

The best argument Tertullian could have used, would have been to maintain that it was not apostolic. He would have said: "We can settle this matter. Let us consult those venerable men who heard Philip and John preach, and their immediate converts: they will tell us all about the matter." Plenty of men lived in Tertullian's day who were converts of the apostles. Thousands lived, and many preached, who were disciples of the immediate converts of the apostles. As he was so strongly opposed to infant baptism, he would have asked them, and used their information with force,-- crushing weight. Orchard, the enthusiastic Baptist historian, eulogizes Irenaeus, Polycarp, Justin Martyr and Clement of Alexandria (pages 23, 25, 26, seq), and attaches great importance to their silence on this subject. Let us carefully weigh these matters in view of that silence. Polycarp was a disciple and bosom friend of John for years. He visited Rome about A. D. 160 on ecclesiastical matters, fast days, etc. (Giesler, vol. i. p. 177. Eusebius, vol. v. p. 24.) Justin Martyr was writing vigorously about A. D. 166; Irenaeus, born about A. D. 97, four or five years before John the apostle died, was reared under the care and instruction of John's bosom friend, Polycarp, and often talked with Polycarp about John. All parties are agreed on these facts. (See Orchard, 15, 25.) Ignatius, of Antioch, and Papias, disciples of John, come in here, too, distinguished writers and most pious. These men were all most zealous against heresies, and all innovations. They cover the entire space between the apostolic age and A. D. 180. By the unanimous agreement of immersionists, infant baptism did not exist during this time. This brings us to within ten years of when Tertullian wrote his opposition to it. Ten years' space we have now. But remember Tertullian was then full thirty or thirty five years old, and was from fifteen to twenty-five years old while most of these men were John's disciples, also, as Irenaeus, a disciple of John's disciple, born four years before his death. Clemens Alexandrianus wrote his learned works about the same year Tertullian did, and often names baptism. Now, we appeal to every candid man, 1. How could such an innovation come in here without detection? 2. How could it spread far and wide throughout the whole church and not be detected?

Infant baptism, if not apostolic, implied, --
 1. A complete revolution of the whole doctrine of the church. This all can see. Hence, it could not come in without producing fearful agitation.
 2. A radical revolution in the whole practice of the church.

Was Tertullian too stupid, and all his associates, claimed by Orchard, Benedict, Ford, etc., to see and oppose such with zeal and argument? Was the whole church so suddenly transformed, that, in the short space of ten years she takes on such changes? Yet all writers remain as silent as the grave, while they fill the world with clamor about the smallest questions and simplest issues. Not only did Irenaeus write specially against heresies, A. D. 162 and 180, but the pious and learned Hippolytus, A. D. 220, writes a book on heresy, and traces all the innovations he knew of. He is contemporary with Tertullian. Why does he not discover the heresy? But Origen, who at twelve years of age drew the attention of the learned, by his wonderful powers of mind and proficiency, born A. D. 185, wrote A. D. 215. His father was a Christian martyr of great piety; his grandfather and great-grandfather, contemporary with the apostles, were Christians. Had infant baptism been brought in during this period, how could it have become universal between A. D. 190 and 200? At fifteen years of age, Origen, being then admired and sought after by learned ministers, could easily have learned it. Had it been practiced by only a minority of the churches, he would have known it. His parents and grand parents would have known it, running back even to the apostolic age. How does he speak of it? He says: --

"Infants are also by the usage of the church, baptized. The church had from the apostles the injunction (tradition) to give baptism to infants. Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver (baptism) in their case hold, but according to that sense that we mentioned even now? No one is free from pollution, though his life be but the length of one day upon earth. And it is for this reason: because, by the sacrament of baptism, the pollution of birth is taken away, that infants are baptized."

More, then, are the facts: It is absolutely impossi-

ble that infant baptism should have come in as an innovation and gotten a deep hold between John and the days of Irenaeus, A. D. 162 to 187 or 180. That space is filled up with too many holy and vigilant men. Marcion, Montanus, Cerinthus, Basilides, etc., all come in as heretics, with many others in that period; but all the literature of those times -- the very manuscript copies of the Bible, -- all history marked the advent of all those innovating sects, names, etc. Their heresies are all given elaborately, as might be expected. Then it has come between these: between A. D. 180 and A. D. 190, when Tertullian wrote against infant baptism except in case of necessity -- danger of death. But Tertullian was, then, a man of extensive knowledge, a shrewd and noted advocate, and capable of observing surrounding events and making inquiry. He had been a Christian fully ten or twelve years, we presume, before he wrote so learnedly on the Bible as he did, yet under his very eyes the most radical of revolutions starts up, no one knows where, when, nor how, nor by whom, in the short space of ten years he thirty years old at that time. Yet when he comes to oppose it incidentally -- only driven to it by his peculiar views of baptism, which we all repudiate -- he cannot find a man who agrees with him in his opposition, cannot even build up a sect on that point, and at once the practice is reversed in the church, and no one can tell how. All the great Fathers let it pass unnoticed. The whole church, many of whose ministers were born in apostolic days and suffered untold persecutions for Christ's sake, rushes into this revolutionizing heresy, yet it cannot be traced! In A. D. 210, twenty five years after this, the learned Origen finds it universal. In A. D. 253 and 266 bishops unanimously decree that it is not necessary to delay baptism, even until the child is eight days old. Augustine says: "The whole body of the church, in the case of little infants baptized, who certainly cannot yet believe, or confess, etc., that which the whole church practices." (Wall, vol. i. p. 164.) Pelagius never heard of any one denying it. Celestius declares that infants (*infantes*) are by the law of the whole church baptized -- *secundum regulam universalis ecclesiae*. (Sym. Hag. i. Giesler, vol. i. p. 334.) Nay, as Wall triumphantly proves, there never was, Tertullian excepted, an open or defined or organized opposition to infant baptism till A. D. 1522. Not a single fact can be found, that is reliable, supporting any other opposition to it than Tertullian's till A. D. 1522.

Paulicians, Manichees or Manicheans refused baptism to all parties, -- would not baptize anybody: this was not opposition to infant baptism. Hence, the assertions of Robinson, Danvers, Orchard, 35, 36, 43, 69 as samples, are a shame and disgrace to the name of history.

But Tertullian is not the first who refers to infant baptism as an existing and recognized fact. The way in which he alludes to it, as shown, proves it to have been universally practiced A. D. 190. It could not have crept in between Irenaeus, A. D. 180, and 190 -- in ten years -- for the reasons given, and not met with fearful opposition and exposure. It existed, then, before Irenaeus; nay, Irenaeus clearly refers to it, though he uses a word very commonly used then for baptized, *v. z.*, regenerate.

Too early the converts from heathenism began to attach to baptism a mystical virtue, as Neander shows and their writings demonstrate (see Tertullian De Baptismo, vol. i. ch. v. p. 236; ch. iv. p. 232; translated by Alexander, Roberts and Donaldson; and Louisville Debate, pp. 570, 571), and attributed more and more virtue to the outward ordinance, until, at last, they boldly declare baptism, the grace of God co-operating to effect with it regeneration, to be for remission, and the ordinary means of regeneration. Hence, Irenaeus, born while the apostle John yet lived, uses regenerate for baptize, as Wall and A. Campbell so clearly demonstrate. The latter says: --
 "All the apostolic Fathers, all the pupils of the apostles, and all the ecclesiastical writers of note, of the first four centuries, whose writings have come down to us, alluded to and spoke of Christian immersion (baptism) as the regeneration and remission of sins spoken of in the New Testament." -- Mil. Harb. extra. 1830, p. 28.

Substantially the same sentiment will frequently be found in his Christianity Restored and Christian System. Justin Martyr speaks so clearly here, A. D. 140 (he died about 166), that he cannot be misunderstood; "Candidates are brought by us to where there is water, and are regenerated in the same man-

ner in which we ourselves were regenerated; for they then receive the washing with water in the name of God the Father," etc.

Iret was used regeneration repeatedly for baptism. Here are his words as to infants: "For he came to save all by himself; all, I say, who by him are regenerated (*i. e.*, baptized) unto God, infants (*infantes*) and children, and youth and elder persons." Well says the candid and patient Dr. Wall, that it "cannot be doubted by any that are at all acquainted with the books of those ages" that the word *regenerate* here signifies baptism. Here is a witness that was born four years before John the apostle died; who lived in the neighborhood of his later years; who for long years was instructed by John's bosom friend, Polycarp, and tells of 115 many interviews with him, and how Polycarp often talked of the venerable apostle whom Jesus loved. He distinctly alludes to infant baptism as a practice well understood, and needing no detailed comment. To suppose that he speaks of infants as regenerated to God in the same connection in which he narrates that of older people, and all ages, and not include baptism, is infinitely absurd, when we know his style of language and that of his age. But our opponents are compelled to deny, gaily, raise a dust and dodge the best way possible; for, to admit Irenaeus's testimony in the form it is in proving infant baptism, is to give up everything for living contemporary with so many of the ministers ordained by the apostles, and under the care of John's favorite disciple, Polycarp, and seeing that the language assumes it as a matter as well understood, and by all admitted, as the baptism of all other ages, it is admitting it to be apostolic. Hence, our opponents become desperate here, and make very wild assertions.

Historically it is, therefore, absolutely certain that infant baptism did not begin between the apostolic age and Tertullian, Origen and Cyprian; therefore, it was apostolic.

Dr. Graves's Eighth Reply.

MR. PARSONS: -- I now notice the ministry of Christ and his apostles, from his baptism until he gave the last commission.

The question to be settled is: DID CHRIST DURING HIS PUBLIC MINISTRY COMMAND TO BAPTIZE ANY BUT BELIEVERS, OR DID HIS DISCIPLES BAPTIZE ANY BUT THOSE THEY HAD DISCIPLED BY TEACHING?

The record of his baptisms during the three and one-half years of his ministry is as explicit as it is brief.

"He made and baptized more disciples than John, though he baptized not but his disciples." -- John iii. 22, xxix. 6

I call the attention of Eld. Dizer to these facts stated --

1. They were disciples whom he is said to have baptized -- and there can be no discipleship without previous instruction and a faith.

2. That the making or discipling preceded the baptizing of them. Jesus made and baptized, not baptized and made. The priority is important. That Jesus baptized none but believers is readily conceded by all commentators not merely partisan.

T. SCOTT: -- "The baptism of Jesus was doubtless, of adults alone." -- Com. on John iii. 22-24

ABP. NEWCOMB: -- "I suppose it granted that Jesus could not make disciples without instructing them in the nature of his kingdom." -- Dura. of our Lord's Min. p. 58

M. HENRY: -- "He made disciples: He prevailed with many to embrace his doctrine, and to follow him as a teacher from God. . . . He baptized those whom he made disciples; admitted them by washing them with water; not himself, but by the ministry of his disciples." -- Com. on John iv. 1, 2.

R. WATSON: -- "Our Lord's baptisms by his disciples was administered to those Jews that believed on him as the Messiah; all of whom, like the apostles, waited for a fuller development of his character and office. The disciples 'baptized' in the name of Jesus, which was a profession of faith in him as the Messiah." -- Theol. Ins., vol. iv., p. 415; Exps. of Matt. xxvii. 12.

DA. BARRIS: -- "John baptized into the faith of the Messiah who was to come, and pointed out his person to the multitude. Jesus baptized into the faith of himself, as having actually come." -- Christ our Life, p. 447.

DA. D. DAVIDSON: -- "It is particularly noticed, that Jesus baptized not those who professed to believe in him, but his disciples. The baptism enforced by John . . . most probably was of the same nature as that of Jesus, a rite observed in token of repentance and faith in the immediate appearance of Messiah's kingdom." -- Com. on John iv. 1-6

DA. A. BARNES: -- "As they were displeased with John, as they were with Jesus, who was being the

same thing on a larger scale, not only making disciples, but baptizing also." -- Com. on John iv. 1.

DR. W. SAUNDERS: -- "Baptism was even during our Lord's earthly ministry the formal mode of accepting his service and becoming attached to his company." -- Bib. Dic. Art. Bap.

DR. HALL: -- "We do not maintain, as do many, that our Lord on this occasion instituted Christian baptism, for the apostles under his authority had previously administered it to great multitudes of the Jews." (vol. x. p. 65). He also says that "the opinion of the Pharisees," who "had heard that Jesus made and baptized more disciples than John," was that baptism was the sign of discipleship." (vol. x. p. 100); from which I should infer that they knew it not as "the designation of catechumen," that is, of the unbaptized youth under religious instruction." (vol. x. p. 100) Such a revelation respecting baptism had not then been given."

It is claimed that Christ's blessing the little children at one time brought to him, and declaring, "of such is the kingdom of heaven," is positive testimony that little children, infants, then belonged to his church, and this is to baptize infants. We think it is proof positive to the contrary.

"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." -- Mark x. 13-16.

Let us see what we can learn from the whole statement.

1. "They brought young children to him," for what object? It is expressed, not to be baptized, but "that he should touch them," but grant that it was to baptize them.

2. "The apostles rebuked those that brought them." There could have been no infant baptism prior to this date, or the apostles would have known it, for they were the only administrators, and would have been as delighted as the Methodist ministers now are to see them come.

These apostles, had they been Pedobaptists, would not have refused baptism to the little infants. None but Baptists do this, and these apostles were Baptists, for they were baptized by a Baptist preacher, and they knew nothing about infant baptism, or infant rites, under the new dispensation.

3. Christ did not institute infant baptism here, and there would have been the place, if he intended it to be observed. He did not tell his apostles to baptize these, nor hereafter to baptize others, but he simply put his hands on them and blessed them, and he did not tell his apostles to do this nor his churches, nor ministers, in after ages, to observe it.

4. But he rebuked his disciples for finding fault with those who brought these children, and he did say, "of such is the kingdom of heaven."

What did he mean by the phrase? Evidently not children physically, in size and years; otherwise, none but such should compose his church, no adults; and when they grew up into man and womanhood, they would have to be *excluded*. This proves too much. Then he meant in some likelihood.

Let Christ explain it:

"For verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest," etc.

"Whoever shall not receive the kingdom of God as a little child, he shall not enter therein."

"Except a man be born again," then he is a little child, an infant indeed, and fit to enter the church of Christ.

These passages, therefore, teach that there is such a resemblance, or relationship, between a child like spirit and the church of Christ, as makes the possession of one the condition of the other.

What would not Eld. Dizer give if he could find here in his Syriac version, or Arabic even, or Ethiopic, the word *amad* instead of *eulogoi*, that like a sword cuts off the very neck of his theory?

I add a few opinions of the most eminent Pedobaptists touching this transaction, men who had their use of infant-baptism to defend, as Eld. Dizer has his, but they were candid, and felt bound to confess the truth:

EP. TAYLOR: -- "From the action of Christ's blessing infants, to infer they are to be baptized proves nothing, so much as that there is a want of better argument. The conclusion would be with more probability derived from Christ blessing infants, and not blessing

them, but baptizing them not; therefore, infants are not to be baptized." -- Lib. of Prop., p. 326.

This is at least a forcible argument which Ep. T. thinks the Baptists can adduce.

M. POUSS: -- "We must take heed we do not found infant baptism upon the example of Christ in this text; for it is certain that he did not baptize those children." -- Anso, on Matt. xix. 14.

DR. MARKHOUS: -- "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. The church of God on earth and his kingdom in heaven, is composed of persons who resemble little children." -- On Matt. x. 13.

W. BEKKER: -- "They were brought unto Jesus Christ, but for what end? Not to baptize them, but to bless them. Christian baptism was not instituted. John's baptism was the baptism of repentance, of which infants were incapable." -- Com. on Matt. x. 13-15.

DR. DODDING: -- "I acknowledge these words of themselves will not prove infant baptism to be an institution of Christ." -- Note on Matt. x. 14.

DR. LANGE, on "of such is the kingdom of heaven," says: "According to the parallel passages in Mark and Luke, it must also be regarded as a symbol of a child-like spirit, just as baptism itself is the type of personal regeneration." -- Com. on Matt. x. 13, 15.

And yet Dr. L. sees "the unchild like spirit of Baptists," and that "the children of *believeis* are admitted into the kingdom of heaven," while "Baptists ignore the possibility of faith as a seed in the hearts of infants!"

DR. L. WOODS: -- "No one pretends that the children spoken of in this passage were brought to Christ for baptism, or that the passage affords direct proof of infant baptism." -- On Ex. p. 7.

I now meet the question by the only law for baptism in the Bible, and boldly affirm

INFANT BAPTISM FORBIDDEN BY THE COMMISSION.

This, Eld. Dizer says, "is the only law for the baptism of any one." The baptism of believers is specifically instituted here, but no other character is mentioned, and therefore forbidden.

I will only allude to the prohibitory character of the law here, as I reserve its full discussion for the fifth proposition. It is the province of positive law to exclude what it does not specifically include. I will illustrate this. Suppose the government should commission officers to raise a regiment of soldiers, and the order read, "enlisting men six feet high, and between the years of eighteen and forty." Would those officers not know exactly what to do? Would they not violate that order should they enlist men five feet eleven inches? Would they not violate it should they enlist men seventeen years and eleven months, or forty one years old? They would, for the simple reason that positive law excludes what it does not specifically include.

I appeal to these farmers before me. You unite and send your order to McCormick for one thousand dollars' worth of his reapers, and he sends you the reapers, but adds two thousand dollars' worth of his threshers also, and the bill demanding immediate payment, would you pay it? Why? You know that he sent them without your authority, and contrary to it, for when you specified reapers you forbade him to send threshers. Suppose he should bring suit for his money, and plead that he was authorized, because you did not expressly tell him not to do so, do you think there could be twelve men found in Missouri who would render a verdict for him on this plea? Christ said, baptize believers, disciples; did he not forbid us to baptize unbelievers, or non believers, and those incapable of being disciplined? Christ commanded "disciples" to be baptized, says Matthe v, and Mark says he specified "believers." Both characters imply a previous teaching, to the extent of accepting Christ as a personal Savior. What right, or what authority, does this law give Eld. Dizer to baptize one *untaught or unbelieving*? To do so would be to palpably violate the plain letter of the commission, that a child can understand as well as a judge of the supreme court. Eld. Dizer never did sprinkle an infant except in open violation of this law. But to baptize an *un- or non believer* first, and then to teach after, is to invert the order of the law, which is to pervert and nullify its intent.

Blackstone and all jurists will tell you that the order of law is inviolable, for it is the law itself. A suit or indictment not brought in due order, or by the prescribed process, is *quashed* and thrown out. No judge will bear the case unless brought in due form of law.

The lawgiver in Zion, for wise purposes, has established repentance, faith and baptism in the kingdom of grace.

What right have churches or ministers to invert this order and teach baptism, faith and repentance? He has commanded discipleship, baptism and the Lord's supper.

How presumptuously impious to teach men to administer the supper first, then baptism, and then to attempt to disciple, administering the sacred ordinance to unregenerate sinners, which can only be rightly observed by Christians who are spiritually discern the Lord's body! Establish this manner of treating the order of law, and apply it to the affairs of your business, and see how it will work. You order your hands to go break up a piece of prairie, sow it in oats, and harrow them thoroughly. They go forth and sow first, then break up and harrow. Or you order them to clear a piece of new ground, burning off the timber, sowing it in wheat, and they first sow the wheat, and then clear and burn upon it!

Apply it as you will, to invert the order of your commands is to pervert and nullify them. We may not dare to treat the laws of our king in this way. When he specifies what is to be done and the order, we may not either do something else or do it in a different order. We disobey him in either case. And why should we wish to do it? If he has not told us to baptize our children, why should we desire to do it? Doing it without his express command is an act of will worship, it is doing our will and not his will. We can only know his will from his word.

But he has not, within the lids of his revealed Word, commanded infants to be baptized, and it is certain it contains no example of the baptism of an infant, no reward for doing it, no censure for leaving it undone, and how can Eld. Dizer imagine that it is his will? What right has he to intimate it? But these facts, and they are stern facts, show that infant baptism is not only unauthorized, but forbidden by the very language of the commission. There is not a judge on a bench in all this land, who possesses common intelligence and honesty, who would not, under oath, rule that this only law for baptizing any one forbids the baptism of one incapable of believing, or even hearing, the gospel. That judge will tell you that this commission no more includes idiots or unconscious infants and unbelieving children than it does bells, and asses, and graveyards, and oharob houses, that the Catholics sprinkle in the name of the Trinity, as they do infants, and upon the same authority, that of the Roman church. I would to day a thousand times rather baptize horses, and bells and graveyards than infants.

The teaching and example of the apostles do not authorize but forbid the practice of infant baptism.

The first record of apostolic baptism we have is at Pentecost. Who were baptized at this time? The heads of families who believed, with all their children. Here was the place, and this the occasion, to have carried the commission to baptize infants into practice, if Christ had given them authority to do so.

Here is where they did baptize infants, if anywhere. But if they did teach it or practice it, the Holy Spirit is not a faithful chronicler of the acts of the apostles. To say they did it, to impeach the faithfulness of the Holy Ghost. If Christ had commanded the apostles, if he in any way had authorized them to baptize infants with their parents, and they did not preach it or practice it here, they were not faithful to their Master. Why will you tenaciously cling to a practice that involves such results? To suppose it practiced impeaches the fidelity of the Holy Spirit; if authorized by Christ and not practiced, that of the inspired apostles!

But I affirm they did not with all these, three thousand, baptize an infant or unbeliever, but only those "who gladly received the word which they had heard," for when the Holy Spirit says, "they that gladly received the word were baptized," it by logical implication says none but such were baptized. Now read the last verse. Who were added to the church daily during this great revival? Not, as our version unfortunately reads, "such as should be saved," but those who are saved, *i. e.*, "the sinner." I have not often corrected our common version, and when I have, it is to give you a literal primary meaning instead of a secondary or figurative one. You will bear me witness that I have strictly adhered to the laws of interpretation, to which we both assumed the first day. I have in every case insisted upon the literal and grammatical construction of the sacred text, as my opponent has universally insisted upon a secondary, or a remote and unusual signification of the term. Our translators were Eusebians, and their creed colored their translation here. It is the practice of the Church of England

of all State churches, and of the Methodist societies to add all that should be saved to the church, and thus make the church co-extensive with the nation or the world.

We find here the definite article *vous* before the participle *soudsomenous*, and the law of the language is, that a definite article before a participle must be translated as a relative pronoun, and the participle in the indicative of its own tense.

I know not a standard commentator who does not endorse my rendering of *vous soudsomenous* here. Even Alexander Campbell immolated his system upon the altar of his scholarship here — he translates it as I do — so Bloomfield, and Alfred and Barnes, and others.

And the Lord added to the church daily, such as should be saved. Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy church.

The Lord added the saved to the church, and none else. This is the Lord's order and the Lord's practice John Wesley and the Methodist Discipline say, that an infant while it lives is not saved, but lost, and is a child of wrath.

As XXVII. That practice which tends neither to glorify God, nor to the profit of the child when grown up, but many prove hurtful, and endanger his salvation, cannot be of God, and to teach and practice it is a sin against both God and man.

But infant baptism does not tend to the glory of God, for he has nowhere required it, but by the very words of the commission, forbidden it, and how can God be glorified by man's disobedience, or by his practicing contrary to his word, or doing what he hath not required? Read Lev. x. 1, 2. Neither does it profit the child. The Bible contains no promises to a sprinkled child.

As XXVIII. — Whatever he puts it out of the power of the child, when it comes to years of discretion to obey Christ, or obtain the answer of a good conscience, is evidently not of God, for Christ would not make any given act a duty and obligatory upon a believer which he had contravened, rendered nugatory and impossible, by a previous one.

As XXIX. (1) Any religious rite that necessarily generates in the subject or others wrong notions of personal religion, or is calculated to implant unbelief in personal religion is not of God and is subversive

of the Christian religion and pernicious to the souls of men.

(2) Infant baptism does this. All Pedobaptist countries are proof of it. Every infidel in England, Germany, Italy, Prussia or Russia, is a member of a Pedobaptist church.

(3) Therefore infant baptism is not of God, and is subversive of the Christian religion, and pernicious to the souls of men.

Art. XXX. (1) If Christ, when he gave the commission for baptizing, specified the character to be baptized, as the one believing, he forbade the baptism of any other.

(2) But he did specify the one believing. Ergo, He did forbid the baptism of unbelieving infants or adults, — bells, horses, etc.

Art. XXXI. (1) Christian Baptism is, in every case, and act of personal obedience. A law, and a knowledge of it, and volition, are essential to obedience.

(2) Infant baptism is not an act of an obedience in any sense, since it is nowhere commanded. Since it is nowhere commanded, there is no law for it, and if there were, an infant could have no knowledge of it, or volition concerning it.

(3) Therefore infant baptism cannot be considered Christian baptism in any sense.

Art. XXXII. (1) Christian baptism is, in every case an act of religious worship, since obedience is the highest act of worship.

(2) Infant baptism is in no case an act of worship, because not an act of obedience.

(3) Therefore infant baptism is in no case a Christian Baptism.

Art. XXXIII. (1) It is sinful to neglect anything required of God.

(2) It is not sinful to neglect infant baptism, says a Presbyterian. See Tract.

(3) Therefore infant baptism is not required of God.

OPPOSITION TO LITTLE BAPTIST.

Bro. Editor — The Baptist papers in the South generally have spoken they are all opposed, without exception, we believe, to another paper for children. To my mind this seems very strange, and the outspoken objection to our enterprise, is the statement that *Kind Words* is a Conventional paper.

The truth is, a Methodist firm, in a manner, owns *Kind Words*; or, in other words, for a fixed sum, to be paid each year to the Convention and to the editor, the Home Board "enter into an arrangement" by which J. W. Burke & Co. agree "to publish the paper in a satisfactory manner for the next five years," and the committee "heartily approve of the arrangement."

The child that is sprinkled in infancy, cannot obey Christ in baptism for his parents performed the duty for him. They can repent for him as well. If there were none but Pedobaptist churches, he never could obey Christ or obtain the answer of a good conscience.

Some years since one of our leading Baptist papers in the South was partly owned and published by a Pedobaptist; the fact was kept a secret as long as it could be done; but when it became known, it was found necessary to reorganize the company or give up the paper; Baptists would not stand it. And, then, there is some difference of opinion about the real value of *Kind Words*. All of our Baptist people

do not regard it as the very best paper in the world. On the contrary, we have heard of some managers of men — practical Sunday school men — say that it was a very poor paper; and we have heard a great deal of fun made of many articles that appeared in it. If the Publication Society cannot get up a better paper, then we agree with the journals which have announced that it ought not to be published one at all.

That there is room for the *Little Baptist* seems to be indicated by the fact, that, in the West, it is being correctly informed, the circulation of *Kind Words* has fallen off very greatly. The circulation of the paper, notwithstanding it has gained ground in the Atlantic States, is, on the whole, less than when it was published in Memphis. I suppose the Society could run a paper with the subscribers in the West which have dropped *Kind Words*; so we vote to abandon. The five hundred agents of the Society can scatter the paper like leaves over the continent.

And honesty compels us to say that we are provoked at the disposition of a certain class of men to oppose anything that originates in Memphis, and especially in the Publication Society. Why is this? The Society has no organic connection with any Convention. Individual Baptists are alone responsible for its management.

The *Recorder* speaks of the Society antagonizing with the denominational interests of the Convention. Now, I assert that the Society has been the most careful not to antagonize any interest of the Convention. On the contrary, it has avoided the appearance of such antagonism. As an illustration of this fact, I learn that when the stereotype plates of the Home Board were sold by the church, in Memphis, Bro. Mayfield would not buy them, though he was present at the sale, and though they were bought in at about one twentieth of what they cost. He knew that, did he buy them, this fact would be used against the Society. The Society is not opposed to any conventional interest, and never has been, but it has just as much right to publish a paper as the Methodist publishing house in Nashville, or the Methodist firm in Macon. While published by a Methodist firm *Kind Words* will not satisfy the GREAT WEST.

WISDOM OF THIS NINETEENTH CENTURY. We often get letters with no office, or with no State, or with both of these and no name. Hardly a day passes without something of this kind. And if the people only knew how much trouble this gave us they would use more care. We herewith submit a letter which is a literary curiosity. We print it without the change of a word or a mark. The writer sends us thirty five cents.

State of Missouri, Wright County.

Mr W D Mayfield please send me one book of number the little Seraph W D Mayfield

Now this good man does not give his office, and in stead of his own, he signs our name! We cannot, of course, send the book, but he will abuse us no little when you write to us give the name of your office and State, and your own name, and tell how you want goods shipped.

THE LITTLE BAPTIST.

A S a member of the Business Committee, I ask a room for the following statement in reference to the announcement by Bro. Myfield, the Business Manager of the Southern Baptist Publication Society, of a new Sunday school paper, to be called the *Little Baptist*. It will be remembered that the Society is a joint stock company, having no organic connection with any organization whatever. The Society feels the need of a periodical in the promotion of its mission. The Business committee are assured that if they decline to issue the *Little Baptist*, private parties will certainly undertake to do so. The Society here is located in the great valley, very far away from the location of the *Reaper*, or *Kind Words*, and there is much of the great West unoccupied by either of these papers, and this would still be true were their circulation much larger than at present. Many have been urging the Business Manager to publish such a paper, and many Baptists who have given to the Society, because it was the declared policy of the Southern Convention not to publish beyond its own necessities, desire periodicals by the Society whenever they can be made self sustaining, whether it be the quarterly review or the weekly newspaper. Believing that the Society can, at an early day, issue a paper that will occupy a field not yet supplied, and that there will be room enough for others too, the Manager has announced the *Little Baptist* to the public, as a Society enterprise only.

There are no secret plots or purposes about this matter, as some have intimated. There is no antagonism to the Southern Convention expected, nor the least intention to promote strife, or disintegration. The Society embraces friends of the Convention and its missions as ardent and devoted as any, and the most hearty supporters of its integrity, as a necessity of Southern Baptists.

So much it seems proper to say by way of relieving any misapprehensions of dear brethren Memphis, June 5th, 1876. S. LANDRUM.

The Baptist.

Editor and Proprietor, E. J. GRAYSON, (Ripley, Miss.)... Editor, W. F. LOWMEYER, (Shreveport, La.)... Business Office, 201 Main Street, Memphis, Tenn.

Stated Contributors: Elder GEO. W. GRIFFIN, Brownsville, Tennessee. Elder O. B. HENDRICKSON, Jackson, Tennessee. Elder J. C. HIGDON, D. D., Greenville, S. C.

Terms, \$2.70 per annum, in advance. Sent by Postoffice Order, Registered Letter, Express, or Draft, at our risk; otherwise, at the sender's. If answer is desired by mail, send stamp or postal card.

Send all Brace orders to the Editor and not to other parties in this city, or elsewhere, for we cannot be responsible for money or Braces sent through others.

Don't send book orders to us. We have no connection whatever with the book store of the Society, and it complicates our business. Send all money and orders for books to W. D. Mayfield, Business Manager Southern Baptist Publication Society — never to us.

NOTES.

THE moment we had revised the last line of The Debate, that had engrossed our thoughts since September last, we took the cars for New Orleans and "the coast" to fulfill the long delayed promise to Bro. Hamblin, providing for two short visits and a Sabbath's rest in New Orleans. As the city receded we unbent the bow of thought, and gave care to the winds, and it seemed that a little world had rolled off our mental back, and thus the hours of the afternoon glided away, and at early nightfall Jonah was not faster asleep in the vessel's hold than were we in a Pullman berth.

Just after sun up Johnson's Station was called, and we stepped out, fully three hundred miles from home, and leaving our valises, took the road for "Rochele," the name of the farm run by our brother, Eld. N. R. Crawford, first pastor of Ridge High church, near this city, well known to a large circle of brethren in Tennessee and Mississippi. We had promised him a visit, and before the family was called to breakfast we surprised them.

To the friends of Bro. C. we would say that he has not buried himself by his removal to Southern Mississippi. He is preaching to one church, and is raising the means to build a church house on the plantation, to be called the "Rochele church." He says he wants another Ridge High. The churches on either side are either split on feet washing, or declining, and the best material will unite in building up one vigorous and sound Missionary church. Many churches in this section are split on feet washing, and it threatens to effect all. The Summit church is a sound and efficient body.

Bro C walked us for a whole day over the plantation to show us his crop, and as we observed we thought we would dot down a few things for our farmer readers.

He has some one hundred acres under the plow. Fifty in corn, (will make enough to run the place and some to sell), thirty in cotton, the best varieties, Java Prolific, Six Oaks, Matagorda Silk, and Anderson's, this will all be clear of merchant's lien, ten oats, rest in chufas and sweet potatoes. He has — acres in vineyard, and several acres in strawberries, rice and sugar cane.

This admirable mixed crop is the first thing we wished noticed. He will sow peas when he lays by his corn, and thus make an abundant forage crop and improve his ground.

He expects to fatten all his meat in the chufa field, without an ear of corn, and his chufas only cost him ten dollars, and this is the second point the merchant commend to all farmers. Bro. C, if the Lord blesses his labor, will have a superabundance of corn, potatoes, meat, rice, sugar, and molasses, and pure wine, and his cotton will be all surplus. Here is the picture of an independent farmer, and if every one in Pike would do likewise it would be the richest and most prosperous county in the State.

Ho walked us nearly around a full mile of Pyracantha Hedge fence, and this much he will plant yearly until the entire place is fenced, when it will be the most valuable and beautiful farm in Mississippi, and this is the third thing we call the attention of our farmer friends to. Every dollar you expend in this hedge will add five or ten to the value of your place, while it is the cheapest, most beautiful and an everlasting fence.

We dropped off and spent a day and night with Bro. O. F. Johnson at Magnolia. He is voluntary colporteur for the lower counties of Mississippi, and has done a good work as Agent for the Graves-Ditzler Debate. He intends to sell 1000 copies — could 2000, but the Methodists will not buy, which is a frank confession that they understand Eld. D. did not sustain his cause.

We visited the "Magnolia Nurseries" where, among so many other things, millions of the celebrated Pyracantha Hedge Plant are grown. We have forgot how many acres are growing for the fall demand. Texas wants millions of them. They are God's great blessing to her. Here we saw five acres of the Spanish chufas growing for the market next fall. Let all farmers be sure to get in an early order for one bushel, a peck at least, and that by September; \$10 a bushel \$3 per peck. Address, T. H. McGowen, Business Manager. Thousands would have planted the chufa this spring, but there was no seed to be had, and so it will be next spring. This hint will be worth \$20 to those who will heed it. Here we saw the largest cuppernong vineyard we ever saw, seven acres all under wire, and nearly covered over. What a beautiful sight! Here is where the white cuppernong can be purchased for planting, one, and two and three years old.

HAMMOND — We have stopped here to breakfast. The railroad eating house is the only one in the place and was the old Confederate shoe factory, of great note during the war, but it is handsomely fitted up, and we must say in every respect most beautifully arranged within and without. You walk under an arbor covered with vines and flowers from the car to the house. There is a nice little park on each side of the arbor walk, with well kept paths, and here we saw for the first time the famous Eucalyptus or antimalarial tree of Australia in its youthful perfection. There were six on each side, and though not three years old they were fully ten feet high, and more resemble a young sycamore than any other arbor tree we now call to mind. It is a beautiful shade tree, symmetrical and highly ornamental. This is one feature of its character. It emits a pleasant but decided camphoraceous pungence, to us peculiarly pleasant and exhilarating. The leaf bruised in your fingers smells like camphor. It has been found by the British surgeons that the most malarious military posts have been rendered as healthy as the most healthy military stations in the north of England by surrounding them by groves of these trees. They are rapidly being planted by both the French and English around their military and naval stations as a certain preventive of malarious fevers, and that bane of human happiness, chills and fever. California is rapidly introducing it for its beauty and utility. Millions are planted there annually. It would be worth untold millions to the valley of the Mississippi if it could only be generally introduced. The plantations in the Mississippi Bottom could in a few years be made as healthy and as free from chills as the most healthy of our hill farms, and thereby made ten times more valuable. It will flourish whenever the fig-tree will grow and bear fruit. We saw a remnant of half a dozen trees left in the Magnolia Nursery, which only form the seed the preceding spring, endured the remarkably hard winter there, which is one hundred miles north of the gulf coast. With a little protection for the first or second winter, this tree can doubtless be grown in any part of Mississippi, Louisiana, Southern Arkansas, and in all the Gulf States, where chills, and malarious fevers are the most prevalent.

There are three things which, if they do prove a success, will render the cotton growing States, and the Southwest the richest and most prosperous and desirable portion of this Union. 1. The Ead's jetties, opening the port of New Orleans to the merchant vessels of all nations. 2. The Clement's attachment introduced universally, and enabling the granger of any county to operate a cotton mill that will yield them as large dividends as the mills of Lowell, and finally bringing the cotton mills of the North to the cotton fields of the South. 3. The universal introduc-

tion into the South of the Eucalyptus tree for houses and road and avenue shades to neutralize the malaria that pervades our atmosphere, and is ever silently exhausting the strength, and undermining the health of our people. This subject demands and should receive the attention of the Southern press. The city of New Orleans proposes to set out 40,000 Eucalyptus so soon as the trees can be procured.

BREVITIES.

Col. Robinson Topp, an old and highly respected citizen of this city, died Tuesday morning of dysentery.

The number of children enrolled in the public schools of Memphis, for the month of June, are whites, 1813; colored, 693; total, 2536.

Col. W. B. Miller, of Independence county, was nominated for governor of Arkansas by the Democracy on the 14th inst.

Congressman Blaine was taken suddenly ill, while attending church last Sabbath, and for a while his life was despaired of. He is convalescing.

Sam'l W. Hodges, late postmaster at Newton, Miss., has been sentenced to the penitentiary for one year for robbing the mails.

The reports of the cotton crop prepared by the Memphis *Avant-courier* shows a decrease in the acreage planted, as compared with 1875, of 1 per cent.

Eld. G. A. Lofton, pastor of the First church, Memphis, preached the commencement sermon at the Mary Sharp College, Winchester, Tenn., on last Sabbath.

Rev. Dr. Stainback, pastor of the Court street Cumberland Presbyterian church, this city, preached the commencement sermon at the Bellevue Female College, Collierville, Tenn., last Sabbath.

Gen. J. C. F. Zar, a prominent citizen of Memphis, died on Wednesday the 14th inst., of inflammation of the bowels. He served with distinction in the Confederate army, losing an arm at the siege of Knoxville. His death is greatly deplored.

MISSISSIPPI COLLEGE COMMENCEMENT.

THE examination of classes will commence June 16th, and will close on the 24th.

June 23, 8 p. m. — Exhibition of Preparatory Department.

June 24, 8 p. m. — Exhibition of Philomathean Society.

June 25, 11 a. m. — Commencement sermon by Rev. N. W. Wilson, D. D., New Orleans, La.

June 25, 3 p. m. — Sermon before Crino-Theological Society, by Rev. M. P. Lowrey, D. D., Ripley, Miss.

June 25, 8 p. m. — Sermon before the Society of Inquiry, by Rev. W. A. Mason, Canton, Miss.

June 26, 10 a. m. — Address before the Literary Societies, by Hon. C. E. Hooker, Jackson, Miss.

June 26, 2 p. m. — Meeting of Alumni Association.

June 26, 8 p. m. — Exhibition of Hermetian Society.

June 27, 8 p. m. — Exercises of Graduating class.

The friends of the College from all sections of the country are cordially invited to attend.

M. T. MARTIN, Sec'y. of Faculty, Clinton, Miss., May 30th, 1876.

JULY 76 — THOSE NOTES.

THIS is the date on which many persons claim that they were to pay their notes. This they say was the understanding when they gave them. All right. The time is close at hand. We shall expect to hear from you very soon.

Send up the money. Help us on with our glorious work. We are getting a good line of publications, and adding some new books every month. And we own the plates and copy right of all these new books. The Society is now a great success. You are not giving to a doubtful enterprise. But we want a house in which to do business. We want more books. And we must occupy the whole South. It may please some to know that our trade is extending over the whole continent. There is a large demand for our books in the North. So try brethren to meet your obligations. And I must thank the great multitude of loving friends who with their hearty support have enable me to succeed. The honor belongs to them. And I ask earnestly for their continued support. Speak for us in your Associations and churches. If we offer to do your work as cheap as any one, then read that to us. Send an offering to the benevolent department to be given away in books. Help now. W. D. MARTIN.

ABOUT THE DEBATE.

BRO. GRAVES:—One of the leading members of the Methodist church near this place, says that the Debate was the greatest stroke upon their church that has ever fallen on it—that you "got away with Dr. Ditzler altogether." I think Doctor did need specks, for he overhot—he failed to see his Aind site.

Eugene City, Mo., Feb. 7th, 1876. We learn that Methodists in some quarters will not patronize the "Debate" by subscribing for the book. They should know that by this course they acknowledge that their cause was lost in it. Their true policy is to throw the Baptists far into the shade by subscribing.

I PARACHED two hours on baptism last Sabbath, and your speeches helped me a great deal. If you have not demolished Eld. D on the action of baptism, I am no judge, and the way you are striking him on the infant rite is salutary—he weakens under each blow. God bless you. Send me a Brace, for I have a hard summer's work before me, and need it much.

That encourages us. It was for that, to help our brethren preach and defend Baptist principles and practices, we gave our time and labor in preparing it for the press, and we do hope it will help thousands for years to come.

I AM of the opinion that Dr. Ditzler would do well to let you and other Baptist editors alone in the future. Push him up for the proof of those charges against the Great Iron Wheel, and when he fails, (which he will do) publish him in his true character. We have had quite enough of such slanders hurled at our authors. Let them prove those charges if they can. The truth is what we want, though the heavens fall.

Remarks—We have called upon Eld. Ditzler through this paper, and also presented the subject to him personally, that he proceed to make good his assertions concerning the Great Iron Wheel, but he has failed, and our impression is he will leave it out of his speech in the published Debate. Our friends need have no fears that we shall allow him to escape. He must prove his assertions, or we will publish him as a slanderer.

BREVITIES.

WANTED—A young minister who graduates this session with the first honors, sound in the faith, wants a church or churches in Tennessee or Mississippi. Address the editor, who knows the applicant.

ELD J. K. MURPHY has removed from Helena, Ark., to Germantown, Tenn., and will take the change of that church, also Collierville, Eudora, and Covington, Tenn. His correspondents will address him at Germantown. He will take rank among our first preachers in the State.

ESSEX CORRECTED.—We have just received the following from Mrs. Ford, her husband having gone to Europe:

"DEAR BROTHER:—You have made quite a mistake. The Repository offered for 50 cents is the first and not the last half of volume, from January to July, 1876. It is the best half volume we ever published. The full price would be \$1.50.

We regret the mistake, but the first six months will be far more valuable than the last can be. Dr. Ford having gone to Europe, and we shall therefore send forward the money unless we are instructed by those sending it not to do so within four weeks.

BIG HATCHIE BAPTIST ASSOCIATION.

This Association will meet with the church in Stanton, Tenn., on Saturday before the fourth Lord's day in July, (proximo). Eld. G. A. Lofton to preach the introductory sermon, and Eld. J. P. Kincaid alternate.

J. R. GRAVES, Mod. Jos. H. Borum, Clerk. June 9th, 1876.

OUR YOUNG MINISTERS' FUND.

THERE have been four young ministers educated the past year at the Southwestern Baptist University, and they are each of the very first promise. They have been boarded for \$14 per month, and the united board amounts to \$360. Some \$250 of this remains to be provided for, and for this we most earnestly appeal to our brethren. Will not those who promised us twenty-five cents per month for 1876 pay up at once, without being specially written to? It will cost us time and expense, and we are satisfied all intend to keep their sacred word, and now the money is needed. Are there not one or two hundred brethren who can spare \$1.00 each for such a cause? We cannot expect one of these will return next

session to meet their bill for this unpaid. They will this vacation work and provide for their clothes and books. Will not every minister of the Central and Unity speak to their churches?

Bro. A. D. Restoff, of Arkansas, sends us \$10 towards the board of one next session.

OUR PRAYER-MEETING.

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

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

BRO. GRAVES.—Please enter me on the list of subjects for prayer. I have not been able to stand on my feet in ten years, and I have many trials in this unfriendly world. I have been trying to serve the Lord about nine years, but alas, alas! how far I fall short of my duty! Pray that God may restore my strength and make me useful in his cause, according to his most holy will.

RELIGIOUS ITEMS.

Dr. S. H. Ford, of the Christian Repository, St. Louis has gone on a tour to Europe.

The Alabama Baptist State Convention meets in Montgomery on Thursday the 13th day of July.

The genius of the Hebrew exhibitors at the Centennial Exhibition are covered up on their Sabbath.

The largest Sunday-school in the world is at Stockport, England. It has in one room 124 teachers and 3,614 scholars.

The Central church, Nashville, Eld. M. H. Lane pastor, has received one hundred and sixteen additions in the last five months.

Mrs. O. W. Merrill has been appointed chaplain and teacher at the Iowa penitentiary. This is a new field for woman's powers.

In the Colored Baptist Convention, of Virginia, resolutions were passed discountenancing the use or sale of liquors among church members.

Over thirty of the students of Waco University, Texas, were converted this year under the labors of Bro. W. E. Penn.—Texas Baptist.

The first Christian newspaper ever published in Japan has just been issued at Koba. It is in Kanji characters, which the people can read.

Rev. Wm. Stevens Parry, Episcopal, of Geneva, New York, has been elected Bishop of Iowa by an almost unanimous vote of the State Convention.

Dr. Stephen H. Tyng, jr., Episcopal, recently secured the baptistry of the First Baptist church, New York, and immersed several converts, who were unwilling to go into the church any other way.

The First Baptist church, Boston, and the church in Swansey, Mass., have commemorated their second centennial, the former having been constituted in 1664, and the latter one year earlier.

During the debate in the Spanish Senate on the new constitution, the bishop of Salamanca said that the Spanish prelates would always oppose religious toleration as incompatible with Catholicism.

Kentucky is truly a Baptist State. The denomination numbers 144,000. The population of the last census was 1,321,011, which shows that every ninth person is a Baptist.

The beautiful camp meeting grounds of the Methodists, about twenty miles from Pittsburgh, Pa., were destroyed by an incendiary fire recently, involving a loss of \$50,000.

The First (colored) Baptist church, Richmond, has two thousand and seven hundred members, the Gilfield has one thousand and seven hundred, and the Third about three hundred.

We have received the printed proceedings of the twenty first session of the Southern Baptist Convention, held with the First Baptist church in Richmond, Va., May 11th to 15th.

At St. Louis, Mr. E. H. E. Jameson, formerly speaker of the Missouri House of Representatives and a colonel in the Union army, and latterly on the editorial staff of a daily paper in St. Louis, has been ordained as a Baptist minister.

The First Baptist church of Carthage, Mo., needs a pastor. A man without family would be preferred. It is not a strong church, and could now pay only a

moderate salary; but there is an abundance of material out of which to build up a strong church.

The Commonwealth, Covington, noticing two sermons delivered by our confers, says: "Rev. Dr. Varden is a learned and able theologian, a gentleman of fascinating address, and a brilliant orator."—Western Recorder.

One of our Pedobaptist exchanges, referring to the rapid increase of Baptists, says that their success is due to the "bold and uncompromising issue they make as to the ordinances. Baptist argument wins faith and membership."

Chicago churches have not yet arrived at that degree of Christian development which makes the presence of policemen desirable in their business meetings. So far, we believe, New York and Brooklyn have, in this respect, the advantage of all the rest of the country.—Standard.

Dr. Howard Malcom, in the Baptist Weekly, says of the Lord's supper: "How dare mortals be liberal with what is not theirs? The Lord's Supper is not ours. If I invite you to dine with me, and you say to a friend or two, 'Come with me, I am going to dine with Bro. Malcom,' would not that be impertinence and imposition?"

In 1776 the Catholics were one in a hundred of the population; to day they are one in five. In the decade between 1850 and 1860, while Protestant church property increased 125 per cent, Catholic church property increased 186 per cent. In 1840 the church property of the Catholic church was worth \$9,000,000, the Baptists, \$11,000,000, the Presbyterian, \$14,000,000, and the Methodist, \$14,000,000. In 1870 the Catholic church was worth \$60,000,000, the Baptists, \$39,000,000, the Presbyterian, \$47,000,000 and the Methodist, \$69,000,000.

SECULAR ITEMS.

A year ago Mississippi State warrants were worth 75 cents. Now they command 98 cents.

The Democratic State Convention of Georgia is called for August 24d.

The city of Memphis lost, in its grants to railroad companies, over \$1,100,000.

Capt. J. M. Scruggs, a prominent lawyer of Holly Springs, Miss., died suddenly of apoplexy on the 9th inst.

A consignment of Tennessee new wheat, the first of the season, was received in this city the 9th inst. It sold for \$1.40 per bushel.

President Wm. A. Stearns, of Amherst College, died suddenly of paralysis of the heart at Springfield, Mass., the 8th inst.

Ten thousand barrels of flour were recently sold in California to be sent to Cork, Ireland, the first large sale of the kind ever made there for that market.

Chattanooga has shipped ten car loads of iron ore to Philadelphia to be placed on exhibition at the Centennial Exposition.

The New York Times predicts that money will be dearer to borrow next year than it has been for two seasons past.

Senator Newton Booth has so far cut and sewed 3,256 pieces, mostly diamonds, for the quilt he intends to send to the Centennial.

The National Republican Convention will meet at Cincinnati June 14th, and the National Democratic Convention at St. Louis June 27th.

Gov. Stone has issued a proclamation to the people of Mississippi to assemble in their respective counties on the Fourth of July and celebrate.

Vermont has presented to the national government a statue of Ethan Allen for the national statutory hall at Washington.

A foot and mouth disease has broken out with great violence among hogs at Outremont, Canada. Large numbers have died.

Gold mining is being carried on quite extensively around Dahlonega, Ga., and is said to be yielding a handsome profit.

A splendid vein of coal has been struck near Trustsville, fifteen miles east of Birmingham, on the Alabama and Chattanooga railroad.

The French Senate, June 10, by a vote of 163 against 3 passed a grant voted by the Chamber of Deputies for sending a delegation of French workmen and agriculturists to the Centennial Exhibition.

The probate of the late A. T. Stewart's will is contested by sixteen persons claiming to be blood relatives of the deceased merchant.

The pay admissions to the Centennial Exposition, June 8th, numbered thirty-one thousand six hundred and seventy-three, the largest number of visitors in one day since the opening.

Rev. Green Clay Smith, of Kentucky, was nominated for President of the United States by the convention of prohibitionists recently held in Cleveland, Ohio.

Friday June 9th closed the first calendar month of the Centennial Exhibition at Philadelphia. The number in attendance for that time is put down at one million.

Tennessee has a bonded debt of \$26,000,000, with interest at 6 per cent per annum. A tax of 40 cents on the hundred dollars fails to pay current expenses of the State government and the interest on the bonds.

We are glad to learn that Hon. A. H. Stephens is able to walk about in his room. He has lived long, and lived to a purpose, and as long as life is spared him, he will continue to do good. May he be spared to us for years to come.—Rome Georgia Bulletin.

Mr. A. W. Jilison, chairman of committee on incendiariism, at the recent meeting of the National Board of Underwriters in New York, reported that the total loss by fire in the United States and Canada, during the year 1875, was \$86,000,000, and of that amount \$50,000,000 was the result of incendiariism.

A witness testifies in the Blaine congressional investigation that George Francis Train and his wife received \$500,000 in bonds of the Kansas Pacific railroad for lobbying services in aid of corrupt legislation, and that \$1,000,000 worth went into the hands of other parties for the same purpose.

Servis, in reply to the inquiry of Turkey as to the meaning of her armament, affirms its peaceful intentions, and declares it will not attempt anything against the integrity of Turkey. A special envoy will be sent to Constantinople to give explanations in order to consolidate the good understanding between the two countries.

Jacob Thompson, secretary of the Interior Department before the war, has been served with a process in a civil suit to recover one million dollars, principal and interest, of bonds taken from the department, and for the amount received by him from the Confederate States, and which it is alleged revert to and become the property of the United States.

Lieut. Gen. Saigo, chief of the Japanese commission to the Centennial Exposition, is said to be an officer of distinction in his own country. He commanded the expedition against Formosa, and previously conducted the military operations against the rebellious Daimios. He is tall, has large eyes of intense blackness and peculiar brilliancy, wears a heavy moustache, and his looks and bearing would stamp him as a man of mark in any company.

A SMILE OR TWO.

Flourishing business. Ornamental penmanship. "Will you take sumding?" said a German teetotaler to a friend, while standing near a tavern. "I don't care if I do," was the reply. "Vell, den, let us tak a walk."

Elderly agriculturist to season ticket holder in the train: "You don't have no ticket?" "No, I travel on my good looks!" "Then," after looking him over "probably you ain't goin' very far!" General smile.

"If there is anybody under the canister of Heaven that I have in utter exorcence," says Mrs. Partington, "it is the slanderer going about like a boy-constructor circulating his calomel upon honest folks."

A bill to prohibit the sale of intoxicating liquors within four miles of the California University is called by a San Francisco paper "An act to promote pedestrianism among students."

Daniel O'Connell once met a consigned literary friend, and exclaimed "I saw a capital thing in you last pamphlet." "D. d. you?" eagerly replied his delighted listener; "what was it?" "A pound of butter!"

In England they tell how Sankey walked up to a grenadier, and taking him affectionately by the belt, said: "Young man, I likewise am a soldier—a soldier of Heaven." "O' d. un!" returned the grenadier "you're a long way from your barracks, anyhow."

A Quaker town man has solved Mrs. L'varmore's query: "What shall we do with our daughters?" He has purchased two washing machines and will take in washing. His wife and seven daughters are to do the work and he will superintend the business.

"Well farmer, you told us your place was a good place for hunting; now, we have tramped it for three hours, and found no game." "Just so," said the farmer "as a general thing, the less game there is the more hunting you have."

They tell the story that the little daughter of the Democratic candidate for a local office in Saratoga county, New York, was told to run and tell her aunt "that Mr. Young has got the nomination." The little one cried out: "O, mamma, do they ever die of it?"

"That's a very stupid brute of yours, John," said a minister to one of his parishioners, a peat-dealer, who drove his merchandise from door to door in a small cart, drawn by a donkey, "I never see you but the creature is braying." "Ea sir," said the peat-dealer, "ye ken hearts warm, which friends meet."

A little girl came to her mother, declaring that she pitied babies who were born at this time. Being asked why, she replied, "Becau e they will be too little to appreciate this Centennial, and they certainly won't live to appreciate the next." It is not hard to guess in what city that child lived.

A reverend orator closed his address with Shirley's well known lines:

"Only the actions of the just
Small sweet and blossom in the dust"

Imagine his consternation when, having complacently settled down to read the reproduced address in the morning paper, he found himself reported as saying in conclusion:

"All the low actions of the just
Swell out and blow Sam in the dust"

MANE-MEETING.

A MASH MEETING will be held with Union Grove church, Lauderdale county, Ala., beginning on Friday before the third Lord's day in July, 1876. We would be glad to meet many of our ministering brethren with the deacons, and all that can be with us who feel interested in the Master's cause.

R. WALLACE OFFICER.

Farm and Home.

Under this heading we propose to write our own thoughts, and gather the best thoughts of others, that we think may benefit the farmer.

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 high.
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 a 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 and feeding by proper care.
12. Be wise in time, and commence at once and plant a few thousand of the Pyraeanth 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. BOCKWELL.

CHARACTER IS CAPITAL.—What you can effect depends on what you are. You put your whole self into all that you do. If that self be small, and lean, and mean, your entire life-work is paltry, your words have no effect, your influence has no weight. If that self be true and high, pure and kind, vigorous and forceful, your strokes are blows, your notes staccatos, your work massive, your influence cogent,—you can do what you will. Whatever your position, you are a power, you are felt as a kingly spirit, you are as one having authority. Too many think of character chiefly in its relation to the life beyond the grave. I certainly would not have less thought of it with reference to that unknown future, on the margin of which some of us are at this moment undoubtedly standing; but I do wish that more consideration were bestowed upon its earthly use. I would have

young man, as they start in life, regard character as capital, much surer to yield full returns than any other capital, unaffected by panics and failures, fruitful when all other investments lie dormant, having as certain promise in this present life as in that which is to come.—A. P. Peabody.

To produce a given amount of farm products from poor land requires a given amount of labor and land. To produce the same amount from land sufficiently well enriched requires only one-third of the same amount. Consequently, the expense of labor is reduced, and as the demand is reduced by that great law of supply and demand, the price and labor must go down with it. But the benefit of the scheme does not stop here. The farm-produce when put in the market, has cost its producer only one-third of its former expense, so there is a gain of two-thirds of the price of the produce.

SURE CURE FOR GAPS.—An experienced chicken raiser says as soon as a manifestation of gaps in his fowls appear, he confines his chickens in a box one at a time, sufficiently large to contain the bird, and places a coarse cotton or linen cloth over the top. Upon this he places air-slaked lime and taps the cloth sufficiently to cause the lime to fall through. This lime dust fowls inhale and is made to sneeze, and in a short time the cause of gaps is thrown out in the form of a slimy mass of worms that had accumulated in the wind pipe and smaller air vessels. This remedy he considers superior to any he has ever tried, and he seldom fails to effect a perfect cure.—Vermont Union.

TRICKS OF THE CHILDREN.—Every boy residing in the country should be taught how to bud, graft and propagate plants from seeds and cuttings, as well as receive a few lessons in vegetable physiology, at least enough to enable him to determine the principal organs of reproduction, in order that he may know how the different varieties of corn become mixed when planted near together, as well as many other kinds of cultivated plants. Five dollars worth of books, a course of six lectures given in the country school-house, or elsewhere, by some one who knows how to explain such things in simple, easily understood language, would, in nine cases out of ten, make a boy believe that the farm was, as it is, the place in the world for amusing and instructive study.—Moore's Rural.

GOOD LUCK.—Some young men talk about luck. Good luck is to get up at six o'clock in the morning; good luck, if you have only a shilling a week, is to live upon eleven pence and save a penny; good luck is to trouble your head with your own business, and let your neighbor's alone; good luck is to fulfill the commandments, and to do unto other people as we wish them to do unto us. They must not only work, but wait. They must plod and persevere. Pennies must be taken care of, because they are the seeds of guineas. To get on in the world, they must take care of home, sweep their own doorways clean, try to help other people, avoid temptation, and have faith in truth and God.

A London doctor has discovered that toothache can be cured by dissolving half a drachm of bicarbonate of soda in an ounce of water and holding the solution in the mouth.

To cure neuralgia—grate horse-radish and mix it with vinegar, use same as for table purposes, and apply to the temple when the face or head is affected, or to the wrist when the pain is in the arm or shoulder.

REMEDY FOR POISON BY IVY.—It seems to me that I read all kind of cures for ivy poison except the right one. I have always endeavored to keep it before the public, but have failed. It is to dissolve sugar of lead (a bit the size of a hazelnut) in half a teacup of sweet-milk or warm water. Apply warm as can be borne neatly with a soft, liny piece of linen rag. Three or four applications are sufficient to effect a cure. If the poison is on the face and near the eyes or mouth, this astringent wash may be constantly applied. It is a marvelous cure, and by watching closely one can see the fevered blisters turn from white to yellow during the application. This remedy for ivy poison should prevent a great deal of suffering. It is well where a member of a family is easily poisoned to keep sugar of lead in the house all the time. Let it be labeled and kept where it can be found the moment it is wanted. Keep it well wrapped up that it may not loose its strength.—Cov. Ohio Farmer.

MISSIONS.

BRO. R. H. GRAVES, of Canton, China, says: "A man should act intelligently, and not rush into the mission field through a romantic gush of emotion, and of pity for the 'poor heathen.' He must come prepared for right down hard work, earnest plodding, and very few 'thrilling adventures.' Man is, much the same everywhere, the natural heart is always at enmity to God. In working among the Chinese, we have to deal with a people who are very impulsive, and show very little of that emotional nature which the negro has to such an extent.

"The chief thing a missionary should aim at is a knowledge of his Bible and of men. It takes time to become acquainted with Chinese modes of thought, and ways of putting things. Until this is done, though they may understand our words, they are not influenced by our ideas. The best way to acquire this knowledge is to live among the people as much as possible, and to read their books and English books concerning China.

"A missionary is a man, and he must improve his own mind just as any other man, on the part of drying up. He will find, however, that he has but little time for miscellaneous reading. The most needed books are those which throw light on the word of God, notes, commentaries, etc.

"One also needs some books of reference, in as compact a form as possible, also some devotional works, and a few standard books for general reading and recreation. The climate of South China is rather hard on books.

"Preaching to the native Christians is very much the same as preaching at home. In preaching to the heathen we adopt a freer manner, and what we need is not so much intellectual preparation as a mind deeply imbued with spiritual truths, taught of the Holy Spirit to present fundamental truths with force and earnestness. However, some thoughtful preparation is always needed, especially at first until your mind gets well stocked with arguments and vigors of the truth that will suit the heathen stand-point.

In speaking of the centennial, Bro. Graves says, "The same trial that brings us news of what is doing for the endowment of our colleges in America, also brings us word that we must retrench our expenses on the mission field one third, if possible.

"Why is this? Is it that money is being diverted from mission work to the work of education? If so, a great wrong is done. To the true Christian nothing can take the precedence of Christ's last charge to his disciples. Mission work has the salvation of the soul for its direct object. The work indirectly a spiritual one, that of education is, in part at least, secular. As far as the immortal soul surpasses in value all other interests, by so far does the work of preaching the gospel surpass every other work we can engage in.

"The love of our country is a high and noble motive, but after all, patriotism may be a heathen virtue. To the Romans it was a religion. Jesus taught us to look beyond the narrow boundaries of our country, and to take the whole race in the arms of our love. Our earth, and Mercury and Venus suffer no loss, because the sun sends his light far beyond them to Jupiter and Hersebell, just as little will our country suffer if our love extends to all mankind. Let not our interest be confined to anything because it is ours, but extend to all that is God's. Shall we celebrate the centennial by building an immense monument to self?

"Shall the year 1876 be known as the year in which we do the least for the heathen? Shall we mark our gratitude to God, who has preserved us by withholding his word from our perishing fellow men? O, brethren, be Christians as well as Americans! Be followers of the Lord Jesus as well as descendants of George Washington. Let the brethren at home remember that while they are rejoicing at the prospect of well endowed colleges, we, on the mission field, are perplexed as to how we shall reduce our expenses, and saddened by being obliged to dismiss useful assistants and shut up preaching places."

JOHN H. FAHER.

FIRST DISTRICT OF OXFORD ASSOCIATION PROGRAMME FOR NEXT MEETING.

Introductory sermon — W. Dupuy.

PRAYERS.

Importance of Parents Attending Sabbath schools — A. Fulmer.

Duty of Churches to Pastors — J. B. Gambrell.

Duty of Pastors to Churches — J. L. Johnson. Prayer Meeting — H. W. Rockett. Importance of Sabbath schools — A. J. Quince. Duties of Deacons — T. H. Smith. Meet with Mount Gilka church, southwest of Water Valley, Saturday before fifth Sabbath in July. Let all the churches be represented by delegates just as at the annual associations.

Those appointed to write, if they cannot come, will please send their essays.

H. W. ROCKETT, Clerk.

THE LOVE OF CHRIST.

THERE are two ways of teaching — by precept and by example. Teaching by precept says, "Climb up the mountain." Teaching by example says, "Place your foot where I put mine, and follow me." Teaching by precept is common to saints and philosophers; teaching by example is the high prerogative of the saints. Teaching by precept begins with the understanding, and I may reach the heart; teaching by example begins with the heart, can hardly fail to reach the understanding. Our Lord Jesus Christ uses both methods. Line upon line, precept upon precept, here a little and there a little as men could bear it, side by side with a precept he gave the example, and all through his life he enforced his precepts by the eloquence of his conduct, and at the last he gathered up all into one appeal when he stretched out his hands upon the cross.

Jesus Christ with his hands outstretched appeals to the sense of what he has done for us. Why show these? Not for any honor of his own, not for our own glory, but for our good. He is there because otherwise we must have been lost; he is there to reconcile us to God; he is there because he has taken our nature upon him, and in this capacity he must suffer the punishment which in virtue of the moral laws by which the universe is governed, is due to sin. His in obedience to a true authority will that he is there, but as the parent represents the family, so he suffers as the parent for the child, as we claim our share in his representative nature, so we have by faith our share in these representative acts, and he ratifies our participation by his grace and by his sacraments. Thus when he suffers we suffer too, when he dies we share his death. That it that unweiring of the heart of the All-Merciful which it was one of the objects of the Atonement to make.

Thus when Jesus Christ stretches out his hands on the cross he says by this silent but expressive act, "Come unto me all ye that travail and are heavy laden." This is the appeal of the most tender, the most practical, and the most disinterested love. Most tender it was for surely "greater love hath no man than this that he should lay down his life for his friends." But it was also most practical in it was love indeed and in truth, not merely in profession and feeling, but after the fashion of all true love, he gave of self, and the best that self can give, even his life. But it was also the most disinterested love, because to him we can give nothing, we have not first received. — Canon Lubbock.

Arkansas Department.

The Christian should make everything lead to his religion, and show religion to lead to nothing. — J. C. Jones. There is no middle ground between Catholics and Baptists. As the sects practicing about everything are branches or offshoots of the Catholic tree, and they are with it partakers of its root and fatness" (i. e., Judaism). — Rev. Rev. J. T. TAYLOR, Ep. of Missouri.

ATTENTION, DELEGATES.

BRETHREN expecting to attend the meeting of the Arkansas State Convention, which meets with the church at this place on Thursday before the fourth Lord's day in July, are requested to send their names at once to the pastor, John C. Stapp or Mr. J. H. Black, that homes may be procured for them. A large attendance is desired.

Searcy, Ark., June 5th, 1876.

FROM LAKE VILLAGE.

BRO GRAVES: — According to your request, I will send you a word from Arkansas. I have now been here about three months, and, as yet, I feel somewhat strange down in this bottom country, having come from the hills of Tennessee. But I trust, however, soon to become acquainted, and thoroughly identified with the Baptists of this noble State.

I have ever manifested a great interest in THE BAPTIST, and now I feel a special interest in the Arkansas Department. I see no reason why it may not be equal to that of Mississippi or Louisiana. I trust it may be soon.

We have a very neat and elegantly constructed

church house here in Lake Village, one of the most beautiful in the State, situated on the shores of Lake Chicot, which is a magnificent body of water. Our church is small, only forty three members, but strength does not always consist in numbers.

The Baptist influence is not very great in this section. We have Episcopalians and Catholics with which to contend, but they seem to be on the wane, as neither of them have any ministers, nor have not had for several months. The desolation in this part of Arkansas is alarmingly great. I am told that I am the only white Baptist preacher in this county (Chicot) and there are very few churches. I feel that the work for me to do is very great, but I trust by God's sustaining power I may succeed in doing much for the Master's cause.

It was a very great trial for me to leave Tennessee, my native soil, and the home of my kindred and if I have any friends on this side of heaven, they are there. Now that I have left Tennessee, I have some words to say on a little pin of good advice. I am humbly and gratefully thankful to the Baptists of Middle Tennessee, and especially to the faculty of Clear old Union University, for their kindness and material aid extended to me, while I was in school at Murfreesboro. But if God will help me they shall never regret what they did for me. I feel the deepest interest in all the churches in which the Baptists of Tennessee are engaged, and especially in their educational interests. I hope the times are not far in the future when the Southern Baptist University may be properly established in this beautiful country.

LOOK OUT FOR THE IMPOSTER.

THERE is a man who calls his name John D. Burton. The said Burton is not Burton, his proper name is John D. Perkey. Came from Kentucky to this country with forged church letter and license, joined our church and tried to preach. But no preach could he make. Said Perkey is about five feet and six or eight inches high, little stooped shouldered, dark complexion, and has a way of smothering of his words when speaking. He left an account of a letter that came here from his wife. Look out for him. Will all sound Baptist papers please copy?

Done by order of the church, 1875. W. B. DUNCAN, Clerk. Butlerville, Lonoke county, Ark.

THE PAPACY.

ONCE give Catholics the ascendancy in this government and religious freedom is at an end. Let those who doubt read the following utterances from high papal authority and be convinced: "Heresy and infidelity have not, and never had, and never can have any right, being, or they undeniably are, contrary to the law of God." — *Brownson's Quarterly, January, 1852.*

"The *Shepherd of the Valley*, a Catholic paper published in St. Louis, says: "In the future, when we shall have gained the ascendancy in this country, as we surely shall, then it will be true, even as our enemies now say, that there will be no more religious liberty, as there ought not to be."

"Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him." — *Catholic Review, Jan., 1852.*

"Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world." — *Bishop O'Connor, of Pittsburgh.*

"If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end." — *Archbishop of St. Louis.*

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, when the Catholic religion is the essential law of the land, they are punished as other crimes." — *Archbishop Kendrick.*

GOING UP AND COMING DOWN.

— BY A. J. WHARTON.

THIS is a simple song 'tis true (My songs are never over nice), And yet I'll try and scatter through A little pinch of good advice. A little pin, pompous friends, and learn: To never boast of much renown; For fortune's wheel is on the turn, And some go up, and some — come down.

I know a vast amount of stocks A vast amount of pride insures. But fate has picked to many locks I wouldn't like to warrant yours. Remember, then, and never spurn The one whose hand is hard and brown For he is likely to go up, And you are likely to — come down.

Another thing, you will agree (The truth may be as well confessed) 'Tis 'till you're rich in Aristocracy 'Tis but a scaly thing in her face of love, And Madame in her faded gown, And Bridget in her faded gown, Both represent a goody race. From Father Adam handed down.

Life is uncertain, — full of change — Little we have that will endure And 'twere a doctrine — new and strange — That places high are most secure and if the fickle goddess smile, Yielding the sceptre and the crown, 'Tis only for a little while. Then B goes up, and A comes down.

This world for all of us my friend, Hath something more than pounds and pence, Then let me humbly recommend A little use of common sense. Thus lay all pride and place aside, And have a care on whom you lean, For fear you'll see him coming up, When you are only — coming down!

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Done by order of the church, 1875. W. B. DUNCAN, Clerk. Butlerville, Lonoke county, Ark.

influence of the Pope had greatly increased since the loss of his temporalities. If arbitration was ever to supersede war the Pope would be the only possible authorized arbitrator. The Catholic world, he added, was threatened with a controversy on all the decrees of the Ecumenical Council. There was undoubtedly approaching one of the mightiest contests the religious world had ever seen; therefore it was necessary to fearlessly assert through the free press of England the Pope's right and his pretensions to world-wide allegiance.

TRANSUBSTANTIATION. — In his Christmas sermon, at the Church of St. Michael and all the angels, Shoreditch, Dr. Littledal stated most unequivocally that the bread and wine of the Sacrament of the Eucharist was the real flesh and the blood of Christ, and favored his hearers with this illustration: "Among some tribes of savages, custom obtained to this effect. When a warrior overcame his antagonist, slew him, he would drink the blood of his victim, and take out his heart and eat it. By so doing, he was supposed to partake of the skill, courage, strength, etc., of the slain man." This, the Rev. Dr. declared, was a beautiful foreshadowing of the process by which Christians, by eating and drinking the actual flesh and blood of Christ, became partakers of his nature!

READERS will be pleased with the following singular and striking coincidence which is being published in some of the English journals.

The site obtained for the proposed new Baptist chapel in Rome was formerly occupied by a palace of the family of Pudens the husband of Claudia and friend of Timothy at Rome (2 Tim. ix: 21). Claudia is believed to have been a British princess, surnamed Rufina, who seems to have been sent to Rome for her education, and who was there under the protection of Pomponius, wife of Aulus Plautius, conqueror of Britain. Pomponius was accused of 'foreign superstition,' probably Christianity, and is supposed to have been the instrument of converting Claudia, who took the name Rufina from her. Tradition represents Timothy, a son of Pudens, as taking part in converting the Britons. There is an historical preface referring to Pudens and Claudia in the fascinating story of 'Pomponius, or, the Gospel in Cesar's Household.' It is a profoundly interesting coincidence that now, in 1876 Englishmen should be building a chapel on the very site where their country-woman Claudia probably dwelt in Rome, and if the tradition be correct which names the son of Pudens as a missionary to England, then it follows that we are paying back a debt, which we owe to the early Christians of Rome on a spot peculiarly appropriate.

ONE OF A LARGE CLASS.

DEAR BROTHER — A few months ago I was in the company of a somewhat verdant young man, Methodist, who was continually prating about close communion, infant baptism, etc., but especially of communion, alleging church communion as practiced by Baptists, to be close, i. e., as practiced by Methodists, to be exceedingly "free." I concluded to try the effect of his own physic on him, i. e., the discipline. So I told him that every time a Methodist preacher invited Baptists to commune with Methodists, that said preacher violated his ordination vow. He seemed ready to raise his hands in holy horror at my seeming impiety; but I told him that I would substantiate my assertion or retract. I turned to the law-book, discipline, and found on page 194, that a Methodist elder solemnly declares that he will "reverently obey his chief ministers," etc. Then obedience is promised. And on page 78 he is required to "mind every point, great and small, in the Methodist discipline," and on same page he is required to "act in all things" as directed by his superiors, having no will of his own. On page 66 he is to have "every part of the discipline enforced," and "report" those who do not. On page 137 they direct that "no person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our church." I showed him these explicit directions, and several others bearing on the point at issue, and then asked him if I had proved my proposition? "Yes," he said; but after cogitating a while, he remarked, "Well, whoever wrote that book (the discipline,) didn't know much about Methodists." And yet there are perhaps thousands who think, as did this young man, that the discipline is half-inspired, and entitled to almost as much reverence as the Book, when lo! It is only a production of a few fallible men, who would exercise lordship and authority. I adopted this method to prove to him that Methodists cannot conscientiously extend the invitation to Baptists. He certainly illustrates a class.

Louisiana Department.

RIDER W. E. PAXTON, Editor.

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. B. Graves, 302 Main St. Memphis, Tenn.

MEETING OF THE STATE CONVENTION.

THE Louisiana Baptist Convention will convene with the First church, in Shreveport, on Friday July 7th, and the Sunday-school and Ministerial Institutes on Wednesday and Thursday preceding. The St. Louis and Iron Mountain, Texas and Pacific, and Central Railroad have agreed to pass delegates and visitors to the Convention at one and one-fifth rate for the round trip. The Memphis and Little Rock road has not yet been heard from, but will no doubt give a similar reduction. The Vicksburg, Shreveport and Texas Railroad will pass back free those who have paid full fare in going to the Convention. The Shreveport and Monroe and the Shreveport and Mansfield stage lines will do the same thing. A large delegation is expected.

W. E. PAXTON, Secretary.

FROM BRO. HUMBLE.

BRO. PAXTON: — I have had rather an unpleasant season for the last three or four months, as I have been cut off entirely from the advantages of mail facilities.

Strange, strange indeed! In this enlightened age, and government arrangements so amply made for the carrying and distributing matter, that I cannot get my papers from Memphis, Tenn., or New Orleans, until they are a month or two old.

I received a number of THE BARRIER of March 11th, and the next of May 1st, and five numbers prior to the March number has just reached me, so it has been impossible for me to do anything to extend its circulation here, or even know that it was still being published.

We read of frauds at the great center of our government, and feel them near home; so if the fountain is corrupt, its branches will be likewise, I suppose. I suppose it makes patience and endurance shine forth in all their excellencies, as Christian virtues. Then let us be conveoled with the language of the apostle, "All things work together for good to them that love God."

I am still preaching four Sabbaths in a month, and the churches in this section are in a stand-still condition to all appearances, but as a matter of course that cannot be, as there is no such ground to occupy.

They are not alive to their duty in many respects, especially in bearing their part in preaching, or aiding in supporting an efficient ministry in their midst, and I am satisfied that the Lord will not bless the churches so long as they neglect or refuse to accept his way of sending gospel advantages to heathens, and have the same in their midst.

I fear our ministers have been too much inclined to sanction usage, or rather old acquired habits among the members, to the exclusion of the Lord's way. A very prominent member of a church of which I had been pastor for some thirteen years, and was forced to leave them on account of their neglect to give me their promised aid, told me that he cautioned the newly called pastor about accepting the call, as they had failed to pay their old pastor, and he replied that he cared nothing about that, he intended to preach to them whether he was remunerated or not.

Now, as a matter of course, the members who do not read or inform themselves, would naturally conclude that Bro. Humble had exacted of them more than the Scriptures warranted him. I often complain at our good meaning ministers about their neglect in giving the churches instruction on missions, and their duty to support their pastors, and they often reply, Well, Bro. Humble, you know it is so unpopular among them.

Our neglect as ministers in a proper spirit to admonish the churches of their duties, is regarded by them (members,) an evidence that we do not believe such duties to be positively required of them, hence they are careless. In such a loose way of preaching and teaching, as gospel ministers, the foundation is laid for the ruin and desolation of the future growth and prosperity of God's Zion.

The popular tide is a power in the land, and when

ministers yield to it, the damages to the cause of Jesus are incalculable, and cannot be easily checked by the few who feel that they have no such admissions to make.

May we all feel that the cause in which we are engaged is God's, and ask in prayer that Jesus would help us to fully consecrate ourselves, and all we possess, to advance it against all opposition.

Bro. Paxton, excuse me for troubling you so long about these reflections of mine. I did not intend it in the start, but merely to let you hear from me, that I had not forgotten you and our Louisiana Department of THE BAPTIST. May God bless and prosper his languishing Zion. Thos. J. Humble

Columbia, La., May 8th, 1876

A CAT IN THE MEAL TUB.

I AM in receipt of a circular addressed to me by the NATIONAL REFORM ASSOCIATION, soliciting my cooperation in securing a religious amendment to the Constitution, and asking my signature to a call for a National Convention, to be held in Philadelphia, June 28th, 29th and 30th, 1876, to promote this object. I am not surprised that such a movement should be set on foot by those who in times past wielded the power of the State to compel a recognition of their religion, and who were forced unwillingly to surrender their hold upon the arm of the secular power, to that amendment to the Constitution which forbids Congress to establish any form of religion, or to prohibit the free exercise thereof. It is natural that such should hanker after the flesh pots of Egypt. But I am surprised that any Baptist should so far forget the principles for which our fathers died at the stake as to favor such a movement; and still more so that any prominent Baptist should be lured by the empty honor of an official position in such a body.

When I received the circular I was in the midst of the preparation of an address on the Baptists and Soul Liberty. I had traced the struggles and triumphs of this doctrine through the dark days when it was worth a man's life to plead for the rights of conscience up to the enlightened period in which we live, and was exulting in the victory won. I was beginning to think, if to-day an effort should be made to unite church and State in this country, two millions of Baptists, true to the tradition of the fathers, would present an unbroken front to oppose it. I seized the document, determined to make a point here, but what was my chagrin when, contrary to all my reasoning, I found among the Vice Presidents of this Association, the names of four Baptist doctors: Rev. J. Bauvard, D. D., Patterson, N. J.; Pres't J. F. Cook, LL.D., LaGrange College, Mo.; Pres't Walter Hillman, LL.D., Central Female Institute, Miss.; S. H. Ford, LL.D., editor Christian Repository.

If they had been some crotchety open communists I could have expected nothing else. But these are all staunch Baptists of the straightest sect. I am most surprised of all at Ford. Bauvard has, perhaps, been too much engaged in writing catechisms for the young to watch the traps that wily Pedobaptists set to catch unsuspecting Baptists; Hillman is a quiet man, and buried in the bosom of his school, and takes but little interest in passing events; Cook is too much engaged in supplying Missouri Baptists with a strictly Baptist college, exactly perpendicular on all points of theology and history to observe the artful dodges of our enemies to circumvent our principles; but Ford, sharp, watchful, zealous, profoundly versed in Baptist history, and bristling like "the fretful porcupine" with Baptist weapons, goes to Europe to dig up old documents to prove that Baptists always favored the rights of conscience, but leaves behind his own name to refute his facts and arguments in advance.

What does this movement demand? 1. A religious amendment to the Constitution, making Christianity the established religion of the United States. This will necessitate the enactment of a law defining what is Christianity. This must select the faith of some of the denominations as the highest type of Christianity, and all else will be under the ban of the law. From this the transition is easy and rapid to a compulsory conformity to the standard adopted by law.

2. It proposes to provide a body of salaried ministers, appointed by the government, and supported out of the public treasury. Then so far as they go in what respect do they differ from the ministers of any established church, who are supported out of the public revenues? The corrupting influence of this upon the ministry themselves must be apparent to every a. floating mind.

3. It proposes to compel the Jew to observe the Christian Sabbath, however abhorrent to his convictions of duty to God.

4. It proposes to force the name of God into every judicial oath, shocking as it is for the Quaker to swear.

5. It proposes to force the children of one class of our citizens to listen to daily, and to use as a text book the Bible, in a version which they regard as false, and full of damnable heresies. If the law requires the Bible to be read in the public schools, the law must settle the version. If King James's version or the revised version should be adopted, the Catholic's conscience is wounded, and vice versa if the Douay version, then Protestants are offended, and the reading of the New Testament in any version excludes the Jew, or compels him to have his child taught a religion which he abhors.

Christianity does not need such aid. The touch of civil powers withers and destroys all spirituality in religion. The purity of Christianity forbids this unholy union. It demands to be let alone. It is able to take care of itself.

The government will not be benefited by it. Experience proves that the union of church and State corrupts both. Let the State concern itself alone with secular matters.

This subject needs to be thoroughly aired

NEWS AND NOTES FROM A LATE LOUISIANA LABORER—MOODY AND HIS METHODS

IT may be interesting, my dear Bro. Editor, since I owe you a letter, to write you an open one for all my Louisiana brethren, with many of whom I have held sweet communion in other days. Though I do sometimes pass hastily over other portions of THE BAPTIST, the Louisiana Department, over which you preside, and which you have so much improved, is never neglected. In fact, whatever opinions my good friends may entertain in reference to the conviction of duty which led me away from your State, those who know me best will never be persuaded that I can cease to love the Shreveport church, the Grand Cane Association, and the Louisiana Baptist State Convention.

Moody, the great evangelist, spent two weeks with us a short time since, and thus ample opportunity was afforded me for an inquiry into his methods, and motives, and means of success. The Presbyterians, Methodists and Baptists were his principal supporters, though he sought to cut himself off from all denominational alliances, that he might be entirely free in his utterances. As I have always been somewhat more "low-church" in my ideas than most of my Louisiana brethren, I did not hesitate to cooperate, as far as I could, by praying, and exhorting, and conversing freely with inquiring penitents. In this way I had ample facility for investigating any clap trap seductions or animal excitement upon which many revivalists are said to rely for power over the masses. I believe I have a theory which will explain his success, or, at least, one that is satisfactory to myself.

His own description of the elements of ministerial power were based upon these four words: Courage (and he is a thoroughly brave man, willing to defy the world, the flesh and the Devil), faith,—an all-absorbing, overpowering heart belief,—love and sympathy. He makes a well-taken difference between these last two, though, of course, they are nearly allied. His strongest point, to my mind, is the first,—courage; that sublime quality which has caused him to invade the territory of the Devil, and to preach the precious gospel in theatres and warehouses, and in the public parks of the city. Only when we are thoroughly imbued with the same utter contempt for the superficial barriers of society can we produce like results. Then, I think his freedom from ministerial cant, his plain, blunt manners, and his simple, child-like, and, sometimes, badly muddled American (I will not say English, for he has no knowledge of grammar), and his wonderfully powerful voice, and striking dramatic action, of which Demosthenese spoke so highly, are keys to unlock the secret of his strange, magnetic influence over human hearts; add to this the charming naturalness and vividness with which he tells incidents of his own experience, and the whole make up of the man is before you. His only books are the Bible and Cruden's Concordance; and he knows them. Brethren, we would do better if we were eminently men of one book; for, as Baptists, we profess to value the word of God before the

creeds and confessions, libraries and learning of an Christendom.

To sum up: In learning Mr. Moody is below the average of the Baptist ministers of your State having nothing like the attainments possessed by yourself, Bro. Editor, or Bro. J. H. Tucker, or Bro. Hartfield, or Bro. Courtney, Ardis, or many others I might name. In courage he surpasses almost any man I ever saw, the late lamented James Nelson being something like him in this respect. In piety he is genuine and deep, wholly given up to one idea. In health (and you know I think an unhealthy man has many disadvantages in the ministry) he is almost perfect. In preaching he is direct, generally brief, and always ready to illustrate every doctrine by little stories, or anecdotes, or occurrences coming under his own observation. I believe him to be called of God, and wish him success so far as he preaches the plain gospel of salvation by faith in the atoning blood of Jesus Christ our Savior.

If you will allow me a little further trespass on your time, I will add a few criticisms. Since Mr. Moody is very careful to scout the idea of infant baptism, and equally hard on those, who, like Crambelle, baptize unconverted persons, it seems strange to me that he does not embrace, publicly, the views now and always entertained by us. His excuse is, that he does not wish any denominational name, and can do more good by fearlessly preaching the truth unnumbered by church restraints. Again, though he tells the people against baptism, he is a great believer in the church; he never says a word on the ordinances, nor gives them any light as to where they can find the apostolic organization and submit themselves to the apostolic organization. This wife is a staunch Baptist, however, and may get him over yet. God be blessed for noble Christian wives. Another objection is, that, however much he may publicly reprove such a result, it does appear that many professing conversions under his preaching attach themselves to no church organization whatever, and plead his example in justification of this neglect. In all such cases of a change of heart I have not as much faith as I might have if I had more evidence. There are, of course, spots in the sun, and it is not very remarkable that the great lay preacher should have his errors. Let us hope that he may learn the way of the Lord more perfectly in times to come, and declare unequivocally for the true and only church of Jesus Christ our Lord.

I am glad to learn that the next session of the Southern Baptist Convention will be held with the churches in New Orleans. I hope to be able to attend and meet face to face many Louisiana brethren. God bless, comfort and support our new pastor at Shreveport, and enable him to do great things for our cause in that city and surrounding country. I shall never cease to long for the prosperity of my former charge and its presiding bishop, whoever he may be. If I have not written too much as to overlap your established convictions on Greivty, I may be happy to send you a few items more in the future. Our four churches in this city are all in a prosperous condition. Wm. WARREN LANGRISH, Augusta, Ga., May 26, 1876.

LIST, SIXTY TWO

And get thy jewels all re-set. The past meridian, but bright, And likes one hour to sunset yet. At sixty-two Be strong and true; Clear off thy rust, and shine anew. 'Tis yet high time; thy staff resume, And fight fresh battles for the truth; For what is age but youth's full bloom— A ripper, more transcendent youth? A wedge of gold Is never old. Streams broader grow as downward rolled At sixty-two life is begun; At seventy-three begin once more! Fly swifter as you near the sea, And brighter shine at eighty-four; At ninety five, Shouldst thou arrive, Still wait on God, and work and strive. Keep thy looks wet with morning dew, And freely let thy grasses grow; For life well spent is over new, And years annotated younger grow. No work anew; Be young for aye; From sunset breaking into day.

An exploring expedition to Northwest Africa left England last Saturday. Its main object is to ascertain the feasibility of admitting the waters of the Atlantic into a portion of the desert of Sahara.



9-30.

This is the Val. and No. of this paper, and is changed weekly. Look on the margin of your paper and see the figures after your name, and when they correspond with the above, your time is out. By this means you can tell when your time expires and you can renew before your name is dropped.

See blue cross on your paper. It means your time is out, or nearly so. Renew this week and lose no papers.

J. H. Richardson, St. Louis, Mo. I was a mistake and we have credited Mr. Standford. The explanation of this is for grace to the editor.

A Mitchell, Arkansas—Do you send to H. D. Mayfield your application as shareholder for dividend, and state what books you want.

We have again received money this week for Sister Mahala Bowen. The sum from R. E. Melvin, Carrollton, Ala. \$2.00 and J. H. Wilson, Lexington, Texas \$1.00.

A. Bradley, Friendship, Va. The envelope I were sent to your club before your last letter containing names and cash was received. We have since credited all the list, and is all right.

W. L. Skinner, Clinton, Miss.—Through a misunderstanding I stopped the paper going to all students when I should have stopped only those of Greenville, S. C. Will send back numbers.

J. G. N. Mississippi—The object of a Sunday-school Teachers meeting is to make themselves more familiar with the lessons they teach, and to devise the best ways and means to make the school profitable.

J. N. Shepherd—Where are you? We have been sending your paper to Austin, Ark., and the postmaster informs us that the paper is not taken from the place. Send us your post-office.

W. C. Friley, Not our good-father, but our ancestors were ill-gotten, and our family descended from the brothers small boys who occupied the slaughter of the household at the Revolution of the Edict of Nantes.

Mrs. J. L. Russell, Tenn.—It is a matter of impossibility to remember the postage of every one among 8,000, and having no State nor county to guide us it would take at least three days to go over all of them. This is why we ask all to be sure to put their post-offices on their letters. We have changed your paper from Wartrace to Holly's Station.

A. P. Smith, Tenn.—We are sending J. B. Harris's paper to Gap Creek as was ordered, and it leaves this office regularly, and has done so ever since the order to change was received. There are three other papers going to Gap Creek and we hear no complaint from them. They all go in same package and if one goes all go. Tell Mr. Harris to stir up his postmaster. Perhaps some one else takes his paper from the office.

Business Department.

Money Letters Received from June 8th to 13th.

Tennessee—P. H. Snow \$2.70, B. W. Simmons 2.70, W. J. Phillips 15.00—Druce, C. Hale 1.85, W. O. Christie 1.85.

Mississippi—A. T. Giles \$1.00, R. W. Thompson 55 cts., J. O. Smith 2.70, J. N. Clark 2.70, M. P. Lowrey 5.40, A. T. Pittman 2.70, David Denton 2.40, A. A. Stephens 10.00—Brace, Miss. J. Jones 3.20.

Alabama—H. T. Leath \$1.85, R. E. Melvin (two letters) 13.65, Sam'l Butler 2.70.

North and South Carolina—E. L. Parish \$2.75, John A. Mayo 2.70, W. F. Meets 1.00, Burrill 10.20.

Georgia—S. D. Sumner \$1.35.

Kentucky—W. Futrell \$5.40, D. Wilson 2.70, M. F. Ham 1.35.

Miscellaneous—John Joseph, Ill., 2.70; G. H. Lillard, Cal., 2.10, F. M. Agnew, Ill., 12.10—Brace, etc., J. D. Gregory, Cal., 10.00—Brace, H. H. Marshall, Kan., 10.00—Brace, Geo. H. Brury, Vermont, 18.40—Brace

Missouri—J. W. Wilson 2.70, J. H. Simmons 2.70.

Louisiana—J. P. Taylor 50 cts., N. K. Davis 1.00, P. Plossart Hill 1.70, E. K. Branch 1.00, W. J. Ledford 6.00, W. B. Paxton 1.00, Jones, John Drake 8.10.

Texas—J. C. Watson \$1.85, C. J. Duggan 1.00, W. E. Smith 1.00, G. Mullins 5.00, W. A. Smith 2.70, J. A. Scott 18.00—Brace

Arkansas—J. H. Wilson 2.70, H. H. Hart 2.70.

Great Reduction.

On account of the stringency of the times we have obtained special rates from the manufacturer by which we can sell 1000 Braces for \$10 each, and we hereby offer them to all classes of sufferers for this time. It is understood that a certificate is required within sixty or ninety days. Show this to your friends and neighbors, and you may confer a lasting benefit upon them. More than 1500 persons have been entirely cured by our braces, and we have in the last twenty years improved it and made it more durable and valuable. The Brace with our improvements are made for no other person in the United States. Here is the card of the manufacturer.

Let all Take Notice.

This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those imitations made by J. R. Graves, L. D., are made of inferior and are more durable, and an improvement over the present style now in market. We send to another party south of the Ohio.

May 1, 1876. J. C. BANNING.

We publish the above that all may see that if they want the Brace we have advertised and sold for twenty years, for the cure and relief of prostrated, and crippled weakness, see our circular—they had better send their orders to us.

We have no agent who has not our written commission. The want and the lasting weather is now on us, with the heat of the heat, and the weak and feeble need the Brace. The practical meeting season is coming on and our ministers and every preacher needs a Brace. It is an absolute necessity. We have now placed it within reach of all. While the 1000 braces we will send to any one sending us 10 new subscribers and \$27.00, or \$1.00 for every subscriber he may like of the ten. Braces for hernia with pads etc., \$12.50. Do not fail to secure one before all are engaged. We do not expect this number to last through the month of July.

Special Notices.

Any Church wishing to build a house of worship can secure an approved Design of a neat and commodious house, of moderate cost, by sending \$1.00 to the clerk of the Baptist Church, Tallahassee, Fla. This design includes a perspective full set of detail drawings, plan, bills and specifications. The proceeds of this sale is a present to our church, to be applied to completing our house. Brethren, ALL, ANYHOW, send up the dollar and get the picture. J. A. EVELER, Clerk.

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You are asked every day through the columns of newspapers and by your Druggist to use something for Dyspepsia and Liver complaint that you know nothing about, you get discouraged spending money with but little success. Now to give you satisfactory proof that GRAY'S ANKER-PINKETTES will cure you of Dyspepsia and Liver complaint with the effects, such as Sour Stomach, Sick Headache, Bilious Colic, Constipation, indigestion of the food, flatulency, Water brash, and indigestion of food, flatulency, low spirits, etc., we ask you to go to your Druggist and get a sample bottle of GRAY'S ANKER-PINKETTES for 10 cents and try it. It will relieve you for the size of the bottle, two doses will relieve you. Sold by Wholesale by W. N. Wilkinson & Co., 240 Main St. Memphis, Tenn. Public Speakers and Singers will find

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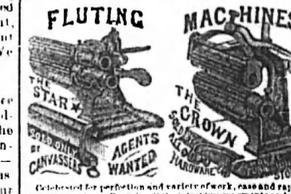
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