

He claims, without proving, 1. That these were once truly regenerated persons; 2. That the faith of which they had made shipwreck was the saving faith begun by grace; and 3. That their being delivered unto Satan was consigning their souls to endless perdition. Before these passages and examples help him in the least, he must prove these three things, which he cannot do.

First, if they were indeed regenerated, and God had thus begun a good work in their hearts, he certainly left them not to perish. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ," (Phil. i. 6.) And then you sing from your hymn-book—

"Thy saints in all this glorious war
Shall conquer though they die."

And this:

"His glory shall bring up the rear,
And perfect what his grace begun."

If they were once Christians, and were finally lost, both the word of God and your hymn-book teach falsely.

Secondly, they may have been Christians, and fallen into erroneous doctrine, for which Paul excluded them; and exclusion, and possibly the infliction of bodily ills, may have been all Paul meant by delivering them to Satan (1 Cor. v. 5); and yet this incestuous man was subsequently restored to the fellowship of the church. (2 Cor. ii. 6.)

Thirdly, these men might have been false professors, who, as such in our day are wont to do, assumed leadership in the church, whom Paul had put away; upon which supposition the declaration of 1 John ii. 19 covers their cases, and all other apparent apostates: for they being false teachers were of antichrist. "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (1 John ii. 19.) And this language of Peter sufficiently explains the many apparent apostasies to be only a falling for the want of grace, pulling from a mere profession of grace enjoyed. "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." (2 Peter ii. 22.)

If one of those apostate characters should claim that they were once in a state of regeneration, though now a child of Satan, John meets them with this assertion: "He that saith [emphatically] I have known him, and keepeth not [carefully] his commandments, is a liar, and the truth is not in him." The idea is that a Christian may be temporarily overcome of temptation, of which he will repent with godly sorrow so soon as he discovers his error; but for him to live and take pleasure in known sin for weeks and months is an impossible supposition. Paul settles this question beyond cavil by asking a question that men nor angels can answer: "How shall we, who are dead to sin, live any longer therein?" (Rom. vi. 2.) We can as well suppose the dead to rise from their graves, and enjoy the pleasures of this world, as was their wont, as to suppose that a true Christian can take pleasure in known sin.

7. Eld. Ditzler brings forward the two "sugar sticks" of all Arminians,—Heb. vi. 3, 6, 8, and Heb. xi. 23-29; the last but a repetition of the first.

Now, in neither of these passages is it said that any Christian had actually fallen, or that they would; but there is a statement made of what would follow,—result, supposing a child of God should really fall from the grace of adoption, and return back to a state of unregeneracy—a result, mark you, Eld. Ditzler, nor his society, nor any Arminian will accept; i. e., that such a one is irretrievably lost,—can never be renewed to repentance, or saved.

Now, I insist that Eld. Ditzler shall accept all the teachings of this passage, that if a Christian should fall (it don't say that one may or ever did fall), he can never be recovered; it plainly says this; but Eld. Ditzler flatly contradicts it, and teaches that Christians have fallen, and may fall, and yet be renewed to repentance and saved; but if it is true that a soul recovered in the image

of Jesus can so fall as to lose that image, then it is true that that image can never be renewed, or that soul ever saved; and this doctrine is the basis of Arminianism. But these passages, as they stand in our version or the accepted Greek text, do not prove that it is either possible or probable that an adopted child of God can so apostatize as to be forever lost.

I am tempted to quote his Syriac upon him, a version he places on an equality with the Greek text, if not far above it. Thus it stands: "For it is impossible that they who have been baptized, and who have tasted the gift which is from heaven, and have received the Spirit of Holiness, and have tasted the good word of God, and the power of the coming age, should sin so that they should be renewed again to repentance, and again crucify the Son of God, and put him to ignominy." This rendering is approved by Barnes, who refers to it to show that the Syrian Christians were orthodox on the question of the saints' preservation. But take our version; though there is no "if" expressed, the supposition is clearly expressed in the participle "having fallen away;" and it is nothing but a suppository case: and will an intelligent Christian claim that a supposition really teaches the possibility of the thing supposed? Let us try a few cases. John viii. 55: Christ, speaking of his Father, says, "If I should say I know him not." Does this mean that it was possible or probable that Christ might say this and become a liar? John xxi. 22: "If I will that he [John] tarry till I come, what is that to thee?" The apostles fell into this error, until corrected, that it might be not only possible, but very probable that John would never die; but Christ did not say it, or intimate it, any more than Paul intimated in these passages that a child of God would trample the blood wherewith he was sanctified under his feet as an unholy thing; such an act is from its very nature morally impossible. Gal. i. 8: "But though [i. e., if] we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Here the apostle clearly supposes an impossible case in order to assert, in the strongest manner possible, that the doctrine he had preached was true; and so by the passages under review, Paul was teaching by the epistle the infinite superiority of the priesthood and sacrifice and blood of Christ over the Jewish sacrifices. They could and needed to be offered repeatedly, and then did not put away sin or make the comer unto God perfect; but the blood of Christ once offered, forever perfected them that are sanctified by it, and therefore it needed not to be offered again: and owing to its perfect and completed work, there was no provision made for a second offering; and hence the conclusion to which the apostle leads their minds,—if the efficacy of the blood and sacrifice could be lost, there could be no fresh application of it, and the subject would, in that case, inevitably be lost. But lest the Jewish Christians to whom he wrote might conclude that it was possible to lose the efficacy of this sacrifice, and so fall from grace, the apostle says: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Heb. vi. 9, 10.)

8. His eighth amounts to nothing in the semblance of proof to sustain the Elder's position; for it means nothing more than the conversion of a sinner who bears the name of brother: for if he was living in sin, and his soul was in a state of death, he was an unregenerate man; for all true Christians are said to have passed from death unto life, and can never more come into condemnation (John v. 24), or be again exposed to the penalty of violated law; because they have been freed from sin, and the dominion of the law, and have been adopted as the sons and daughters of the Most High. "And if children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 17.)

9. But Eld. Ditzler claims that Judas was an adopted child of God, and thus convicts Christ of slandering him.

It was in the early part of his ministry that Christ indicated the true character of Judas; viz., "Have not I chosen you twelve, and one of you is a devil?" (John vi. 70.) And John well knew his character. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (John xii. 6.) I find it nowhere indicated that Judas's name was written in heaven; that was said of the seventy disciples, among whom there was no Judas.

Eld. Ditzler again claims that Judas was permitted by Christ to partake of the Lord's supper, and quotes John xiii. 27. It is by this passage in John we are circumstantially told at what supper Judas was; and when he left that, we must interpret the indefinite passages of the other evangelists, who do not state the occurrences in chronological order. John says it was the passover supper, and not the Lord's supper that followed, which Judas ate with Christ. The supper was only eaten in connection with the passover supper; and it was when Christ gave the sop to Judas that he went out immediately to consummate his plans for betraying Jesus; and it was after Judas left that Christ instituted the Lord's supper; so John positively declares that Judas was not at the last supper.

10. But David fell and recovered, says Eld. Ditzler. It is not true that David apostatized from God's grace,—was for one moment a child of wrath after he had, for the first time, experienced the blessedness of those whose sins are covered. David sinned, repented bitterly, and was forgiven as a father forgives a child: he lost the joy, but never his hope of salvation.

11. It is true Peter, after his own bitter experience, warns his brethren against falling, not from God's favor and the grace of salvation, but into sin as he did; and this the true children of God are liable to do, as our children are liable to disobey and offend us; and this is all that is taught in 2 Peter i. 9, 10.

12. Peter, in his second epistle, chapter second, verses eighteen to twenty-five, speaks of certain characters who seemed to have professed a change of life, and a knowledge of Christ, and had, in a measure, reformed themselves from many of their sins, and cleansed themselves of their pollutions, yet soon turned back to them, so that the old proverb was applicable in their cases; viz., "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." The nature of neither had never been changed; and there are thousands to-day in the church, and, alas! how many in the pulpit! whose carnal natures have never been changed, though they profess, and really seem, to have escaped the pollutions of the world through the knowledge of Jesus Christ; but their sins will find them out, and they become entangled therein, and go back to their own vomit, and to wallowing in the mire: but this cannot be said of Christians; for "they are not of those who draw back unto perdition, but those who believe to the saving of their souls." (Heb. x. 39.)

13. The warnings are addressed to the whole brotherhood of the church, lest any might receive the grace, the offered grace, in vain; and the strong and intelligent brother, who can understand that an idol is nothing, is warned against pursuing such a course the natural tendency of which would be to lead a weak brother into the sin of idolatry and ruin. The tendency, and the result of the unchecked tendency, is one matter; and to assume, that, with the instructions and warnings give, a true child of God will pursue the tendency to his final ruin, is quite another. The faithful warnings may be the means chosen of God to be the effectual guards against the dangers.

14. Paul, an inspired apostle, feared lest he might be a castaway. (1 Cor. ix. 27.)

Paul never feared any such thing; for we have heard him say "there is now no condemnation to them that are in Christ Jesus,"—no possibility of such ever coming into condemnation; and he concludes that chapter (Rom. viii.), beginning with that declaration, with these words: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors

through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And again he says: "For I know whom I believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Paul, then, was not afraid of being lost; but his anxiety was to give to others clear proof of his regeneration by keeping his body under, and bringing all his powers, his will and propensities into subjection to the law of Christ, lest that failing to do which, after preaching to others, he himself would be *adokimos*,—without proof that he was what he professed to be. *Proofless* is all the term *adokimos* means. The new life, good works, and holy living are all the proofs that Christians can furnish to others of the reality of their professions.

15. He appeals to Rev. xxii. 19 to prove that an adopted child of God may apostatize, and finally perish; but what proof does it afford? It does not intimate that a child of God would do such a thing, or would desire to do it, or could be tempted to do it. It is not supposable that a true child of God could be so actuated by the very spirit of antichrist as to desire to add to, or take from, God's word; but it is supposable that such an act could be presumed upon by those who think they are, and profess to be, Christians. Then what is the force of the expression "take away his part from the tree of life" (for Eld. Ditzler should have known that "book of life" is not in the Greek text; but he, I suppose, does not read his Testament in the Greek) when the person evidently never had any real, actual right to the tree of life, or part in the holy city, or the rich spiritual blessings described in this book? This is evidently and certainly a Hebraistic form used by Christ, and means here precisely what Christ meant in Matt. xiii. 12; viz., "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

This passage seems paradoxical, but let Christ explain it as follows: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." (Luke viii. 18.) It is tantamount to saying that he shall have no part in the things mentioned in this book, nor ever be blessed of God, but cursed; and it is a warning that should cause false teachers to "exceedingly fear and quake."

I defer all further discussion of this important question to the discussion agreed upon.

You must all have noticed that Eld. Ditzler has not produced one plain passage that teaches that a child of God ever perished; but he has relied solely upon inferences and suppositions to establish his doctrine, while I have produced only plain, unequivocal passages of Scripture: and I here assure you that neither the laws nor the doctrines of Christianity are left to be built upon such a precarious foundation. You will be safe and blessed if you will reject this day from your faith and practice every doctrine, and everything you now practice for an ordinance or rite of religious duty, which you cannot find plainly taught in God's word.

In view of the subject, as far as we have discussed it, of Arminians, Baptists can say, "Their rock is not as our rock, our enemies themselves being judges;" and well we may sing with the spirit and understanding:—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said—
You who unto Jesus for refuge have fled!"

"In every condition,—in sickness, in health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As thy days may demand,—shall thy strength ever be."

"Fear not; I am with thee; oh, be not dismayed!
I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

"When through the deep waters I call thee to go,
The rivers of sorrow shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dress to consume, and thy gold to refine."

"Even down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs, they shall still in my bosom be born."

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foe;
That soul, though all hell should endeavor to sink,
I'll never, no never, no never forsake."

FROM SOUTH CAROLINA.
AS TO "PIKE"—HIS LAST EFFORT—THE BAPTIST
—A MODEST HINT OR TWO.

DEAR BRO. GRAVES:—You have been misled in supposing "Pike," of the *Herald*, to be Dr. Wm. Williams or Prof. Fox. I am not at liberty to use names, but feel it my duty to you to assure you upon authority that "Pike" is connected with a Northern college. Upon the correctness of this you may confidently rely, as I have it from headquarters. Really, I think it matters very little who the writer is. We should judge of his writings without respect to the man. I am truly glad, the public do not know who "Pike" is. Landmarkism cannot suffer from the pen of any. Investigation will but add to its charms and multiply its adherents. We should be pleased to have both sides of this important subject put forth for public consideration. As an earnest advocate of the principles of Old Landmarkism, I rejoice that the way is opened at last for a full and fair discussion of the subject. It cannot but result in good.

PIKE'S LAST ARTICLE.
Have you seen it? It is contained in this week's issue of the *Herald*. Pike is certainly a gentleman. The love and spirit of his communications are admirably courteous and Christianly. They bear, also the impress of honest convictions. And yet if the same freedom of expression be allowed a junior as Bro. Pike enjoys, I must say his last effort is extremely, remarkably weak. The first was by no means unanswerable, but there was some argument in it. But I venture to say any well informed sixteen year old can explain the fallacies and satisfactorily answer the reasoning of this last.

This surely is Bro. Pike's last effort. If called upon to do so, I can make good my assertions. But while such advocates as Pendleton, Griffin and the editor of THE BAPTIST live I do not feel it my duty to employ my feeble pen in defense of a doctrine of which they are the chief living apostles. It is especially to you, Bro. Graves, and Pendleton, that one great wing of the Baptist brotherhood looks for the defense and support of our principles.

THE BAPTIST.
I am delighted with this noble organ of unadulterated truth. I thank God for its uncompromising advocacy of the doctrines and practices of the apostles. And then, how much the new print adds to it. It contributes to its appearance and renders it much more readable, physically considered. The old print was trying to the eyes.

If you knew how much I love you, Bro. Graves, and how much I love THE BAPTIST, and pride in it, you would kindly receive a suggestion or two from a young brother.

1. Insist no less, I beseech you, on doctrine but more on the experimental and moral in religion. The columns of THE BAPTIST only need to be somewhat more enriched with deeply spiritual and truly experimental articles, and you shall give to the world, in my humble opinion, the best, the most wholesome and efficient Baptist journal on the continent—yes, in the world. I am zealous for THE BAPTIST. It is nearer my heart than all publications beside. For this very reason I would modestly offer the above suggestion.

2. And then may I take the liberty to suggest also that THE BAPTIST may improve in the tone and spirit in which it refers to opponents and errorists? This exhortation certainly applies to many of the prominent journals of the Christian world. But I make this suggestion to THE BAPTIST because I am so anxious and desirous that not only in doctrinal matter, but also in tone, spirit—everything—it may besecend to none. You will excuse me from making any more specific reference. But it always sorrows my heart when any thing bitter or acrimonious appears in the columns of any of our religious organs, but especially does it grieve me if anything savoring at all of this spirit be seen in THE BAPTIST. Coming from one so far your junior, these hints may not be received

as they are intended. But I have the sweet consciousness that they can do no harm. No one loves THE BAPTIST or its editor more than
Storerville, S. C. E. R. CARSWELL, JR.

MISSISSIPPI COLLEGE.
We are just closing the first month of the present session with largely over one hundred students in attendance. All sections of our own State, Texas, Louisiana and Arkansas are represented. The attendance is 30 per cent larger than it was one year ago. Our prospects are very flattering.

We have with us a large number of young ministers. Some of these will need help to enable them to go through the session. The Board of Ministerial Education appeals to its friends for funds with which to pay the board of these young brethren. One hundred dollars will pay the board of one beneficiary for ten months. Ten churches could easily send us that amount, and they would do it if their pastors would ask for it. It is to be hoped that pastors will not wait for Bro. Hall, the Corresponding Secretary of the Board, to visit them. He has a large work upon his hands. There are twelve of the twenty-four preachers now here who will need to be aided. This will require \$120 each month of the session. How easy a matter to secure this sum, if the pastors would interest themselves in the matter. Pastors, if you will give your churches a short talk after your Sabbath sermon, and take up a simple collection for this work; it is all we will ask you to do for ministerial education during the present session. Can you not do this little for so important a work? Last June we sent out five educated young ministers to preach to the churches; next June we hope to send out seven more; and if you will give us the little aid we need in this department of Christian labor, we will soon increase the number to a score annually.

Send all funds for this object directly to the undersigned, as Treasurer of Board of Ministerial Education.
W. S. WELLS,
Clinton, Miss., Oct. 23d, 1876.

DEAR BRO. GRAVES:—On the third Sabbath in last month we commenced a meeting with the church at this place, which continued two weeks, resulting in fifteen additions, two by letter and thirteen by baptism. The preaching was mostly done by Breth. R. N. Hall and M. V. Noffsinger. Bro. Hall on account of other business remained only three or four days, but quite long enough for us all to fall in love with the man. We think the Board has made a most happy choice in selecting Bro. Hall to succeed our late lamented Nelson. With his strong and child-like faith, and his untiring energy and devotion to the work he cannot but succeed. Bro. Noffsinger takes with him the love and gratitude of all our people. He is a good preacher and a thorough good worker, just the man to have on such occasions.

GEORGE WHARTON,
Shuqualak, Miss., October, 1876.

ED. BAPTIST:—At the late session of the Bartholomew Regular Baptist Association Eld. J. D. Rasberry, Bro. S. T. W. Meek and the writer were appointed a Mission Board, with power to employ a suitable minister to perform mission work within the bounds of the Association.

The field to be occupied lies in Chicot county, and up and down the Mississippi river, principally. We can promise compensation for three months, and believe if a suitable man can be had he will find permanent employment with fair remuneration. We invite correspondence, accompanied with proper references.
A. W. FLETCHER,
Hamburg, Ark., October 19, 1876.

DEAR BRO. GRAVES:—Breth. Wommack and Bruf have just closed a meeting with Cedar Bluff church, in Greene county, Mo., with sixteen baptisms and eight accessions by letter, making twenty-four accessions in all to the church during the meeting. This a "landmark" church and has a "landmark" preacher for pastor, Geo. White. The meeting commenced on Saturday before the third Sunday in this month, and continued until to-day,—Sunday. Yours for landmark principles,
Geo. W. BLACK,
Fair Grove, Mo., October 22, 1876.

A WORD ABOUT MINISTERIAL EDUCATION.

DEAR BAPTIST.—I have recently enjoyed a visit from Bro. R. N. Hall, who is now engaged as Corresponding Secretary of the Board of Ministerial Education in Mississippi, and I want to say a word to your readers about that important work.

The times seem to demand an educated ministry—"ye see your calling brethren, how that not many mighty, not many noble are called." God usually calls his ministers from among the poor, who have no means to support themselves while at College, thus affording us all an opportunity to aid in the good work of sending out those chosen servants thoroughly furnished for their high and responsible calling.

It ought to be a cause for rejoicing that we are thus privileged "to be helpers together with God," in the good work. He might choose ministers who are rich in money and independent of the support of the churches, but that would not work now so well for our spiritual growth and happiness. In his wisdom and goodness, he chooses rather, that we should every one have a personal interest in the whole work of the gospel, and have our hearts bound together in these labors of love. Let us, therefore, esteem it a privilege to send up our contributions to Bro. Hall, to aid the dear young brethren at Mississippi College, preparing for the ministry.

I am particularly pleased with the plan of Bro. H. to make up a club of 1,000 women to pay one dollar a year each for this work. Just think how easily it can be done! And that too without any expense in collecting it! Easily? Yes, just sit down now—sister—and write to Eld. R. N. Hall, Enterprise, Miss.; enclose one dollar, and tell him to put your name on his roll as a regular member, and your part is done for this year,—unless you will be kind enough to influence other sisters, and thus send up several names, and the dollars to correspond. Are there not more than a thousand who will love to do this for Jesus every year? Surely there are many more! But please do not wait for others to move first in this. Just send up your name and dollar at once. Brother send up a dollar for your wife, your sister, or friend, if you like. Pastors, mention it to your congregations, and let us push on the enterprise in our Master's name. W. H. TUCKER.
Sardis, Miss., Oct. 25th, 1876.

A LETTER TO MY SISTER.

WHEN we were together last all of your ideas as to what properly constitutes the church of Christ were in keeping with the teaching of God's word, excepting the act of close communion. If I remember correctly, you expressed your views somewhat after this manner: That in all denominations you believed there were good Christians, and because of this, you thought it nothing but justice, and charitable, that all such Christians should be privileged to partake of the Lord's supper whenever and wherever it was spread; you did not think it right for Baptists to exclude from the table all save those who were members of the church. Your views are exactly like those of every Pedobaptist on earth. Pedobaptists cannot for the life of them discern either justice or biblical authority in our refusal to commune with them. However much the divine command "repent and be baptized every one of you" stares in their faces, still they persist in their presumption to change, and their determination to violate, the inflexible law by allowing sprinkled babes, and inducing by doctrine and example unconverted men and women, to tinker with God's will.

One reason why a certain denomination has so many societies, which it presumes to call churches, and so many, many members, which are called regenerated, is because a candidate for sprinkling and membership is not required to, and very many of them do not, make any sacrifice whatever. (Here let me ask, why should they? The command has not been obeyed, then what use is to be made of a sacrifice? Suppose they make an hundred burnt-offerings without obedience, where is the good of them?)

A teacher of one of these societies, in one of his discourses during an attempt to set on fire the

hearts of the people, as he expressed it, made the following heterodox and ungodly remarks: That none need not wait to repent before joining God's church; join, said he, and then by the influence of Christian association, you may repent. If you should not, continued this ventilator of a new plan, after joining become converted, still you are good enough to go to hell. How do you like the theory? The best you can say of it is that its absurdity is equal to Tom Paine's when he endeavored to prove that the source of man is found between two shells: the truth that you should say of it is that it is contemptible in the sight of almighty God. Yet Baptists are hissed because they refuse to insult Christ by not communing with those who teach, and those who adhere to such perversions of the gospel. Have not we a right, yea more, is it not our duty to refuse? Is not the lawfulness of our refusal incontrovertible? Fealty to our Master and his commands is the key which unlocks the golden gates of the eternal city. He has taught us, and is teaching us day unto day, that none save those who obey him shall sup with him. The barrier which he has made steadfast between his holy supper and the impositions of men was, is now, and shall be forever "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." When Pedobaptists show us how to get around this command with impunity, it will be time enough for us to mend our way.

BOIL IT DOWN.

WHATEVER you may have to say, my friend, Whether witty, grave or gay, Condense as much as ever you can, And say it in the readiest way: And whether you write on rural affairs, Of matters and things in town, Just take a word of friendly advice—Boil it down.

For if you go spluttering over a page—When a couple of lines would do, Your butter is spread so much, you see, That the bread looks plainly through. So, when you have a story to tell, And would like a little renown, To make quite sure of your wish, my friend, Boil it down.

When writing an article for the press, Whether prose or verse, just try, To settle your thoughts in the fewest words, And let them be crisp and dry; And when it is finished and you suppose It is done exactly brown, Just look it over again and then Boil it down.

For editors do not like to print An article lazily long, And the general reader does not care For a couple of yards of song; So gather your wits in the smallest space If you want a little renown, And every time you write, my friend, Boil it down.

OUR ENEMIES.

DEAR BRO. GRAVES:—I have been a regular subscriber to, and reader of, THE BAPTIST since the renewal of its publication after the war; and although it has endeared itself to me, as it has to thousands of others, by its unflinching fidelity in its defense of the truth and exposition of error, yet I have been only a silent reader: but although silent, yet have I been watching most anxiously the cloud that has been rising and gathering, and now seems to be settling over us in all its dark forebodings. How soon it may reach its culminating point and pour its contents upon us, we know not. Disaffection seems to be widespread; traitors in the camp; post after post surrendered to the enemy; and one is naturally led to enquire, what will be the end of these things?

Strange things are happening in our day,—concessions and compromises of principle unheard of in the history of our people. Such an article as Pike's, which appeared in a recent number of the Herald, and was chuckled over, if not endorsed, by the editors, seems to me to be an intentional thrust at the very heart and vitals of our denomination. I say chuckled over: I know not how else to put it since seeing the Herald's sportive allusion to what Bro. Link of the Texas Baptist Herald says in regard to its being "false in logic, and reckless in its statement of assumed facts." Says the Herald, "Bro. Link finds it easier to

denounce Pike than to grapple with him, especially while the weather is hot." Well, although the question was plainly put to them as to whether they would endorse Pike, and although an evasive answer was returned, yet it seems to me that we are naturally drawn to the conclusion from their refusing Dr. Griffin's masterly and logical reply to Pike's fallacious reasoning to appear in their columns, and from the light manner in which they treat the subject, that they either endorse Pike, or from some hidden motive are willing to stand by and see their friends stabbed in their own house.

Well, it all sounds very strange—strange indeed coming from such a high source, especially when we remember that all that Baptists hold dear as regards their denominational ancestry and their historical connection with that long line of martyred saints, over whose sufferings and tortures and death their murderers held their high carnival, is at stake; and more especially does it seem strange when we remember that it was for these very principles against which Pike, and the Herald, and all others of their way of thinking are waging their relentless warfare that these noble martyrs sacrificed their lives.

Well, there is another subject alluded to in Pike's performance which he seems to think a logical sequence of Baptists maintaining undeviatingly their views of alien-immersion, and strictly acting upon them: he says, "They must either abandon their doctrine entirely or take steps toward making a division in the denomination."

Well, it may be very true that the crisis is approaching when the dividing line will be drawn and a separation take place: this is only a repetition of history from the days of the apostles down to the present time. The church at Rome, whose faith was once spoken of throughout the whole world, having been wrought upon, perhaps, by similar influences to those which are now at work, flew off at a tangent, and so of others; and it may be that the same thing is about to be repeated; yea, it may be that the Lord is about to stand upon a wall made by a plumb-line, with a plumb-line in his hand. "I will set a plumb-line in the midst of my people." (Amos vii. 8.) But who shall bear the blame of such denominational division? at whose door will it be laid? Certainly not at the door of those who are, as our ancestors have been, scrupulous in their adherence to what has ever been regarded as Baptist usage, which we consider Bible usage—not simply usage either, but a fundamental doctrine of the New Testament.

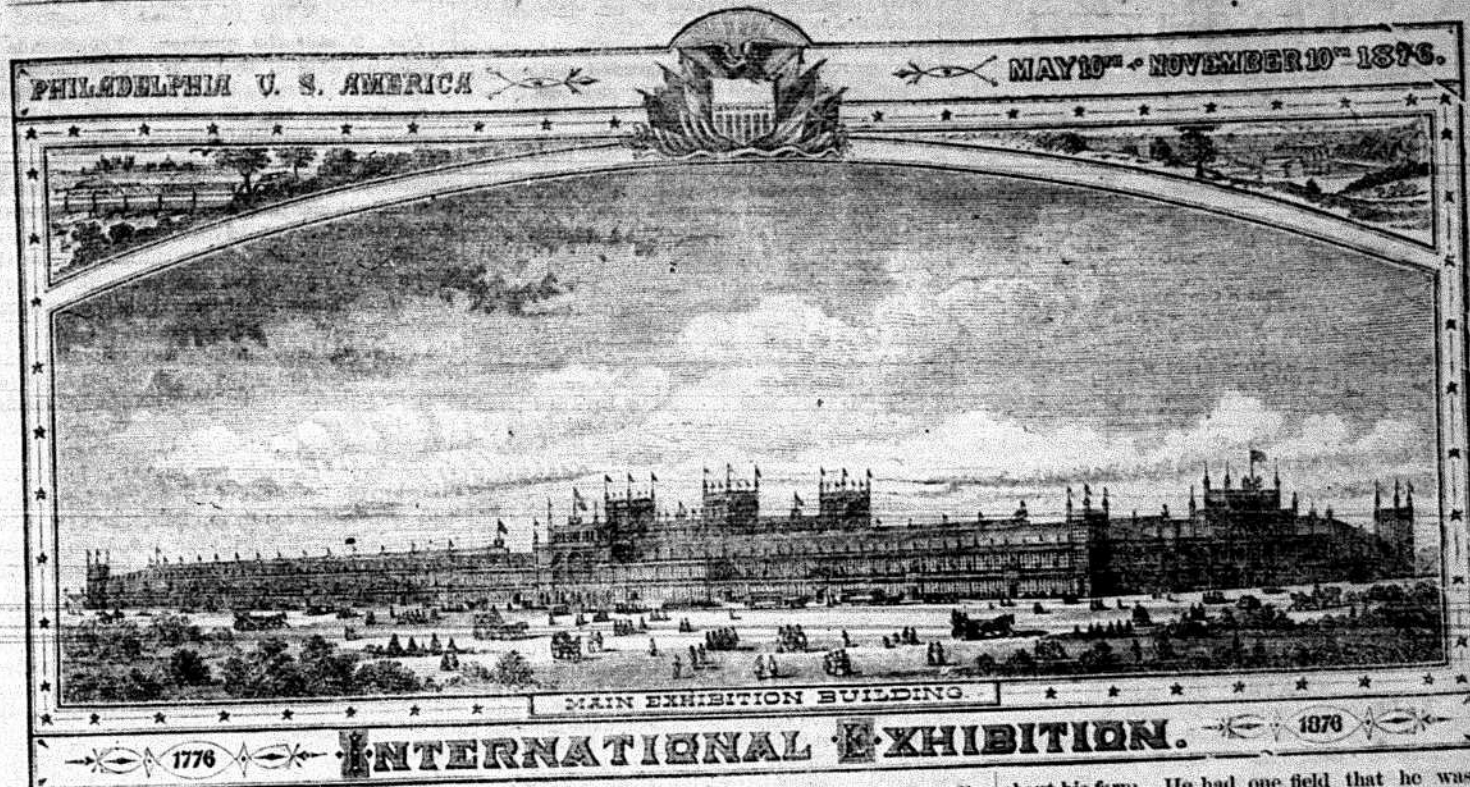
It seems that there is a tremendous effort being made by the advocates of alien-immersion to break down the barriers of our denomination, and to open the flood-gates of error, through which all of its consequent evils may flow in upon us. They seem to be erecting their batteries upon every hill-top, and every eligible position, and all pointing, surcharged, toward the great Baptist Gibraltar of the South and West; but "truth is mighty and will prevail;" and may the Lord bless you, Bro. Graves, and prolong your life to battle for the truth; and in expressing these sentiments, I feel that I express the sentiments of thousands of my brethren, not only in this great State, where the Baptists, as a general thing, are as true to their principles as the needle to the pole, but also throughout the South and West, and even in those sections where disaffection seems to be greatest.

May the Lord bless his people, and enable them to "keep the unity of the Spirit in the bonds of peace," "proving all things, holding fast that which is good."

I received my Brace all right, and in due time, and am very much pleased with it so far. I find it to be a great help to me in preaching, without the use of which my voice frequently gave way, a general depression following, etc.

Fairfield, Texas. S. M. HOLLINGSWORTH.

PAPAL GAMBLING.—A Roman Catholic priest in New York lately advertised a lottery "for the erection of the Mission of the Immaculate Virgin, for the protection of homeless children." This immaculate priest advertises over his own name to sell chances for pony-wagons, spinning-jennies, cooking-stoves, pictures of the Pope, \$300 in gold, with prayer twice a week for the gamblers' souls thrown in.



THE CENTENNIAL.

COMPARATIVELY few of our patrons have been able to visit the grand Centennial Exposition at Philadelphia, and have but a faint idea of the design or extent of this most magnificent exposition ever held on this planet, the fairs of Solomon not excepted. To contribute somewhat to the information and gratification of our readers, we have purchased for this paper, at a heavy expense, the most costly and beautiful wood-engravings of the six largest buildings, which we give in this and a succeeding issue, with a full description of the same.

THE GROUNDS.

The ground of the site of the exhibition in Fairmount Park is west of the Schuylkill River, and north of Girard and Elm avenues, on a plateau ninety feet above the river, heretofore known as Lansdowne. The boundaries of the exhibition are south, Elm avenue from Forty-first to Fifty-second streets; west, the Park drive to George's Hill, with the Concourse; north, Belmont drive from George's Hill to the foot of Belmont; and east, Lansdowne drive from Belmont to Forty-first street. The whole of the exhibition being enclosed, thirteen entrances have been established along the boundary drive, which are appropriately named in honor of the thirteen original States. Economy and adaptability of the territory have been the guiding points in the selection of the various locations. The main line of connection between the buildings is straight and correct; and for the still greater convenience of visitors, cars are run on the same. The meadow-ground between the main avenues, reserved for private exhibition buildings, are in regular park style, with walks and planting, uniting the whole into a handsome picture. Lakes, fountains, fine rare specimens of trees and shrubs, statuary and vases, etc., are among the ornamentation.

The exhibition buildings proper are five in number, and occupy about sixty acres at the foot of George's Hill, in the West Park. Two hundred and fifty-six acres have been enclosed for the purposes of the exhibition. Thirteen ornamental edifices have been erected by the foreign commissions to be used as offices, parlors, etc. Thirteen of the States put up similar structures. About one hundred and eighty-nine buildings are erected on the ground now.

This exhibition is the largest ever held.

The following table shows the size of previous exhibitions in acres and tenths:—

New York	4.2
Munich	4.4
England, 1861	18.6
Paris, 1865	22.1
London, 1861	23.9
London, Crystal Palace, 1871	25.6

Paris, 1867	31.
Vienna, 1874	56.5
Philadelphia	60.

The main exhibition building is in the form of a parallelogram, extending east and west eighteen hundred and eighty feet in length, and north and south four hundred and sixty-four feet in width. The frame-work is of iron. The foundations consist of six hundred and seventy-two stone piers. The larger portion of the structure is one story in height, and shows the main cornice upon the outside at forty-five feet above the ground, the interior height being seventy feet. At the center of the longer sides are projections four hundred and sixteen feet in length. In these projections, in the center of the four sides, are located the main entrances, which are provided with arcades upon the ground floor, and central facades extending to the height of ninety feet. Upon the corners of the building there are four towers seventy-five feet in height, and between the towers and the central projections, or entrances, there is a lower roof introduced, showing a cornice twenty-four feet above the ground. In order to obtain a central feature for the building as a whole, the roof over the central part, for one hundred and eighty-four feet square, has been raised above the surrounding portion, and four towers forty-eight feet square, rising to one hundred and twenty feet in height, have been introduced at the corners of the elevated roof. All the corners and angles of the building upon the exterior are accentuated by galvanized iron octagonal turrets, which extend the full height of the building from the ground-level to above the roof. These turrets at the corners of the towers are surmounted with flag-staffs, and at other places with the national eagle. Small balconies, or galleries of observation, are provided in the four central towers of the building, at the heights of the different stories. These form attractive places, from which excellent views of the whole interior may be obtained. The main promenades through the nave and central transept are each thirty feet in width, and those through the center of the side avenues and transepts, fifteen feet each. All other walks are ten feet wide, and lead, at either end, to exit doors. The east entrance forms the principal approach for carriages, visitors being allowed to alight at the doors of the building under cover of the arcade. The south entrance is the principal approach from street cars, the ticket offices being located upon the line of Elm avenue, with covered ways provided for entrance into the building itself. This edifice alone cost about \$2,000,000. Richard J. Dobbins was the contractor.

KEEP THE GATE SHUT.

An English farmer was one day at work in his fields, when he saw a party of huntsmen riding

about his farm. He had one field that he was especially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he dispatched one of his workmen to this field, telling him to shut the gate, and then keep watch over it, and on no account suffer it to be opened. The boy went as he was bidden; but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had just received and his determination not to disobey them. Threats and bribes were offered, alike in vain. One after another came forward as spokesman, but all with the same result, the boy remaining immovable in his determination not to open the gate. After a while, one of noble presence advanced and said in commanding tones: "My boy you do not know me. I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through." The boy lifted his cap and stood uncovered before the man whom all England delighted to honor, then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders, I must keep this gate shut, nor suffer any to pass, but with my master's express permission."

Greatly pleased the sturdy old warrior lifted his own hat and said: "I honor the man, or boy, who can be neither bribed or frightened into doing wrong. With an army of such soldiers I could conquer not only the French but the world." And handing the boy a glittering sovereign, the old Duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice: "Hurrah, hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

Every boy is a gate-keeper, and his Master's command is, "Be thou faithful unto death." Are you tempted to drink, to smoke, or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such enticements; and when the bold blasphemer would instill doubts of the great truths of revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only a fool who "bath said in his heart there is no God." Central Presbyterian.

A MAN shall not be established by wickedness, but the root of the righteous shall not be moved. The thoughts of the righteous are right, but the counsels of the wicked are deceit.

The Baptist.

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

J. H. GRAVES, Editor and Proprietor.
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JACOB DITZLER THE PROFESSIONAL CONTROVERSIALIST.

WE learned when in Missouri, last September, that Mr. Ditzler has received a special commission from his "Chief Ministers," the Bishops—"unto whom he confesses that he believes God has committed the charge and government over him,"—to travel throughout the bounds of the Conference to make war upon Baptists, and conquer a peace from all immersionists. One thing is certain that this is his vocation, and he does it either by the authority, the command, or the permission of the bishops under whose jurisdiction he preaches.

The unprincipled course Mr. Ditzler has seen fit to pursue with reference to the published debate held at Carrollton, and the multiplying demands made upon us by Baptists at the various places he lectures, compel us to make this, we trust, final exposure of the utter unreliability of his statements. We hold this truth to be undeniable, viz.: That a man who will knowingly, wilfully and repeatedly misstate one fact, and should be trusted in nothing that he utters without the most indubitable proofs.

We do now arraign Mr. Ditzler before his Presiding Elders and Bishops, and the public at large, as a man who is knowingly and wilfully, through his church papers and in his public lectures, grossly misstating a plain and patent matter of fact, and attempting to fix the charge of forgery upon both himself and Prof. John Tovell the reporter of the Carrollton Debate.

We are constantly receiving letters from brethren where Mr. Ditzler lectures, informing us that he openly denies that he did surrender the Old Testament covenants as affording any ground for infant baptism, and asserting that the entire note by the reporter introductory to the sixth speech on the Second Proposition, page 62 of The Debate is a forgery by himself or the reporter,—that no such statement was made by him in that debate. We are informed that he has also published to the same effect in one or more official papers of his church.

That the public may know who has deliberately falsified the facts in this case, for it is certain that both the reporter and ourselves have done so, or that Mr. Ditzler has done so, and continues to do so, we recently addressed the following note to Col. John B. Hale, the presiding moderator of that debate, whose interest and veracity are equally unquestioned by all who know him:—

"Col. J. B. HALE.—Dear Sir: I wish to call your special attention to the note by the reporter on page 62 of the published debate held in Carrollton, Mo., 1875, and of which you were the presiding moderator, and 1. To learn from you if you

have a distinct recollection of the circumstance alluded to by the reporter?

"2. Will you state over your own name whether it is a correct report of the language used by Eld. Ditzler and myself on that occasion or not?—Respectfully, J. H. GRAVES.

"Memphis, Sept. 20, 1876."

The following is Col. Hale's prompt reply:—
"Dr. J. H. GRAVES.—Dear Sir: You call my attention to the note of the reporter, found on page 62 of the published debate between Dr. Ditzler and myself, held at this place in November, 1875, and ask if I have a distinct recollection of the circumstance therein alluded to? and, 2. Whether it is a correct report of the language used by Dr. Ditzler and yourself on that occasion? I would say in reply, that I have a tolerable distinct recollection of the circumstance mentioned in the note. 2. According to my recollection the language used by the reporter, in the note, is substantially, a correct report of what was said by Dr. Ditzler and myself on that occasion. . . . Very Respectfully, JOHN B. HALE.

Now, if this is not enough to exonerate us and the reporter, and convict Mr. Ditzler, we can procure the sworn certificates of two moderators and one hundred unimpeachable men who were present, and heard those words from the lips of Mr. Ditzler. The statement referred to is thus given by the reporter:—

"[NOTE BY THE REPORTER.—As Dr. Graves was about to commence Eld. Ditzler motioned him to his seat, where a short conference was held, at the conclusion of which Eld. Ditzler arose and said: 'We have agreed not to debate the question of the covenants further, as I here express my conviction that the covenants of the Old Testament have nothing to do with infant baptism.'"

"Dr. Graves.—'I want it to be recorded along side of that frank admission that I am rejoiced to hear him say this. The Old Testament covenants have been the basis of this rite heretofore and I am glad this ground is at last abandoned by Methodists.' So much is gained by this discussion. From this day onward, so long as Eld. Ditzler bears endorsement of the bishops of his church, that he is a representative of their doctrines, let no Methodist elder or preacher in all the South ever go back to the old covenants with Abraham or the Jews to find a ground for infant baptism. I was never better prepared to discuss the covenants, one and all, than now, but Eld. Ditzler has at last fully surrendered them. I close the Old Testament.'"

"After this mutual explanation Dr. Graves commenced his sixth reply. 'Mr. PRESIDENT.—The entire argument from the Old Testament having been openly surrendered, for independent of and without its covenants there could be a church, visible church, and with an invisible one, we have nothing to do, I shall, leaving the multitude of side issues of which his last speech was made up, now open the New Testament.'"

This is not a matter of mere personal concernment. By the force of the arguments used, Eld. Ditzler, as the officially endorsed representative of Methodism, was compelled to surrender the covenants as affording any ground for church identity or infant baptism, and he openly and frankly gave it up to stop further debate and disaster on the covenants. His surrender filled the Methodists present with dismay, and that his brethren in Carrollton expressed great dissatisfaction with him. Eld. Ditzler admitted before he left the ground. It is now evident that his "chief ministers," and brethren generally, are dissatisfied with him, for he surrendered with the Old Testament covenants all the ground Pedobaptists pretend to have on which to ground infant baptism, and the pressure forces him to go back on ground which he has been made to see and to confess is wholly untenable, and it is only by a wilful denial of what he knows as well as we, are the facts in the case, and thereby preferring the charge of forgery upon us and the reporter he can get back.

This most mendacious course of Mr. Ditzler should and must forever paralyze his influence to do Baptists or anybody else harm in any intelligent, fair-minded community.

We therefore advise our friends in every place into which Mr. Ditzler has lectured, or may in future lecture, to have this article published on slips at their printing offices and thoroughly circulated among the people, until like his peripatetic predecessor, Mr. Chapman, he is forced to subside into silence or ignominy.

We have on hand three Braces, slightly damaged by rust, which we will sell for \$8.00, each. This is a good opportunity to procure a good Brace cheap. The sizes are, two of twenty-eight inches, and one of thirty-six inches.

WHO IS "PIKE?"

This is still the question. The friends of Norman Fox aver that it is not he, though the articles are all *Foray* in the extreme. They are but a repetition of the views he has heretofore put forth in the *Central* and *Herald*. It was long believed by many that they issued from Greenville Seminary, but to our great joy Bro. Boyce emphatically denies that, and we assure him that his denial lifts a heavy load from the fair fame of that Seminary. The *Herald* now intimates that the real author is now that Greenville is clear of the suspicion, for one thing is certain, the editors of the *Religious Herald* are fully responsible for them. The sentiments are but a rehash of the ideas put forth by Eld. Jeter last winter. No one connected with that paper has ever whispered the slightest dissent from the positions of "Pike," and thus to all intents and purposes the *Herald* is fully committed to the teachings of "Pike," and should be held responsible for them. We regret Dr. J. A. Broadus's connection with the *Herald*, so long as it is the exponent of such views so injurious to the denomination that is supporting the Seminary. It was but recently editorially announced in the *Herald* that all the editors were equally responsible for its utterances and doctrinal teachings, and of course influence. That its doctrinal teachings are obnoxious to multitudes of the Baptists of the South and Southwest Bro. Broadus must well know. Not a Baptist paper in the South but has antagonized and protested against them, and this fact is also well known to Bro. Broadus. Is he prepared to say that he does endorse, and is willing to stand sponsor for the teachings of the *Religious Herald*? This is a question you think he ought to answer for his own sake and for the sake of the Seminary.

BREVITIES.

GOOD WORK.—In a business letter, Eld. E. Carswell, Jr., of Anderson, S. C., says he baptizes nearly every Sabbath. He has been pastor there little less than two years and has baptized over two hundred and has sent us twenty-nine subscribers.

EARLIER.—We go to press one day earlier so as to accommodate those who live on post routes, remote from the great mail roads. We wish to reach the largest bulk of our patrons by Saturday night or Sabbath at least. They all want to read THE BAPTIST on Sabbath.

"Will Baptists pay their stock notes?" was a question repeatedly asked of us when Agent, and as frequently denied by all who read the *Religious Herald*. The Business Manager reports \$20,000 collected since his connection with the Society,—two years and eight months.

"We find that Bro. W. J. Brown's review of Middle Life has given great satisfaction to many brethren, and much anxiety is expressed in regard to Bro. Graves's contemplated reply. Bro. B. has certainly proved himself to be a clear thinker and an excellent reviewer."—*Texas Baptist*. Bro. Graves might possibly reply could he be favored with Bro. B.'s articles. He read but one and that was neither correct nor critical.

We are in receipt of evidence from Kentucky, that the bone and sinew of the membership are far from being satisfied with Eld. Burrows's statement, and less so with the action of the Broadway church, and surprise at the sudden change in the tone of the *Western Recorder*. An earnest of all this will be found in the action of a large and intelligent church near the city, and the one with which the Association was held, published last week. Turn back and read it.

THE DEBATE AT WORK.—Our readers will remember that some months ago we reported the baptism of two Methodists by Eld. Thomas of Alabama, who attributed their conversion to the Graves-Ditzler Debate. Bro. M. N. Ely of Union Town writes: "Graves-Ditzler Debate is working for the Baptists down here. I have baptized one a Methodist since he was ten years old, and I think that others of his family will follow soon. God bless you for your labors."

THE GREENVILLE SEMINARY.—This school of the prophets has opened with about the same number it had last session, between fifty and sixty, and until it is planted in the West it will hardly have

more. The Northern Baptist theological school exceeds this number. Those views known as "Old Landmark" find earnest representatives in one-half or more of the young ministers, while a few years ago there were but four or five per cent of the students who avowed them. This growth of sound sentiment among the young ministry is a ground of large hopes for the future. We are among those who believe that the Southern Baptist Theological Seminary will be, after its reorganization, the exponent of not only a sound theology, but of strict Baptist policy as opposed to what is known as "liberalism."

The *Texas Baptist* says: "If Dr. Burrows's acknowledgment to his church, as published in this paper, is understood as a full withdrawal of his defence and explanations heretofore made, we will rejoice. When we do wrong, and, instead of pleading guilty and asking pardon, simply say we are sorry our brethren are aggrieved, it is nothing less than defending self and condemning the brethren either for ignorance or prejudice. Far be it from us to be unreasonably exacting, unkind in our criticisms, or unwilling to give full weight to an acknowledgement." Eld. Burrows has only said in effect that he is sorry the brethren are so weak as to be offended, and strange to say these very Baptist papers that demanded a frank admission of wrong-doing and regret for it, express themselves satisfied with Dr. B.'s sorrow for them! Where is their back-bone?

Bro. A. F. Ross, a young minister among the Choctaws, passed through this city on Friday last en route for Greenville, to better prepare himself for missionary labor. He reports the state of religion good among the Choctaws and also among the Creeks. There are now only two missionaries laboring among the Choctaws—Morrow and Hague, and only Bro. H. F. Buckner is alone among the Creeks. There are now twenty-three churches among the Choctaws and sixteen preachers. Thirty-six churches among the Creeks and a preacher for every church. A Methodist minister, by the name of Smith, he says, was recently received to baptism, who attributed his conversion from Methodism to the Graves-Ditzler Debate. So the Debate is at work in the Indian Nation also.

PRAYER-MEETING.

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

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

I AM convicted of sin, know I am a great sinner. Will all members of your prayer-meeting, and others who read this, remember me at your next meeting. Christians, let your prayers ascend to heaven as one voice for the conversion of—
A YOUNG MAN.

OUR SCHOOLS.

THE Mississippi College at Clinton, has opened this session with 33 per cent larger number than last year. This is splendid, and Bro. Webb says they have room for a few more.

THE Brownsville Female College, Tennessee, has opened with a considerable larger number than it had last session, and President Johnston is encouraged.

THE Mary Sharp at Winchester, has also opened with more than her usual promise, and—

THE Southwestern Baptist University at Jackson, has more than exceeded the most sanguine expectation of its friends.

BLUE MOUNTAIN FEMALE COLLEGE.—We copy and fully endorse the following from the *Ripley Advertiser*, and rejoice in Bro. Lowrey's success: "Notwithstanding the hard times we learn that this excellent and vigorous young school has opened with better prospects than ever before. Within the first month sixty-two students were enrolled, thirty-four of whom are boarders. They are from Tennessee and nine counties in Mississippi, viz.: Tippah, Union, Lee, Prentiss, Pontotoc, Benton, Lafayette, Holmes and Madison.

Students are expected from other counties, and when all come who are expected, the College building and the boarding houses will be well filled. Our people should rejoice in the prosperity of such an institution of learning in their midst. Many young ladies seek a higher education than the English branches, and here in the hills of Tippah, and around her flowing springs, while the English branches are thoroughly taught, they may be also as thoroughly instructed in the languages as any where in the State. The splendid schools in Tippah are destined to be her crowning excellence, and to give her an enviable notoriety."

THE STATE CONVENTION.

This body met in Jackson, Oct. 20th, at 11 o'clock, a. m. The meeting was opened by Vice President Landrum; comparatively few having arrived at that hour. The Introductory Sermon was postponed to 7 o'clock, p. m. In the meantime the delegates were enrolled, and the officers were elected by ballot as follows:

Rev. S. Landrum, D. D., President.
Rev. T. G. Jones, D. D., and Rev. J. J. Martin, of Middle Tennessee, Vice Presidents.
Rev. Joseph H. Borum, Secretary.

The afternoon trains brought many additional delegates, and the Convention began to prepare for work.

At 7 p. m., Dr. Jones, of Nashville, preached a very able sermon on *Christian unity*. The sermon was full of profound thought, highly rhetorical in expression, and eminently catholic in spirit, and yet faithful to the truth.

On Saturday the report of the Trustees of the University was read and adopted. The report was a brief review of the history of the University since the last meeting of the Convention, and hopeful in its tone as to the future. Dr. Shelton, the financial agent, made a vigorous address in behalf of the institution. The University is evidently taking root in the hearts of the Baptists of Tennessee. The agent reports about twenty-five thousand dollars in bonds as the result of the Centennial movement.

The Foreign Mission Board was represented by Rev. Z. E. Simmons, of the Chinese Mission at Canton. Bro. Simmons was always listened to with pleasure, and he was called out several times.

The Publication Society was represented by its manager, Rev. W. D. Mayfield. His statements were highly encouraging.

Saturday evening was very stormy, and the few in attendance gave attention to routine business.

On Sunday, the Baptist, Methodist and Presbyterian churches were supplied by the Convention with much acceptance. As usual, the Baptist church was the center of attraction for the day. The Sabbath-school was well attended, and followed its ordinary programme, notwithstanding the crowd of visitors. The Superintendent, D. W. Hughes, thought it best, and justly so, to let his school be seen in its usual working order.

At 11 a. m., Rev. Dr. Hillsman preached at the Baptist church, Dr. T. G. Jones at the Presbyterian, Dr. S. Landrum at the Methodist, W. D. Mayfield at the Colored Baptist, and J. J. Martin at the Cumberland.

The Pope of East Tennessee was appointed to preach at the Second Methodist church, but refused to obey the Bishop at Jackson, and somehow slipped out of the work intended for him. A day may come next October when the Bishop may serve the Pope of Morristown in the same way, unless "surprising grace" should subdue all feelings of resentment. With the exception of this little insubordination, Bro. Pope exhibited a noble spirit, and made hosts of friends. We are glad that East Tennessee has such men; and we hope hereafter to see many of them in the State Convention.

Sunday night was devoted to a mass-meeting in behalf of ministerial education. The first address was on ministerial education in relation to the State by Rev. Dr. Ford of St. Louis; the second, in relation to home and foreign missions, by Rev. Dr. Landrum; the third, in relation to pastoral work in the training of churches, by Dr. T. G. Jones. These addresses were exceedingly rich in

suggestions, and weighty in argument, and were listened to with profound attention. A collection followed to aid the ministerial students at the University.

Monday morning eight and a half o'clock, the members of the Convention visited the University, and took part in the chapel exercises: the large number of young men present, and the general appearance of things, made a very favorable impression upon the visitors.

The morning session was largely occupied with educational matters, especially those relating to the education of needy young ministers. The result of the discussion was the appointment of a board located at Jackson to take charge of the work of ministerial education in the State. This is a most important movement, and will have a vast bearing upon the educational interests of Tennessee as they relate to the rising ministry.

The report of the executive committee of the Convention for last year was not an encouraging document. It is impossible to make a good report when nothing has been done; and it is probable that so long as we continue a three-headed committee, we shall never have a good report of work done. A live executive committee located in one place, in our opinion, will do incalculably more than any three committees placed in East, Middle, and West Tennessee. If the State is ever unified, we must get rid of this threefold system of working.

By detentions on the railroads, Drs. Ford and Graves did not reach Jackson till Saturday evening; and Bro. Lofton did not get there at all; and others were detained in like manner.

The Convention adjourned on Monday afternoon, after some very touching devotional exercises by the venerable Reuben Day.

The Convention will hold its next session in Morristown, East Tennessee, beginning on Friday before the fourth Lord's day in October, 1877.

At night, most of the delegates being in town, Bro. Graves preached one of his stirring sermons, which some believed, and some did not: no unusual thing, however.

Now for work: let us all go forward with opening opportunities and increasing advantages.

THE CHUFA PREMIUM.

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

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

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

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

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

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

We offer this valuable premium for the month of October.—We most need the renewals this month.

EDITORIAL ITEMS.

ARE YOU about setting out or adding to your orchard? see the cards of nurserymen in this paper; they are all reliable men.

ELD. W. J. F. ALLEN of Gallatin, Tenn., invites correspondence with churches desiring a pastor; will teach school if desired; refers to the editor of THE BAPTIST.

THE sermon of Eld. Lofton, pastor of the First Baptist church of this city, on last Sabbath morning was one of his best,—his very best; and our readers, who remember his sermons on "Lot pitching his tent toward Sodom," know how fine his good ones are. The sermon last Sabbath was the first of a series on the "Unity of God's People." With this sermon we shall commence the new volume week after next. It is our intention to publish a sermon, not from Spurgeon, but from some one of our own ministers every other week at least, and weekly through the year coming, if we can command them. This will be another valuable feature in THE BAPTIST, which will commend it to every Baptist family.

WE HAVE just heard with unfeigned sadness (ought we to say so?) that our beloved Bro. Richard Fuller of Baltimore has been called from his labors to rest with Jesus. Surely a great man, and a prince in our Israel hath fallen. We honored him as a man, and loved him as a brother in Christ. His departure is to him a great gain, but what a loss to the Baptists of this continent—to our Southern Baptist Convention! We who remain are reminded by this that what we have to do, we should do with all our might; for the years of labor remaining to us will soon close. We will give a more extended notice of Bro. Fuller in our next.

PYRACANTH HEDGE.—The demand for this plant will doubtless be far in advance of what it was last season: we again urge every farmer to make his calculations to set out one thousand at least, if he cannot one half mile. Another year proves it to be all it has been recommended to be for the last five years: it is now readily given up to be the fence plant for the South and West. With a thousand or two, following the directions sent with the plants, a farmer can, in a few years, multiply so as to fence his whole farm.

Now, reader, you may not be a farmer, but you have a nice lot in town,—put out a Pyracanth Hedge around it as a yard fence, and especially fence your garden, and your orchard, if you have one; and in a few years you will be able to protect what you raise from two as well as four-legged intruders. See Mr. McGowen's card in this issue, and send to us or to him for a circular. We will promptly fill all orders you may send to us for any of his stock at nursery prices, and guarantee delivery.

HOW MUCH WAS HE WORTH?

There is a terrible significance in the questions we sometimes ask upon the death of a wealthy man, if we only understood the real significance of the questions. "How much was he worth?" we ask. And the angels might reply, "Worth?" He wasn't worth anything. His money was worth something. His body is worth something, as a source of fertility to the soil. But he wasn't worth anything." So we vary the question: "Yes, but how much did he leave?" "Oh leave?" it might be answered: "Yes, I will tell you. He had houses, lots, bonds, stocks, golds, notes, merchandise, farms. And he left—great God! he left them all. He carried nothing with him. Naked and destitute came he into the world, and as naked and destitute did he go the way whence he came. He carried nothing; neither land, nor money, nor yet did he carry with him the blessing of the poor. He left all, he carried nothing away with him." But his neighbor has died; a man who was not known on 'Change, nor in the tax-list. "And what has he left?" we may curiously ask. "Left?" he has left nothing; but he has taken much with him. He has gone to heaven laden with the blessing and gratitude of the poor, of the helpless, of the young, of the aged, of the widow, of the friendless; of those whom he, by his counsels, and his acts, and his prayers, had blessed; of those whose poverty, he

had relieved, whose ignorance he had enlightened, whose darkness he had dispelled, whose bodies and souls he had fed."

Every Christian has a great work to do, not only in view of, his own salvation, but also in the view of the salvation of others. He has no time to loiter away in idleness. Hence we are exhorted to give all diligence to make our calling and election sure, to be instant in season and out of season, always abounding in the work of the Lord to work while it is called to-day, lest the night come, wherein no man can work. This is the time to work. The time is short, and there is much to do. Heaven is now to be gained or lost. Souls must now be saved, or perish forever. Amid such responsibilities, demanding such activity, shall any man bearing the name of Christian, stand all the day idle? While God works in us to will, and to do of his pleasure, let us work out our own salvation with fear and trembling. Nor should this satisfy us. We should labor to make others partakers with us of precious faith.—*Christian Index.*

STAND TO YOUR GUNS.

AFTER his own bold style, Mr. Spurgeon uttered these short and stirring words at the late meeting of the London Baptist Association. After referring to the growth of Baptist churches in London, he said he did not find the best men were those who could not go in for denominationalism. They must spread their churches all over London, but not by stealing other people's members, like those who wheedle the best and most spiritual members away from churches, and "dear brother" and "dear sister" them with as much unholiness as they can, and when they have got them sufficiently far out indoctrinate them with a spirit as far remote from Jesus Christ's as possible. He advised his hearers to stand to their guns; keep on plodding; and stick to the old-fashioned gospel."

RADICAL ROMANISTS.—Mr. Gladstone, speaking of the radical Romish party, says: "It is a party which triumphs in Belgium; which brags in England; which partly governs and partly plots in France; which disquiets, though without strength to alarm, Germany and Austria; which is weaker, perhaps, in Italy than in any of those countries; but which is everywhere coherent, everywhere tenacious of its purpose, everywhere knows its mind, follows its leaders, and bides its time."

Correspondence.

THE CHURCH MUST DO HER OWN WORK.

CHRIST having commissioned the church to evangelize the world can she delegate her authority or responsibility to any body outside of her? No; but she can employ Temperance, Missionary, and Bible societies, Sabbath-schools, Young Men's Associations, Conventions, etc., to aid her in her heaven-appointed mission; and thank God she is now doing it with tremendous power.

1. This is all very fine at first sight; but when we have investigated it a little, we find that it is the mere assertion that such is the case in the absence of the shadow of a proof.

2. We also find that there is ground to question the propriety, not to say Scripturalness, of the churches employing Temperance societies to do what they, as churches, should do; besides, Sabbath-schools, Missionary and Bible societies in some instances should not be put in the list with Temperance societies, Young Men's Associations, and Conventions, the former being, or should be in all instances be, either the church, or solely under the control of the church.

3. The character of the work being done through these agencies has evidently a learning toward infidelity, as seen in the disrespect shown to the church-ordinances, and to the doctrines of the gospel.

4. Is it not evident that even when conversions take place in connection with these agencies that the children are never strong in the doctrines of the gospel, and in many instances their usefulness completely crippled?

The reflex influence of her agencies upon herself

is of the most healthful type, and the more she infuses the meek and loving spirit of the Master into these varied associations, which may be regarded as a healthful outgrowth of her energizing forces, the more will they, in turn, impart to her new life and vigor.

1. The type of the reflex influence of these agencies upon the church is in many instances anything but healthy!

2. Instead of the church infusing "the meek and loving spirit of the Master" into these societies, they are infusing a worldly spirit, and a want of respect for the teachings and requirements of God's word, into the church.

3. The assertion "which may be regarded as a healthful outgrowth of the energizing forces" is destitute of a foundation in fact.

4. Deplorably heterodox must that theology be which regards the "life and vigor" of the church as being imparted to her by Young Men's Associations, etc.

Young Men's Christian Associations, as far as they are moulded by the spirit and power of the gospel, are the legitimate offspring of the church.

1. Young Men's Christian Associations are not moulded by the spirit and power of the gospel.

2. Young Men's Christian Associations are not the legitimate offspring of the church, but illegitimate and injurious.

May God greatly bless the mother, and the children, and to his name be the glory.

1. The church of Rome, and the various Protestant offshoots, are just as much the children of the church of Christ as Young Men's Christian Associations.

2. If we regard iniquity in our hearts, God will not hear our prayers. A BAPTIST.

DEAR BRO. GRAVES:—Thinking some few items from this part of Mississippi may interest you, I send the following: The Choctaw Association met with Mount Nelson church October 14th, 1876, and closed on the 16th; harmony and love prevailed. That we are strict Baptists, we need only say THE BAPTIST, *Southern Baptist, Ford's Repository*, and the *Battle-Flag* were strongly recommended. The church meeting continued eight days; preaching every day; the church was much revived; there were eight added by baptism, and one by letter; to God be all the glory. W. A. T.

FROM WESTERN TEXAS.

BRO. GRAVES:—It is my privilege and pleasure to send the money for a club of twelve new subscribers for the paper. Though far out West, I am not too far to remember the interests of our great organ.

Our cause is making some progress in this western country. I have attended and assisted in several good meetings during the past season; one of two weeks continuance, with between thirty and forty conversions; some thirty accessions, with about nineteen by baptism. This meeting was held with the Milford church.

Will you or Bro. Coulson give a brief history of the new Bible revision; that is, the authority for, by whom, and the manner or extent of its recognition and acceptance by the public. The reason for such a request is there are many uninformed people who are not very favorable to some of the revised translation; and it may be possible that such a revision would be considered an innovation.

Before closing permit me to add further testimony to the invaluable merits of your Improved Brace. I am confident that without it, I should have failed in the excessive labors of the summer season: it is invaluable. THOS. E. MUSE, Milford, Texas.

OBITUARY.

Rev. N. F. Jewallen died in Paradise Valley, Idaho Territory, September 23d, 1876, aged thirty-nine.

A native of Tennessee, he has long been known as a faithful Christian, and for the last ten years as an ordained minister of the Baptist church.

He leaves a wife and six children who have the consolation that he has ascended the serene heights of the heavenly glory with his two departed children. His strong faith in Christ made his parting calm and serene, and radiant with victory. His family loses an affectionate husband and father, the church an ardent and zealous laborer, and the community an estimable and peaceful citizen. J. H. CHURCHMAN.

CONDENSATIONS OF NEWS.

THE SOUTH.

The falling off in values has been greater in South Carolina than in any other southern state. In 1860 the property valuation was \$400,000, 00. This year it is about \$133,000,000. The tax levy was \$500,000 in 1860. In 1873 it was \$2,700,000. The expenses of the legislature were \$40,000 in 1860. In 1873 they were \$291,000,000.

In the competitive drill at Memphis on Friday between the Porter Rifles of Nashville and Chickasaw Guards, of Memphis, the latter company were the winners of the prize, sword and belt, after a very close contest.

An important decision by which the validity of the Frankfort lottery franchise of J. Smith is established, has been decided by the dismissal of the suit brought by the attorney-general of Kentucky, to declare it exhausted.

Registration of voters in St. Louis, was finished on Saturday. The total number registered is not yet ascertained, but it will be between 55,000 and 60,000, some 12,000 to 15,000 more than at any previous registrations. The number of polling places also have been largely increased, which will greatly facilitate the voting, and the counting of votes.

Judge Connally F. Trigg, United States circuit court, at Nashville, has sentenced Wm. Matlock to two and a half years hard labor in the penitentiary for having, while postmaster at Cookeville, Putnam county, robbed registered letters.

Three clergymen traveling on horseback in Pope county, Ark., recently, were shot at by parties lying in ambush. One of the ministers was killed outright and the other two badly wounded.

The amateur sportsmen of Tennessee and their visitors from Canada, St. Louis, Chicago, Kentucky, Michigan, Arkansas, Mississippi and many other localities, will hold a grand competitive field trial of native and imported pointers and setters, on the large estates bordering the Memphis and Charleston railroad, ten miles east of Memphis, on Monday, Tuesday and Wednesday, November 15th, 14th and 15th. The plantations have been fully stocked with quail, and carefully preserved, and the finest sport is assured. Several setters will run that cost several hundred dollars each, and one that cost one thousand dollars—Rob Roy, the property of Mr. Arnold Burges. Following this will be three days trap-shooting at wild pigeons, already secured; and the world's champion wing shot, Captain A. H. Bogardus, will participate. Reduced railroad and hotel rates have been secured, and there will be no railroad charges on dogs. All who are fond of the gun and the field should attend. The premiums in the various events amount to four thousand dollars, with several very elegant gold and silver sets added. The shooting will occur at Herndon trotting park.

Two prominent music dealers of Memphis who have been calling one another "high toned" names in the papers of that city, recently met on the street and had a lively scrimmage which resulted in their being taken in by a limb of the law and depositing \$20 a piece to the credit of that city.

The Memphis "Reds" played their final game of base ball at their park on Sunday afternoon.

The state grange fair closed at Montgomery, Ala., on the 28th. It was a perfect success and represented by exhibitors from twenty different states.

Cadet midshipman Homer C. Poundstone, of Virginia, convicted of having, has been dismissed from the Naval academy, at Annapolis, Md. Cadet midshipman F. A. Woodworth, of California, and K. W. Barclay, of Wisconsin, are under arrest for having, and await trial by court-martial.

Barbour Lewis, formerly a member of congress from the Memphis district, has been appointed register of the land office at Salt Lake, vice O. A. Patton.

The British bark Crown Jewel, of St. John's, arrived at Galveston, on the 30th, bringing the crew of the Thomas Winans, of Port Richmond, N. Y., which went down off

Grand Cayman island during the late hurricane. The vessel and cargo were a total loss. No loss of life.

A despatch from Berrytown, twenty-two miles northeast of Woodville, Miss., reports that a Mr. Sturdivant, wife and three children were murdered in their beds and the house burned to conceal the horrible deed. Before his arrival two negroes, who planned and executed this crime, were captured, one hung and the other shot in attempting to escape. Two are still at large, but can hardly escape arrest. Many colored citizens assisted in the capture, and with great difficulty prevented from throwing the prisoners into the burning embers.

In the federal court at Little Rock, on 31st ult., Judge H. C. Caldwell on the bench Benjamin D. Watkins was convicted of making counterfeit nickles, and sentenced to pay a fine of one thousand dollars and one year in the penitentiary.

The number of postal cards issued during the month just passed was 23,116,000, being an increase of 2,977,500, or nearly fifteen per cent. over the issues in October last year. This is the largest issue of cards occurring in any one month since the introduction of cards, some three years ago.

John Strothers and Samuel Wilson, both colored, got into a quarrel at a negro ball at St. Louis Tuesday night, during which Wilson drew a large pocket knife and plunged it into Strothers' breast, killing him instantly. Wilson is said to have killed a man in Chicago about a year ago. He was arrested.

THE EAST.

At a recent meeting of the centennial park commissioners, a resolution was adopted authorizing an association of citizens to take possession of the main building, and employ it for the purpose of a permanent exhibition. Much satisfaction is felt at the final decision to retain the building on the ground.

A railroad accident on the New Jersey Central road last week, caused by a misplaced switch, resulted in the instant death of three persons and the serious injury of twelve others. The switch was supposed to have been changed by some "striking" firemen or engineers.

The Continental life insurance company, of New York, has suspended, and J. S. Anderson has been appointed receiver by Judge Pratt.

The total registry in Brooklyn is 98,806. In 1875 it was 76,151, and in 1872 it was 77,131.

An effort is being made now to have the machinery hall on the centennial grounds permanently retained for the purpose of holding exhibitions of Franklin Institute.

The prepayments without rebate, of the November interest were began at the sub-treasury on the 25th. The interest amounts to \$10,583,433.

The New York Herald's St. Albans special says secret preparations are going on in northern Vermont for another Fenian invasion of Canada this fall, or early in spring.

The total registry in Brooklyn is 98,806. In 1875 it was 76,151, and in 1872 it was 77,131.

Thursday the 26th was Ohio's day at the centennial, and it was marked by an increased attendance, and a large number of prominent people from the state of Ohio. Gov. Hayes was welcomed by Gen. Hawley, and responded in a brief speech.

An infernal machine of some kind, enclosed in a flimsy Saratoga trunk, exploded in a baggage car of the express train from Philadelphia to New York over the Pennsylvania road last Saturday. The trunk was fortunately on the top of a pile of baggage, and no damage was done beyond scattering trunks and prostrating baggage men.

The car was set on fire, but was soon extinguished. Parts of the machine were found in the wreck, consisting of a small pistol and fragments of clock work. The pistol was discharged into some inflammable substance that was entirely consumed.

On Saturday night a six year old daughter of a man named Rothermick, living on Poplar street, Philadelphia, Pa., was found in a vault on her father's pre-

mise. She was rescued, and after regaining her consciousness, related that an old man, while she was playing on the street, had enticed her into a cellar and, after violating her, had thrown her into the vault. Her description of the man led to the arrest of Samuel Jones, an old man of sixty years, living on Carpenter street, who has been fully identified by the child.

A railroad accident near Goldboro, Pa., on the 30th ult., was the cause of the death of five persons, and serious injury of thirteen others.

Forty thousand people visited the centennial on Sunday, Oct. 29th. Over 100,000 cash admissions were taken the following Monday.

The jewelry store of Stern Bros., 66 Nassau street, was entered by burglars Saturday evening and the safe broken open and \$20,000 worth of the most valuable portion of the stock stolen.

Mr. Walter B. Palmer, for several years president of the Tenth national bank of New York, died on the 31st, aged forty three years.

Charles Williams, alias Charles Stevens, convicted some time ago on two indictments, charging him with forging bonds on the New York Central, and Buffalo, New York and Erie railroad companies, has been sentenced to the state's prison for fifteen years.

A raid was made recently on a number of lottery places throughout New York, going under the name of the Kentucky lottery, and controlled, it is said, by Simmons, Dickson & Co., and arrested the parties in charge and carried their stock to the stationhouses.

John Murray, a New York burglar, who robbed the residence of General George B. McClellan, has been sentenced to eighteen years in the state prison, and pay the cost of the prosecution. Murray was tried on six indictments.

Sommer's opera house at Akron, Ohio, was destroyed by fire on the last day of October.

Dr. Arthur S. Copeland, a prominent veterinary surgeon of New York, and who was veterinary editor of Wilkes' Spirit of the Times, committed suicide on Tuesday.

THE WEST.

Chadwick Britain shot and killed his mother-in-law and then committed suicide at their farm near Rushville, Ind., on the 25th inst. Cause—domestic trouble.

There is an over-production of grapes in California this year, and more than usual attention is being paid to the manufacture of raisins.

The residence of chief of police Blocher, of Little Rock, with its entire contents, was burned recently. It was the work of an incendiary. His family barely escaped with their lives. Loss \$5,000.

The first month of the Moody revival meetings at Chicago, closed on the 27th with a great congregation and full inquiry rooms. Mr. Moody expressed himself much pleased with the progress and with the interest in the meeting.

Joe Barker, a much esteemed citizen of Shoals, Ind., fell from the cupola of the new court house, breaking his neck and mashing his head in a frightful manner.

The consolidated tobacco factory at Gilroy, Cal., burned Monday night, involving a loss of \$200,000. The fire was incendiary, kerosene being scattered around the building.

The Fort Wayne, Ind., agricultural works burned Monday night. Loss \$25,000. The losers are John Larwell, \$24,000 and Gillett Brothers, \$5,000.

The jury in the case of Alex. Sullivan on trial for the murder of Francis Hanford, in Chicago, were discharged on Thursday, after having been out several days and failing to come to an agreement. Petitions are being numerously circulated asking Judge McAllister, who presided at the trial, to resign, on account of his partisan course, and impartial rulings in favor of the defense.

On the 26th, Gen. Terry, the Indian hunter, was at Standing Rock. He had succeeded in disarming and gathering in the ponies of all the Indians at the agency. It

is believed that the Indians have hid most of their arms, as they had a day's warning, and only about two hundred stands have been found, including shot guns and revolvers.

General Terry informed the Indians that their property would be sold at a day's notice, proceeds invested in cattle and such things as would be useful for them.

Spotted Tail has been formally installed chief of the Sioux nation by virtue of the authority of the President, and was as such accepted by all the Indians at the agency.

The capture made by General Merritt consisted of five hundred Indians, seven hundred ponies and a large number of arms. The last two named are to be disposed of at auction on the second of November, at Fort Laramie. The moral effect of this decisive policy is wholesome, and peace promises to prevail at the agencies.

The Chicago school census, just completed, shows that the present population of that city is about 470,681.

Mennonite emigrants are quietly working an immense development in our western wilds. One of them advertises in a Kansas paper for 25,000 contiguous acres of unutilized territory, with a view to purchase.

Fa'se alarm of fire created a panic in a Chinese theater on Jackson street, San Francisco, on Tuesday night. The building was crowded, and a rush was made for the single entrance way, and many were trampled down in the confusion. The police dragged out about twenty dead persons and the same number wounded. The Chinese refused to render any assistance, and the performers continued playing until stopped by the police.

One hundred Sioux Indians left Sidney, Neb., for the Indian Territory, on a tour of inspection, on the last day of October.

Dispatches received on the 31st ult., report that Gen. Miles had a fight with Sitting Bull on the 21st ult., on Cedar Creek, and completely routed him, killing a number of Indians and wounding many. He chased the Indians about sixty miles, when they divided, one portion going toward the agency, and Sitting Bull toward Fort Peck.

FOREIGN.

A late foreign dispatch reports that Spain has decided to take steps toward placing her navy on an efficient footing. All the available iron-clads will immediately be formed into a squadron, the first duty of which will be to act as coast guard.

The Imperial banks of Germany and Russia have increased their rate of discount one per cent.

The London "Times" dispatch from Vienna, confirms the statement that the Porte had informed Gen. Ignatieff of its readiness to consent to a six weeks' armistice if all the powers wished it. The correspondent adds: There would be no difficulty in fulfilling this condition, but it turns out that the Porte still insists on the stipulation that the powers must pledge themselves to prolong the armistice if peace is not made within the original time. In spite of Ignatieff's conciliatory attitude, little hope is entertained that Russia will accept this condition. It may, however, be expected that the Porte has not said its last word."

The missionary societies connected with Spain have sent an address to Lord Derby, representing to him the dangers to which protestants in Spain are exposed in consequence of the intolerance of the clergy and the authorities, and suggesting that he should invite the co-operation of the other powers, especially Germany and the United States, to protect against the continued persecutions of the protestants, and to afford them protection. In reply Lord Derby says: "Our minister at Madrid is taking such steps as he properly can to induce the Spanish government to put a lenient construction on the 11th article of the constitution so as to secure full religious liberty to protestants in Spain."

H. G. Hollenberg offers special rates and inducements to Schools and Teachers of Music, and we cordially recommend all who need Pianos, Organs, or anything in the Music line, to send their orders to his house, 241 Main street, Memphis, Tenn.

DIPHTHERIA is fearfully fatal among the children of Rock Hill, S. C.

A COCONUT tree in Florida has a hundred nuts on it.

The Savannah Benevolent Association had received up to the 18th, \$88,003.18.

ADAM CURRILL, of Concord, Va., went through the war of 1812 to be killed the other day by a fall from his horse.

The total loss by the fire in Houston, Texas, is \$3,250; insurance \$219,100. The burnt district will be immediately rebuilt with a new and better class of buildings.

In the legislature elect of Georgia there is but one republican in the senate, while in the house there are but six, three of them being negroes.

A BRUNSWICK mother gave birth to a child and died two hours after with yellow fever. The child was taken with black vomit, but, strange to say, recovered.

An Atlanta girl carried out the theory of "equatorial sovereignty" by sitting on her lover's hat and keeping him three hours over time.

TURKEY is twelve miles of street railway in Atlanta. The company owns not a dollar, has \$100,000 worth of property and the investment pays ten per cent.

On Monday night the warehouse at Whitehall station, Savannah, and Charleston railroad, together with its contents, consisting of railroad and express freights, was destroyed by fire. It was the work of incendiaries.

Now that the terrible plague is about at an end the Savannah News suggest that free passes to the cathedral be furnished to the overworked and weary physicians who have so nobly stood to their posts during the past two months.

An authorized agent of the English Good Templars, the Rev. H. W. Parsons, will sail from England for the southern states for the purpose of organizing Good Templar lodges among the colored people, who are excluded from the order by the white Good Templars on account of color.

At a recent meeting of the Alabama Baptist association, Rev. Boardman Hawthorn arose after a sermon on foreign missions and said he wished to contribute a \$10,000 piece which he had just received for marrying a couple ten or twelve years ago, and if there were any others indebted to him for similar services he wanted them to pay up that it might go the same way.

NEW ORLEANS Democrat: Several bodies have been recovered from the wreck of the steamer Southern Belle: George Thompson, the first steward of the boat; Auguste Davis, hall porter, Jim, pantry boy; and a soldier named Ryan were identified. The bodies of J. J. Ligon, A. C. Griffith, A. Frank, and Mr. Langdon, all of whom went aboard at New Hudson, and that of Mr. Von Phul have not been found.

NASHVILLE Banner: A prominent gentleman representing several English capitalists, has written to the bureau of agriculture, statistics and mines, asking whether or not there are 300,000 acres of coal lands in Tennessee for sale, and if so to inform him at once, in order that the transfer can be made. Another wealthy Englishman has sent a cablegram for a copy of the "Resources of Tennessee," as he desires to invest in iron lands here.

GEORGE SNOOT, white, and Isaac Howell, colored, were killed, and Ben Ford, colored, fatally injured, by the explosion of four boilers Wednesday at Carbon Hill coal mines of the Goodland company, fourteen miles from Richmond. The cause of the accident was carelessness in allowing the water in the boilers to become exhausted and then turning on a stream of cold water. There were thirteen boilers about the mines. Several buildings in the vicinity were wrecked. No one in the mines was hurt.

CHARLESTON Journal of Commerce: Mr. F. G. Dougherty has left at this office a clear glass bottle, picked up on Pelley island beach October 13. The bottle was tightly sealed, and contained a paper written in the Norwegian language, of which the following is the translation: No. 1, more bottles follow. This bottle is thrown aboard latitude 29° 55' north, longitude 79° 40' west from the Swedish ship "Hebe," belonging to J. O. on her passage from Huanacai (Porto Rico) to England, 30th May, 1870. M. N. N. N. All well. If anybody picks up this bottle please publish when and where found.

Presence of Mind.

Returning to his residence in the city, after a sojourn by the seaside, a minister, opening his front door, was surprised to hear footsteps coming softly down stairs. Instinctively suspecting something wrong, he advanced into the hall, and there encountered a burglar, who pointed a pistol at the clergyman's head, and said, "If you move I will blow your brains out," and dragged him into the parlor and told him to sit down. "I began to talk to him," said the minister, in relating the story afterward. "My good fellow," said I, "what induces you to commit

this crime upon crime? You have committed burglary, and now you are about to commit murder. It will do you no good to kill an old man like me. You have already run the risk of twenty years in state prison, and to little purpose. If you kill me it will be found out, for I have many friends in the city, and am well known here. The murder will cause great excitement, and you will be hanged for it. As a mere matter of policy it is folly to kill me. And then why do you want to add crime to crime?" Well, you take the matter coolly," said the burglar. "Who are you, anyhow?" "I am a minister who has spent a larger portion of my time laboring among your class of people." The burglar's manner changed when I said this, and he took the pistol away from my hand. I seized his hand. "My good fellow," I said, "what induced you to lead this life of crime?" "I am suffering," he said, "for food to eat, and am without work, and no one pities me. You are the first man, sir, that has spoken a kind word to me in a long time. I shall not harm you. I am surprised at your coolness. You are the most remarkable man I ever saw." Well, I talked with him for some time, and at last I gave him some money, advising him to commence a new life. He looked at me earnestly, and said, with great feeling, "Ah, thank you, sir—I expected to have a fight with you when I heard you come in the door. You have conquered me without fighting. You shall hear from me again, sir; I will never forget this occurrence. I believe that there is one kind-hearted man left in the world. Good-by." And, so saying, he quietly left the house. Great is the power of kindness.

Shoaling the Southwest Pass.

New Orleans Democrat.

The statement already published, signed by a large number, we believe, of the pilots engaged in piloting ships through the passes, showing that the jetty operations at the south pass have produced a shoaling at the head of the southwest pass, is a very serious exposure and has excited no little alarm and concern among the large classes of our community interested in shipping. The fact as stated by the pilots is also admitted by the agents of the jetty company, who, however, say that the effect is only temporary and will disappear with the removal of certain temporary works which have been erected. This is not satisfactory. The southwest pass is our only safe and sure reliance for the exit of our shipping. Last year this pass was adequate to all the demands of our commerce. There was no blockade during the whole business season. If the pass is to be interrupted and shoaled by the experiments of Capt. Eads, it would be one of the greatest disasters which could occur to our commerce. Such a result would give confirmation to the suspicion that the jetty scheme was projected in the interest of the railroads to divert commerce from our city, and the matter should be looked into. Our insurance companies, shipping agents and merchants generally ought to give their immediate attention to the subject. It looks like a case for an injunction.

The War Cloud.

War between England and Russia over the Turko-Serbia difficulty is imminent. The essential facts are that Russia is bound to protect the christian provinces now in revolt against Turkish rule. The czar is unwilling to sanction any terms of peace which are not backed by positive guarantees on the part of Turkey that the christian people shall be relieved from oppression and dealt fairly and humanely with, and Austria and England have joined in this demand. But Turkey has offered no such guarantees. She has evaded the issue and substituted propositions of her own which leave the essential points in the difficulty uncovered, and then she asks an armistice for six months. Russia unites with Serbia and the other provinces in refusing the proposal. They have everything to lose and nothing to gain by delay. If the battle is to be fought at all the sooner it will be for them. The interests of Russia and the belligerent provinces are one. And in refusing to make peace on the proposed terms Turkey virtually declares war with Russia as well as Serbia and Roumania, and Russia has arranged to

throw 25,000 troops daily into the belligerent provinces. But the attitude of Russia fills England with alarm and excites an intense war feeling. England made the peace proposals which Turkey rejected, yet the Turkish plan of an armistice without guarantees, thus retreating from their own ground. This fact destroys any legitimate reason for war England might have in the course of negotiations, or from the miscarriage of diplomacy. Her ministry has nothing to complain of save that Russia makes the cause of Serbia and Bulgaria her own and proposes to fight their battles against a power which has defied civilization and outraged the rights of human nature. It is hard to see what reasonable pretext England can urge for fighting, save the fear that the aggrandizement of Russia imperils England's power in the east, and the reformed design of Russia to occupy Armenia and send her most powerful ironclads to Besika Bay looks like a movement on Egypt and the Suez canal. But this scare is hardly a sufficient excuse for war. Besides England confesses that the Crimean war was a costly folly, and that it would have been better for her had she let the sick man die without any attempt on her part to prolong his existence. Then she had the support of France, but now she stands alone. Turkey is Italy joins Russia in her demands and sustains her course. Germany approves. By refusing to join in the imperial note last summer England virtually excluded herself from continental complications, and has no longer a controlling voice in European politics. She has no armies with which to meet Russia with her million and a half of men fighting in their native fastnesses for a cause that is dear to their convictions and sacred to their hearts. Moreover a war for Turkey would be the most unpopular conflict England ever engaged in. The recent outrages in Bulgaria have stirred the sensibilities of the English people to their depths, while the vast losses by Turkish securities have made English capitalists mad. The ministry is unpopular, and with a powerful opposition headed by Gladstone and Bright would hardly dare to rush into war which would drive it from office. It seems impossible that under existing circumstances England can seriously think of fighting Russia single-handed to protect Turkey, and the only reason which can lend a color of justification to her present menaces is the apprehension that the acquiescence of Germany in the policy of Russia means a remaking of the map of Europe. If Germany is to be paid for siding with Russia by Russian consent to her absorption of Denmark or some other territorial aggrandizement it is easy to understand the nervous agitation of the English people. But unless some such arrangement is in the programme there is no reason to think that England will fight without it. It shall appear that Russia proposes to occupy Armenia, thus threatening not only Egypt and the Suez canal but all England's Asiatic possessions. In the latter case England is bound to defend herself at all hazards.—Graphic.

A Monster Balloon.

London Times.

Visitors to the Paris exhibition of 1867 may remember on the Champ de Mars a captive balloon of large size. This was the first captive balloon that had been maneuvered by means of a steam engine, the balloon itself having been 176,660 cubic feet in capacity, and capable of rising upwards of eight hundred feet above the ground. This was at the time considered a great aerostatic triumph, and was due to M. Henry Giffard, the inventor of the well known "injector," from which invention, for many years past, he has been in the enjoyment of a handsome fortune. The organizers of the Philadelphia exhibition asked M. Giffard, we believe, to construct a similar balloon for their great centenary display, but the wealthy Frenchman would not listen to the proposal, as he wished to reserve an aerostatic surprise for the visitors to the next international exhibition of Paris. M. Giffard has devised the construction of a balloon for 1873, which will far surpass any effort hitherto made in this direction, and which will, no doubt, be one of the most popular attractions at

the forthcoming exhibition. The plans were submitted to the commissioner of the exhibition by M. G. Tisandier, who has just published some of the details of construction. This new balloon will be formed of a resisting material, solid, absolutely permeable to hydrogen gas, and manufactured of alternate sheets of linen and canvas, protected externally by several layers of varnish, and coated with white paint to diminish the effect of the sun's rays. This balloon will have a capacity of nearly 710,000 cubic feet, and will form an immense sphere, the greatest ever constructed, the diameter of which will not be less than 112 feet. By means of a system of valves it will be managed with the greatest ease. When moored to the ground, the balloon will form a monumental dome one hundred and sixty-six feet high, exceeding by fifteen feet the height of Arc de Triomphe. The balloon itself will weigh 8,500 pounds, and to join the pieces together of which it is composed will take nearly four miles of sewing, with twenty two miles of thread.

The car of the balloon will form a gallery fifty feet in circumference. A circular space in the centre of ten feet in diameter will be reserved; in the center of this space the cable, a powerful rope of ten inches in circumference, will be joined to the upper circle by means of an apparatus which will constantly indicate the ascending power of the balloon. This aerial machine will be held to the earth by eight cables, attached to iron rings fixed securely in masonry, and will be suspended above a vast conical basin. The car will be reached by two movable gangways, and from forty to fifty persons will be taken on board at each ascent. The cable will descend to the bottom of the conical basin, and by means of a secure system of wheels will be carried along a tunnel to be worked by an engine of two hundred horse power. This cable will be 1,750 feet in length.

The captive balloon will be placed in the center of a circular enclosure three hundred and thirty feet in diameter. It will tower above the beautiful gardens, and will form the most elevated dome in the Champ de Mars.

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

1. Drain your wet, boggy land.
2. Plow deep, and loosen the subsoil.
3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure highly.
6. Cultivate only safe, paying crops, and select the best seed for these.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make plenty of hay, and let your fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding by proper care and feeding.
12. Be wise in time, and commence at once and plant a few thousand of the Pyracanth 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.

High Farming.

A gentleman writes asking the Register to explain the meaning of "high farming." He says he understands all about "high-falutin'" and "high-living," and "high-old-times," but high farming, a term now often used, is something he does not exactly understand. We refer him to the following from the New York Observer, a good religious paper, and therefore good authority with all good people:

High farming is a system of tillage and farm management that is self-sustaining, a system that takes the bare land, the domestic animals, the farm in-

plements and machinery, and cultivates the soil, sustains the family and the animals, pays the annual taxes, defrays the expenses incident to the improvements that must be made on the farms; and after one, two or three decades of years, leaves every acre in a far better state of fertility than the soil was at the beginning.—Mobile Register.

Castle Flower Pots.

Last season I had a pretty arrangement in my front yard which was much admired, as things of beauty. When the winter's wood was hauled to the house, there were some hollow logs amongst it. These were sawed off about eighteen inches long; the decayed wood from the inside was scraped out; then filled with rich earth and manure; in the center I had a rosebush, and next moss pink; on the outer edge I set slips of ivy, and Wandering Jew; in one I raised some sweet peas. The plants all grew nicely, and they were certainly beautiful ornaments; a source of pleasure to myself, and admiration to passers-by. These little arrangements are but trifling, but anything that makes home pleasant and enjoyable is worth seeing about and trying for; and trifles add much either to our happiness, or discomfort, all through life.—Rural Home.

Painting Flower Stands.

It is customary to paint flower stands on which flower pots are to stand, as bright green color; but the artist would never advise that color for the purpose, as the brilliancy of the paint has an injurious effect upon the colors of the flowers and the leaves. Therefore, when a flower stand is to be painted, it will be best to choose a dull color, if the flowers are to be the prominent feature. A rich brown, chocolate, oak, black walnut, or amber color will harmonize well, and the green of the plants and leaves will appear richer and more pleasing to the eye.

Unprofitable Farming.

Farmer writers, who give expressions of experience, are very much more ready to relate their experience of success than of non-success; still very much is frequently gained by investigating the causes which lead to unprofitable farming. It is always preferable to make all our farm operations pay us a profit; yet few pass a lifetime on the farm, who, if they kept a strict debt and credit account of all farm transactions, upon a review, would not find many more or less unsuccessful ventures—some from one cause, some from another. Now, these instances of non-successes, as well as those other successful ones, form what is termed experience, and are valuable teachers for future plans and hopes, and should be more frequently given to the farming public. It is just this experience which may be kept fresh to us and our successors, and can be obtained in no other way than by keeping an exact account and record of all farm operations, which, when furnished to others, would be of great value, by warning them of the shoals and quicksands to be avoided; and the successes to be improved upon. Beginners in farming, coming from other walks in life, and even young men, bred to the farm, but inexperienced as head managers, but more especially those coming from other pursuits, having read the glowing description of the success of experienced farmers, have their minds lured by the charms of rural life and art, and by experience are frequently disappointed, whereas had the non-successes of these same experienced farmers been set down beside their successes, and also the reason or influences leading to these, a valuable chart would have been furnished to the inexperienced, enabling them, instead of working in the dark, to avoid unprofitable results in the same line. It is too often the case that experiments in anything new are tried by making heavy investments, instead of trying them on a small scale, as should be the case; and in a farming community unsuccessful ventures in any new enterprise injure especially among a certain class, and it is frequently brought up against him in after life, however successful he may have been generally, especially if he is too often termed a "book farmer," and is using his endeavors to advance agriculture to its true position among the arts. It is wise and profitable to experiment carefully, in a small way,

THE BAPTIST.

Sick Animals.

One of our most skillful veterinary surgeons says the best remedy for very many kinds of sickness by which domestic animals are afflicted, is a good dose of Glauber salts, (sulphate of soda); while, at the same time, it is a remedy decidedly inexpensive. The usual dose, as a purgative, is as follows:

Horse, one to two pounds.
Cattle, one half to one pound.
Sheep and hogs, three to five ounces.
Dogs, one to two ounces.

In these doses it is always necessary to give it as a drench, dissolved in two or three times its weight of water; but when given to horses in smaller doses, as a condiment, diuretic or laxative, it is generally readily taken dissolved in part of a pail of water.

The Glory of Farming.

The glory of the farmer is that, in the division of labor, it is his part to create. All trade rests at last on his primitive activity. He stands close to nature; he obtains from the earth the bread and the meat. The food which was not he causes to be. The first farmer was the first man, and all historic nobility rests on possession and use of land. Men do not like hard work; but every man has an exceptional respect for tillage, and a feeling that this is the original calling of his race; that he himself is only excused from it by circumstance which made him delegate it for a time to other hands. If he has not some skill which recommends him to the farmer, some product for which the farmer will give him corn, he must himself return into his due place among the planters. And the profession has in all eyes its ancient charm as standing nearest to God, the first cause.—Emerson.

Strawberry Beds.

How shall I treat my strawberry beds and plants is a question that comes to us almost every mail. Although this has been given often still it seems we must repeat. If your bed has grown up with weeds, so as to endanger the plants by pulling them up to use a scythe and mow them off as close as possible without cutting off any of the strawberry leaves. If there are but few weeds in the bed, clean them out and keep off all the runners, unless wanted for planting. From the first of September, to the end of October, will do to transplant—but the sooner the better. If carefully set out now, all runners that may start out from growing, and carefully cover when winter sets in, a very fair crop may be expected next season.

When transplanting, if the soil should be any way dry, the plants should be well watered, then covered for a few days with a little fine hay loosely shaken over them, after which they will live, unless continued drouth occur—then, like everything else, they need watering. Colman's Rural World.

A Cheap Hanging Basket.

When you eat peaches do not throw away the stones; save them until you have a considerable quantity. Soak them in water a few hours, to loosen the fruit remaining in the dents; then scrub them clean with an old tooth brush, and split them in two. Now take an old two quart tin basin; punch three or more holes near the rim for suspending cords, and one at the center of the bottom for drainage. Paint the basin inside or coat it with melted rosin, to prevent rust, and cover the outside of it with putty. Press the peach stones into the putty on the outside—putting the largest ones on the bottom, and taking care not to cover the hole for drainage. Now cover the hole with a little asphaltum dissolved in spirits of turpentine. When the putty is dry you will have a handsome and unique hanging basket resembling carved work, rich enough to repay you well for your trouble.

Dressing Sheep—Skins or Hides, Rabbits, Etc.

Make a strong soda, using hot water; when it is cold wash the skins in it to get the dirt out of the wool; then wash the soap out with clean cold water. For two skins dissolve alum and salt of each half a pound, with a little hot water, which put into a tub of cold water sufficient to cover the skins, soaking twelve hours; then hang over a pole to drain; when well drained, spread or stretch carefully on a board to dry, tacking them down if necessary. When yet

a little damp, have one ounce each of saltpetre and alum, pulverized, and sprinkle over the flesh side of the skin, rubbing it well; then lay the flesh side together and hang in the shade for two or three days, turning the underskin up every day, until perfectly dry; then scrape the flesh side with a blunt knife, to remove any remaining scraps of flesh, trim off projecting points, and rub with pumice and rotten stone, and with the hand.

Peach Trees.

A peach tree planted and left to itself soon becomes a loose, straggling tree, and it is unreasonable to expect the best fruit from such neglected trees. They should be headed back at least every second year, thereby giving the tree more strength, rendering it less liable to break down, lessening the crop so that the fruit will be finer, and finally rendering the crop more easily gathered.

Judgment of the Public!

During the past five years the public have carefully observed the wonderful cures accomplished from the use of VEGETINE. From its use many an afflicted sufferer has been restored to perfect health, after having expended a small fortune in procuring medical advice and obtaining poisonous mineral medicines.

Its medicinal properties are Alterative, Tonic, Solvent and Diuretic. There is no disease of the human system for which the VEGETINE cannot be used with perfect safety, as it does not contain any metallic or poisonous compounds. It is composed exclusively of herbs, roots and herbs; it is very pleasant to take; every child likes it. It is safe and reliable, as the following evidence will show:

Valuable Evidence.

The following unsolicited testimonial from Rev. O. T. Walker, D.D., formerly pastor of Bowdoin Square church, Boston, and at present settled in Providence, R. I., must be deemed a reliable evidence. No one should fail to observe that this testimonial is the result of two years' experience with the use of VEGETINE in the Rev. Mr. Walker's family, who now pronounce it invaluable:

PROVIDENCE, R. I., 164 Transit Street.
R. H. STEVENS, Esq., R. I.
I feel bound to express with my signature the high value I place upon your VEGETINE. My family have used it for the last two years. In nervous debility it is invaluable, and I recommend it to all who may need an invigorating, renovating tonic.

O. P. WALKER, Formerly Pastor of Bowdoin Square Church, Boston.

A Walking Miracle.

Mr. R. H. STEVENS:
Dear Sir—Through a stranger, I want to inform you what VEGETINE has done for me. Last Christmas Scrofula made its appearance in my system—large running ulcers appearing on me as follows: One on each of my arms, one on my thigh, which extended to the knee, one on my head, which went into the skull bone, one on my left leg, which became so bad that two physicians came to amputate the limb, though upon consultation concluded not to do so, as my whole body was so full of Scrofula; they deemed it advisable to cut the sore, which was painful beyond description, and there was a quart of matter run from this one sore.

The physicians all gave me up to die, and said they could do no more for me. Both of my legs were drawn up to my waist, and it was thought if I did get up again I would be a cripple for life.

When in this condition I saw VEGETINE advertised, and commenced taking it in March, and followed on with it until I had used sixteen bottles, and this morning I am going to plough corn, a well man, my townsmen say it is a miracle to see me now talking and working.

In conclusion I will add, when I was enduring such great suffering, from that dreadful disease, Scrofula, I prayed to the Lord above to take me out of this world, but as VEGETINE has restored to me the blessing of health, I desire more than ever to live, that I may be of some service to my fellow-men, and I know of no better way to aid suffering humanity, than to inclose you this statement of my case, with an earnest hope that you will publish it, as it will afford me pleasure to reply to any communication which I may receive therefrom.

I am, sir, very respectfully,

WILLIAM PAXN.

Avery, Berrian Co., Mich., July 10, 1872.

Reliable Evidence.

Mr. R. H. STEVENS:
Dear Sir—I will most cheerfully add my testimony to the great number you have already received in favor of your good and good medicine, VEGETINE. For I do not think enough can be said in its praise, for I was troubled ever so long with that dreadful disease, Catarrh, and had such bad purging spells that it would seem as though I could never breathe any more, and VEGETINE has cured me; and I do not get to thank God all the time that there is so good a medicine as VEGETINE, and I also thank it one of the best medicines for colds, coughs, croup, asthma, feelings at the stomach, and advise everybody to take the VEGETINE; for I can assure them it is one of the best medicines that ever was.

MRS. L. GORI.

Corner Magazine and Walnut Sts.,

Cambridge, Mass.

Prepared by R. H. STEVENS, Boston, Mass.

Vegetine is sold by all Druggists.

L. P. 45 10 45

Great Reduction!

To My Brethren in the Ministry:

Owing to the excessive hard times in the North, reduced prices for labor, and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Brace, to furnish 1000 at the low price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate stating the weakness or ailment, and the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00—\$12.50 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in the office in New York is \$20.00 and 25.00.

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister, especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well nigh, or altogether laid by, notable to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of their powers and returned to full labor with ease to themselves.

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or hernia. However sound you are you need a Brace to keep so.

I invite your attention to the testimony of some of the most distinguished members of the medical profession, North and South:

From Members of the Medical Profession in Pittsburgh, Pa.:

We, the undersigned, having used in our practice Dr. Hanning's Body-Brace for the relief of cases of simple pneumonia, pleurisy, chronic bronchitis, and the best instrument we have met with, to fulfill all the indications required in the case.

T. F. DALE, M.D.,
JUN. P. GAZZAN, M.D.

From Members of the Medical Profession in Savannah, Ga.:

To Dr. Hanning: Dear Sir:—We, residents of the city of Savannah, have had frequent opportunity of witnessing the effects of your mechanical appliances, especially of the Body-Brace, and are convinced that they are more remarkable than those of any other instrument which has ever been invented to relieve the pelvis from the undue pressure of the abdominal organs, which seems to be the inevitable result of a relaxation of the muscular system.

H. K. BURGESS, M.D.,
Mayor of the City,
C. P. RICHARDSON, M.D.,
J. S. MOORE, M.D.,
A. CUNNINGHAM, M.D.

From Members of the Medical Profession in Louisville, Ky.:

Dr. Hanning: Sir:—Having examined your Body-Brace, designed for the relief of the Pelvic, Pleurisy, Bronchitis, and Spinal Systems, as connected with general or muscular debility, it gives us great pleasure to say, that we deem it a valuable discovery, as an auxiliary in the treatment of the above and analogous affections. In view of the anatomical and physiological principles of its construction, and harmony with the natural economy of the body, we also deem it greatly preferable to any other device in use.

T. S. HELL, M.D.,
L. W. ROGERS, M.D.,
JOHN E. PLINT, M.D.,
W. C. GALT, M.D.,
W. E. EWING, M.D.

Extract of a Letter from Dr. Daniel Porter of Bowling Green, Ky.:

Dr. E. P. Hanning: Dear Sir:—Permit me to bear to you and the world my humble testimony to the power and efficacy of your Body-Brace, in the treatment of a long list of maladies, in which both sexes are liable, but especially the FEMALE, many of which minutiae have long been regarded as the "opprobrious medicament" of the profession, and might have continued to be so regarded, had it not been for your invaluable discovery. But now, after a six-months' trial of your Brace, in almost every variety of case, I feel the agreeable assurance, that we have in this instrument a sovereign remedy for a large proportion of those heretofore generally incurable diseases, for which all who have heard of it feel the need of others. I am deeply and profoundly thankful, and to him especially who is the author of so great a blessing. For a long time, or rather since the late and accurate of the human system have been well understood, medical men have acknowledged the want of some mechanical agent to act

precisely upon the principle of your Brace; but the difficulty has been to construct the proper instrument. Many efforts have been made to supply this want, but without success, until the discovery of your ingenious contrivance, in which the medical profession, as far as I can learn, feel satisfied that we have the ultimatum of mechanical aid, to meet the indications of a large class of painful affections.

DANIEL PORTER, M.D.

The following is a list of the ailments relieved, or immediately cured by the use of the Brace:

Who are They that Require Mechanical Support and to Whom the Brace is Invaluable?

All public speakers and singers, and especially ministers who have any irritability about the throat, or who have an ungovernable and cracked voice, and whose vocal exertions are succeeded by *tangor* and *fatigue*, attended by a sense of sinking or fainting at the stomach, and by weakness or aching in the back.

All old persons who suffer from weak backs.

All who have dull pains and a sense of oppression about the chest with limited or hurried breathing on slight exercise, accompanied by short cough in taking a full inspiration, especially where there is any predisposition to *bleed at the lungs*. Those who are in confirmed consumption will find great relief to the last moment of life, while it used betimes it will effectually prevent it.

All who are troubled with palpitation of the heart, and general nervousness, or with hysteria, lowness of spirits, gloom, etc.

All who are dyspeptic; who complain of those dull, dragging pains in the side, liver and spleen, and accompanied by a sense of deathly sinking or "goneness," which are materially aggravated by exercise, or the assumption of the erect posture, and which are also attended by a painful and discouraging sense of heaviness, or shaking, in walking or riding.

All who are troubled with constipation, chronic diarrhea, or the worst forms of dysentery; all who are habitually afflicted with colic, and with bleeding or blind piles.

All who have chronic peritonitis; who are swag-bellied, and predisposed to rupture of the bowels; and all who are afflicted with femoral, inguinal, and ventral hernia.

All having affections of prostate gland, or who have any affection of urinary bladder, and who are afflicted with seminal or genital weakness.

All who have any spinal affection, whether it be irritation, or weakness of the spine, and who are accordingly troubled with dull pains between the shoulders, or continual wrangling and grinding pains in the small of back and in the hips; who experience coldness, numbness, swelling, varicose veins, and weakness of the lower extremities. To all who have any bearing down or falling of the womb, or who are afflicted with leucorrhoea the Brace is simply invaluable, and the only effectual remedy.

All weak, and lax-fibered, children and youths, who droop, lean, and lounge, and cannot endure much exercise; but particularly young girls, just arriving at maturity, who, if neglected at that age, seldom recover.

All who from habit or occupation are disposed to droop; or who are of a delicate frame, should be supported in walking, riding, or traveling.

All persons recovering from long confinement by fever or other cause.

It is the only scientific Shoulder-Brace every invented.

Inasmuch as all of the above ailments may be caused by the descent of the internal organs, they may also be relieved by supporting the back, and lifting the abdomen as any surgeon will tell you, and this Brace is the only instrument invented to lift upwards.

How to Measure for the Brace Truss.

Take snugly the number of inches around the hips, over the iliac crest, two inches below the top of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia.

Open the truss and fetch it around the body, showing the hip-bone close down to the tip of the haunch bones, then lie down, draw up the feet, care-

fully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

To place this Brace before the public, I have in the last twenty years advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice.

This to certify that the undersigned is the only manufacturer of the Hanning Body-Brace, and that those manufactured for J. R. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.

J. R. GRAVES, M.D.,
Office of Man'g Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of *prolapse*, and consequent weakness, AND THE BEST ONE MADE, they had better send their orders to me, or to some one who has my *written* commission.

I have no agent in this city, and before you purchase through other parties please to require them to show you a *written*, not *printed*, commission from me.

Don't fail to avail yourself of this offer at your earliest convenience. The only premium I can offer on the reduced price are—

1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.

2. Any one selling 10 Braces at \$10 shall receive one for commission.

Dear Sir: If you decide that you have no use for this help in *preserving a fine voice*, making an old one good, or restoring lost or weak physical power, will you not place this circular in the hands of some man or woman you know to be suffering, and do a good deed?

DIRECTIONS FOR MEASURING.

Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

J. R. GRAVES.

Testimonials.

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

G. A. LOFTON,
Pastor First Baptist Church, Memphis.

BANNINGS BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it.

A. H. FORD,
Editor Christian Repository.

FEMALES TESTIFY.

Suffering very much from "Dyspepsia" and general debility—the result of protracted weaning, I obtained and have been wearing Hanning's Body and Lung Brace, and am satisfied there is no supporter equal to it. I feel confident others similarly afflicted would be greatly benefited by its use.

WILSON, Miss.

EDORA COLE.

A Success.
THE BAPTIST
Hymn and Tune Book.

It is pronounced by those churches that are using it a decided improvement in all respects over all others.

Its superior features are,—
1. It is in large, nice type.
2. It is on good paper.
3. Its hymns are all sound and choice.
4. It has the largest collection of choice tunes.
5. It has a nice selection of revival songs.

6. It has the sweetest collection of Sunday-school songs, and more of the sweetest than any other book.

7. It is cheap, only \$12 by the dozen—\$1.25 each by mail, post-paid.

8. It is published by our own Southern Baptist Publication Society, which every Southern Baptist should support. Why send North when you can get a better book at home?

Before buying any Hymn Book send for the New Hymn and Tune Book, with seven shaped notes, and examine it.

The New Psalmist.

This is the above book without the music. Its superiority over the Southern Psalmist consists in the following features, viz:

1. Its large, beautiful type. Our older brethren will appreciate this. It can be used with a dim light, and at night.

2. The index of first lines is also in large type.

3. It is scarcely felt in the pocket: LESS LIKE A BRICK IN SHAPE AND WEIGHT.

It is Cheaper. Price 55 cts.

4. It contains all the best songs of the old Psalmist, and a great many more.

5. It contains no hymns that teach baptismal regeneration, no songs to dead sisters, brothers or babes, and no invocation of angels.

6. It is a cheaper and in all respects a better book; price 75 cts.

7. When you order this, write: "send the New Psalmist without notes."

The Little Seraph.

(Seven Shaped Notes.)

This little book contains all the music in the Hymn and Tune Book, and is designed for Sunday-schools, for Prayer and Revival meetings, and for the family. The object of the editor was to gather into one book all the best and sweetest songs and tunes now in use, and to reject all those that inculcate unscriptural sentiments that abound in so many of our Sunday-school books.

It has been awarded this praise: "It contains more of the best and sweetest Sunday-school songs than any one book offered to the public; and, best of all, the sentiment of the songs are unexceptionable."

The music is in the seven shaped notes, which can be used as round ones. It is designed for the million. Let every parent present one to each child.

Price per dozen, \$4; by mail 40 cts. All orders will be promptly attended to.

J. R. GRAVES,
Address all orders, with cash, to
W. D. MAYFIELD,
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THE BAPTIST.

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

Old Series—Vol. XXXIII.

MEMPHIS, TENN., NOVEMBER 11, 1876.

New Series—Vol. IX. No. 49.

THE SPEECH OF DR. LANDELS DELIVERED BEFORE THE BAPTIST UNION AT BIRMINGHAM, ENGLAND.

[We cannot withhold this grand speech from our readers, but owing to its length (for he spoke one hour and a half), we have divided it; yet each division is complete in itself. We have the same errors to fight here that our brethren have in England,—the pernicious doctrine of baptismal regeneration, as taught by all Pedobaptists and Campbellites. Read and use.—EDITOR.]

THE WEAPONS OF OUR WARFARE.

IN military movements, a position taken is no gain unless it can be successfully held and defended. The abandonment of that which has once been occupied, or the failure to utilize it, is a confession of weakness, or it implies a waste of strength; hence, until victory is complete, every new advance is valued only as the basis of future operations. This is not more true in war than it is in ecclesiastical controversy. Not to maintain or to use the position we have taken; to abandon it openly, or stealthily to change our ground, would be a confession that we had taken it up without sufficient foresight, and found it practically untenable. Having no such confession to make, either tacitly or by avowal; not intending to beat a retreat, or to steal away without attracting the notice of our opponents, it seems to me that the best course I can adopt will be to make good, notwithstanding that it has been so fiercely assailed, the ground taken in my previous address, and exhort to the action which is its logical outcome. In other words, we have unfurled our banner; and it is not our intention to lower it, or to let others snatch it from our grasp. To that banner we mean to cleave, falling under it if necessary, but handling it, as we fall, to those who, happier than ourselves, shall bear it onward to successive battles and triumphs, until the last conflict has been waged, and the final victory won. In taking this stand, I am actuated, I trust, by no spirit of obstinacy or contention. Were I convinced that any other course would prove more useful, that conviction would suffice to determine my preference. I can see, however, at the present juncture nothing which we so much need, or which can prove more beneficial in its influence, than a clear and general understanding of the attitude, which, as a denomination, it behooves us to assume toward other bodies with whom we desire to co-operate on terms of mutual friendship and esteem, without abating one tittle of our just claims, or sacrificing one iota of the principles which it is our mission to maintain; and if any word of mine can help to such an understanding, and encourage my brethren to take their proper place and part in their advocacy of the great truths we hold, I shall have reason to thank God for the service he has enabled me to render to the cause which I love.

OUR POSITION DEFINED AND DEFENDED.

Our position as Baptists is necessarily aggressive; not only toward the great mass of evil with which we are surrounded; not only toward ecclesiastical systems which by their superstitions subvert the gospel of Christ; but also toward other bodies of Christians with whom, notwithstanding our differences, we desire to live in loving fellowship. Our great aim is to bring a revolted world into a state of allegiance to our king; but we have also to aim—it is a part of our mission as a separate denomination—that we should aim—at promoting a more complete obedience to Christ in those who are already his loyal subjects. We hold our distinctive principles, which need not be defined; and we are alone in holding them. They are dear

to us because manifestly in harmony with, and in fact plainly embodied in, the teaching of the New Testament. Some of us have received them as the result of our study of the word of God at the cost of relinquishing cherished beliefs which were instilled into us from our earliest years, and in spite of prejudices which seemed almost ineradicable. [Hear.] These principles we need not be always offensively pressing on the notice of others; but we must reserve for ourselves the liberty of presenting them when occasion serves. We cannot suppress them to suit the convenience of our neighbors; we cannot enter into compact to place them in abeyance in any given locality, or for any given time; that liberty secured to us, we are ready to unite, in so far as union is possible, with other denominations in furtherance of those great ends which in common we seek to promote. We unite with all believers in free Christianity in seeking the liberation of religion from State patronage and control; we unite with the friends of evangelical truth, whether in or out of the church, in resisting the encroachments of Popery in whatever form; we unite with Christians of every name in seeking the conversion of the world; we will unite with our fellow-citizens of all shades of religious belief in seeking those reforms in the State which are conducive to national welfare; but we cannot suppress, and we ought not to be asked to suppress for the sake of union, the principles which distinguish us from all others. It is worse than idle to tell us of their small importance; to express regret that so small a thing as the water should separate us; we solemnly believe that our course of action is defined for us by the commandment of our Lord. Those who think it is only the water that separates us have, indeed, reason to be ashamed of the separation [Hear, and laughter]; but it is not so with us; we have not the liberty of those who believe that one mode of baptism is as good as another, and that though believers are proper subjects, it may be administered to others as well; and it is not from us, but from them, that the cessions should come which are necessary to make us one. [Cheers.] Our convictions may be erroneous, but while they are our convictions, to ask us to suppress them (I say it solemnly, as in the sight of God) is an insult to the Christian conscience, the offering of which is incompatible with mutual respect and esteem.

TRUTH BEFORE CONVENIENCE.

The obligation to testify to what we believe, while it may be felt to be more weighty in proportion as the truths we hold are fitted to affect the vital interests of the kingdom of Christ, is an obligation from which we cannot absolve ourselves, and with which neither our friendship for, nor our dread of, others can be allowed to interfere; it arises out of our relation to Christ as the only Lord of the conscience, and is involved in our fidelity to the truth, and our due regard to the best interests of others. The welfare of the body of Christ requires that whatsoever truth he has made known to any one section of the body should not be monopolized, or concealed by it, but published for the common good: the proposal to suppress it, from whatever motive, whether from consideration of expediency or of convenience, is a trespass against the higher authority, and a violation of the most sacred rights. Such a proposal, though it may at times be thoughtlessly made in the supposed interests of party, and the refusal to comply with it be angrily resented, cannot long be persisted in by Christian men. On calm reflection, our opponents, who blame us for our obstinacy, will see the danger of usurping their Lord's place,

and encroaching on his prerogative by a course of action which curtails the heritage of his church and helps to perpetuate the darkness of the world. Angry passions may be excited by our refusal to comply with the wishes of our neighbors when they require us to violate the commandments of our King, and charges of bigotry may be freely hurled at us because of our unflinching adherence to what we believe to be right; but when amidst the din of controversy, or when after the din has subsided, the contending parties can hear another and more authoritative voice, their judgment will approve of the course we have pursued; and those who have felt most aggrieved by it will endorse our determination, the determination which apostles cherished, and which, throughout every age, has animated reformers and led martyrs to the stake.—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have both seen and heard." [Cheers.]

OUR TESTIMONY NEEDED.

Never was there a time in the history of the church when our principles required to be more distinctly enunciated as an antidote to prevailing errors. We seek the evangelization of our country more than the spread of our principles [Hear]; but in all our efforts for this end, we are confronted with a gigantic and growing hindrance, with which we are compelled to deal whether we will or not, and to which our principles are the most natural and effective antagonist. Among the hindrances to the spread of the gospel are not only the worldliness of the higher and the ignorance of the lower ranks; the speculative infidelity which has been imbibed by the few, and the practical infidelity which taints the many; but the elaborate system of superstition which has recently sprung up among us. To the advantage of the shelter afforded to it behind the ramparts of that church which has been called, with a fine irony, "the bulwark" of Protestantism, a system of forms and ceremonies has risen into existence, which, though it takes the name of Christ into its life, is as much fitted to conceal the way of salvation from an inquiring soul as the worst mummeries of the church of Rome; and not only to conceal the truth, but to render men impervious to its influences by instilling into their minds the delusion that they are Christians already, and Christians par excellence, by reason of their strict attention to outward observances. [Cheers.] It is lamentable, and a sad testimony to the ignorance of the fundamental truths of Christianity in which thousands have been allowed to grow up by a church endowed beyond any other in Christendom for the purpose of instructing them, that such childish follies are now in vogue should find acceptance among the people of England. There are hundreds of churches in our land in which puerile processions and performances take place that are simply an affront to the intelligence of the age. The childish nonsense inculcated in them, and valued by their incumbents, may be inferred from the fact that the chairman of the Church Union, at its meeting in London a few months ago, could mention, as a sign of progress and a ground for congratulation, that "vestments were used in about three hundred churches in England." As if Christianity were a mere thing of drapery, this takes a prominent place among the things which about fourteen thousand of communicants in the church of England, over two thousand of them clergymen, with a thousand more outside the Church Union, are banded together to promote.