism; and both were applied to infants. Infants were in the church. Our opponents stated this themselves; and the Bible was emphatic on it.

6. We then showed that promises of endless existence, increase, perpetuity with enlargement, endless increase, inheriting the Gentiles, were constantly given to this church. Whatever calamities might befall her, in the darkest hours these promises of future enlargement were given. They never were fulfilled in the ancient church prior to Christ: all agree here. They related to Christ's coming: all are agreed here. We know, before Christ's death, the fullness of the Gentiles never came in. They only came in as single proselytes and their families. Now, all stand on a common level. Are these prophecies true or false? Israel was not to be destroyed, but to inherit the fullness of the Gentiles. "They shall be converted unto thee." (See Isaiah xlix. entire.)

7. Jesus came; lived a Jew; died a Jew; called Jews, and only Jews, to the ministry. Three and a half years he labored, reforming the people, uniting all their moral energies and forces. He teaches that there are other sheep not of this fold, "them I must bring in also, and there shall be one fold and one shepherd." (John x. 16.) This is in perfect accord with all that we have said. He taught, also, that the kingdom of heaven, illustrated by a vineyard long leased out, shall be taken from the Jews and given to a nation bringing forth the fruits thereof. (Matt. xxi. 43.) How could it be taken from them, and they charged with guilt in not making a wise use of it, if they never had it? He never has touched these points; and he dare not introduce new matter, by the rules of debate, in his final negative.

Christ acts consistent throughout. He reforms; goes about doing good. He repairs; he restores. By rending the vail, and giving the commission, he lengthens the cords and strengthens the stakes. Paul (Eph. ii. 15-21, Gal. iv. entire, Rom. xi. entire) shows that the unbelieving Jews still clung to the mere outward form,—the ritualistic forms of worship. Its law had been added, brought in, till the times of reformation: made nothing perfect; waxed old; was unprofitable. It was removed; taken out of the way. All this opened the way to the Gentiles, who must be brought in. Now, take up the actual record of events, and they all confirm and demonstrate this as the only true view. John the Baptist does not organize a church: this Dr. Graves admits. The people he baptizes do not receive the spirit: no purging away of moral pollution. They are prepared simply to repent and believe on the Messiah when he comes. Jesus organized no church. All those whom he pardoned—blessed—remained in their respective synagogues, or churches, local. Hence, we see no new church organized. Christ remained forty days after the resurrection: no new church yet. On pentecost we see these reformed, spiritual Jews, but no new church. Those who were converted on pentecost, and daily, those times, were added to the church; added to the Lord. The Lord added to the church, not men.

As this is so important an issue, is it unreasonable in us to demand fact; to require clear, scriptural statements for the leading points our opponents seek to prove; since we gave them in every point. Not a thing is inference on our side: all is positive fact, Bible record. Let it be met by the same. We quoted Scripture, New Testament mainly, to show, 1. A church; 2. It was spiritual; 3. Its members, assembling for religious acts, constituted local congregations; 4. Infants were recognized in the church; 5. Prophecies

of perpetuity given to inherit the Gentiles. If it ceased; if it perished; it never did inherit them, and prophecy all failed. He admits John did not organize a church. We saw that Christ never organized a church in his day. Such were the records we gave you. We say,—

1. That all Bible records thus tallied.

2. All Bible doctrine, 1. Prophets; 2. The sayings of Christ (John x. 16, Matt. xxi. 43, for example); and, 3. Paul (Gal. iv., Rom. xi. 12. 15, 16, 19, 20, 21, Eph. ii. 16-21, iii. 6), agree that the unbelieving, rejecting Jews were rejected; blinded; stumbled, fell away; were cut off, cast out; and the Gentiles were brought in, engrafted into the place made vacant by the outgoing Jews.

3. Reason confirms all this. It is a reproach to the Almighty to suppose that he was experimenting on his own policy, and required from four to six thousand years, according to different systems of chronology, to have a church. Nay; we showed that the very word church, used by Paul and Christ, was borrowed and quoted from the Old Testament Greek.

Now, what does the learned gentleman offer as an off-set to all this? Let us deal in strictest fairness. He relied solely on filing objections to our position with syllogisms, every one of which assumed as true the very thing denied and involved in the question, and assuming as untrue matters wholly involved in the proposition; e. g., he assumed that infant baptism was contrary to the teaching of the New Testament therefore so and so. And that was his logic!

Then he appealed to us to to find it expressly named that an infant was baptized in the New Testament. We demanded where it was expressly named, 1. That John baptized a woman; 2. Or had been baptized himself; or 3. Where boys and girls, or children, were expressly named as baptized in the New Testament, though Baptists do baptize them even as young as ten, nine, and some, eight years old. Yea, 4. Let him find where the twelve apostles were said to have been baptized; or 5. Where they ever baptized anybody; or 6. Where women took the Lord's supper; or 7. Where Ananias was baptized; or 8. The seventy who preached; or 9. Where the one hundred and twenty were baptized; or 10. Where the great body of pious Jews on pentecost, Acts xi. 5-11, were baptized; or 11. Where the infants, that, during the whole of apostolic times, were circumcised, are anywhere expressly named; that is, the record given, or it named where any one of the tens of thousands who were circumcised, were said to be circumcised. He was dumb on it all.

Now, if all these important baptisms are omitted, as he believes they are merely omitted to be named, how could we expect it to be recorded that the baptism of an infant, a thing as common as eating almost, should be specially recorded? Thus, we see the most popular hobby against infant baptism utterly falls to the ground.

He then urges that Christ organized the church on the mount, Matt. v. vi. vii. We asked for proof. It was not even named. 1. The word church does not occur in the sermon: it is not hinted. 2. He gives not a hint about organizing one. 3. To organize a church means a visible local congregation, with officers, etc. Where were such appointed or elected? In a few hours all the parties are gone; and, in a short time, they are sent over Judea to preach. Where is the organized church? Why! the word church was never used by Christ, so far as the record goes, but on two occasions in all his ministry; and the first naming of it is as late as Matt. xvi.

We called for explanation on the point from the Baptist stand point, how it could be that John's baptism put no one into a church, and Christ, without baptism, did put them into the church, without any local congregation, composed only of preachers traveling about two by two; but he passes such objects in silence. And; by such amazing absurdities and assumptions as these, the infants are to be rejected. These are the best arguments that can be brought.

As a leading opposition, he urged that the ancient church was founded on circumcision; hence, a mere carnal, ecclesiastico-political institution; a commonwealth. But,—

1. We called for proof: none was adduced.

2. We demanded how the piety of Abel, the purity of Enoch, Elijah, the faith of Abraham, Moses, Samuel, the moral excellency and piety of Daniel, the Hebrew children, etc., all of whom lived by faith, died in faith, could come of a mere political institution? He has not attempted an answer.

3. We then pressed, also, the fact that Christ was the foundation of their faith; by his stripes they were healed, 1 Cor. x. 3, 4, 1 Peter i. 9-11, Is. liii. entire; hence, they trusted on Christ as really as we do. He passed it all in silence. As all, in all ages, trusted in Christ as the lamb slain from the foundation of the world, they are one with him.

4. We showed that the church existed before circumcision; hence, not founded on it.

5. We showed that circumcision was not re-enacted or practiced till the Jews settled in Canaan. For forty years not a soul was circumcised; yet, they are not only called the church of Jehovah then, but ate of the spiritual meat, drank of the spiritual drink, yea, drank of Christ while in the wilderness, 1 Cor. x 3, 4, and were called the church then also. Acts vii 38.

6. We showed that the two ordinances, baptism and the Lord's supper, were administered, and were purely symbolic, as well as circumcision. Gen xvii 11, Rom iv 11, 0, 28, 29, Col ii 11, Ex xii 5, 21, Ex xxx 18, 20, Lev. viii. 6, Num viii. 7, xix 13, Ezek xxxvi 25, Is xliv 3, Heb ix 10, 13, 19, 21, 1 Cor x 1, 2, Ps li 2, 9. Hence, the administration of circumcision was no more a carnal ordinance than is baptism to-day, and it was as purely symbolic of purity, as the texts just cited clearly assert. Did he meet these facts? No attempt was made. He aims to offset all by asserting, that no law, or provision, existed for expelling unfaithful members. This we promptly exposed elaborately, or rather, had fully anticipated in our first speech, which was read. He asserted that bad men were in that institution hence it was carnal. We showed,—

1 That bad men, very mean men, crept into the church, 1 In Paul's day Gal ii 4. 2 In Jude's day Epistle to Jude v 4 9. 3 In Peter's day, 1 Peter ii 1-11 and 4 In John's day 2 John v 9-11.

2 That bad men are in his and our churches to-day, too many by odds: hence, to rely on such a fact for argument was astonishing.

Such were the leading objections he offered to our facts from the Bible.

We showed that before baptism was ordained or named in the Old Testament, provision was made for incorporating Gentiles, with their infant offspring, into the Jewish church: that one law and one custom and one ordinance should be to both. Baptism was instituted after this event. Hence, as a Jew could not approach the altar without purification through baptism, as symbolic of a purified heart, much less could a Gentile approach into the congregation of the church uncleansed. We detailed the Bible facts. They always brought in their infants with them. Thus were they proselyted, discipled. This continued up till the commission was given. As the apostles were all Jews, Christ a Jew, and no restrictions were laid on, but an adherence to the past custom commanded ("all things whatsoever I have commanded you;" "I came not to destroy, but to fulfill"), it enjoined infant baptism as much as adult baptism.

He relied, finally, on "disciple" as excluding infants. He asserted that it implied previous teaching. You cannot teach an infant: hence, he cannot be baptized. We replied,—

1. It does not imply previous teaching. This we proved, 1. By the greatest of scholars. 2. By Christ's process of discipling, Matt. iv. and ix.; 3. By the discipling of all infants of converted Gentiles with their parents; 4. By Num. iii. 28, where eight thousand six hundred infants, a month old and upward, were put in a state of discipleship for future use.

2. We showed that if his interpretation and position on that point were correct, still he was wrong and we right; because, 1. Timothy was a disciple when he-phas, an infant. He had been taught from infancy, 2 Tim. iii. 15, 16, 17. 2. From Dr. Graves's position, as soon as any one is capable of being taught, he is capable of being baptized; but at two, two and a half, and three, four, and five years old, varying those ages as degrees of capacity are found, infants are taught, and taught most valuable and impressive lessons. In those ages the most enduring impressions are made: from two to five years old. In Bible and church phraseology, this is infancy. In this age, in this period, the seeds are sown, the lessons impressed, in vast numbers of cases, that make or defeat all future character. By the commission we are commanded to baptize our infants, even if Dr. Graves's interpretation should be accepted, unsupported as it is. You may not evade that duty; it is a command by Jesus Christ.

We appealed to history. We found, that in the year 90 after John's death, or 89 rather, Tertullian found baptism of infants a universal practice in the church; Origen, born eighty-four years after John's death, found it universal; Ireneus, born before John's death, found it universal; the sixty-six bishops, one hundred and fifty years after John's death, found it universal in the most cultivated part of the civilized world. We showed that the entire space between this council and the apostles, between Origen or Tertullian and the apostles, was covered by Papias, Justin Martyr, Clemens Alexandrinus, Irenæus, Polycarp, Ignatius, most holy, learned and pious men. Had infant baptism entered the church during this time at any point, a storm of opposition would have met it, and a world of discussion ensued: no such fact occurred. Its entrance would have implied, 1. New doctrines. 2. A radical change in practice. No such change could have come in without a fearful commotion and schisms almost endless: not a trace of any such thing appears. Hence, it was apostolic. Tertullian opposes it as an existing practice of the church, as much so as the baptizing of young people, widows, or any other class whose baptism he opposes in the same paragraph with the other.

Gentleman Moderators, we have done our duty: let every one do his. Bring up your children in the way they should go. In the nurture and admonition of the Lord. Earliest impressions are always the most lasting.

At the close of Dr. Graves's reply to the above it was urged by Eld. Ditzler that some new matter was introduced by Dr. Graves, e. g. his strictures on parvuli as used by Tertullian, and Ireneus's use of regenerated, and several other points, that, on his part, had not been introduced, but which could be replied to under the fifth proposition where this matter would come up again.—REPORTER.

DR. GRAVES'S ELEVENTH CLOSING REPLY.

MR. PRESIDENT:—My opponent has concluded his argument to prove that infant baptism, as practiced by the M. E. Church South, for this was the proposition accepted for discussion by Eld. Ditzler's committee is authorized by the word of God. Has he shown any authority for it? for a positive law must be grounded in precept, or clear and long continued example, says Blackstone, and so say all jurists. Has Eld. Ditzler given you a precept or a command found in the Bible? Not one. Has he so much as claimed that he has? Never once, nor intimated that he has. Has he quoted an example of infant baptism in either Testaments? Not one, nor does he claimed to have done so. He has published to the world that the Commission is the only law by which to baptize any one, and has he found authority in it? He has scarcely mentioned it in the whole discussion. What has he based the practice upon? Upon the identity of the church in all ages, and the covenant—made in the garden with Eve he said, but I showed him that what he called a covenant there, was made with Satan—that called the church into existence, and which covenant was renewed to Abraham, re establishing the church in his family, that continued through all the ages until this day; and since it embraced children in its covenant provisions at the beginning it embraces them to-day. In reply to all this I first asked him to define what he meant by "church," as he used it, and he gave me what is called the "invisible church,"—the whole company of the saved in heaven!

I have repeatedly asked him if he would endorse the definition of church found in the articles of his own Discipline, and he has refused for three days to answer me. He has known from the first day that it would be certain death to him to define correctly a visible church, or to endorse the article in the Discipline, since that church never existed before the advent of Christ, for according to his own authors, without Christian baptism there cannot be, and there never was a visible church.

In his invisible church there never was an ordinance of any kind, and of course no baptism, nor was there ever a living infant in it, and how then could this church in any way authorize infant baptism?

But I showed that there was no church in the garden,—or Satan was the head of it—nor in the family of Abel, or Noah, or Abraham, Isaac or Jacob. I conclusively demonstrated that the covenant of redemption was never made with mortal, sinful flesh, and that the covenant with Noah, or the covenants made with Abraham, whether considered as two or one, or the covenant at Mount Sinai, never called a Christian church into existence, and, therefore, could in no sense warrant infant baptism.

After six speeches Eld. Ditzler confessed to the congregation that he surrendered those covenants,—the

covenants we have been discussing,—as affording any ground for infant baptism, and upon this surrender of the covenants, which of course surrendered with it the the whole church identity argument, I closed the Old Testament, since it confessedly furnished no authority for infant baptism.

So much at least has been accomplished by this debate so far as Methodists South is concerned. The argument as heretofore based on the covenant of circumcision is openly surrendered, and must be abandoned so long as Eld. Ditzler bears the endorsement of the bishops of his church.

His proposed argument was that drawn from analogy between the Old and the New Testament churches, but it broke down with him. But suppose it had not, analogy can prove nothing.

Leaving the Old I re opened the New Testament, but not a precept for, nor example of infant baptism has he produced to authorize it, and if he had found authority for the practice, it was still incumbent upon him to show that it was practiced to wash away the guilt of original sin and to deliver the infant from God's wrath as his church teaches by Wesley by her standard writers and the Discipline.

He has sketched through the New Testament asking me a multitude of questions, and claiming that certain passages are in harmony with the practice, or render it probable.

I think I have fully answered, or indicated my answers to all his questions which I deem relevant to this subject, and I have guarded against wasting time on irrelevant matters with which his speeches have abounded. My answers and the duble attitude I presented by way of replication I will briefly sum up here.

1. He asked me "when the the church or Christ's visible kingdom was set up?" I answered. The gathering of the first material or subjects was accomplished by John the Baptist, the first ordained minister of the gospel, and he was ordained and commissioned by the King himself as Herald, the first officer of his staff. John made the proclamation and terms of amnesty and peace, and did make ready a people, subjects for his Lord, by immersing in the Jordan those who gave him evidence of repentance toward God and faith in the Messiah.

And these subjects Christ accepted and assumed jurisdiction over them. We see here the essential elements of a kingdom. First, a king; second subjects; third, jurisdiction claimed and acknowledged; fourth, territory.

"Bride" is pre eminently one of the titles Christ gives his church. John said of Jesus, after he had received these subjects, "He that hath the bride is the bridegroom," and he could have as properly have said, "He that hath the kingdom is the king."

We have here the germ, the "mustard seed" state of the kingdom that had never appeared on earth before, set up, as Daniel prophesied it would be, in the days of the fourth universal empire, the Roman, and under the reign of a Ceasar. I have affirmed, and do affirm, that to have a real, visible organization, comprised entirely of subjects immersed upon a profession of repentance and faith.

1. It was an organization that could be entered:

"But the publicans and harlots go into the kingdom of God before you. Matt. xxi. 31.

2. The entrance could be "shut up," which is not true of the invisible church, if there be one:

"But woe unto you scribes and Pharasees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13.

3. It could be violently assailed and suffer at the hands of its enemies:

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. xi. 12.

This invisible kingdom, if there be one, cannot be assaulted or injured, for "biadzo," rendered in our version "suffereth violence" means to suffer injury, outrage, wrong, as "biadzesnai tade" "I am wronged herein," (Soph. Ant. 66), "biedzesthai parthenon, to do violence to or force a maiden." Nor could the invisible be taken by force. "Arpadzo" means "to tear, ravish away, to seize and overpower." And if had had an existence in the bosom of these Jews for thousands of years, why had it not been assailed, opposed and maltreated before?

If this expression means "getting religion" as my friend claims, how is it that it is so much harder work from the days of John the Baptist until now than from the days of Abel, Abraham or Moses until John?

4. It had never been preached before, and men invited to enter it, for it had not existed. "For the law and the prophets were until John; Since that time the kingdom of God is preached, and every man presseth into it. (Luke xvi. 16.) The gospel of man's salvation had been preached, but the church had not been opened and men invited to enter it.

5. It was an orgauization that could come nigh, and unto the people. "And say unto them, the kingdom of God is come nigh unto you" (Luke x. 9-11.) "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (Matt. xii. 11-28.) Luke says "upon you." (Luke x. 20.) The invisible kingdom is never nearer at one time than another, and it never is said to come unto or upon men, and if Christ had had a visible church among and of that people for four thousand years he could not say it had at that time come nigh or unto them.

6. As it was an organization that had been brought to and set up among the Jews in the very capital of their nation and its privileges offered to them, so it could be taken from them. This fact clearly explains the prophecy of Christ (Matt xxi. 43) which was fulfilled when the gospel and this self same gospel church, was taken from the Jews and given to the Gentiles, and until this day especially belongs to them. This meets the kingdom has been taken away from you," of Eld. Ditzler's argument from this passage and throws the clearest light upon another. I will tell him that in the figure of the olive tree, which he has so misinterpreted and misapplied, the "good olive tree" represents the Christian church. On this we are agreed, but I say that church was established during the ministry of John and Christ.

It was at first and for years composed entirely of Jews, and these were as the first fruits of the nation from the preaching of the gospel and were acceptable unto God, and an extract that the lump and mass of the nation will ultimately be gathered and received, and so the day cometh when all Israel then existing shall be saved—In that day when the promised Deliverer shall come to Zion.

Let the candid inquirer read the whole of the eleventh chapter of Romans by the light of this fact, and it is as clear as unclouded noonday. The root was Christ, and he a Jew, that furnished fatness to the good olive tree—the church—into which, the Jews were introduced by faith in which while they did stand, they stood by faith, and for the lack of which they were broken off rejected, and the Gentiles introduced by faith, in which they stand by faith, and from which they will be broken off and cast away if they do not believe. The chapter is a delightful prophecy of the restoration and final salvation of the Jews as a people that when the times of the Gentiles shall have been fulfilled, then the remnant of Jacob that shall be left shall be turned unto the Lord, and that prophecy shall be fulfilled when "a nation will be born in a day." Paul tells us that as the casting away of Israel was the reconciling of the Gentiles, the receiving of them will be as life from the dead to the Gentiles. Millions of Gentiles will be converted to the faith of the Gospel when God fulfills his promise to the fathers, and this explains, as I have before intimated, the passage so misapplied by Eld Ditzler. Acts xv. 16. "After this I will return and build again the tabernacle of David which is fallen down, and I will build up the ruins thereof, and I will set it up." This has no reference whatever to building up again the visible church of Christ which had fallen into ruins, for Daniel had prophesied of Christ's kingdom, that when set up, it should never be broken in pieces; and Christ had said that the gates of hell shall not prevail against it—but this was spoken of David's literal house, the royal throne of his Kingdom, now long fallen down and in ruins, then to be set up, and David's son, the antitypical Solomon, to reign upon it forever. This passage, as well as that of the olive tree, has sole reference to the restoration of the Jews in the "latter days," and their conversion to Christianity, when they will be grafted along with the Gentiles by faith in Christ into his church, which had been aforetime offered to them by John, by Christ and the apostles, but which the mass of them had rejected against their own souls, and therefore it had been hidden and taken from them. As I told him when he introduced it, this church never had a non-believing infant or any but professed believers, for all in it stand by faith, of which infants are incapable.

I have also indicated to him that he could not have introduced a ground to authorize infant baptism more fatal to his cause than proselyte baptism.

Let me review it before you, for if he has any other ground left him, I cannot find it and this is quicksand beneath his feet.

Eld. Ditzler's position, and those who stand with him is, that John's and Christ's baptism was but a continuation of proselyte baptism, and as all the children of the family were baptized with their Gentile parents, so all the children, however young, of parents who are proselyted to Christ, should be baptized.

Now grant that proselyte baptism had existed before the days of John, which the latest and ripest scholarship of the age agree in denying, let us see what good the rite will do his cause.

1. If proselyte baptism had existed one thousand years, it was at best a man's invention, one of the traditions of the Elders, for God never commanded it. This fact all scholars admit. Infant baptism then is but a tradition of Judaism.

2. But no Jew, with his children, ever submitted to proselyte baptism. It was not a law unto Jews, and yet John baptized Jews as well as Gentiles, but never told the Jew or the Gentile to bring their infant children along with them.

If Christian baptism is but a continuation of proselyte baptism then no Jew could ever have been, or can now be baptized.

But the Gentile proselyte could bring his children and slaves with him, however old. Yet, Eld. Ditzler will only admit infant children. Where is his law for cutting off children fifteen or fifty years old? By that law I will cut off the non believing infant. But the Gentile could bring only his own children to proselyte baptism. Yet, Eld. Ditzler claims the right to baptize the children of all unbelievers as well as believers, Jews as well as Gentiles.

But according to the law of proselyte baptism the one baptism of the father and his children sufficed for all succeeding generations. There was no proselyte baptism required of the children of his children forever. They were "de lege" Jews. Yet, Eld. Ditzler preaches the duty of the children of each family to be baptized in their generation, as their fathers were. By what law? But proselyte baptism incorporated the children of the proselytes into Eld. Ditzler's Jewish church, and gave them a right to the passover and all the privileges of it. Yet, Eld. Ditzler declares that no infant or child he administers his proselyte baptism to is in any a sense a member of the church, is not numbered with them, and is not entitled to the Lord's supper, which came in lieu of the passover. How is this?

But finally, proselyte baptism was by immersion of the whole body in water by the proselyte himself, and yet Eld. teaches sprinkling in place of immersion. He would not receive it as baptism in any sense if the subject should dip himself, or sprinkle water upon himself! How is this?

But I have put in proof that the theory that proselyte baptism existed before John the Baptist's day, which years ago was advocated by Wall and Lightfoot and others, has been exploded, and relinquished by all later scholars. I know of no living standard scholar who now holds it. I have quoted Fairbairn, Pressense, Stuart, and others.

What must the thinking Christian portion of this audience think when they hear Eld. Ditzler rest infant baptism upon proselyte baptism, at best but a rabbinical tradition, and not instituted for ages after the law of Christian baptism was given! This, so far, is his firmest foundation, and it is quicksand. My opponent, as you all must have observed, has avoided the commission as he would a pest house; and yet, he may, in the end, claim that because it does not, in so many words, forbid the baptism of infants, it allows, and, therefore, ordains it. Cannot the Catholic as justly claim that the commission ordains the baptism of mules and bells? I will say this, and no more here touching the commission, as we shall spend a whole day upon it when we reach the fifth proposition: when Eld. Ditzler claims that it addresses or embraces infants, that moment he as openly consigns every unbaptized infant to perdition as Wesley and the General Conference do in the Doctrinal Tracts, and as Eld. Ditzler does impliedly when he sprinkles an infant, using the ritual of the Discipline.

I have showed that John baptized no children, and, therefore, they could not have been among the material he prepared for Christ's church; and I brought forward the frank admission of eminent Pedobaptist commentators to this plain fact.

I showed that Eld. Ditzler's claims that Christ's words to his disciples, when they brought little children unto him that he might lay his hands upon them

and bless them, authorized their baptism, were utterly without reason, and, that this passage has long since been surrendered by all modern critics and commentators; and, that the very fact that the disciples rebuked those who brought young children to him, was conclusive evidence that hitherto they had baptized no children, and that they were unknown as members of the church as yet. I was justified in concluding, that, during the ministry of Christ no children were taken into the church or baptized, and, that the law of baptism given to the apostles, positively forbids the baptism of infants, since it was limited to believers.

I have passed over the entire record of the Acts of the Apostles, and found that the Holy Spirit, the unerring and faithful chronicler of all important events and acts, nowhere indicates that infants or unbelievers were ever baptized; but, in every instance, where the subjects are mentioned, believers are specified: and, when households are mentioned, the Holy Spirit is careful to tell us that all the members believed and rejoiced, or were comforted, or could or had addicted themselves to the ministry of the saints.

I then examined the teachings of all the epostles: and ascertained the true symbolism or design of Christian baptism, and found, that, in every case, it was for a profession of personal faith in Christ, a profession of personal union with him; that one had died to sin, had risen to walk in a new life: and thus, had put on Christ before the world, acts that would be meaningless were baptism applied to unconscious babes or unregenerate sinners: and, I thus found that infant baptism was opposed to the very symbolism of baptism and the perpetual analogy of Christianity.

I then examined the character of the membership of the churches planted by the apostles, and I found that the apostles addressed each as composed of saints, brethren, faithful in Christ Jesus, that all had been baptized into Christ, and, thus had put on Christ: i. e., had made a personal profession of discipleship to Christ; and, that they had been baptized to obtain the answer of a good conscience toward God: and therefore, the apostolic churches must have been composed of professed believers only.

I also noticed the fact that Paul declared to the church at Ephesus, that he had declared the whole counsel of God to them, and he doubtless did to all other churches; but, in his epistle to this church, or to any other church, he nowhere intimates that it is the duty of Christian parents to baptize their children, and bring them into the church: he promises no blessings holds out no reward for doing it, and threatens no penalty for failing to do it: neither does Peter, James, John nor Jude; and, therefore, we are bound to conclude that infant baptism is not a part of the counsel of God.

Having followed him from lid to lid of the Bible, and shown he has not offered the least semblance of authority for infant baptism, I have presented you with the testimony of the most eminent Pedobaptist historians and commentators, embracing the very best scholarship Pedobaptists boast of; and, these men honestly admit and declare, that, the word of God affords neither precept for nor example of infant baptism: and, many tell you frankly, that the rite was not known in the apostolic age, and, that it is manifestly a tradition of men. There is not a historian of any sect who declares that it was practiced in the first century, and this is all that concerns us. Mark this fact: his argument that infant baptism must be Scriptural, because it was mentioned so early as A. D. 150, proves too much; for it would prove that trine immersion, and baptismal regeneration, and a host of other confessedly human traditions, were Scriptural also; but Origen tells us expressly that infant baptism was a tradition.

I brought forward the fact that the majority of the Christian Fathers, the children of Christians, were not baptized in infancy. I gave the names of a number of them, embracing Origen, Chrysostom, Ambrose, Austin, Jerome, Emperor Constantine, and several others; and, I affirm that my opponent cannot name one Christian Father or man in the first four centuries who was baptized in his infancy. Must not this fact make its proper impression upon every candid Christian mind? Dr. Wall regarded it as the most difficult fact he had to grapple with, and the strongest historical fact Baptists had brought forward in opposition to infant baptism; and I have brought it forward here, and asked my opponent, as he had paid so little attention to my arguments against the practice, to notice this, but has he done so?

Finally I claim, as I have a right to claim, that my refutation throughout has been most thorough and complete. I should consider that I had done but comparatively little, to have simply exposed the sheer fallacy of Eld. Ditzler's arguments in support of infant baptism. I feel satisfied that I have done this: the countenances of this audience, of the many Pedobaptist ministers before me whom I know, convince me of this, and more this. I have explained many passages of Scripture hitherto pressed into the service of infant baptism, and satisfactorily shown that they discredited the practice; but, in addition to this, I have presented thirty-eight arguments, in due logical form, any one of which is a thorough refutation of the practice. He has but twice, it my memory serves me, referred to them, and then not to answer, but to make light of them.

The discussion of this proposition must certainly accomplish a great good. It has more clearly brought out the fact so frankly confessed by my opponent, that the Old Testament covenants, which include the covenant of circumcision, give no support to infant baptism.

2. That there is no more identity between the church of the Old Testament and that of the New than between a thing that has no existence, and never had, and a thing that has. The church identity theory is exploded.

3. That the only authority that can be raised for infant baptism, is not Scriptural precept or example, but analogy and inference and probability, while the teachings and practice of John, of Christ and, of all his apostles, together with the whole symbolism of Christian baptism, is opposed to and in contradiction of infant baptism, and, not until the foundation doctrine of justification by personal faith alone had been corrupted, was infant baptism brought in.

Now, in conclusion, let me say to my opponent, influenced by his closing remarks on the former proposition, and repeated in another phrase during the discussion of this, Baptists of the Southwest can never be conquered, nor Methodism defended, by such weapons and materials of war as you have thus far used in this conflict you may assure your heart of this fact. If Pedobaptists present will but take a word of advice from me, who am not your enemy because I have told you the truth, you will never sprinkle another babe, and thus forever deprive it of obeying Christ for itself when it becomes a believer, until your religious teachers can show you at least one precept, one command for or example of it in the New Testament and, if they cannot do it, you may know it is only a commandment, a mere tradition of men, displeasing to Christ; for he has said, "In vain do they worship me who teach for doctrine the commandments of men." Every Christian on this earth can unite upon the immersion of believers without the sacrifice of a principle, as the debate has abundantly shown, and, it all Christians do not unite with Baptists on immersion and a regenerated church-membership, the sin cannot be laid at the door of my brethren.

THE IRISHMAN AND THE PRIEST.

NEVER was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but sir, he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand, does mea heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."

The Science of Health, in answer to the question, Why are farmers so liable to rheumatism? says: "Because they wear wet clothing, heat and suddenly chill the body, over-eat after very hard work, and, because they do not keep the skin in a vigorous, clean and healthy condition. If farmers would avoid suddenly cooling the body after great exertion; if they would be careful not to go with wet clothing and wet feet; and, if they would not over-eat when in an exhausted condition, and would bathe daily, using much friction, they would have less rheumatism."

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, ... Senior and Proprietor.
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Business Office: 227 Second street, Memphis, Tenn.

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THE CHANGE

It will be seen, from the letter of our late esteemed associate, that the Mississippi Convention declined longer to continue a Mississippi Department as its organ, but to organize a paper wholly its own, so that within its own columns only, its own State College and its own State interests, will be placed before its patrons. To its action we have not one word of objection to offer. It is the glory of Baptists, that they are free to do just what they think is for the best, without the dictation of ecclesiastical prelates, or potentates. When the State had no organ, and, having a large circulation in the State, we offered the department in this paper, and a handsome salary to the editor the Convention might elect to take charge of it. This certainly was not to our personal interest, nor was the idea of sharing their State paper with other States pleasing to Tennessee Baptists. We had cherished the design of heartily uniting the States of Tennessee, Mississippi, Arkansas and Louisiana in one grand paper, edited by the best writers of these States, and, thus, developing the writing talent of the West, by having the means to offer it substantial encouragement; and, to rally the solid patronage of these States around two colleges, the one located in Mississippi and the one to be located in Tennessee, and, the Great West, with all the South, around one Theological Seminary and one Publication Society. But, the unprecedented hard times, together with local and State prejudices, have proved too strong for the accomplishment of the plan. Each State feels that she must have a paper and a college, however small or weak, of its own. Even the well conceived plan of Mississippi, to unite Arkansas and Louisiana upon her College at Clinton, giving them an equal interest in it, has also aborted, and now each State retires to its own tents, until the wisdom of union becomes so apparent to the masses that the plan will be practically carried out by them irrespective of Conventional action. We yet believe that our opinion will be fully endorsed by the Baptists of the Southwest, that the patronage of no one State is sufficient to support a first-class college, or a first-class religious paper; and, if a first-class university or weekly periodical is desired, it must be effected by a union of patronage.

In taking leave of Bro. Lowrey as an associate editor (we hope not as a contributor) we must be permitted to say, that, in the course of years not the slightest thing, of any description, has occurred to interrupt our pleasant association. Never did two brethren labor together with more perfect accord. For M. P. Lowrey we entertain the highest esteem as a devoted Christian brother, and a gentleman of the highest stamp and tone. We hope that the patronage of the paper in the future will enable us to secure his stated contributions to its columns.

Discontinuing the four distinct State departments, and, thus being able to devote a very much larger space to the interests of our own State, it certainly will not be unreasonable in us to expect and solicit a larger patronage from the denomination in Tennessee. Certainly all those brethren who have been cold in their zeal because they felt that THE BAPTIST had ceased to be a State paper, will now go to work enthusiastically for it, and those who have, in a large measure, ceased to contribute because there was or seemed to be no room for them, will favor us with their choicest productions.

It is our fixed purpose to apply every dollar—the receipts from subscriptions over actual expenses—to securing the best writing talent in the South for this paper. We shall put forth our best endeavors to make THE BAPTIST what it was in its palmiest days,—the strongest Baptist paper on the continent, a paper that no minister or intelligent Baptist in the land can feel able to do without. With the faithful labor of its present friends for one year, we feel assured that this end will be accomplished.

We are pleased to announce, that, next week, we shall commence the publication of an exegetical series from the pen of Wm. Hill Jordan, of North Carolina, on that most contested subject, The Baptism of Repentance for the Remission of Sins, in which Kittrey on Baptism will come under review. This series is in hand, and will be truly valuable, and there is not a Baptist in all the land who should not have a clearer view of the expression than he has, especially as it is the stronghold of all Ritualists.

Dr. Johnson, president of Brownsville Female College, will contribute a valuable series the first of which we have in hand. Dr. Varden, of Kentucky, will contribute regularly. Dr. Hiden's series on New Testament Studies, etc., will no more be interrupted.

The regular debate will be discontinued after this issue, in which the second proposition is completed and only our speeches upon two other questions will be published on the Lord's supper, and church government. These propositions Eld. Ditzler did not discuss, but used his time in misrepresenting Baptist history.

DR. J. L. BURROWS

THERE has nothing occurred recently that has given us more profound regret than the authentic information that this esteemed brother was appointed to preach by the Southern Baptist Convention in the Campbellite church in Richmond, and, that he remained and celebrated, with them, what they call the Lord's supper; but, while we grieved and waited for his explanation, which, we trusted, would be a frank confession of wrong done both to Christ and his brethren, we were driven to a still greater grief and mortification to learn from it, when it did appear, that it was not only a deliberate act on his part, the practical outgrowth of his own "true inwardness" touching the communion question, but, that he emphatically denies the right of any one, outside of his own church in Louisville, to call him to an account for either his views or practices, so long as he considers them not in violation of the Scriptures. He, therefore, has no confession to make, and no account to render to any one, until his church calls upon him, and, if its views are as loose as his own, of course it never will: and, then we will have a veritable Lee Avenue church in Louisville; and it will remain to be seen if there will be a Long Island Association in the Long Run. So, then, we have the selfsame question that has so disturbed and is so disturbing and injuring the churches in New York and New England brought to our very doors.

From the Western Recorder, which has spoken out in terms of clearest rebuke of the conduct of Bro. Burrows, as has the Baptist Reflector of East Tennessee, and the Index of Georgia, we learn, that, to use his own rather strong language, he "does not recognize the right of brethren in Georgia and Tennessee, or anywhere else, to frame for him a Procrustean bedsted, and to stretch out the tenuities or hack off the protuberances of his system of faith or practice."

Now, this hardly strikes us as savoring of the spirit of an humble, teachable minister of Christ. Indeed, upon what meat doth this our Cæsar feed, that he hath grown so arrogant! When one member of the body willfully and for its own gratification inflicts an injury upon the body that pains and endangers the health of each member, has not each member of the body the right, and is it not their duty, to reprove and protest?

Eld. Burrows stands before the denomination without the shadow of an excuse; and, when he thus assumes to characterize the Baptist press because of its respectful protest against his act, he places himself beyond the circumference of its charities. Had he confessed his act as a sin against Christ and his brethren, professed repentance of it, which always implies a turning from it, he would have been freely forgiven by his brethren without an appeal for it; but, he does neither. He justifies his act, and tells us that it is between him and the local church of which he is a member, and not at all the business of the Baptist press, or his brethren, or the denomination at large.

We say that he is without excuse. No man knows better than Eld. Burrows the views of Baptists touching communion: that they regard open-communion, whether with Mormons or Campbellites, Protestants or Papists, as in violation of the ir expressed faith. When ordained, solemnly before God and in the presence of men, Eld Burrows vowed most solemnly to hold, teach and practice these views. He knows, that, when examined for ordination, had he declared that he could conscientiously commune with Campbellites or Mormons, he would not have been ordained. He violated, knowingly and willfully, his ordination vows when he "broke the loaf" with acknowledged schismatics, and, by the act, endorsed the Campbellite societies, set on foot by Mr. Campbell of Bethany, as evangelical churches of Christ and their members, of course, as Scripturally baptized.

If Eld Burrows, or any other man endorses the baptism as administered by Campbellites, as Scriptural, he endorses the design of the baptism and, consequently the doctrine of the church that administers it. The man that endorses the doctrine of Campbellism touching baptism alone is not a Baptist whatever his professions. He may as well claim to be a genuine Baptist and yet endorse the doctrine of the sacraments as held by Rome. Whatever his professions, and however large and influential the church that upholds him, he is not a Baptist and has no right, so long as he holds such opinions, to call himself a Baptist, or to be treated as a Baptist.

The society in Richmond with which Eld. Burrows communed is essentially one in doctrine with all Campbellite societies in the Union, and what is the doctrine of that society touching baptism? A. Campbell taught as all Ritualists and Papists teach, that immersion and regeneration are synonymous terms in the Scriptures; that no man ever was or can be Scripturally regenerated without immersion.

Dr. Hopson is a recognized exponent of Campbellism. In the Living Pulpit, page 281, is his sermon, accepted and published as representing the doctrinal sentiments of the denomination, entitled "Baptism Essential to Salvation." He says:

"Essential is that which is not only very important, but indispensibly necessary."

And again, on page 288, he says:—

"The application is easy. The Savior, in his wisdom and goodness—and all his acts are both wise and good—has seen fit to suspend the forgiveness of the sinner upon the three conditions, Faith, Repentance, and Baptism. A full compliance is necessary to salvation, according to the statute governing the case. The willful neglect of a solitary condition will work deprivation of the blessing sought. These three conditions are in the law. The promise is made to depend upon full obedience to the three. They equally possess the element of a condition precedent, and, in this sense, are equally essential."

Also, on page 300, he says:—

"But will I be damned if I am not baptized? Certainly. Why not? It is the blood of Christ that really washes away the guilt of sin. We come to the blood, 'into the death' of Christ, through faith and repentance, and in baptism."

A man who endorses that Popish doctrine of baptismal salvation cannot be a Baptist.

The question for every Baptist to settle is this: i the design of Christian baptism is perverted to the subversion of the whole plan of salvation, so as to imperil the souls of men, is not the act thereby so perverted as to be null and void? Every true Baptist will unhesitatingly say,—yes. Then the immersions administered by Campbellites, like those administered by Pedobaptists, are null, and, are in no sense Christian baptisms. But, every Baptist will endorse the statement of N. L. Rice, that, without true baptism there cannot be a true church; and, therefore, the societies organized by Mr. Campbell and his followers are in no sense churches of Christ, and do not and cannot administer the ordinances.

Eld. Burrows is guilty of practically adopting and endorsing manifest heretical because unscriptural doctrine, and he must be held to an account, until he repents of and forsakes them. He is guilty of a manifestly disorderly practice, and should be so held, until he repents of and forsakes it.

Not responsible to the denomination forsooth! Let him read the column, which he did with great gusto, that Eld. Jeter launched against us because we preached, in a Lutheran church in Charleston, that Christ alone was priest, and that there was no rite, or priest, or church between the lost sinner and Christ; no water between a guilty soul and the blood of Christ; to the offense of the minister and members of the church, which latter charge proved to be a false statement. Why, we being appointed by the Convention, represented the Convention, and did thereby bring a reproach upon the Convention and the entire denomination, and were justly amenable to the whole Baptist brotherhood. Sauce for the goose is good for the gander. What was my offense to Eld. Burrows! and, yet not one word has the Herald uttered in reproof of Eld. Burrows; and, if it has so much as mentioned it, we have not heard of it, while the statements it fabricated to our injury it trumpeted, like an elephant, far and wide.

It remains now to see what further course Eld. Burrows will see fit to pursue. If he justifies his course, let him show the grounds to be Scriptural, and we will then commend his act. If he confesses his error, and repents, no one will more cheerfully forgive than we: if not, we must condemn him, and warn the brotherhood against his dangerous influence, as it is our duty to do.

It remains to be seen what action, if any, his church will take in this case; and, if none, then it remains to be seen what course the Long Run Association will take with the Broadway church of Louisville; and, if none, then it remains to be seen what course the General Association will pursue toward the Broadway church and the Long Run Association. This case calls for an open expression on the part of every Association in the South; for it is the thin edge of the wedge, and, if allowed to be driven in by a powerful church, disunion must follow.

EXPLANATION:—The delay occasioned by moving our office, and putting this paper into new type throughout, which we trust our readers will appreciate, was the reason we could not bring out the paper last week. The subscribers will not lose a number, as we shall issue the full number of papers—fifty—for the volume. We hope to complete our intended improvements next week, when the department feature will be discontinued, and the paper will henceforth become more homogeneous in its general character.

Valuable articles from our stated contributors will commence to appear, and more space devoted to general news, as well as the family and the farm.

We urgently request every friend to assist us a little just now, by renewing, if possible. Send us one dollar, at least, if not the full price; it will materially help us. These are the months we want the "Young Guard" to work, securing new and renewing subscribers.

WANTED.—An experienced principal to take charge of a Female Institute in a flourishing town in Arkansas. Buildings just finished. Address editor.

WANTED.—A situation as mistress of a school in a good neighborhood, or position in a Female Institute, by a young lady who is qualified to teach all the English branches, Latin, French, advanced mathematics, and music. Address editor.

Many house keepers make a mistake in having no established system of doing their work. They worry and are wearied far more than is necessary, because they do not plan the work of the week judiciously, when, if each day had its allotted duties, washing, ironing, cleaning, mending, sweeping, cooking, and then, the rest on the Lord's day, they would be astonished at the amount of leisure they would find for sewing, readidg, writing and music, which so many often neglect when the days seem full of other work.

HERE is a Centennial contrast. First as "Poor Richard" had it in 1776:

"Farmer at the plow,
Wife milking the cow,
Daughter spinning yarn,
Son thrashing in the barn,
All happy to a charm."

AND now for the modern improvements in 1876:

"Farmer goes to see a show,
Daughter at the piano,
Madam gayly dressed in satin,
All the boys learning Latin,
With a mortgage on the farm."

—*Baptist Teacher*,

TENNESSEE MINISTERIAL AID SOCIETY.

The following lines, in a postal card, give assurance that our plans for another session have been consummated, and the ball we spoke of in our last secured: —

Our boarding-house arrangements will be a success. Thanks to you for the suggestion, and giving it a start.
GEO. W. JARMAN,
Chairman of Faculty.

The society, at its hall, will now be able to board twenty young ministers at $100 each per year, and twenty-five others at $125 each per scholastic year, including fire, lights and washing. Same board in private families at $140.

Now, most young ministers can secure this sum during vacation, or, by preaching in term time; and, those who possibly can, should do so by all means. It is neither manly nor christian-like to look to others for aid, or to accept it when it is in our power to help ourselves. We trust there will not be a young minister at the University who will not pay his own way in part. An entirely helpless young minister will be an entirely useless one when he is made. But, there are many who are, the first year of their course, unable to get a salary for preaching during term time, and can only earn partly enough during vacation to pay their way; and all such, who can bring a license from their church, we want to see in Jackson the last week in August next. Correspond with Bro. Jarman, who is president of the society.

We hope every young minister who was at Jackson last term will return and go through. Earn what you can to pay your way, and the society will help you. Bring each one a boy or two with him.

Since writing the above, we have received the following: —

DEAR BRO. GRAVES: — We have perfected arrangements for accommodating thirty-five young men with good, plain, substantial board at $10 per month. Dr. Burton, formerly temperance lecturer for the State at large, takes the boarding-house, and enters immediately upon the work. We want no young man, having the ministry in view, to be debarred of the opportunity to secure a liberal education; and, to this end, it is our desire that you give notice, through THE BAPTIST, to all young ministers desiring to enter the Southwestern Baptist University, to inform me, by letter, of their wishes in this regard. The outlook is very encouraging for a large attendance next session. The fall term will open August 28, 1876.
GEO. W. JARMAN.

THE HELPING-HAND is the name a society of young sisters in the First church of this city has taken upon itself. Their aim is, in all commendable ways, to raise money to help the church, the Sabbath-school, and the blessed cause. On Thursday night, the 6th inst., they gave a moon-light excursion up the river on the Parker, through the munificent generosity of Capt. Wise, who tendered the free use of his boat. There was a large company of folks, young and old, who enjoyed the cool, delightful ride, and liberally patronized the ice-cream and lemonade. The ship's band gave us delightful music; and, though much desired, there was no dancing during the excursion. Miss Mary Frazier, the president of the society, took a firm stand against it, and, had it been attempted contrary to her wishes, she would have ordered the boat immediately back to the wharf. She would have it distinctly understood, by all men, that the First Baptist church of Memphis, nor its pastor, countenances dancing in any of its forms, round or square.

It was a truly enjoyable excursion, in all respects, and, the more so to us, as it was gotten up for the benefit of the Ministerial Aid Society, to assist in the education of poor young ministers being educated at the Southwestern Baptist University at Jackson, Tenn. It netted a thousand thanks to Capt. Wise; and we hope our friends in this city and along the Mississippi and the Ohio will remember his boat when they travel or ship their goods or crops. He richly deserves the patronage of all. He has promised the Helping-hand one free excursion each year, and we hope they will accept it, and devote it to the ministerial fund.

DEAR BRO. BUCKNER: — I see that some nameless writer is professing to review my little book, entitled The Bible Doctrine of the Middle Life, or The Intermediate State, written to expose the pretensions of spiritism as unscriptural and absurd. Your critic violates the very first law of fair and impartial criticism, in that he does not quote from the book in my own words, so as to place me correctly before your readers. I could convict Paul himself should I treat him as the nameless critic treats me. When he or any other clear thinker will impartially review my positions over his own name, I will most respectfully undertake a reply, provided you will admit me into your columns; until then, all I ask is that your readers will, through your Depository at Dallas, or through the Southern Baptist Publication Society here, purchase and read for themselves that little book, so highly commended by such original thinkers as Dr. Hovey, president of Newton Theological Seminary, and others. Is this asking too much of them before they make up an opinion?
J. R. GRAVES.

TELL JESUS. — MATT. XIV. 12.

When thy heart is bound with grief,
When no friend can give relief,
Tell Jesus.

When thy soul is faint and weary,
When all things look dark and dreary,
Tell Jesus.

When for sin thy heart is broke,
When for thee there seems no hope,
Tell Jesus.

When sad doubts and fears depress thee,
When temptations sharp distress thee,
Tell Jesus.

When care and anguish weigh thee down,
When pain and sickness [illegible],
Tell Jesus.

When fear of death disturbs thy peace,
When Christian counsel [illegible],
Tell Jesus.

In whatever state or frame thou art,
Whatever sorrows swell thine heart,
Tell Jesus.

PRAYER MEETING.

Difficulty there may be, difficulty no doubt there is; there is difficulty in well nigh all things. But it is well to ask, Where does it lie, and, with whom does it rest?

And I may say at once that the difficulty is not laid at our door. If, by the circumstances of our lot, by our deep need, by what, for want of a better word, I may call the instincts of the human heart, by a thousand inducements, by the example and testimony of the best and most trustworthy men, and by numerous other means, God encourages men to pray, then, if there be any difficulty in harmonizing the legitimacy of prayer with the general constitution of things and the fixed order of the universe, the difficulty is one for him to settle. I have nothing to do with it; it is not my case. That would be a quite gratuitous burden for me to take up. I am not called to touch it with one of my fingers. That task, if it be one, the All-wise and All-mighty charges himself with. I know he invites me to pray, and to pray in the belief that right prayer (for prayer has its laws, of course) shall avail, and I leave it to him to adjust the relations of things. — H. H. Dobney.

MEETINGS OF ASSOCIATIONS.

Western District, Thompson's Creek church, Friday before the first Lord's day in October.

Central, Eldad church, Saturday before the third Lord's day in September.

Big Hatchie, Stanton, Saturday before the fourth Lord's day in July.

Unity Association, Pinson, Friday before the second Lord's day in September.

Burch River, fourth Lord's day in September.

Southwestern District, second Lord's day in October.

Beulah, first Lord's day in September.

MIDDLE TENNESSEE.

Concord, New Hope church, Friday before the first Lord's day in August. On N. & L. R. R.

Cumberland, Lebanon church, Saturday before the third Lord's day in August.

Salem, Auburn church, Friday before the third Lord's day in September. Leave the cars at Murfreesboro.

Enon, second Lord's day in October.

Indian Creek, Mount Pleasant church, Lauderdale county, Alabama, Saturday before the fourth Lord's day in September.

We want the times and places of holding the Duck River, Judson, and Union; also all of the Associations in East Tennessee: who will favor us?

DEAR BRO. GRAVES: — I congratulate you on your whole bearing in the great debate. Surely the Master must have been at your side, giving you the spirit of wisdom, and supporting you as the champion of his truth. God bless you abundantly forevermore.
Greenville, S. C. J. L. REYNOLDS.

MISCELLANEOUS ITEMS.

Our population this centennial year numbers about 44,000,000.

The just completed census of Philadelphia gives the population of that city as 817,448.

The Philadelphians are hoping that the Empress Eugenie, or at least her son, the Prince Imperial, will visit the centennial exhibition.

A wealthy gentleman in Manchester, England, has given $500,000 for a new art gallery in that city, but will not give his name to the public.

There are 2,000,000 of peasants in Russia who have not yet been able to fulfill the conditions of the act of emancipation of March 3, 1861.

Of the 4,881 immigrants who arrived at New York during March, Germany sent 1,732, England 1,068, Ireland [illegible], Italy [illegible], Scotland 209, Austria [illegible], and France [illegible].

A rock fifty by one hundred feet in size is said to be moving from the top of Lookout mountain at the rate of one inch an hour, and the people have been warned not to travel over the road at the foot of the mountain.

President Grant has vetoed the bill reducing the president's salary to $25,000 after March 4, 1877. He reminded Congress that when the president's salary was fixed at $25,000, members of Congress received only $[illegible] per session, and they have since raised their own pay ten times.

The Masonic fraternity grew from the associated cathedral builders of the middle ages. Why then make such a flourish over the fact that farmers at last have organized?

That truth is often stranger than fiction is once more exemplified by the formation of the Bible-earth League of Christians in London, under the leadership of a Mr. Fitzgerald, who proposes to upset the Newtonian system by proving that the earth is flat.

Miss Thursby, the soprano of Dr. Chapin's church, is engaged for the Tabernacle, at the snug salary of $3000 a year, with a carriage from Williamsburgh every Sunday, and her hotel bill paid by the church. This is the largest salary ever paid in New York to a church singer.

DISCOURAGEMENTS OF MISSIONARIES. — LETTER FROM DR. YATES.

DEAR BRO. GRAVES: — The letter of Dr. Yates, appended below, is a sad commentary upon the missionary spirit of Southern Baptists. The ichabod of indifferentism may now be written upon the great, broad front of the denomination in this country, if the day has arrived to abandon our foreign fields. If Yates, Crawford and others should be called home because the constituency of the Southern Baptist Convention would not support a few missionary stations, then I should look for nothing less than the entire withdrawal of God's Spirit from us, at least, in the development and prosperity of our people. God will not bless, and never has blessed, and cannot bless an antimissionary people. What I mean by an antimissionary people, is, an anti-foreign missionary people. I scarcely believe in the expression, "home missions." In the technical sense it is quite a misnomer. There is such a thing, technically, as home evangelization, in which we ought to expend our thousands to spread the Sunday-school and increase church extension among destitute and other places; but, in the sense in which we ordinarily use the word missions, this expression is out of place, and is often used as a miserable subterfuge under which that green-eyed monster, Illiberality, hides its infernal head at home. "Charity begins at home"! Charity, except in the sense of love, has nothing under heaven to do with missions, home or foreign. Duty! duty!! duty!!! It is a base slander to call missions charity! If I meet a beggar in the streets and give him a dollar, that is charity, so called; but, when God, by his everlasting commission, "go," tells me to contribute to the enlightenment of the uttermost part of the earth, — all the earth, every creature, — it is as solemn a duty to do my part toward it as to pay my pastor or my evangelist at my own doors. The reason why we suffer at home so much is, that we disobey the rule of God's prosperity, — give abroad! The more of a good thing you give abroad, the more you get at home. Remember the loaves and the fishes: those disciples who felt that the little they had was insufficient to feed the multitude, were astonished when their bread and their meat, under the sanctifying touch of Jesus's hand, came back twelve basketsful more than they had at first, after five thousand had been fed.

God does not require us to give as much abroad as at home, but, woe to that man or that people who rob God of the foreign part of the tithes. It is as much my duty to support, according to what is demanded of me, Bro. Yates at Shanghai, as it is my pastor at home, or my home missionary, as he is called. I am not required to do as much, but, oh, what a multitude of littles could be gathered if all would do what God requires of us!
G. A. L.

Dear Herald: — Alone, and yet not alone, in this far off desert of woe and thick darkness, my mind, unbidden, flits away daily to the light in my native land in quest of soul-cheer and sympathy; and as often returns uncheered. The mail comes twice a month; but it brings no cheering tidings from those who feel interested in the great work in which we are engaged, and in the interest of which we are spending our lives.

The declension of the missionary spirit among the churches at home will soon consume all your missionaries abroad. The spirit is willing, for Christ's cause, to endure anything, but the flesh is weak. It is no trifling matter, when wounded, to contend, single-handed, with the powers of darkness. That precious promise, Lo, I am with you alway, even unto the end of the world, is the missionary's only comfort. And yet, being flesh and blood, we want more. We know that God works by means and instrumentalities. To know that our fellow-laborers — the pastors of the churches at home — felt sufficient interest in the Foreign Mission work to teach their people their obligations to the whole world, would cause our hearts to bound with joy and delight. Well, we will still hope that the day is not distant when "Zion shall awake," etc. Ah! what would we do without that little word hope. Hope, it is like the mountain spring, ever fresh and enlivening. Hope is the anchor of the soul.

Yesterday, the first Sabbath in the Chinese 5th moon, was communion day with my little church. It was a season of refreshment. Chinese Christians enjoy a communion service quite as much as Christians in the West. For two communion seasons I have noticed an encouraging indication. It is my custom to inform the congregation that the church is about to partake of the Lord's supper, but are at liberty to leave, or to remain if they prefer. Of late I have been surprised to see fifty or more remain, and not only look on with apparent interest, but kneel with the church as is their custom to do when a blessing is invoked upon the bread and wine. This I regard as an encouraging feature. Many of these persons ought to be in the church; but there are many obstacles in the way of a Chinaman making a public profession of Christ. My congregations continue large and hopeful. My voice continues to serve me. For a month or more, however, I have felt more or less discomfort for a day after preaching. Heard, two days ago, from Tungchow. All of our missions pretty well. Miss E. Moon was much better of her throat trouble. But Mr. Shaw, of the Presbyterian Mission, very low with consumption.
M. T. YATES.
Shanghai, China.

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 Pyracath 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 CHUFA PREMIUM.

From the agricultural papers and from this paper, during the last three years, our farmer patrons have learned the intrinsic value of the Spanish chufa as a crop for the fattening of hogs. One acre of chufas is said, by those who have tried them, to be equal to five acres of corn; and they can be raised with one-fifth the labor.

We wish to put our readers in possession of everything that will advance their pecuniary interest, as well as their moral and spiritual welfare: for this reason we have distributed, gratis, hundreds of packages of the Java cotton seed and Ray's yellow corn; and we now wish to give away one thousand packages of the Spanish chufas this fall. We have engaged the entire crop of one man, to give away for new subscribers before the first of September. This is our proposition, which we will make good: —

1. To every one of our present subscribers, who will renew before the first of September, we will send a package of Spanish chufas, post-paid, so soon as they are gathered this fall.

2. To every one who has ever taken the paper, and, to each new subscriber, we will send a package, post-paid.

The price of chufas is $10 per bushel; $3 per peck, which seems high, but is cheap, indeed, when it is known that one peck will plant an acre. The greatest difficulty will be, as it has been for years past, to secure them at any price. Those who wish to secure one peck or more will do well to send in their orders at once, and have them registered, as they will be filled in the order they are received. We sent an order to Georgia last winter for one bushel to plant for our own use, but the supply was exhausted before they reached our order, and we failed.

Will every farmer who is taking this paper secure this premium for himself, and show it to every brother farmer in his neighborhood. The premium will be worth ten times the price of the paper to each one.

We offer this valuable premium for the months of July and August because these are the close months with us for money, and we rather pay this large per cent to our brethren than to the bank.

TEN EXCELLENT RULES.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs more than hunger, thirst or cold.
6. Never have to repent of having eaten too much.
7. Nothing is troublesome that we do willing.
8. How much pain have those evils cost us which never happened! Wait, then, till trials come.
9. Take things always by their smooth handle. Make the most of mercies, and do not exaggerate trials.
10. When angry, count ten before you speak; if very angry, a hundred. He that does this will save himself from much sin and many sorrows.

MEASUREMENT OF AN ACRE, ETC.

To aid farmers in arriving at accuracy in estimating the amount of land in different fields under cultivation, the following table is given: —

Five yards wide by nine hundred and eighty-six long contain one acre.

Ten yards wide by four hundred and eighty-two long contain one acre.

Twenty yards wide by two hundred and forty-two long contain one acre.

Forty yards wide by one hundred and twenty-one long contain one acre.

Seventy yards wide by sixty-nine and a half long contain one acre.

Eighty yards wide by sixty and a half long contain one acre.

Sixty feet wide by seven hundred and twenty-six long contain one acre.

One hundred and ten feet wide by three hundred and sixty-nine long contain one acre.

One hundred and twenty feet wide by three hundred and sixty-three long contain one acre.

Two hundred and twenty feet wide by one hundred and ninety-eight long contain one acre.

Two hundred and forty feet wide by one hundred and eighty-one and a half long contain one acre.

Four hundred and forty feet wide by ninety-nine long contain one acre.

A box twenty-four by sixteen inches, twenty-two deep, contains one barrel.

A box eight and a half by eight and a half inches, eight deep, contains one peck.

A box four by four inches, four and a half deep, contains a half peck.

Cut these out and put them in some convenient place for reference.

YOUNG'S EXCELSIOR DRYER.

This is the latest, best and cheapest improvement in fruit dryers. In cheapness of construction, rapidity of work, and quality of product, it is superior to the celebrated Alden dryer, which is the best heretofore in use. The Alden machine, of fifty-bushels capacity per day, costs $1000; the Excelsior, of same capacity, can be furnished for $100. The Alden process finishes its fruit in six hours; the Excelsior dries its fruit two-thirds dry in three hours; it then goes into the finishing chamber, where it is exposed to low and uniform heat for two days to finish. Thus, while it is allowed two days to dry, it really passes through at the rate of three hours for each filling of the shelves. The structure is divided into sections, having different chambers. Each chamber receives six drying-shelves. Each chamber throws off its own vapor, and receives its quota of heated air direct from the furnace-chamber.

By the arrangement in the finishing chamber, the fruit accumulates in the deeper drawers with which it is furnished, where it lies in bulk, exposed for a long time to the proper degree of heat necessary to promote the chemical action which converts the starch and mucose into glucose, or grape sugar; while, being exposed only to its own vapor, in a condensed form and low temperature, the essential oil, which gives the flavor of all fruits, is better retained, which is proved by the dried fruits taken from the Excelsior always smelling as rich and fine-flavored as the fruit from which it is cut.

By the arrangement of throwing off the vapor from each section as soon as formed, a great saving of fuel is secured, as it obviates the necessity of a double evaporation, as must necessarily occur when the vapor from below is condensed on the fruit above, as it will invariably do when a high chamber is used, and, the vapor carried all the way to the top. We save the sweating or steaming process of those tall drying-chambers, which damage the fruit in two ways; first, it is liable to color it; and, secondly, the essential oil is carried off by the dense vapor from below, to which the fruit is exposed in the finishing process. Hence, the Excelsior will make a fairer and finer flavored product than any process heretofore in use; and those two qualities are of the utmost importance in fixing the mercantile value of dried fruits and vegetables. By reason of the perfect control and distribution of the heated currents of air throughout the chambers, the raisening process can be more perfectly accomplished than has ever yet been done; hence, for the preserving of all kinds of small fruits, berries, grapes, figs, etc., it will become of inestimable value.

Now, a little calculation will show its capacity for usefulness in enterprising hands. A No. 1 dryer, costing $35, and, which, with all the different improvements for preparing the fruits and vegetables for the dryer, would not exceed $50, has a capacity of fifteen bushels per day. Suppose it is operated for four months, twenty-five days in each month, it gives an aggregate of fifteen hundred bushels. The average dried product of fruits and vegetable may be safely put at seven pounds per bushel, which gives an aggregate of ten thousand five hundred pounds. Now, sell this product at fifteen cents per pound, which is less than half the value claimed by the Alden machine for the same articles, and for which peaches dried by this process are sold in Memphis, and you have $1050 for four months' work on ordinary farm products, from which nothing in cash could be realized, except in favored localities, where they could be sold in their green state. The cost of producing fifteen hundred bushels of fruits, tomatoes, sweet potatoes, etc., should not exceed $200, or fifteen cents per bushel; labor say $150; giving $700 per annum for your $50 investment. These figures will hold good pro rata with machines of larger capacity.

Now, the value of these improvements may be estimated by the effect which the annual receipt of $700 clear cash, in addition to the usual farm crops, would have upon the financial interests of the country, which may be so easily realized on any small farm by any small family. Debt and bondage to the merchant would soon be numbered with the past. But, some will say, if such things as that can be done, everybody will go into it and overdo it at once. Not so fast. It takes years to raise fruit trees; and the fickle nature of seasons will give the South the advantage of the crop two years out of three; and, besides, it will be a godsend if we can turn one-half of the Southern farmers away from cotton for a while. The fruit and the cotton crops will always hold a balance upon each other, and, when brought into competition for the employment of labor and capital, will develop resources upon the Southern farm that have never yet been dreamed of.

Cheapen any article of living and you increase its consumption. Cheapen living in the South, and develop the capacities of the Southern farms, and you will draw immigration and labor. Cheap living and cheap labor in the South will draw capital to manufacture Southern cotton on Southern soil. Home manufactures will make home markets, and maintain the great essential element of prosperity, viz., cheap living.
H. Z. Y.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

All money for subscription should be sent directly to Dr. Graves.

NOTES.

SEE OUR VALADICTORY.—Hereafter correspondents in Mississippi will address Dr. Graves, in Memphis, and send us no more copy. In our six years of editorial labor with THE BAPTIST, we have been greatly favored. We have not failed a single week to send our quota of matter, and but one package has failed to reach the office in time. On a brief calculation, we find that we have furnished the paper copy equal to about six thousand pages of foolscap manuscript. We do not mean that we have written that much, but it has passed under our eye, and been sent by us to the press.

Several of the young ministers in this State are entering earnestly upon the work of the Master. Eld. E. E. King is at work as Missionary in Cold Water Association; Eld. W. C. Lattimore is engaged in Mississippi bottom; Eld. J. A. Hailey works between Grenada and Mississippi river, and Eld. W. H. McGee takes missionary work in Columbus and Choctaw Associations. These are all promising young ministers, and we pray that God's blessing may attend their labors.

Union Association is to meet at Pine Bluff church Saturday before the 4th Lord's day in July.

Our notice of the commencement exercises at Clinton, and the proceedings of the Convention, are necessarily brief, but as long as our brief time for preparation and limited space will allow.

Union Female College, Oxford, Miss., belongs to the Cumberland Presbyterians. An agreement has existed between the Baptists and that Institution, by which they took an interest in its management, and united in its support. We learn that that agreement no longer exists.

Col. J. L. Power, one of the proprietors of the Clarion, Jackson, Miss., kindly offers to publish, free of charge, any notices that the Baptists of Mississippi desire to have published, until they get their contemplated organ established.

The Clarion published pretty full proceedings of the Mississippi Baptist State Convention, but with some mistakes, and failing somewhat in giving the order of proceedings correctly. We clip the following notes from it:

"Eld. J. A. Hackett presented to the Convention a gavel made of wood taken from a tree grown near the spot where the first Baptist Church (Salem) was established in Mississippi, in the vicinity of Natchez.

"Elder Hackett accompanied the presentation with remarks of a deeply interesting historical nature, which he was requested by the Convention to write out for publication. The President received the gavel with appropriate remarks, expressing the hope that it would be used by whoever shall preside over the Convention one hundred years hence.

"The special committee appointed to nominate a committee of fifteen to take in hand the establishment of a State paper, reported the following as the committee, which was agreed to: M. P. Lowrey, J. B. Gambrell, C. M. Gordon, R. N. Hall, S. A. Goodwin, J. T. Zealy, J. L. Pettigrew, J. A. Hackett, H. F. Sproles, A. V. Rowe, W. A. Mason, T. G. Sellers, S. S. Relyea, R. Kells, John T. Buck.

"Elder J. M. Lewis offered a resolution, which was adopted, instructing the President of Mississippi College to have the charter so amended that the interest only of the subscription to the endowment of Mississippi College, shall be used toward meeting the current expenses of the College—the principal to be held inviolable.

"Elder J. L. Pettigrew presented the report of the Committee on Publications, which, among other matters, recommended the establishment of a separate State organ for the denomination in Mississippi, and that a committee of fifteen be elected by the Convention to establish such a journal; which was adopted.

"Elder M. P. Lowrey tendered his resignation as editor of the Mississippi Department of "THE BAPTIST," and the Convention adopted a resolution of thanks to him for the manner in which he had conducted that Department for the last six years.

The following was also adopted:

"*Resolved*, That we hereby express our high appreciation of Bro. Graves's kindness in permitting us for so long to have a Department in THE BAPTIST, for which we return our sincere thanks.

"*Resolved*, That we as heartily as ever endorse THE BAPTIST as an able and sound defender of our faith."

VALADICTORY.

SIX years ago the Mississippi Baptist State Convention elected me editor of the Mississippi Department of THE BAPTIST, and at each annual meeting since that time, until the last, have unanimously approved my efforts, and asked me to continue. Previous to that time the brethren in Mississippi did not furnish sufficient correspondence to the paper to fill one column per week. Now three pages would scarcely suffice. The general satisfaction expressed by my brethren in all parts of the State, and the increase of interest in the paper, have been very gratifying to me, and I trust this department has been a blessing to the Redeemer's cause, especially in Mississippi.

The subject of starting a paper in this State has been frequently canvassed, and several good brethren have favored it. At the late meeting of the Convention, at Jackson, some earnest brethren seemed to be deeply impressed that the time had come to start a paper, and they succeeded in carrying most of those who differed from them over to their view. A Committee on Publications was raised, as usual, and being President of the Convention I appointed as that committee, the following brethren: Elds. J. L. Pettigrew, M. V. Noffsinger, J. S. Wright, W. P. Carter and T. J. Walne. Learning on the third day of the meeting, for the first time that there was a strong desire to start a new paper at this time and that the committee were divided, brethren Walne and Noffsinger earnestly advocating the measure, and fearing that a hurtful division of sentiment would prevail, I recommended the addition of four other brethren to the committee and that the committee should take the whole subject under careful advisement, and try to submit a report on which the Convention could agree. The brethren added were Elders J. A. Hackett, J. B. Gambrell, S. A. Goodwin and W. D. McGonick. I am careful to give the names of the brethren composing the committee, that all may see that the subject was not lightly passed over. The combined wisdom of these nine brethren should not be lightly esteemed. They brought in a report recommending that a committee of five be raised to nominate a standing committee of fifteen with instruction to start a Baptist paper in the State as early as possible. The matter of locating the place, selecting the editor, and putting the whole purpose into execution, was left to them. The report also recommended that the Mississippi Department of THE BAPTIST, with its present editor, be continued until this new paper should be put into operation. The report was unanimously adopted. This action put me into a very unpleasant and unenviable position. The Convention did not intend to do this, but I think I showed them it was so. It provided for the overthrow of the Mississippi Department of THE BAPTIST, and required me to help to work out this overthrow. Of course the Convention would expect me, as its servant, to work for the new enterprise. In other words, it put me into a sinking ship, with orders to hold on to the ship till it sunk out of sight. I don't mean to represent THE BAPTIST as the sinking ship, but simply the Mississippi Department. I immediately tendered my resignation as editor, and after some discussion and many kind words from the brethren, my resignation was accepted. The way the matter now stands, the Mississippi Department, with Dr. Graves's consent, will continue, but, like the Arkansas Department, without an editor. The Standing Committee of fifteen to start the new enterprise was raised, and the Convention made me chairman of the committee. My feelings were altogether averse to being on that committee, and I told the Convention I could not be an active member. I do not see how they can meet the expectations of the brethren. We are told that we must start a good paper or none at all—that a small, inferior sheet will not be acceptable, and that no paper at all will be preferable to an inferior one. And yet we were not provided with one dollar. If we can find a T. P. Boone, as in Arkansas, who has a handsome fortune that he is willing to stake on such an enterprise, and the Committee is willing to turn the whole matter over to an individual, then we may succeed. But we may not find the man with the money, who is willing to stake it; and if we could find such a man, the Committee has no instruction from the Convention to turn the enterprise over to an invidual; and I, for one, would not feel authorized to do it. The man might not make a paper to please the Convention, and the blame would fall on the Committee. It would not do to ask the brethren generally for a contribution of money to start a paper, for we had a good paper that did not cost us a dollar, which it was our privilege to use indefinitely, and there are so many necessary demands for contributions, that a call for this purpose would be fruitless. The only plan I see to start a paper is, for the earnest brethren who led the Convention to its recent action, to lay down at the feet of this Committee a thousand dollars, each, and thus show their faith by their works. Or else let them devise a plan by which a paper can be started without money. If we had a Dr. Winkler, as the Alabama brethren have, with a salary as pastor of four thousand dollars a year, who would give his time, free of charge, to the editing of a State paper; and if we then had money enough just to start the enterprise, we might have some hope of success. But I confess, the more I think about the matter, the more numerous the difficulties appear. And, after prayerful thought, as one member of the Committee, I must be excused from doing anything until I get more light. But I will not be in the way of the other members of the Committee, yet I will not involve myself in any pecuniary responsibility. My heart is sad on account of the expressions of dissatisfaction with the action of the Convention that pour in from every quarter. Especially in my own part of the State, brethren are saying, it would have been good for the Baptist cause in Mississippi if that Convention had never met—that this one act will over balance, with evil, all the good the Convention did.

Let me beg of such brethren to be quiet and wait. This may all be of the Lord, and good may come of it. Let all, for the sake of the dear Master, yield their own preferences and work with their brethren. The action of the Convention is a great relief to me. I had too much work in hand. It is true that I had recently made arrangements to greatly lighten my labor, but as I perform this, my last day's work, as editor of the Mississippi Department of THE BAPTIST I feel that a heavy burden is rolling off my shoulders. Thanks to the Mississippi Baptist State Convention for this relief.

The Convention passed a resolution of thanks to me for my work as editor, and to Bro. Graves for his kindness in so long allowing us this department on such favorable terms, and commending THE BAPTIST as a sound exponent of Baptist sentiment, worthy the patronage of all true Baptists. I earnestly ask all the brethren in Mississippi to continue their patronage to the old battle-torn banner of truth, and to do all they can for its circulation.

In taking my leave of this dear old banner, my heart is full of deep emotion. I love it with a devotion that no language can express. Its editor-in-chief is a brother beloved, dear to my heart. Six years of constant co-labor, bringing me into intimate relations with him both in social and business life, have, each successive year, increased my confidence in him, and my love for him. Though we have sometimes differed in opinion, and those differences have led to frank expressions, the results have been the increase of love and confidence. My intercourse with all the men about the office of THE BAPTIST has been pleasant. The book-keeper, Mr. Mahaffy, is a faithful man, and has shown me great kindness, for which I thank him. Mr. Granberry, the efficient foreman, has taken a deep interest in trying to arrange the matter of my department to my satisfaction, and I have been fully satisfied with his efforts. May the dear old paper be ever blessed with such a book keeper and such a foreman. The printers have been remarkably successful in following my imperfect copy, and deserve and receive my heart-felt thanks. My brethren all over the State have co-operated with me in great kindness, and have patiently borne with my imperfections. The Baptists of Mississippi have honored me far above what I have deserved, and I love them and thank them. I thank God for the privilege of saying, as I close these six years of work, which has brought me in contact with men of almost every class, that I have not an unkind sentiment in my heart against any human being upon the earth.

As editor of the Mississippi Department of THE BAPTIST, I bid all concerned, an affectionate farewell.

M. P. LOWREY.

MISSISSIPPI BAPTIST STATE CONVENTION.

This body met at Jackson on the 29th of June, and organized by electing the former president and secretaries, and Bro. W. Minms, of Clinton, treasurer. The attendance was not unusually large, but the session was one of interest. Elder J. T. Truman, who was elected last year to preach the convention sermon, not being present, Elder H. F. Sproles was appointed to preach it. His theme was missions, and I have seldom heard his sermon excelled. The report on State Missions was exceedingly encouraging. I hope some brother will furnish extracts from it for publication. The report of the Board of Trustees of the Mississippi College was elaborate, giving full details, and would be read with interest by all the friends of the college. It presented some *encouraging features*, upon which a special committee was appointed, and their report will appear in the minutes. It also presented some *obstacles* in the way of the success of the college, and on these a special committee was raised. Their report was read, discussed, recommitted, changed by the committee, then presented and adopted. The prospects of the college are good, except that it is crippled in its finances, on account of the non-payment of the interest on the endowment notes. If these small sums were paid, the college would be free from all embarrassment.

The report on ministerial education was discussed at some length, and the Board was finally instructed to employ and continue the education of young ministers on the plan which has been so long tried, and with such gratifying success.

Elder E. D. Miller, secretary and agent for foreign missions, made a very gratifying report. Notwithstanding the hard times, more has been collected for foreign missions than in any previous year. What will the brethren say to this, who have been contending that the centennial work would be greatly in the way of missions? The convention resolved to try to do more next year, and I hope they will. The centennial committee presented their report, and asked to be continued. They had not done as well as they had anticipated, but hard times and the death of [illegible], the general agent, have greatly hindered success. Before the centennial year is out, we hope [illegible] results will be realized. The morning session Saturday was devoted to the centennial question, and the people were entertained by able addresses by Drs. J. P. Boyce of Ky., and N. W. Wilson of La. Prof. [illegible] took the floor, and raised a subscription for the endowment fund of Mississippi College of near seven thousand dollars. These subscriptions are to be paid in five annual installments without interest. Bro. H. F. Buckner, the well known Indian missionary, was [illegible] present, and deeply interested a large congregation on Friday night by an able address on Indian missions. Bro. Buckner has been with the Indians about twenty-eight years, and is much devoted to his work. He impressed everybody as an earnest, pious and faithful man. Dr. J. P. Boyce was present to represent the interest of the Southern Baptist Theological Seminary. A night session Saturday was devoted to that subject, and Dr. Boyce made a good speech. A very earnest discussion was had between him and Eld. J. A. Hackett in regard to some questionable teaching in the seminary, and the report of the committee on the seminary was adopted, with a heavy minority against it. On Monday morning the adoption of the report was reconsidered, and a compromise was reached by re-adopting the report of two years ago which recommends the seminary, but protests against all teaching favoring alien immersion. Dr. McIntosh, Cor. Sec. of the Home Mission Board of the Southern Baptist convention was present. He impressed everybody favorably, and a report favoring his board was unanimously adopted, and several brethren volunteered to represent its interest in their respective churches. The convention adjourned on Monday, about 6 o'clock p. m., and the next meeting is to be held with the church at Starkville, commencing on Thursday before the first Lord's day in next July. Monday night, Bro. E. Z. Simmons interested a good congregation by a lecture on "Customs in China." He and his wife were returning from Texas, where they had spent three months in the interest of foreign missions. Bro. S. hopes that the health of his wife will be sufficiently restored for him to return with her soon to his labor of love in China. The people of Jackson entertained the delegates to the convention with true hospitality, and the beloved Baptist pastor, Dr. Zealy, endeared himself to everybody. Bro. Zealy wins the hearts of all alike. He is certainly the right man for Jackson. I enjoyed the whole-hearted hospitality of Bro. Jno. T. Buck's household. He, his wife and little son, Willie, are good and happy people, and I, the writer was made exceedingly comfortable and happy while with them. May the Lord bless them forever. Other dear friends took me away from Bro. Buck occasionally. I was only sorry I could not remain a week longer with those loving brethren and sisters, who have shown me so much kindness in the past.

M. P. L.

THE NEW PAPER ENTERPRISE.

SINCE writing my valadictory, my mind has been much exercised on the subject which heads this article. The Baptist has, now, I believe, a list of about nineteen hundred subscribers in the State. Bro. R. N. Hall says the Southern Baptist has near one thousand subscribers. No other Baptist paper, I suppose, has near so many as either of these. Now, will these subscribers, near three thousand in number, abandon the papers they are taking to subscribe for a paper with uncertain and unsettled prospects? How many of them will continue the paper they are already taking and take another? No new-comer can absorb these, or supplant them. They have their friends, and will hold most of them. A. Campbell started a reformation to absorb the sects, but instead of doing that, originated a new sect, more intensely sectarian than any other; so this new paper may be added to the number of those that already divide the patronage of the State, and we fear its share will be small, if, indeed, it ever has an existance. Now, our suggestion is this: If the Committee of fifteen can make an agreement with Bro. Gresett, owner and editor of the Southern Baptist, by which they can be permitted to put a chief editor in charge of that paper, with Bro. Gresett as associate editor and publisher, we believe it would meet with general approbation, provided they can get the right man as editor. And I will venture to nominate the man. I put in nomination Eld. A. H. Booth, now of Winona, Miss. Though a [illegible] he is well known in the Convention, most favorably known nearly all over North Mississippi and in several Associations near the centre of the State. He [illegible] a faithful [illegible] about fifty [illegible] and useful preacher [illegible] [illegible] his antagonist who was an able defender of Methodism. [illegible] a few years after [illegible] a Baptist [illegible] does not write much, but what he does write is good. He is prudent and discreet, and is an excellent judge of what ought to be put into a Baptist paper. He has had some experience in publishing a secular paper and I believe would make a splendid editor of a Baptist organ for Mississippi. Who will second my motion?

M. P. LOWREY.

MISSISSIPPI COLLEGE COMMENCEMENT.

For several years I have been a member of the Board of Trustees of the State University of Mississippi, and it being my duty to attend the commencement exercises of the University, I have not had the pleasure of attending the commencements of Mississippi College. But in the recent reorganization of the Board of Trustees of the University [illegible] to my great satisfaction, left out, and hence had the long desired privilege this year, of attending commencement at Clinton. The commencement sermon was preached by Dr. N. W. Wilson of New Orleans. I do not think I ever heard a better sermon on such an occasion. At night, Bro. W. A. Mason of Canton, preached a sermon to the Missionary Enquiry Society that was full of the true spirit of the gospel. The writer made a little talk at the sleepy hour, [illegible] by request of the Crino Theological Society. He thought it well to talk about the Savior, as he is too often over looked on grand occasions. But I am glad to say, that on this occasion, he had his place in the sermons of both the dear brethren above mentioned. On Monday morning the two literary societies were addressed by Elder S. S. Relyea, of McComb City, Miss. His subject was, "The Atmosphere the Nourisher and the Destroyer of life." It was truly a scientific address, but contrary to most of scientific addresses, it was simple and plain to all. All I heard speak of it, thought well of it. I took a pleasure trip to the home of one of my school girls that evening and did not hear the scientific address of Dr. Whitfield, and was denied the privilege of attending the meeting of one of the societies on Monday night, to which I had a special invitation. But my visit to Bro. Geo. F. Granberry's was, a real pleasure trip indeed. I returned to Clinton Tuesday evening. The graduating exercises on Tuesday night were exceedingly interesting. Ten young men received diplomas, names, residences, standing and degrees as follows:

E. A. Andrews, Farmerville, La., 7.54; B. S.; W. P. Carter, Pontotoc, Miss., 7.60; B. S.; Geo. S. Dodds Hazlehurst, Miss., 7.78; B. S.; I. A. Hailey, Hickory, Miss., 7.84; A. B.; A. B. Hurt, Winona, Miss. 7.90; B. S.; W. H. McGee, Shuqualak, Miss., 7.81; A. B.; J. B. Robinson, Meridian, La., 7.88; B. S.; T. J. Rowan, Crystal Springs, Miss., 7.82; A. B.; E. N. Thomas, Brandon, Miss., 7.87; B. S.; R. A. Venable, Camden, Ark., 7.86: A. B.

Only those receiving the degree of A. B. are entitled to honors.

Five of these young men are ministers of the gospel, and they are going to work at once. Two of them are named in my *notes* in this paper, as already occupying missionary fields. The young men in their addresses did themselves great honor, and reflected credit on their instructors. The orations were excellent, both as to matter and delivery. I think I never heard them excelled on such an occasion, and never heard them equaled but once. The audience was large and attentive. The number of whistling fools was less than usual on such occasions. If any of my readers do not know what I mean by this mild expression, if they will attend the commencement exercises of many male schools they will learn. I refer to that class of boys, who have never been taught any thing at home, and have no respect for themselves, and when respectable people cheer on such occasions, they whistle. Only a few of these poor creatures put in their appearance at Clinton. The diplomas were presented in connection with a splendid address by Eld. J. A. Hackett, the pastor of the church at Clinton. I learn that every one of the graduates professed to be a Christian, and all were willing on suitable occasions to lead in prayer. The college is in a flourishing condition and the course of instruction is thorough. The number of students in attendance last session was 150, and they were divided between the States as follows:

From Mississippi, 125; Louisiana, 20; Alabama, 2; Arkansas, 2; Tennessee, 1. Total 150.

This is a larger number I learn than was in attendance at the State University. How strange it is, that so many people in Mississippi will send their sons out of their own State to educate them, when there are two such excellent schools in the State as Mississippi College and the State University.

I had also the pleasure of attending the commencement exercises of Central Female Institute. Four young ladies received diplomas. The exercises were exceedingly creditable to both teachers and pupils. The music was excellent. The concert, at night, closed with "Columbia's Welcome to the Nations," which was one of the grandest scenes I ever witnessed.

M. P. L.

FROM FRIARS POINT.

DEAR BRO. MILLER:—The proposition in Kind Words of April 8th, for each Sunday School scholar, teacher and superintendent, to contribute a nickle, has not been forgotten by us in the Bottom. We have been slow to act, but highwater has been the cause in this instance, at least. I send the following amounts:

Friars Point Sunday school, $2.10; Oak Ridge Sunday school, $2.25; collected by three little children, Maude Canfield, $2.75; Barham and Hettie Bolo, $1.75; total $8.85.

God bless you, my brother.

R. R. WHITE.

A MOTHER'S CARES.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this,
That Jesus seemeth always near, unseen,
But whispering in my ear,
Some tender word of love or cheer,
To fill my soul with bliss.

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell;
Things e'en my husband can not see,
Nor his dear love uplift from me—
Each hour's unnamed perplexity
That mothers know so well.

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus each and all,
And this thought brings me peace.
I do not need to say one word,
He knows what thought my heart hath stirred,
And by divine caress my Lord
Makes all its throbbing cease.

And then upon his loving breast
My weary head is laid at rest
In speechless ecstasy,
Until it seemeth all in vain
That care, fatigue, or mortal pain,
Should hope to drive me forth again
From such felicity.

Louisiana Department.

ELDER W. E. PAXTON, Editor

Our communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and money should be sent to Rev J. R. Graves, 361 Main St. Memphis Tenn.

AMONG THE GIRLS.

We have just returned from the annual examination and commencement of Keachi Female College, which took place on the 19th, 20th and 21st of June. The examination was conducted under the direction of a committee or visitors, of which we were a member, and was searching and exhaustive. It has never been our good fortune to examine better and more thoroughly taught pupils. We never heard any class of college students read the classics more fluently, or solve the most difficult problems in mathematics more readily; proving that girls are as capable as boys of attaining excellence in the severer walks of learning. For the proficiency of the young ladies in these branches, they are chiefly indebted to President Tucker, who is one of the best educators in the South.

We also witnessed a most thorough examination of the young ladies in the musical department, on the elements of the science of music, and our eyes were opened to the fact that there is something in music besides banging the keys of a piano, or thrumming the strings of a guitar.

Three young ladies, composing the graduating class read well written essays, which were greatly applauded. The young ladies receiving degrees, were Miss Sallie Spell, of Keachi; Miss Lucy Paxton, Shreveport, and Miss Jennie Lee, Keachi.

The junior exhibition on Tuesday night, and the concert on Wednesday night, were both highly entertaining.

The literary address was delivered by Rev. I. N. Coleman, of Marshall, Texas, and was greatly applauded for its beauty and eloquence.

Baptists need not send their daughters out of Louisiana to have them thoroughly educated.

NO CHURCH.

We are in receipt of a paper from a clerical dunce, somewhere up in Ohio, who wants to abolish all church lines, and obliterate all visible organization among the people of Christ. He thinks the bosom of the church only a hiding place for base men, and like certain politicians in New York many years ago, he thinks the barn should be burned down to get rid of the rats. Of course this is being wiser than Christ, who thought a visible church necessary, in order to maintain proper discipline among his followers. But this idea is but the natural outgrowth of that undenominational spirit so popular in some quarters, which, under the garb of a broad charity, cloaks a real infidelity. Unfortunately such popular evangelists as Hammond and Moody, contribute to this sentiment, and to that extent counteract whatever of good they may otherwise do. He who is not attached to some particular form of belief, is really indifferent to all. But let all such weak-kneed disciples of Christ, who seek thus to follow him afar off, and to destroy the barriers of his kingdom, know that he hath said, the gates of hell shall not prevail against my church.

QUERIES.

How often the unguarded editor is beguiled into a snare by the specious heading of an article. Under the guise of a query, or some general statement he seeks an answer, that will be susceptible of a specific application. For instance, he frames a statement of facts that will draw out exactly the answer he wants, and then uses the decision thus obtained, to serve some specific purpose. The authority of leading men is thus brought to bear in favor of one or the other party in some church difficulty, and he is thus unwittingly committed to one or the other side, when, perhaps, he would decide very differently if he knew all the facts. Indeed, we have seen so much of this that we begin to suspect something whenever we receive a query based upon a statement of facts.

These remarks are suggested by an anonymous query, which we have received, purporting to state a case which is so plain that the most ignorant could have no doubt as to the proper action of the church. We say to our brethren, that we take pleasure in answering questions involving Scripture interpretation, or the proper application of Scriptural law; but we will not answer queries that come to us anonymously, or where we have reason to believe that the querynist means to use us to strengthen a doubtful cause. We will always fearlessly defend the truth, but we don't wish to be involved in any local squabbles.

MONROE AND TRENTON—A GOOD WORK.

Dear Bro. Paxton:—I write to give information concerning our work in Monroe and Trenton. On the fourth of this month, we organized a church in Monroe, with eighteen members. Brethren McGuire and Connella assisted in the organization. Continuing the meeting for seven days, we received four more, two by letter, and two by experience and baptism. Bro. C. R. Freeman, from Bastrop, preached during the week. There was but little outward demonstration, but seeds of truth were sown that will certainly yield the fruits of righteousness. Gospel truth is a power that will prevail, and God helping us, we will present it as faithfully as we can.

We met at the water on last Sabbath evening to administer the ordinance of baptism. A large and respectful audience was in attendance and a degree of solemnity, unusual for Sunday, pervaded the scene. There was not a word to disturb the services, nor to mar the beauty of the occasion.

Our Sunday school is a success. In the beginning the brethren thought perhaps we might get a school of twenty five. Beyond the dream's fondest possible hope. We have increased from twenty five to between eighty and ninety, and shall there soon. We hope to increase the school to one hundred and twenty five by the first of October, and from it ranks we will gather many for Jesus.

We are proud of our brethren too, a noble band of ladies full of faith, and love, and zeal and untiring in their efforts to promote the cause of our blessed Savior. We are still in the Methodist building, but hope in the fall to erect one of our own. The Masons and Baptists propose to build a lodge and church together. Active measures will be taken soon.

The cause in Trenton is advancing still. There is but little material to work up, and we cannot expect such a work here as we hope to do in Monroe. The brethren, however, are earnest and faithful, and render valuable service, not only here but in Monroe. They are all united, and the grand meeting thought seems to be the success of gospel truth. In these Christians I have a support. They work with me and for me, and God has blessed us.

The field here is a broad one, with hundreds of souls to save. We need men to occupy it, earnest faithful God fearing men—men who will dare to stand in the solid ranks of truth, and who will not flinch nor falter in the day of battle, men who will not fear to speak or act for Christ. Opinion concerning religious truth must be borne to a lower seat if we would lead in the glorious freedom of the soul. We need men to proclaim this truth fearlessly and faithfully, in the face of opposition, strong and fierce. May God send us such men, and may the time soon come when we can "go up and possess the land."

W. C. Bailey.

Trenton, La.

The Point Pleasant Sunday school, under the superintendency of William V. Scott, assisted by Rev. Jones and Deacon Henry Jenkins, gave a pleasant entertainment. There was a large turnout of the scholars of those that could get here. There were thirty-five scholars present, besides the visitors, which was not numbered. The scholars seems to be improving rapidly. Deacons have learned to repeat their tickets. Mothers have learned four or five verses in the Testament, to repeat by heart. Several verses were repeated by the scholars. Mrs. Charlotte Young created no little excitement and interest, by repeating the tenth chapter of Revelations, without stopping. Mrs. Deacon Withers repeated a part of two chapters. Prize tickets were issued, and several books, also. Rev. Samuel Keys declaimed a long and able address to the scholars, when a collection was taken up, which was responded to very liberally. The superintendent made a few remarks as to their duties, when the occasion closed to the satisfaction of all.

W. V. Scott.

Concordia Parish, La.

MINISTERIAL SUPPORT.

Dear Bro. Baxton:—In my former letter I discussed the subject of the duty of ministers in regard to educating or instructing material for church organization, and showed that it was also duty of the members to search the Scriptures, so as to be fully qualified to discharge their several duties, as required by the Great Head of the church.

And it will be remembered that I thought it best for all, to go to work in their several callings; and I propose now to show how that work may be done, as some may be at a loss to know how it is possible to do anything under existing circumstances, of poverty and ruin, which scarcely exempts any section of our highly favored, and once prosperous land.

To illustrate, let us go to work in the same manner and upon the same principle that we should in solving an arithmetical problem. As a matter of course, when errors have been detected and pointed out, it cannot be expected they will correct themselves, by continuing to work by the same rules, or plans which has produced them. Therefore, it would be necessary in such a case, to review our whole work, so as to bring it within the requirment of certain rules, which are known to bring about their legitimate results, so there must be a scriptural plan, or way of raising the needed funds for all church purposes, and when complied with, will most assuredly bring about such results, as are in keeping with the spirit and promise of him who cannot err.

It is certainly obvious to all thinking minds that our present plans of supplying the demands upon the churches, for pastoral support, home and foreign missions are working badly, and are not bringing about their desired results, but while we grow in numerical strength, we fail to wield the moral power in all departments of Christian work that is commensurate with such an increase of numbers.

Every one must conclude that there is a cause for this sad state of affairs, and this should press every lover of Jesus to go to work, by searching the Scriptures and praying for more light on the subject—believing and trusting in God, and as evidences of our errors are revealed to us, let us yield at once to the unerring spirit of God, and the light of his word, that the clouds of gloom and despondency which hang over us, may be removed.

My own conclusions, after much investigation and prayer are, that the churches should raise all needed funds by percentage of the gross proceeds of stock increase as the Lord may bless us. Let the per cent be 2½ or 10, as the church may decide, as the requirements and circumstances in different localities are not the same.

Now, brother deacons, I have reached you, and what are you doing to stir up the pure minds of the good brethren of the churches of which you hold such office? As the ministers instruct the members as to their duties, I think you should execute, in urging them to adopt the rule suggested, or a better plan of collecting the needed funds, so that some would not be relieved and others burdened.

I am satisfied that you think it impossible to adopt and practically carry out such a rule, as we are so poor that we have nothing to give, but as we purpose to do good, the promise is, that we will get the needed aid, and a will first, and then we will accept of the way. Brethren, let us work up, and discipline ourselves to fight under the banner of our Master, and according to his tactics, and this centennial year of soul liberty will be marked with that success which will give new life to Christian work in all its departments, is my sincere prayer.

Thos. J. Humble.

Columbia, La., June 6th, 1876.

NOTE OF ENQUIRY.

Preamble and resolutions adopted by Mt. Parnassus church, in conference:

Whereas, Bro. W. J. McDaniel has been absent from his church for a good while, and we know not where he has gone, the following resolutions were unamously adopted, to-wit:

1. *Resolved*, That this church send a note of enquiry to The Baptist for publication.

2. *Resolved*, That if any church or brother know of the said W. J. McDaniel and will give us information, and what he is doing, we will take it as a favor, with many thanks.

Resolved, That the clerk send this preamble and resolutions to Bro. W. E. Paxton for publication in the Louisiana Department.

Done in conference, and signed by order of the church.

Nathan M. Davis, Moderator.

J. M. Mills, Clerk.

Alpha, Caldwell Parish, La., June 10th, 1876.

DEACON J. F. WALKER.

Was born in Washington county, Georgia, December 26th, 1797. He was married to Mrs. Nancy A. Smith September 19th, 1822, with whom he lived happily until Aug. 23rd, 1852, when she died, after bearing him thirteen children.

June 4th, 1853, Bro. Walker was married again to Miss Eliza Brown, who only lived three months and one day after marriage.

A third marriage was consummated Dec. 11th, 1853, with Mrs. Sarah Hudson, with whom he spent very pleasantly the remainder of his days.

June 12th, 1876, he died in Mansfield, La., being in his 79th year.

1823, he moved to Upson county, Georgia. 1839, he moved to Texas, and located near Carthage, Panola county. After the late war closed he came to Mansfield, La.

He professed religion and joined the Baptist church in Putnam county Ga., about 1821. Soon after this he took an active part in the constitution of the Bethesda church, one of the oldest in that county.

He was ordained deacon about the year 1825. He loved his church, and was beloved by his brethren. Frequently he was chosen to represent his church in the annual association.

When in the prime of life he would often visit from house to house, holding prayer meetings and speaking words of comfort and warning. It was his delight to talk for his Savior. During the ten years that I have known him as a member of my congregation, and as deacon of our church here, as his pastor it is my pleasure to testify to his devotion to the prayer meeting, the Sunday-school, and all the church service. For several years he was acting superintendent of the Mansfield Baptist Sabbath-school. He was a universal favorite with the children.

Bro. Walker's grandchildren number 78, and great grandchildren 11. His last partner in life, and 53 grandchildren, and 9 children, still live.

His funeral sermon was preached at the Baptist church in Mansfield, La., June 13th, by his only pastor during his membership here (G. W. Harrisfield), from Philippians, chapter 1, 21 verse. "For me to live is Christ, and to die is gain."

Seldom has the attendance been as large on similar occasions as on this, and there rest in our country no man more universally beloved than he. At a good old age he fell asleep.

"Asleep in Jesus, blessed sleep
From which none ever wake to weep."

At the close of the funeral sermon the body was turned over to Masonic fraternity, and was buried with "Masonic honors."

G. W. Harrisfield.

Mansfield, La.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. James.

"There is no middle ground between Catholics and Baptists. All the sects practicing mere sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fat ness" (i. e., Judaism).—Rev. Rev. J. T. Thevens, Dr. of Strasburg.

THE LITTLE BAPTIST.

I was highly delighted at the announcement that this little paper would be issued ere long from the press of the Southern Baptist Publication Society, as I am quite sure we need such a paper, as it can be made. I hardly supposed the Baptist press would, with such singular unanimity, oppose its publication. At least I was most greatly astonished to see that our own home paper, The Western Baptist, should oppose it. The alarm-cry all along the line is, that it will be the rival of Kind Words. While such is not the object of the publication of The Little Baptist, suppose it does become the rival of Kind Words, what of that? The pet doctrine of the Western, and that upon which it has fought the battle, and won the crown, has been, that no one paper has the right to monopolize the whole Southern territory, but on the contrary, that any Baptist who had the means, and would make a good and popular paper, had the right to do so. I must say to my brethren of the Western, that I have become a convert to your doctrine; and it is only a little amusing that you occupy the ground upon which Bro. Mayfield and I stood a few years ago, and we occupy the ground upon which you then, and since, have stood. So much for that. In the first place I would state, that I have ever held Kind Words in the highest esteem, and was anxious about its destiny, when it was virtually thrown overboard at the Convention at Jefferson. When the Convention refused any longer to hear the cries of this "suckling," as it was stigmatized, it ceased to be the property or paper of the Southern Baptist Convention.

It was at this critical point that the busines manager of the Southern Baptist Publication Society, a purely Baptist institution, stepped forward and proposed to continute the publication of this paper without cost to the Convention, simply from the fact that we wanted Kind Words continued, and the interests of the Society carried forward. But this generous offer was rejected, and arrangements made with a Methodist publishing concern to publish the paper. I would not insinuate that the doctrinal tone of Kind Words has been uncertain since its publication by a Methodist house. Be it said to the credit of Bro. Boykin, that he has been "true to the line." But all this signifies nothing. Every intelligent Baptist knows that if we had no resources for publication of our own, no Methodist concern would publish Kind Words. But because they know that Kind Words or a similar paper, will be published by Baptists, they come forward with the cunning of a Jesuit and not only propose to publish Kind Words without cost to the Convention, but really pay a royalty $800 per annum for the right to publish the paper, and this make a running contract for five years, intending thus to monopolize the Baptists patronage of the whole South. I have thus given a "rank" statement of the recent history and present status of Kind Words. And I am bold to say that I am unwilling thus to become a tool in the hands of a Methodist publishing concern, and I hope that every Baptist in the whole land, who appreciates the privilege of being a Baptist, will withhold his support from a Methodist publishing concern and give it to their own Society. However there are hundreds, and perhaps thousands of Baptists, who take Kind Words who are and perhaps will, remain blissfully ignorant of its Methodist relations. Thus it will perhaps, continue to be published, and if Bro. Boykin is continued as editor, it will do good. Meanwhile The Little Baptist can be started with a thousand interested stockholders, all of whom are Baptists. If the paper proves itself worthy of the patronage of the denomination, they will take hold of it, and if it should become more popular than Kind Words ever was, who should complain.

J. B. Searcy.

Bro. Graves:—That friends may know, and no further trouble you as to my whereabouts. For the present, Conway, Arkansas is my address.

About the middle of March I made a visit to North Mississippi, where I spent two weeks. I then returned to West Tennessee where I had the pleasure of meeting many old friends and brethren of my boy day preaching. With them I spent two months, preaching as best we could, giving them (as we sometimes call it in Arkansas), bacon and cabbage. Our good Bro. Gardner, pastor at Alamo, Crockett county, introduced me to his congregation as the "Arkansaw Traveler," the pleasantry, in a few moments passed, as the Lord helped us to tell of Jesus and his people or church on earth. Our theme at night, fidelity to Jesus.

Bro. Wm. Gardner has an excellent little church in Alamo, and is much beloved by the church and congregation.

The Reformers, or Campbellites, came in here in an early day, and have a large membership. Bro. G. has unsheathed his sword for the captain of our salvation, and announced his text for the next month, Acts ii. and xxxviii.

The Baptist, by all means, should have a house of worship at this place. The Methodist friends have very kindly tendered them the use of their house one Sabbath in every month.

In Lauderdale county, I had the pleasure to meet with Eld. S. K. Tigrett at his churches, Elon and Enon, the field once occupied by Elders Young, and Borum, whose work still lives—consistent Baptist. Bro. T. has a place in the hearts of his people, and is becoming more zealous in the doctrines of the New Testament, which will fasten his work down for Jesus, and make him a blessing in the vineyard of the Master. Bro. T. is a young man of promise.

My second visit to Mt. Turzer church, Dyer county, Bro. Sauders pastor, here we found a large and attentive congregation. Text, "Adam, where art thou?" The text implies that somebody is out of place, and a violation of God's command has done it, and the voice of the Master comes, where are you? who have professed me before men, and have disregarded my Word. After an evening sermon, a Presbyterian lady expressed her desire to unite with the Baptist church.

About the first of June I started for Arkansas, and reached Forrest City, forty-five miles from Memphis, on railroad to Little Rock. The church of my pastorate in 1872, and six months in '73, during my labors with this church, about one hundred by letter and baptism were added to it. We left them a happy and prosperous church, but did not so find them the first Sunday in June, 1876. I, though very unwell with a cold, attempted to preach twice that day. A church, to be happy and prosperous, should be united, and the pastor fully in the confidence and fellowship of all the members, so that the enemy should not have whereof to reproach God's house.

W. M. Lea.

June 20th, 1876.

THINGS WHICH I HAVE LIKED AND DISLIKED.

I have, with much interest, read The Baptist this year, and am rejoiced to see the ability with which it is conducted. Its stated contributors are amongst the ablest writers South or North. The productions of Drs. Hiden, Johnston and others, have been read with much interest and profit by all. While the Centennial Series of Bro. J. W. Sanford cannot fail to excite interest and enthusiasm wherever they are read.

I have greatly liked Bro. Graves's able defense of Baptist doctrine and practice, in the great debate at Carrollton. The plain, easy and forcible manner in which he presented his arguments, clearly shows that he was not afraid for the people to hear, in its utmost simplicity, what Baptists believe and practice. The gentlemanly manner in which he conducted this debate, and the courtesy which he showed toward his opponent, cannot fail to excite admiration, even among his foes. Dr. Ditzler, on the contrary, sought to confuse the minds of the people, and mistified the subjects, by resorting to the Syriac and Arabic languages, which were his only asylum. The way he ridiculed Liddell and Scott's lexicon, plainly shows that he could not fairly meet their impartial translation. Those who have failed to read The Baptist this year, have lost a great deal.

I have disliked to see the Arkansas page of The Baptist come down as it has. There is certainly no necessity in this. True, we have an able and interesting paper in our State, but that is no reason we should totally abandon the good old Baptist, whose editor has fought our battles through evil as well as good report. Faithfully has he battled for Jesus and his truth, on many hotly contested fields. Faithfully has he borne the standard of truth for landmark Baptists. Truly has he done a work which no Southern man has, or perhaps could do, and now that he is growing old, let us appreciate what he has done for us the more. The Baptist should hold a dear place in our hearts. When we receive a number of it, after reading the debate, we seek the Arkansas page, and alas! how often do we find it filled with matter from other States. This page, which was once enriched by the able pens of Brethren Green, Searcy, Coleman, Lea and others, now seldom ever contains any items of news from this State. We, who are doing little or nothing for the centennial, let us lend our talent, and encourage those who are doing something. Let us circulate The Baptist and *Western Baptist*, if we cannot do any more.

J. U. H. Wharton.

FROM PRATTSVILLE.

Another notable day at Shiloh Church. The Lost Creek Auxiliary met at Shiloh on the 17th. About ten singing teachers were present. Bro. M. N. Shepherd presided over the body, while L. C. Lester recorded its deliberations. The day was spent in singing, etc. The good people of the vicinity opened wide their doors, and most hospitably entertained the body. Sunday morning the Auxiliary met at an early hour. The people from all quarters, began to gather on Shiloh's pleasant grounds, until a concourse of not less than five hundred had assembled. The Auxiliary resumed their places, and began to sing with a spirit truly commendable, their voices blending in the most harmonious manner, and as the congregation were being spell-bound by their swelling accents of melody, the children of the kingdom were rejoicing in the hope of one day meeting where they shall hear the never ceasing strains of the angelic host that throng the better world. Between 11 and 12 o'clock, it was announced that the corpse of Mr. W. McFarlin was ready to be interred, whereupon the congregation marched to the graveyard, and singing and prayer by Elder H. M. Wilkinson, the congregation repaired to the church again, and after a short sermon by the writer, the singing again commenced, but was soon interrupted by one of king alcohol's subjects, whom the sheriff tried to arrest, the offender stabbing Esquire Hood, made his escape. The knife luckily struck a rib that kept it from entering his heart. May the good Lord burn all the stills up.

J. I. Stockton.

Prattsville, Ark., June 21st, 1876.

LATEST NEWS.

SOUTH AND WEST.

S. D. Linton, of Greene county, Georgia, raises one hundred bushels of oats per acre.

The market at Houston, Texas, recently destroyed by fire was valued at one hundred thousand dollars.

A telegram from San Francisco reports a general panic in mining stocks, and several failures among brokers.

Edward E. Hale, was shot and killed, last Saturday by Henry Shroeder, at Mackville, on the Snuflower river, Mississippi.

The recent flood in the Brazos river destroyed a large amount of property in the counties of Palo Pinto, Stephens and Shackleford, Texas.

Lieutenants Hogden and McIntosh, killed in the Custer fight with the Indians, were both young and promising Georgians, recent graduates of West Point, and still beardless boys.

Crop reports from two hundred and thirty-eight points in Ohio, Indiana, Illinois, Kentucky and Tennessee, show that the season thus far has been very propitious for growing most kinds of grain, but just as harvest approaches there is threatened disaster from continued rains. From all points, except Tennessee and southern Kentucky, fears of a destruction of a portion of the crops from this cause are entertained. As the crops now stand, wheat promises a yield of two-thirds; oats less than an average crop; corn an unusually large crop; hay in abundance, but rank and weedy. Wheat is suffering considerably from the ravages of the weevil.

The riot at Hamburg, South Carolina, terminated disastrously to the colored militia, who set the law at defiance. A piece of artillery was turned loose at the brick house in which they were barricaded, resulting in the death of six, and wounding of three. The negroes abandoned the house, and took refuge in cellars and outhouses. Fifteen were captured. The unfortunate affair is deplored by all good citizens of both races, and there is deep regret that better counsel did not prevail. Crowds of people from Augusta visited Hamburg. Whites and blacks intermingled freely. There were no threats, but deep regrets that blood had been shed and lives lost. No further trouble is anticipated.

Returns from the various grain producing counties in California, which appear in detail in the San Francisco Bulletin, are of the most encouraging nature. The universal testimony from San Diego to Siskiyou is that the rainfall last winter was abundant. A few of the coast counties have had too much rain for successful grain culture, but these counties do not figure in the aggregate outturn of grain. The spring weather was just as favorable. There were none of the blighting northers to parch the soil and wither the tender wheat plants. All the wheat counties have also enjoyed remarkable freedom from rust. The west side of the San Joaquin valley yields a good crop this season, the first in many years. The barley crop this year is unusually large, and the surplus for export will be considerably greater than ever before. The total acreage of wheat is placed at 2,169,000 acres; yield 24,776,000 centals, of which 14,902,000 is for market, and of this amount there will probably be 13,875,000 centals for export. The total acreage of barley is 613,000 acres; yield 10,066,000 centals, of which 4,600,000 will probably be placed on the market; surplus for export about 4,200,000.

EAST.

Several cases of yellow fever, brought from Havana, have appeared at quarantine below New York. There have been two deaths.

In the case of the Mollie Maguire prisoners, on trial at Pottsville, Pa., for the murder of the mining boss, Sanger, the jury rendered a verdict of murder in the first degree.

FOREIGN.

A revolution at Cuzco, Peru, was suppressed with the loss of thirty lives.

The Standard's Belgrade special says: Seven thousand Servians wounded are lying in villages on the rivers Save and Morava. Bedding, bandages and medical requisites are sadly deficient. There are no surgeons or trained nurses. The Turks take no prisoners, and systematically refuse to give quarter. The Servians are more humane. The line of Timak and the position of Laitschar is still an important point, and where the tug of war will take place. General Leschgarten's forces have been raised to thirty thousand.

MISCELLANEOUS.

The commissioners appointed by the northern and southern Methodist churches respectively, to the duty of adjusting the differences between these sects, will meet at Cape May on August 10th. The southern commission will hold a separate session on 14th of August.

CONGRESSIONAL.

SENATE.

The senate on the 12th resumed consideration of the articles of impeachment against W. W. Belknap, late secretary of war. J. J. Fisher, partner of Evans, and Heister Clymer, where examined, after which manager McMahon said that the managers had concluded the case in chief for the United States but would demand the right to place Evans on the stand when he should arrive. Mr. Carpenter renewed his request that the court would adjourn until the arrival of the witness Evans. Without taking action on the matter, the senate, sitting as a court, adjourned till twelve o'clock to-morrow and legislative business was resumed. Mr. Hamlin moved to take up the post route bill so as to have it in the unfinished business to-morrow. Agreed to. Mr Windom from the committee on appropriations, reported favorably senate bill providing for the construction of the Washington monument. Calendared. Senate then adjourned

In the senate on the 13th the impeachment trial was resumed, but owing to the absence of the witness, John S Evans, post trader, Fort Sill, the court adjourned until to-morrow and legislative business was continued. The chair laid before the senate unfinished business, it being the post route bill. Mr. Allison moved that the senate postpone its further consideration on that bill, and proceed to the consideration of the river and harbor appropriation bill. Agreed to. The amendment to reduce the amount for improving the harbor at Marquette, Mich., from $50,000 to $20,000 was agreed to. Amendments of the committee were agreed to as follows. Increasing the amount for the improvement of the harbor at Green Bay, from $8,000 to $12,000 was stricken out; appropriation of $10,000 for the harbor at Menomine, Wis; reducing the amount for the harbor at Two Rivers, Wis, from $15,000 to $5,000. The amendment was agreed to appropriating $8,000 for repair of east pier at Cleveland. Mr. Windom called up the house bill to provide for the construction of military posts on Yellowstone and Mussel rivers. Passed. Messrs. Ingalls, Paddock and Ransom were appointed members of the conference committee on the part of the senate on the bill to provide for the sale of the reservation of confederate Otoe and Missouri Indians in Kansas and Nebraska. The senate then adjourned.

In the senate on the 14th Mr. Sherman submitted the report of the conference committee on the joint resolution for the issue of silver coin. Mr. Jones spoke in opposition, when the report was agreed to and the impeachment trial resumed. Evans being still absent the court adjourned till Monday with the understanding that the trial shall then proceed. The senate resumed consideraton of the river and harbor appropriation bill. The amendments proposed of the committee were agreed to and the senate adjourned.

In the senate on the 15th, a bill, reported on Monday last by Mr. Wright, to extend the duration of the court of commissioners of Alabama claims, was passed with an announcement making the time January 3, 1877. The river and harbor appropriation bill was taken up. Mr. Paddock submitted an amendment providing for $45,000 of $125,000 appropriated for the improvement of the Mississippi, Missouri and Arkansas rivers shall be expended in improving the Missouri. Agreed to. Adjourned.

In the senate on the 17th the impeachment trial was resumed, but owing to the absence of Evans the senate siting as a court of impeachment adjourned till Wednesday. The senate then considered the river and harbor bill. Mr. Thurman said it was true that the bill had broken down all party lines. It broke through everything. He did not think the government could afford to appropriate more than $4,000,000 this year for the rivers and harbors, and it was a great fallacy to advocate the extravagance on the ground that the resources of this country were boundless. The debate was continued by Logan, Caperton, Wallace and Morton. Pending the discussion the senate went into executive session and soon adjourned.

HOUSE.

In the house on the 12th a bill providing for the sale of Fort Kearny military reservation, Nebraska, was taken from the speaker's table and passed. Mr. Morgan from the committee on Indian affairs reported back the senate bill providing for the sale of a portion of the reservations of the confederate Otto and Missouri Indians of Kansas and Nebraska. Passed. The house then went into the committee of the whole Mr Monroe in the chair, on the bill for the protection of the Rio Grande frontier from cattle thieves and marauders from Mexico. The committee rose without action in the matter. On motion of Mr Banning the senate amendments to the bill in relation to leave of absence to army officers was concurred in, and the house then adjourned.

In the house on the 13th Mr Payne from the conference committee on the silver bill made a report and proceeded to exhibit it. Mr Payne went on to explain that in regard to the proposition to make silver dollars a legal tender for all debts, public and private the committee had been unable to agree but two of the house confreres and all the senate confreres recommended the omission from the bill all that related to the silver dollar. He showed that owing to the extraordinary decline in the price of the silver in the last few months, and most remarkably within the last ten days, the silver dollar of weight and fineness prescribed by law is to-day worth more than eighty cents relatively to gold, and less than ninety cents relatively to greenbacks. So extreme and sudden a change in the value of a silver dollar made the proposition of declaring it a legal tender a most startling proposition, and one of a revolutionary character. Certainly congress and the country should wait before a standard value of silver fixed by law. Perhaps it could be determined at the next session, but it could not be now. The conference committee, therefore, could not agree in recommending any policy in reference to the silver dollar. The conference report was adopted, yeas 129, nays 75. Messrs. Lynde, Lord and Frye were appointed a committee of conference on the bankrupt bill. Adjourned.

In the house on the 14th a resolution was adopted directing the secretary of the navy to prevent the destruction of the wreck of the monitor Tecumseh, sunk in the Mobile harbor, and to repurchase the wreck if necessary. The house then went into committee of the whole, Mr. Blackburn in the chair on the private calendar. The bill to confirm certain land claims in the state of Missouri was discussed but no action reached. Mr. Lynde, from the conference committee on bill to amend bankruptcy act, made a report, which was adopted. House then adjourned

In the house on the 15th Mr. Cannon suggested that the committee on invalid pensions should an early day report a bill granting a pension to the children of the men who fell under the lead of Gen. Custer. The house then went into committee of the whole, Mr Monroe in the chair, on the bill for the protection of the Texas frontier. After a short discussion, Mr. Dunnell opposing that part of the bill which allows U. S. troops to pursue murderers into Mexico, the committee rose for a few moments, and Mr. Rusk, of the committee on invalid pensions, reported a bill granting a pension of fifty dollars each to the father and mother of Gen. Custer and brothers, and it was passed without division. Mr. Conger moved that the committee on pensions be instructed to report a bill for the relief of the families of those who fell under Gen. Custer, but Mr. Hinks objecting the house again went into committee of the whole on the Texas bill. After a long discussion the committee voted the bill by sections, the first section providing for a military force on the Rio Grande, was amended in several particulars. Without coming to a vote on the amendment the committee arose and the house adjourned.

In the house on the 17th the following were among the bills introduced and referred: By Mr. Hoskins, appropriating $100,000 for the continuance of the Washington monument. By Mr. Phillips (Kansas): authorizing the president to accept the services of volunteers from Kansas, Nebraska, Wyoming, Colorado, Dakota and Utah against the Sioux Indians. By Mr. Waddell: for the erection of an equestrian statue of General Custer in Washington. By Mr. Landers: for the immediate utilization of gold and silver bullion by certificates of value to encourage the coinage thereof, and to make the standard silver dollar a legal tender. Referred to committee of the whole on motion of Mr. Banks. By Mr. Eames: an addition to the bill for the resumption of specie payments, requiring six per cent. of the amount of standing legal tender notes to be set aside every year until the legal tenders are of equal value with gold. The resolution of Mr. Piper for the appointment of a committee to proceed to California, after adjournment, to investigate, conjointly with a senate committee, or otherwise, the extent and effect of Chinese immigration, was adopted—ayes 188, nays 14. A bill to remove the political disabilities of P. G. T. Beauregard passed. Mr. McDougal introduced a bill granting pensions to the heirs of the officers and men killed in Custer's recent battle with the Sioux at increased rates, proportionate to that of fifty dollars per month, to the legal pension of a lieutenant colonel. Referred. Mr. Lane introduced a bill to pay the states of California and Oregon the expenses incurred in suppressing Indian hostilities in 1872 and 1873. Passed. Adjourned.

The First Discovery of America.

St. Nicholas for July.

Biarne was much blamed for his failure to explore the countries which he had seen. But he seems to have taken matters very coolly; and it was more profitable to carry on his trading voyages with Norway, he made no use of his observations in the unknown western sea. The sons of earl Eric, however, burned with desire to explore the mysterious regions of which Biarne and his crew had brought such vague accounts.

Accordingly, a family council having settled the details, Leif, the eldest son of Eric, the Red, in 1000, bought Biarne's ship, and fitted her for the cruise. Thirty five men, among whom was Biarne, composed the crew, and Leif entreated his father to take command. The old Viking reluctantly consented; but, on the way to the point of departure, his horse stumbled and threw his rider. This was a bad omen to the superstitious Eric, who declared that it was ordained that he should discover no more new countries. He therefore gave up the command to Leif who sailed prosperously into the west.

Reversing the order of Biarne's voyage, Leif first found the land which Biarne had last seen. This region is now known as Newfoundland. Leif went on shore. From the sea to the inland mountains was a plain of flat stones. So he called it Helluland, from *hella*, a flat stone. In like manner, when he came to the next land, which was a country covered with wood, he gave that the name of Markland, or Woodland. The name of that region is now Nova Scotia. The young Viking kept on with a northeast wind, and, in two days and two nights, made land a third time. This was undoubtedly on the coast of New England; precisely where, has never been satisfactorily settled. Leif first landed on an island, where he waited for good weather. Then, coasting along the shore-line, he went up a river that came through a lake, says the chronicle. Here they cast anchor and made preparations to winter, for it was now autumn.

It is generally conceded that this was the discovery by the Northmen of the coast of what is now Rhode Island, and that Leif built his booths, or houses, somewhere on the shore of Mount Hope Bay, or Narragansett Bay.

On his homeward voyage in the spring, Leif picked up a shipwrecked crew, which he kindly carried to shore. This, and his marvelous adventure in the New World, gave him the title of Leif the Fortunate. It was not long before the news reached Europe. Vineland, as Leif called it, was known as Vinland the Good. By this name one historian, Adam of Bremen, heard of the land when he visited Sweden in 1075.

Soon after this Eric died, and Leif, now the head of the family, sailed the seas no more. His brother, Thorvald, took up the enterprise, and, in 1002, set sail in Leif's ship for Vinland the Good. He found the booths built by his brother and took possession of them, and there he spent the winter. In the following spring he coasted far to the westward, and we conclude, from the description of the country which he saw, that he passed through the whole length of Long Island sound. Possibly, he went as far as New York bay, and there found "another lake through which a river flowed to the sea," of which he spoke. The party landed on many islands, and were enchanted with the groves of great trees, the green grass, and the abundance of vegetable growths which were so new and strange to them.

HOUSEHOLD TOPICS.

Original Recipes by Mrs. J. P. Wastell, of The Chesterfield House, Fifth Avenue, New York.

BOSTON BROWN BREAD.

Two quarts of unbolted rye meal well mixed with one quart yellow cornmeal, one teaspoonful of salt, one cup of molasses, one full teaspoon of soda dissolved in the molasses. Work up with the hands with cold water to about the consistency of pound cake; put in a well buttered pan and smooth over the top of the loaf with a wooden spoon wet in cold water; steam for at least four hours and dry off for twenty minutes in the oven. This is the genuine New England brown bread; is very easily made and sure to be of the very best.

REVERE ROLLS.

Rub in two quarts of flour, one large spoonful of butter; make a hole in the flour and pour in a full pint of boiled milk, one-half cup of potato yeast, one spoonful of sugar, a little salt. Let it stand over night. Mix in the morning, using only two quarts of flour. After dinner knead it well, roll out and cut with a tin; rub over with melted butter, double each one over, like a baker's roll, and let stand till ready to bake for tea if warm, in a cool place.

SOFT BREAKFAST WAFFLES.

One quart of milk, one pound of flour half a pound of butter, five well beaten eggs, two large spoonfuls yeast. Raise over night, bake in the morning.

THE COMMODORE'S CHOWDER.

Fry four sliced onions with slices of salt pork, two pilot biscuit broken up, one tablespoonful powdered sweet marijoram, one of sweet basil, one-half pint port wine, half a grated nutmeg, a few cloves and pepper-corns, six pounds fresh cod and sea bass, cut in slices. Put all in a pot with water enough to cover it about an inch. Boil slowly for one hour, stirring carefully. Serve very hot from a large tureen.

FISH.

Fish should be attended to at once after being taken from the water, as they soon become soft, and unfit for use, unless laid on ice. It is well to clean them and rub them over with salt, both before boiling and baking. They should be wiped dry before being put to boil, which should always be in cold water with a spoonful or two of salt added and one cup of vinegar. Fifteen minutes after boiling an ordinary fish will be sufficiently cooked. A fish kettle is quite necessary, but if none is to be had tie up the fish in a cloth to boil, so as not to break it. When done raise the strainer of the fish kettle to drain, or if tied in a cloth lay it on an inserted sieve. It should never be allowed to lay in the water after it has stopped boiling, as it makes it taste insipid and become soft. These rules apply to any kind of boiled fish. It should be served on a napkin on a hot fish platter. The sauce for boiled fish should be served from a sauce tureen.

SCOLLOPED OYSTERS.

Pound very fine a dozen crackers. Butter liberally the bottom of a deep dish, and cover it well with drained oysters. Cover this with a layer of cracker crumbs, a little pepper, several bits of butter, (some add mace and cloves) then a layer of oysters, cracker crumbs, seasoning, and so on till the dish is full; over all pour a glass of white wine, and enough of the liquor to moisten sufficiently. Bake till a nice brown; about forty minutes. The wine can be omitted, by adding more liquor of the oysters, but the dish is not nearly so rich.

SPICED BEEF.

Fry three or four slices of fat pork till a light brown; then lay in the raw beef in one piece, and brown on all sides. Then cover with boiling water and boil slowly six or seven hours. Add water as it boils away, so there will be enough left for gravy when done; about half an hour before done salt to the taste, add one teaspoonful whole cloves, one of whole allspice, a good stick of cinnamon and a blade of mace; when done, dish the meat and thicken the gravy with browned flour, and pour over.

TO MIX MUSTARD FOR TABLE USE.

One large spoonful ground mustard, one-half a teaspoonful of salt, one teaspoonful of fine sugar, one teaspoonful vinegar and boiling water enough to mix well and to make all of the proper consistency.

RHUBARB PIE.

Peel and cut the stalks quite small. Into a rich under paste, put a layer of the rhubarb, then a thicker layer of sugar, then another layer of rhubarb, then a deeper layer of sugar, sprinkle with nutmeg or cinnamon, lay on several small bits of butter and cover.

YANKEE PUDDING.

Two spoonfuls of corn starch, one quart of milk, two eggs, one teaspoonful butter, two spoonfuls of sugar. Boil the milk, leaving out enough to wet the starch smoothly with the yolks and sugar. Add to the milk, just as it begins to boil, stir for a few minutes constantly. Flavor with vanilla; pour into a pudding dish; froth and sweeten the whites of two eggs, spread on the top, and brown in the oven.

SHREWSBURY CAKE.

Two pounds of flour, six eggs, one pint of milk, one and one-half pounds of sugar, three quarters of a pound of butter, one teaspoonful soda, half a grated nutmeg, one teaspoonful of ground cinnamon and cloves, half cup of molasses, one pound of currants, half a pound of sliced citron, half a pound of raisins, one glass of wine, one glass of brandy. Bake one hour in a moderate oven.

LEMON CREAM.

Peel three lemons and squeeze out the juice in to one quart of milk add the peel cut in pieces; cover the vessel and let it stand for a few hours. Then add six eggs well beaten, and one pint cold water well sweetened with powdered sugar, strain all and simmer over a gentle fire till it thickens. When cool set on the ice. It should be served ice cold.

Letter Box

E. J Bettis, Bristol.--His office is Waco, Texas, Bosqueville box. M.

J F Norman, Rockford, Miss --If you had given your postoffice in your first letter the delay would not have occured. All right now. M.

We have ascertained the postoffice of Mrs Mahala Bowen, Anderson, South Carolina, and have credited the several amounts received to her subscription. M.

J F Eller, Nebraska --All right. Will hand query to editor. M.

Mary F Compton, Missouri.--If you will write to Southern Baptist Publication Society I think they can tell you all you wish to know about books. M.

Asa Miller, Louisiana.--The cotton was sent by mail. Sorry it did not reach the subscriber. M.

To all who have sent money for Ford's Christian Repository: There are a great many who have sent money for the Repository, who did so under the impression that they were to get the Magazine from July, 1876, until January, 1877, which was our understanding of the matter. Since we made the offer Mrs Ford writes us that this offer was from January, 1876, to July, 1876. The object of this paragraph is to ascertain from you what we shall do. Shall we send your money on, or return it to you. We shall hold this money subject to your order for one month, after that time it will be too late to write and say, return it, for we shall have sent it forward. If you wish it returned, write now. M.

W. D. Ferguson, Texas.— Yours is not the only complaint we have had. We are sorry for this, and feel that, in a measure, it will injure us and any other good seed we may offer. M.

Money Letters Receiv'd from July 1st to 15th.

Tennessee—R Stribling $2.70, J H Gains 1.40, John Stewart 2.70, Josephene Wooten 2.70, J A Williams 2.70, J F Peak 15 cts., John Walker 1.00, E J Bratton 2.70, Thos H Foster (Brace) 10.00, Jas Woods (Brace) 10.00, J P Bashaw (Brace) 10.00, T E R Hunter (Brace) 10.00, W H Chisum (Brace) 10.00, Mary Talbert 3.20,

Mississippi—E W Gartin 2.70, S R Young 1.00, W F Green 2.70, W B Kinabrew 10.80, H J Vanlandingham 2.70, D W Patterson 1.00, M J Wood 2.70, W H Davis 2.70, Mary E Dodd 2.50, S S Telford 2.70, H L Finley 2.00, W L Williams (Brace) 10.00, D Ratliff (Brace) 10.00, A Heath (Brace) 10.00, Geo Thornton (Brace) 10.00, E W Melvin (Brace) 10.00, D and M Mimms (Brace) 10.00, J S Smythe (Brace, etc.) 12.70, John Ferguson (Brace) 10.00, W D McWilliams (Brace) 10.00, M P Lowrey (Brace, etc.) 33.10.

Alabama—T R Mullins (2 letters) 5.75, A H Borders 2.70, A L Martin 2.70, J W Fulmer 1.00, A S Massey 2.70, Jas E Cox (Brace) 10.00, Wiley Woodall 1.50, Jas F Barbour (Brace) 10.00, W W Smith (Brace, etc.) 12.70.

Virginia and North Carolina—W A Noffsinger 1.35, J C Mustain 2.70, John L Wright 1.35, A Hovis 1.35.

South Carolina—John S Croxton 10.00, W L Hawes 2.70, B M Beam (Brace) 10.00, John W Wilkes (Brace) 12.50, N G Comer 1.35.

Georgia—J A Pope 1.35, Jas R Barrow (Brace) 10.00.

Miscellaneous—W J Daniel, Florida, (Brace) 10.00; O Cuttendon, Cal., 4.00, B Wharton, Minn , 1.35, W J Ball, Neb., 1.35, R Bockus, Wis , 1.35, J F Eller, Neb , 1.35, J H Durham, Cal., 2.00.

Kentucky—Geo W Robinson (Brace) 10.00, Jas C Ellis 2.50.

Missouri—G L Black 1.00, B F Lawler 1.40, Porter Mayo 2.70, M F Compton 1.00, L R Perkins 3.70.

Louisiana—W D Goodwin 3.00, C C Rush 2.75, B R Irwin 5.90, Wm H Adams 5.50 Joshua Glass 5.25, Thos Nicholson 2.70, T A Brantley 2.70, G W Alexander 1.35, J R Grambling 2.70, J G Allen (Brace) 10.00.

Texas—W H Nall 1.50, C H Kelley (Brace) 10.00, J R Bolen 10.00, W D Ferguson 2.50, R N Oneal 5.00, S G Mullins (Brace) 10.00, J M Rogers 3.00, J M Pittman (Brace) 10.00.

Arkansas—Jacob Harder 2.70, J C Riley 2.70, W H Pasley 2.70, M Y Marston (Brace) 10.00, M A Faith 1.35, Jno D Simpson (Brace) 15.00.

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May 1. 1876.

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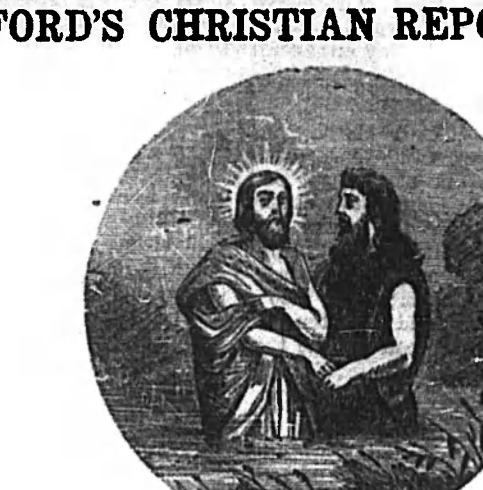

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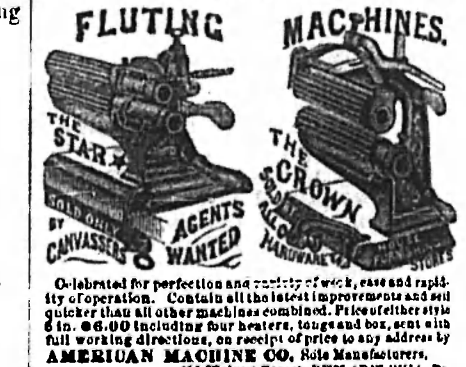

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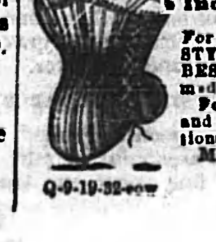

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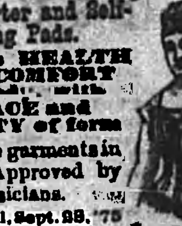

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THE BAPTIST.

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

Old Series—Vol. XXXIII. MEMPHIS, TENN., SATURDAY, JULY 29, 1876. New Series—Vol. IX., No. 34

The Great Carrollton Debate.

DR. GRAVES'S OPENING SPEECH.

PROPOSITION.—CHRISTIAN BAPTISM IS PREREQUISITE TO THE LORD'S SUPPER.

MR. PRESIDENT:—I am peculiarly circumstanced this morning. I stand here to defend the Discipline, the statute-book of the Methodist Episcopal denomination, against one of its own authorized ministers and episcopally endorsed champions.

In the discussion of a previous question, you were made astonished when I forced him to publicly take issue with the ritual of his society; but, he treated that as a light matter, being but the shell and shuck of Christianity, which the church could change; that the meat and matter of it were contained in the articles of religion, which were inviolable and unchangeable; but, lo and behold, in denying this question, he is at direct issue, as he was on infant innocency and purity, with the very articles of his faith, which he has solemnly sworn to his overseers, before his God, to defend.

He is engaged to deny that the supper is in the church of Christ. Do you not? Now, the articles of his Discipline positively say that both baptism and the supper are sacraments in the church, as we shall presently see; and, against its teachings he will be compelled to inveigh to support this denial. He is against the teachings of all the theological writers, Wesley, Clark, Watson, Hibbard, etc., endorsed by his church as standards known to me, as he had the boldness to put himself against all standard lexicographers, scholars, historians and critics upon the two former questions. He is truly a bold man. He is made of the metal that champion controversialists need be made of, I mean those who make controversy a business, a profession, as Eld. Ditzler does.

But, I am fortunate in standing here this day, for the first time during this debate, to defend the common faith, on this point, of every denomination represented or unrepresented in this house, Disciples, Presbyterians, of all sorts, Episcopalians, high and low, Methodists, North and South, Baptists, and, thank God, the teachings of the sacred word. It is at least gratifying to know that it is possible for us all to agree on any one thing; and, may the time soon come when we can agree on all that Christ has taught as well, and so be one body, having but one divine head: and I believe the prayer of Christ will yet be answered. All true Christians will one day be one: mere partisans,—never.

It is not with the Methodist church, as she makes herself known through her articles and books published by the General Conference, that I am antagonizing, but with an individual member, Eld. Ditzler, who, in this, represents not the faith but the permitted, loose and pernicious practice of his church. If ever there was one settled question in christendom touching church order, it certainly is this; but this age leaves nothing quiet. The whole world is as a vast caldron, boiling and seething with the agitation of questions of all sorts, and, there is nothing so established that it is not broken up and thrown in. My first premise in proof of my proposition is,—

I. The Lord's Supper is a Religious Rite, Instituted for and Given to his Church by Christ to be Restricted to the Limits of its Discipline.

Now, the rites of an institution belong to the institution because they are in it; because so under the control of the organized members that they cannot be administered without their consent. There is, therefore, this strict distinction to be observed between a rite and an ordinance: a rite is an institute or ceremony of an organized body, committed to it, or instituted by it, to be administered only by its authority and under its direction, and to whom it judges fit to receive it; an ordinance, more strictly, is any act appointed to be done or observed that may be done by any number and in a social manner, but is not a ceremony of the church; e. g., prayer, singing, etc. Christ designated no particular persons or legally qualified officers to perform them, as he did the rites of baptism and the supper.

SCRIPTURAL PROOFS.

That Christ appointed the supper to be observed in his churches, we learn from the fact that he first instituted it in his church, and administered it to the members of his church gathered together in one place. I recognize that body of disciples, though only eleven in number, gathered in the upper chamber, as the church of Christ. It is not a multitude that makes a church. Christ had fore designate how few would be recognized by him. If two or three were gathered in his name—under his authority—he would be present with them as their head; e. g., our missionaries to foreign fields are sent forth, two or more with their families, and, on reaching their stations, they organize themselves into a church, by covenanting to take the New Testament as their constitution and Christ as their head. Two males and two females generally compose our first mission churches. These disciples were gathered under his authority, to obey his laws, and he himself was with them. They were a body of faithful men, to whom the pure word was preached, and, by whom the ordinances were duly administered according to Christ's appointment in all things. Howtarsover we may fail to administer them, there is not one of us that doubts they administered them just as Christ commanded, and, howfarsoever our most renowned churches may fail in purity of membership, this was, without doubt, the purest body of Christians that ever met on this fallen earth. They possessed all the characteristics of a true Christian church.

1. They were all true believers in Christ. Jesus said to them, probably just before the supper, "Now ye are clean through the word which I have spoken unto you." They had received or welcomed the word of God into their hearts.

2. They had been baptized. It not necessary that we should have the history of their baptism in order to prove the fact.

a. They were acknowledged by Christ as his disciples and brethren. He never, throughout his public ministry, acknowledged any as his disciples and brethren who had not acknowledged him in baptism.

b. Jesus sent his disciples to preach and baptize. If they had not been baptized they would have been chargeable with an inconsistency, which is sharply reprehended by the pen of inspiration, Rom. ii. 21.

c. He asked them if they were able to be baptized into the baptism into which he was baptized. This figurative allusion implies that they had already received, like him, a baptism in water.

d. Jesus himself received baptism; and he taught that a disciple is not above his master.

e. Most unquestionably the disciples of Jesus accepted the baptism of John; otherwise, they, like the scribes and Pharisees, rejected the counsel of God against themselves.

f. Paul, and all who were converted to the Christian faith, accepted this initiatory rite.

3. They were church members. Here again it is not necessary to have a history of the fact in order to prove the fact. I will give the definition of a church in the light of the New Testament: it is a company of baptized believers, united together under the leadership of Christ for mutual edification in him, and for the purpose of securing the establishment of the kingdom of God on earth. You can give no true definition of an evangelical church which will not include the twelve whom Jesus chose and ordained, or organized. The head and members were there; they were controlled by specific authority,—government; they had specific rites; there was the pillar and ground of the truth; thence sounded out the word of God into all the world.

4. The twelve received abundant instruction from our Lord before the supper was instituted. Besides the public discourses to which they listened, Jesus expounded all things to his disciples in private. The Christian institution of teaching was set up by Jesus himself. The twelve were wont to wait on his ministry.

5. The fellowship, or a common fund for a common use, was established before the crucifixion of Jesus. Judas had the keeping of it, and took therefrom, by stealth, what was put therein; but its use is clearly explained. Therefrom was bought what was needed in common, and distributions were wont to be made to the poor. Hence, we see that those who received the supper at first from the Lord and those to whom they delivered it, were, 1. Believers; 2. Who had been baptized; and, 3. Banded organically together into a church; and, 4. Who attended on systematic teaching; and, 5. Maintained a common fellowship; 6. Administered the appointed ordinances. The articles of religion of the Methodist Episcopal society acknowledge this little body to be a church of Christ, not a hypocrite nor an unregenerate person in it.

6. Christ had previously recognized the company of baptized disciples who received him as their Lord and Master, as his church, Matt. xviii. When he gave the law for disciplining an offending brother, he had declared that they were the body he was establishing as his church, against which the gates of hell should never prevail. He here gives them a name that they must have understood, and one by which they ever after designated themselves. We are not wont to name a thing before it exists.

7. The Holy Spirit, by the mouths of David and Paul, declares this body a church, Heb. ii. 12, saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." If he ever before sang with them, it is not recorded, but it is at the close of the supper; for they sang a hymn and went out.

8. Christ, then, by the mouth of David, called this company a church.

9. The Lord Jesus commanded it to be observed in his church when he commissioned his apostles, by placing it after baptism.

10. The apostles understood this, and so instructed the churches, as we learn from their invariable practice. I quote from Dr. Hibbard, a standard Methodist text-book:—

"It will be more satisfactory to inquire, How the apostles understood the commission with respect to the relative order of the Christian institute. The argument from apostolic precedent is undeniably important. They were commissioned to teach the converted nations 'to observe all things whatsoever' Christ had commanded. This was the extent, and this the limit of their authority. . . . What, then, did the apostles teach and practice with respect to the time and relative order of baptism? On the day of Pentecost, when the people inquired of the apostles: 'Men and brethren, what shall we do?' Peter answered, 'Repent and be baptized every one of you in the name of Jesus Christ,' etc. (Acts ii. 38.) Luke sums up the glorious results of that memorable day thus: 'Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts vii. 41, 42.) This was the first occasion in which the apostles had been called upon to exercise their high commission. And here, indeed, we are called upon to notice particularly the order in which they enforced the divine precepts. Upon their anxious hearers they enjoined, first, repentance, then