

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 most 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 all 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 Philadelphia, Pa.:

We, the undersigned, having used in our practice Dr. Hanning's Body-Brace for the relief of cases of simple prolapso uteri, cheerfully testify that it is the best instrument we have met with, to fulfill all the indications required in the case. J. N. DAVIS, M.D., T. F. DALE, M.D., J. P. GAZZAM, 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 that unusual pressure of the abdominal organs, which seems to be the inevitable result of a relaxation of the suspensory system. H. K. BARRINGTON, M.D., Mayor of the City, C. P. RICHMOND, M.D., J. N. MOIRHEAD, M.D., A. CENNINGHAM, 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 fibrous, muscular, ligamentous, and spinal systems, as connected with general or muscular debility, it gives me 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. N. HELL, M.D., LEWIS ROGERS, M.D., JOHN B. FINE, 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, - Permitted me to bear to you and the world my humble testimony in behalf of the power and efficacy of your Body-Brace, in the treatment of a long list of maladies, to which both sexes are liable, but especially the FEMALE; many of which ailments have long been regarded as the "incurable diseases" 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 these heretofore generally incurable diseases, for which all who have heard of it feel for the woe of others, should be profoundly thankful, and to his especially who is the author of so great a blessing. For a long time, we have since the laws and structure 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 attainment 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 *languor* 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 dizziness or "grogginess," 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 diarrhoea, 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 linen, about two inches below the tips of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia. Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, obtained while I was wearing Hanning's Body and Lung Brace, and an ailment these in no manner equal to it. I feel constrained to mention that others similarly affected would be greatly benefited by its use. WILSON, Miss. EUDORA COLE.

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 comfortable. 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, L.L.D., 107 N. Main St., Louisville, May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the cure and all cases of *prolapse uteri*, and consequent weakness, and all the ills one made, they had better send their orders to me, or to some one who has my *written* commission from me.

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

Don't fail to avail yourself of this offer at your *conventions*. The only premiums I can offer on the reduced price are:

1. A Brace for 10 new subscribers at \$2.50 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.

Bear Sir: If you decide that you have no use for this help in *preserving a fair name*, 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 ten 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 using it, rather allowing 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 EFFORT, and my physical strength has been so effectively 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.

BANNING'S 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. Editor Christian Repository.

FEMALE TESTIFY.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, obtained while I was wearing Hanning's Body and Lung Brace, and an ailment these in no manner equal to it. I feel constrained to mention that others similarly affected would be greatly benefited by its use. WILSON, Miss. EUDORA 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?
9. 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.
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."

It is Cheaper. Price 85 cts.

- 1. It contains all the best songs of the old Psalmist, and a great many more.
2. It contains no hymns that teach baptismal regeneration, no songs to dead sisters, brothers or babes, and no invocation of angels.
3. It is a cheaper and in all respects a better book; price 75 cts.
4. 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, 361 Main St., Memphis, Tenn.

Agents Wanted for our New Historical Work OUR WESTERN BORDER. A Complete and Graphic History of American Pioneer Life ONE HUNDRED YEARS AGO. Its thrilling conflicts of Red and White Foes. Existing adventures, exciting events, and incidents of the early days, Indian war-paths, Campfires, and sports. A book for the young and old. See a full page No. 100000. Enormous sales. Agents wanted everywhere. Illustrated circulars sent by its use. J. C. McCURDY & CO., St. Louis, Mo. A-9-11-76-500

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 BATTLE.

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 handing 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; but 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 obtrusively 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 evangelized 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 divisions 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 maims the many; but the elaborate system of superstition which has recently sprung up among us. Taking advantage of the shelter afforded to it behind the ramparts of that church which has been eroded, with 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 title, is as much fitted to conceal the way of salvation from an inquiring soul as the worst plummets 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.

SPREAD OF RITUALISM AND SACERDOTALISM.

The evil of the system lies in this, that (whether intentionally or not) men are led to identify Christianity with outward ceremonies instead of a state of the heart toward God. Embraced among its doctrines, and lying at its foundation, is the dogma of regeneration by the performance of a ceremony on an unconscious babe, and consistently with this throughout, it attaches importance to what is done for a man by the priest, instead of directing his mind from everything external, that by the exercise of simple faith, he may put his trust in Christ alone; it has its natural origin in the ordination service, wherein a talismanic touch from Episcopal hands endows a man with the Holy Ghost, and gives him power to hear confession, and grant absolution to the poor dupes who pour into his ear the tale of their sins and sorrows; it makes Christians of unconscious babes when priestly hands sprinkle a few drops of water on their foreheads, and priestly lips pronounce over them the words of the baptismal service; by the ceremony of consecration, it changes a piece of bread and a cup of wine into the body and blood of our Lord, and offers these on the altar as a sacrifice for the sins of the world. Such is its influence, that it has drawn hundreds into Popery, and made thousands more Baptists in everything but the name. Finding its locus standi in the services of the church, it has entrenched itself there so that it cannot be dislodged, but threatens to take possession of the entire ecclesiastical fabric, and now employs the church's revenue and resources in doing the work of her foes. At the antipodes, its emissaries, "dressed in a little brief authority," are playing their "fantastic tricks before high heaven" in a manner sufficiently ludicrous to make angels weep and demons smile, trying to undo in a day the evangelistic work at which men of faith and prayer have toiled for half a century; at home, owing chiefly to the manner in which it appeals to the clerical instinct, and gratifies the love of power which distinguishes the class, it is spreading like a virulent contagion; church after church becomes the scene of its innovations; its priests, conspicuous in semi-Popish attire, which ought to be hateful to English eyes, and to the eyes of all free and intelligent men, move about your streets, and force their pretensions on public notice; its literary organs ridicule the ecclesiastical and defy the civil authorities; and while, in the arrogance of its pretensions, it rivals or outstrips the Papacy, the Evangelical party, like an army disheartened and demoralized, hides its diminished head, and makes piteous appeals for help to the members of other denominations.

[TO BE CONTINUED.]

FOOD FOR REFLECTION.

BRO. GRAVES:—In the communication of Bro. Kellis in THE BAPTIST of October 21st giving an account of the session of Bayou Macon Association appears the following language: "It is a burning shame upon our churches that the United Friends of Temperance have accomplished more for this glorious cause than we as Christians have done." Sad commentary! humiliating acknowledgement! yet is there not foundation for the remark? Alas, yes: my heart is often made to ache by the hearing that some dear brother is contracting the dangerous and pernicious habit of visiting and patronizing the drinking-saloon: and sometimes I hear that a dear friend and brother has been seen on his way home in not as sober a condition as church-members ought always to maintain, and that a reproach has been brought on the cause of Christ; and oh how my heart aches! I fear it is too true; that dear brother did not call on me when he was lust in town; and in fact, recently he has almost given me the go-by, when formerly, when I knew he did not drink, he always called on me. And now, Bro. Graves, I want to say a word to my brother who is in the habit of patronizing dram-shops. There is a principle in law that whoever counsels, aids, abets or encourages a man in the commission of an offense is just as guilty as the man who really commits the offense; or in other words, whoever counsels, aids, abets or encourages another to shoot and kill his fellow-

man is as guilty of murder as the man who pulled the trigger. All men, both Christians and non-professors, with one accord admit that the business of rum-selling is sinful, and not only so, but that it is disgraceful, and what is admitted by all need not be proved or even argued. Then if it is sinful, and even disgraceful, for a man to engage in the business of dram-selling, such a man ought not to belong to a church of Christ; and all will admit that if such a man is a member of a church, he ought to be put out. Well now, my brother, whoever you may be, if you are in the habit of visiting the dram-shop, and patronizing the bar, you are giving aid, comfort and encouragement to that dram-seller in the commission of his sin, and are just as guilty as he, and as he ought to be turned out of the church, so ought you: you have disgraced your profession, and are unworthy the name of Christian. In patronizing a man in the commission of a sin, i. e., selling whiskey, you are not doing the service of God, but are in the service of the Devil, who is the enemy of God, and therefore you are an enemy to God, and ought not to belong to his church. "No drunkard shall enter the kingdom of heaven."

If a church-member will not abandon the habit of visiting the dram-shop, the church must—it can do nothing else than exclude the offending member.

Let professors of religion either live like Christians ought or else quit the church: do not act the hypocrite, for that is prima facie evidence of kinship with the Devil.

FIDELIS.

Louisiana, November, 1876.

VISIT TO GEORGIA.

TARKIN: the train at Blount Springs, Ala., on the 12th of July, I started for Hart and Elbert counties. Crops in sight of the railroad seemed to be promising, but later than they were in Alabama.

HARTWELL AND ELBERTON.

Hartwell is a beautiful village located in a very healthy locality, and is the county-seat of Hart county; Eld. B. Thornton resides in this village; he is in his seventy-fifth year, and still preaches with power, and has a strong voice. Elberton, the county-seat of Elbert county, has improved some since the war; it is a town with good church and school advantages, and fine society; a railroad has been graded from Toccoa City to this place, a distance of about fifty miles. The farming interest has gone down in Elbert on account of exclusive cotton growing, and shipping of corn, meat and flour from the West to raise more cotton.

UNION-MEETING.

I had the pleasure of attending a union-meeting at Henry's church on the fifth Sabbath in July; it was a union of churches of the Baptist faith, and not participated in by the different denominations, which is the case with meetings of this name sometimes; Eld. G. Campbell preached the introductory sermon from the Scripture "Ye are brethren." This brother had just commenced exhorting the last fall that I lived in Georgia, fifteen years ago: he is now one of the most efficient ministers in the Sarepta Association. Elds. I. H. Goss, Stevens, B. Thornton, Jas. McMullen, Vernon, and Gipson were present, and took part in the deliberations. Eld. Gipson is one of the rising ministers of power and strength of East Georgia. The proceedings of the union-meeting were interesting and instructive. One resolution was offered by Eld. Campbell, which was adopted, to petition the Legislature of Georgia to pass a law prohibiting the sale or manufacture of spirituous liquors within three miles of any Baptist church that is not already incorporated.

REVIVALS.

I attended two churches under the pastorate of Bro. Jas. McMullen, where they had revival-meetings. I was born at one of these churches in the fall of 1860, during which meeting there were over one hundred and twenty persons born into the kingdom of Christ: Bro. B. Thornton was at that time pastor of the church.—Davis Creek, and Eld. Stevens assisted in that great revival. Those who were young converts when I left that church are now, many of them, deacons and active members; the old members, who were active, and the

lights of the church fifteen years ago, have passed over the river into rest,—the most of them. There were six persons added to the church during the July meeting, and the church revived. Bro. McMullen is much beloved by the church and community. Davis Creek church has a good Sunday-school; she requires her male members to attend her conference meetings; she assesses her members in proportion to their value in worldly goods to support the pastor and the cause of Christ; she will exclude one of her members for selling whiskey, or for drunkenness; she is stricter in carrying out the law of Christ in many points than some Baptist churches that I have known. The County-line church, in a mile and a half of Hartwell, had a protracted-meeting of one week. Bro. McMullen had the help of Broth. Fare (from North Georgia) and Thornton at this meeting; Bro. Vernon preached two sermons also; nine persons were buried in water by Bro. McMullen at the close of the meeting; showing forth to the world their death to sin, and their faith in Christ. A good many slings-schools were being taught in the villages, and in country churches: parlor organs were used in connection with the schools, and are being introduced into the Sunday-school and church service.

BAPTIST PAPERS.

Several ministers expressed their desire to take THE BAPTIST on account of its sound doctrine in Bible sentiments; they seemed to regard it as the best paper in the South or North; the Alabama Baptist was highly spoken of also by different Baptists. Baptists do not read half enough I find in most communities. Some Baptists I find taking two or three political papers, but no religious paper: when they are asked to take a religious paper, they say that they are not able. If Christians love the cause of Christ as they should, they will love the brethren, and will love to hear from the churches: they will love to attend church-meetings, and be active in promoting the prosperity of Zion.

COMMUNION.

I find those who claim to be Baptists in every community almost, who will say that "I am a Baptist except in close-union: I do not believe in that." The peculiar views of Baptists are less understood on this point, both in and out of the Baptist family, than any other Bible doctrine. I do not like to see or hear of Baptists excepting or cancelling out any of God's truths or commands. Those who walk after the flesh can be liberal in the things of the flesh; but those who walk after the Spirit must mind the things of the Spirit, keeping the commandments of Christ: "ye are not of this world," etc. To those obedient ones were Christ's ordinances committed. New Market, Ala. JOHN A. WILEY.

MINISTERIAL SUPPORT.*

YOUR COMMITTEE'S REPORT.

OF THE many things requiring your earnest and prayerful consideration to advance our blessed Redeemer's kingdom in the bounds of this Association nothing, in our judgment, stands paramount to that of ministerial support: "the laborer is worthy of his hire." When we look over the field, whited with harvest, and find so few laborers in our blessed Lord's vineyard, it is alarming. The cry of destitution from this vast and fertile field looms up from almost every church and neighborhood within our bounds. What is the cause of this great destitution? Is a question that arises in the minds of all thinking Baptists. What plan that will be feasible can we adopt, as a denomination, to supply the destitute, and dispel the gloom that hangs like a pall over the poor Christian who is thirsting after the water of life for himself, and for poor sinners with whom he is surrounded? This is a serious question, and one that has engaged the pens of our best writers without coming to an agreement. Brethren, there is a plan that seems to be both feasible and practicable, which we submit for your consideration, as well as for the consideration of all the churches composing this Association: this plan, if acted upon, will be found both easy and cheap, and will

*Resolved that the brother clerk forward a copy of the report adopted by this Association on ministerial support to Bro. J. H. Graves, and request him to publish the same in THE BAPTIST. M. M. MURKOLAWA.

enable the very poorest member of the church to aid in the support of their pastor, which will be gratifying, and not burdensome to any. Our Association claims eighteen churches: not one of these has a parsonage. If a strange minister responds to a call made by any of our churches, he has no fixed home to settle his family in: he has either to rent a house at high figures, board himself and family, or move into some outhouse, or cabin, that is not fit for the common laborer to occupy. This cramps your minister, and makes him feel as if he was not at home, and the first call that is made to a new field, he is ready to respond in hope that he will better his condition temporarily. Our churches are so situated that it would be convenient for one minister to supply from two to three churches; one of these churches, with some assistance from the others, would be able to build a parsonage; let some good brother who owns land near his church donate five or ten acres for his pastor's home; then let the church or churches that agree to unite for this purpose adopt some plan to have a neat cottage-house built according to taste, with cheap but neat out-houses, stable, crib, horse-lot, garden, and a small field for a truck-patch and orchard; then say to your pastor, here is your house, consecrate yourself to the ministry, do your whole duty, visit the sick, comfort the broken-hearted and distressed, admonish the wayward, go forth in your labors of love, and we will support you; here is your garden, work in it for recreation; here is land for a truck-patch, plant such things as are essential for table use; here is your orchard, take care of it, and prune your trees, a little manual labor will be good for your health; then let some brother that has a surplus horse put one in the lot for his pastor's use; let others put a couple of cows, a few hogs and sheep in the lot; let others put from five to twenty bushels of corn in the crib until they see their pastor has plenty; it will then only remain to complete the outfit for the dear good sisters to unite and send a few chickens, turkeys, ducks, geese, etc.; then say to their pastor's wife, sister, take care of this poultry, and you will soon have enough for use whenever you want any. It might sometimes be more convenient for some of the brethren to furnish flour, meat, sugar, coffee and other necessaries for family use than to furnish money: all these are necessary, and are equal to money. Let your deacons, or a committee of good business men of the church, with your pastor's assistance, estimate the amount of money it will require to clothe your pastor and family, and to meet other contingent expenses. It will only require a small amount of money to make your pastor's heart light and happy. Visit your pastor; show him that you love and respect him; give him that honor that is due his high and exalted position; let confidence and love be mutual, and only engage a pure-minded, God-loving preacher. Should it become necessary to change pastors, and to make a call from a distance, you can write to the minister of your choice the situation of his future home.

Brethren, we give but a feeble outline in this report, and pray the churches to take it under advisement, improve it, and act upon the theory. JOHN A. HEMLER. GEG. W. C. TREZEVANT. C. T. MADISON.

THE REVISED TESTAMENT BY THE AMERICAN BIBLE UNION SOCIETY.

In my lecturing tour I am often asked, "Is the work sectarian?" I answer, No. "Is it a Baptist Testament?" I answer, No. But it is just what we would have, a faithful translation. All true Baptists want the people to have, in good English, the Word of God; nothing less, nothing more. Again I say, while it is true that scholars of nine different denominations assisted in the revision, and made it substantially what it is, yet no denomination as such has ever endorsed it. Baptists take the lead in publishing and circulating it. And why should they not? Ought they not to take the lead in every good work? Certainly they ought to do most for the spread of the pure word of God. But some one has suggested that we wait till all the evangelical denominations will unite in the work. You might as well wait for the millenium. And upon the same hypothesis we

should wait to preach the gospel till all are united as to what the gospel embraces. Some Baptists seem to forget that we are a peculiar people, and we cannot wait for others to do right. If others will not we must.

Ought the Scriptures to be revised? Hear the opinion of some the most distinguished men that have graced the Christian ministry. Episcopal: Benjamin Kennicott, D.D., Canon of Christ church Oxford, says: "Great Improvements might now be made, because the Hebrew and Greek languages have been much cultivated, and are far better understood since the year 1600." Bishop South says: "The improvements of which it is capable are great and numberless." Anthony Blackwall says: "Innumerable instances might be given of faulty translations of the divine original."

Presbyterian: Prof. George Campbell says: "I found four hundred errors in King James's version of Matthew alone." James McKnight says: "It is by no means such a just representation of the inspired original as merits to be implicitly relied on for determining the controverted articles of the Christian faith, and for quieting the discussions which have rent the church."

Lutheran: Rev. Dr. Porter says: "There is evidently a growing conviction that the time has come when there should be a thorough revision of the common English version of the Bible." Rev. Philip Schaff, D.D., says: "No good scholar will deny that it might be greatly improved as to clearness and accuracy."

Methodists: John Wesley, in his Revised Testament, in one chapter of the Acts, made seventy-two changes. Adam Clarke says: "I am satisfied if King James's version stands much in need of revision."

But everybody knows that all the preachers think King James's version needs revising, for if they read, comment or preach they revise. Our pulpits are made the places where endless changes are made from King James's translation. Of this, thank God, the people have grown weary, and call for a perfect revision, or that the present shall be let alone.

Now we need a revision who shall make it? The American Bible Union proposes that all who love the pure word of God shall do this. All, all are invited. But suppose they will not join, what then? Must Baptists give to the people an unfaithful translation because others will not join them in giving a faithful one? I answer, No. We can no more do this than we can wait to preach a pure gospel till all the denominations join us in it. Here then is our work to circulate the best version we can make or get. If any one will point out a single error in our Revised Testament we promise as faithful men to correct it. We stand pledged to the people to do the very best we can to give them in good English the whole of God's word, nothing more, nothing less. Now, my brother, you are asked to engage in this work, the greatest of all, to give to the English-speaking people a faithful transcript of the God-inspired book. Will you help? Surely as the lovers of the Lord Jesus, your Savior and Redeemer, you will come up and help us that we may possess the land. And my sister, you may help us too. Come then with willing hearts and hands and help us. Lay a Revised Testament on your centre-table, and give to each of your family one. Read and study God's Holy Book. Yours in the great work, G. A. COULSON.

OBITUARY.

IN LOVING memory of Lucy Barksdale Mabry, who died in Sardis, Miss., October 21st, 1876, age three years four months and sixteen days.

"It must be sweet in childhood to give back The spirit to its Maker ere the heart Has grown familiar with the paths of sin. And down to garner up Its bitter treasures."

M. V. D.

THE churches comprising the second District of the Red River Association, met with Arcadia Baptist church on Saturday before the 5th Lord's day in September, 1876.

Saturday 11 o'clock a. m., Eld. D. H. Burt preached a very interesting and impressive sermon. Text, John xlv. 6.

After divine service the meeting was called to order by Eld. D. H. Burt, and permanently organized by the election of Bro. R. H. Burnett, moderator, and Jno. A. Oden, secretary.

After a call by the moderator for messengers representing the various churches, the same having reported, at once proceeded to business in regular order.

Visiting brethren invited to seats in the body. ISSAHS. Brotherly Love—Bro. B. F. Courtney. None, on account of unavoidable absence.

History of Infant Baptism—Eld. W. C. Moreland. None, owing to physical inability.

On motion, to continue Bro. F. Courtney and Eld. W. C. Moreland, on the subject previously assigned them. Adopted.

After a lengthy and spirited discussion, participated in by many, the cause of Sabbath-schools was nobly maintained, and its banner borne aloft to triumphant success.

On motion, that it is the sense of this meeting, that it is the duty of all churches to have Sabbath-schools. The same unanimously adopted.

On motion, that the members comprising this District meeting go to work zealously to establish and maintain Sabbath-schools in their respective churches. Unanimously adopted.

Sermon Sabbath 11 o'clock a. m., Eld. H. Z. Arbis. Matt. xxii. 42.

PROGRAMME FOR NEXT MEETING.

Eld. D. H. Burt, to preach the 11 o'clock sermon on Sabbath.

ISSAHS.

Brotherly Love—Bro. F. Courtney. History of Infant Baptism—Eld. W. C. Moreland.

Divine Meditation—Bro. A. F. Thompson. Christian Co-operation—Eld. J. A. Walker.

On motion, which was unanimously adopted, for the secretary to forward a synopsis of the proceedings of this meeting to THE BAPTIST, at Memphis, Tenn., for publication. The meeting then adjourned to meet with the Fellowship church, on Saturday before the fifth Lord's day in April, 1877.

R. H. BURNETT, Moderator.

JNO. A. ODEN, Secretary.

TRIBUTE OF RESPECT.

Prairie Grove Church, Prairie Co., Ark., September 23, 1876.

Died at his residence in Prairie county, Ark., on the 29th day of July, 1876, E. G. LEE, aged fifty years.

Death enters all homes: of the rich and the poor, of the high and the low; and as the requiem of departed hopes is still sounding in mournful numbers in the death of our much beloved brother, and worthy deacon of this church, we are forced to exclaim that death, the fell destroyer, saw he was a shining mark and claimed him as his own. We feel safe in saying that none knew him but to love his many noble traits of character; none associated with him but to feel the elevation of his high Christian worth; therefore be it

Resolved, That in the death of Bro. Lee the church has lost a bright and shining light, the community a good and useful citizen.

Resolved, That we deeply sympathize with our much esteemed sister, his bereaved wife, and his relatives in their great affliction and irreparable loss, and hereby tender to them our heart-felt condolence.

Resolved, That in the death of Bro. Lee we are admonished that earth is not our abiding place, that we are but travelers on this tenuous ball, but servants of probation, and learn to prepare for another state of being. For know that he we ever so blest with the rarest of this world's gifts, yet we must like our departed brother die ere we can cross the dark water and reach that—

"Land of pure delight, Where saints immortal reign,"

where we confidently believe our brother is gone. Resolved, That a copy of these resolutions be published in THE BAPTIST, a copy spread upon the record of the church, and a copy furnished the family of the deceased.

Done in church conference this second day of September, 1876.

E. F. WILEY, Clerk. A. M. WYLIE, Mod.

WHY I AM A MISSIONARY BAPTIST.

BRO. GRAVES:—I hereby inform you and your readers that I wrote the above-named pamphlet, first, to show what a Missionary Baptist is; that they are the true church, etc., and thereby give my friends a few hints upon their religious duties; secondly, to obtain, if possible, a little money to enable me to attend a theological school. I would state further, that owing to the poor brethren, their lack of being indoctrinated, etc., the preachers get little or no pay in this part of the world; therefore I have been urged by brethren from a distance to write something of the kind, which I have done through a great deal of discouragement and trials; have paid to have it printed, and now offer it for the low price of ten cents. I hope my Baptist people will especially remember how bad I want to go to a theological school, and help me by sending ten cents for a copy, and by selling as many as they can. I propose to give any one twenty per cent who will sell the pamphlet for me. I have been raised in the back-woods: through much discouragement, I have made myself what I am, which is just ready to start. I have prayed and longed to be able to get off to school, where I can see and know something.

Now, my good friends,—readers of THE BAPTIST, just a little ten cents from you, and I will receive the blessing. Believing in you, I leave it with Him who says, "Ask and you shall receive." Blount Springs, Ala. D. L. JAMES.

MINISTERS' AND DEACONS' MEETING.

BRETHREN from Unity and Beech River Associations met on Friday before the fifth Lord's day in October, 1876, at Enon Baptist church, Harlin county, Tenn., and organized a ministers' and deacons' meeting by appointing Eld. S. W. Barnett moderator, and Eld. J. D. Eoff secretary.

This Association shall be styled the Tennessee River Ministers' and Deacons' Association.

Adjourned until early candle-light. Met according to appointment, when the introductory sermon was delivered by Eld. J. E. Eoff; text, Is. lv. 17.

The Association met Saturday at eleven o'clock a. m.; opened by the moderator reading the fourth chapter of Ephesians; hymn 393 was sung; prayer by Eld. J. W. York.

The object of the meeting was explained by a few brief remarks from Eld. J. W. York. Pastor and deacons of Enon church appointed a committee on divine service.

Breth. S. W. Barnett, J. M. Wood, and J. D. Eoff were appointed a committee on arrangements.

The following query was then presented and discussed:—

What should be done with a Baptist preacher who should preach apostasy, and practice sprinkling and pouring for baptism?

Answer.—Exclude him. Then, if a Baptist preacher should be excluded for preaching apostasy, and practicing sprinkling and pouring, have we the authority to invite into our pulpits those that believe and preach doctrines for which we would be excluded?

Answer.—No. The following query was then asked and discussed:—

Did the Apostle Paul baptize that twelve disciple he found at Ephesus?

It was decided that he did not baptize them. Adjourned until early candle-light.

Met again at early candle-light, when the office of the Spirit was discussed: it was decided that its office was a reprover and comforter, and not to baptize people at this age.

The next question discussed was as follows:—Can a regenerated person finally apostatize, and fall away and be lost?

Answer.—No. Did Judas partake of the Lord's supper?

Answer.—He did not. Agreed that we hold our next meeting with the Sulphur Well arm of New Prospect church, commencing the twenty-fifth day of December next.

Eld. J. D. Eoff was appointed to preach the introductory sermon, and Eld. J. T. Singleton alternate.

The committee of arrangements presented the following thomes, and brethren were appointed to write on them:—

Who was Melchisedek?—Eld. J. W. York. Sin unto Death.—Eld. S. W. Barnett.

Exegesis on "Come hither, and I will shew thee the bride, the Lamb's wife."—Eld. J. C. Rickman.

The best Plan to Support the Ministry.—Deacon J. Y. Bowen.

What is the Sin against the Holy Ghost?—Eld. J. E. Eoff.

The brother moderator delivered an appropriate address; prayer by Bro. J. E. Eoff; dismissed in order.

Requested that the Baptist Battle-Flag copy. S. W. BARNETT, Moderator.

J. D. EOFF, Clerk. Harlin county, Tenn., Oct. 28, 1876.

A WORD TO THE WISE.

[Will every Baptist who reads this paper, read the following appeal from Bro. Tupper, Secretary of the Foreign Mission Board. Tennessee Baptists certainly should not contribute less than \$2,000 per year to the missions abroad. God has blessed us this year brethren, and let us acknowledge it by proper returns to his treasury. In his cause he is at our doors, and asks for assistance. His brethren in China want bread. Will we give or withhold?—Ed.]

Brethren of Tennessee: Hear an earnest word in the name of the Master. The men and women of God, who go to heathen land to publish the gospel, have a peculiar and strong claim on our sympathy and support. In Christian countries, we have many toils and troubles in advancing the Redeemer's kingdom; but, there are a multitude of us together, who hold up each other's hands, and a multitude of advantages and blessings, material and spiritual, which cheer and comfort us in our struggles. But in the wilds of Africa and in the crowded cities of Asia and Europe, our missionaries contend for the kingdom almost single handed, and in the midst of surroundings, most discouraging, and often intensely revolting. Yet they must remain and contend. God has commanded and we have sent them, and, shall we, can we, dare we desert them! The contributions of the churches, during the past summer have not half sustained our foreign missions.

The 18th of May last, the total receipts for our foreign missionaries have been \$5,871.47. Last year Tennessee contributed \$1,548.02. From May 18th to October 18th of this year \$162.35 has been contributed by your State. Certainly this bare statement must arouse those of God's people who have hearts to feel for the struggling "Messengers of the churches" in pagan countries and to obey the last grand command of our Savior and God. Our faith is unshaken in the ultimate and universal triumph of the gospel; but that triumph must be accomplished by the hosts of Zion coming to the help of the Lord. In more than trumpet tones the necessities of our missionaries call upon the lovers of Jesus, throughout the length and breadth of the South and your State, to come up quickly and generously to the relief of the Master's work "in the regions beyond." "He that hath ear to hear let him hear."

H. A. TUPPER, Cor. Sec'y. Richmond, Va.

FROM MT. HOPE, ALABAMA.

Minister's and Deacon's Meeting of the Second District of Muscle Shoals Association convened with Liberty church, on Friday, Oct. 27th. Introductory Sermon by Eld. J. S. Gibson. The body then organized, electing Elds. J. R. Nesmith, moderator, and J. I. Stockton, secretary. Went into business, which was the discussion of several very important subjects, as Duties of Pastors, Deacons, Churches, Sunday-schools, etc. The meeting continued two days. The brethren to whom subjects had been appointed, did themselves honor and the cause credit, setting forth the doctrines of Christ and his apostles in their original purity and simplicity. The subjects were open to criticism though they were without exceptions adopted as presented by the brethren.

The committee to get up subjects and speakers for the next meeting made the following report: Pulpit Affiliation—By Elds. J. R. Nesmith and J. P. Bragg.

Baptism of the Holy Spirit—By Elds. W. A. Stockton and J. M. Roberts.

Saving Faith—By Elds. R. T. Wear and J. C. Roberts.

Importance of Sunday-schools—By Deacon A. H. Stanley and Eld. T. R. Bragg.

Duties of Pastors—By Deacons A. J. Harris and W. E. Beck.

Duties of Deacons—By Elds. C. W. Eikin and W. A. Agre.

Matt. xxii. 14—By Elds. J. S. Gibson and J. I. Stockton.

John i. 16—By Elds. W. Hightower and S. M. Steenson.

Consistency—By Wm. Spain and H. H. Crow. The meeting adjourned to meet with Moulton church on Friday, Dec. 29th, 1876.

J. I. STOCKTON, Secretary. P. S.:—We had Bro. C. T. Sturgis from Demopolis with us, who is the accredited agent of the American Bible Union. Bro. Sturgis made favorable impression upon the people in his sermon on Saturday night. May God bless the brother and give him souls for his hire.

SUNDAY SCHOOL CONVENTION.

The Sunday-school Convention of the Grand Cane Association met with the Salem church, Desoto Parish, La., on Saturday, Oct. 28th, 1876.

Bro. George Tucker preached the introductory sermon.

Statistics showed a gradual increase in the Sunday-school work.

The report of the depository agent, Bro. J. H. Tucker, at Keachi, was truly gratifying. If my memory is not at fault, seven hundred volumes of books have been put into circulation during the past year with a capital of only sixty-four dollars, by turning over the money repeatedly.

To increase the capacity for usefulness, a loan fund was set on foot, ninety-eight dollars raised at the last session and put into the hands of our agent to be returned one year without interest.

Some interesting queries were discussed by different brethren.

Bro. C. Allison and George Tucker made short Sunday-school talks Sunday morning 10 o'clock.

Bro. W. E. Paxton preached to an attentive audience at 11 o'clock, upon the importance of early piety.

Afternoon essays and addresses were delivered as follows: Ought Baptists to Encourage Union Sunday-schools—By J. H. Tucker.

The essayist took strong ground against such "Union schools" as are gotten up on the basis of the "American Sunday-school Union." His conclusions were logical and unanswerable.

Qualifications of an Efficient Sunday-school Teacher—By G. W. Hartsfield, who said that a teacher ought to be faithful, pious, prayerful. The speaker did his best.

The relation of the Sunday-school to the Church—By W. E. Paxton.

We always expect Bro. Paxton to say something good and he has learned how to not disappoint us. At intervals throughout the day we had delightful music.

At the conclusion of Bro. Tucker's essay, the choir without any instructions from essayist or presiding officer, sang that most appropriate song, "Blessed are they that do his commandments."

Often during the day we thought of our dear Sunday-school workman, Bro. Charles E. Crawford, who has been taken to his reward above since our last meeting.

Bro. E. W. Macy filled the secretary's chair acceptably. Our Convention is a success, and our last meeting was of the best we have had.

We meet again in six months with the church at Mansfield, La. G. W. HARTSFIELD.

"Do you feel that you love Christ?" was asked of an aged and dying Christian. "Better than that," was the reply "Christ loves me." Rest in Christ's love to you, rather than in your love to Him.

Men are frequently like tea, the real strength and goodness are not properly drawn out until they have been in hot water for a short time.

The Baptist.

THIS LAST GIVEN A HANDBILL TO THEM THAT FEEL THERE THAT IT MAY BE DISPLAYED HEARTS OF THE TRUTH.—Ps.

J. B. GRAVES, Editor and Proprietor.

W. E. PAXTON, (Shreveport, La.) Book-keeper and Order Clerk.

JAS. S. MAHAFFY, Book-keeper and Order Clerk.

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Stated Contributors.

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

SKETCH OF THE LATE REV. RICHARD FULLER.

WE are assured that a notice of our late and loved Bro. Fuller will be more acceptable to our readers than any article from our own pen; we gather these facts touching his life and death from the Baltimorean:—

WHERE BORN.

Dr. Fuller was born in the town of Beaufort, S. C., April, 1805. In that place he pursued his studies until he was matriculated at Harvard University, graduating from that institution just a little over fifty years ago; the same institution conferred upon him the title of D. D., some twenty-four years after he graduated, thus recognizing the superior claims of her alumnus.

HE ENTERS UPON THE STUDY OF LAW.

Upon the completion of his academic career, he entered upon the study of the law, and was admitted to practice at an unusually early age. His brilliant talents at once commanded success; and he soon occupied a prominent position at the bar. At that time the profession at Beaufort numbered among its members some of the most gifted men of the State; and the ability of the young practitioner who could win distinction among such competitors must be admitted by all. Favored thus early with a lucrative and growing practice, the young lawyer was every day adding to his laurels, when he was arrested by a call to a higher mission.

HIS CONVERSION TO THE CAUSE OF CHRIST.

In the year 1832, a celebrated revivalist,—the Rev. Dr. Daniel Baker, visited Beaufort, and preached the gospel with great earnestness and power; the whole community was touched; all classes, the rich and poor, learned and ignorant, masters and slaves, shared in the glorious work. Among the converts were three young lawyers,—Stephen Elliott, Jr., afterward Protestant Episcopal bishop of the Georgia Diocese; Rev. William H. Barnwell, D. D.; and the subject of this sketch; all three attained to great distinction in the church; and the two former, after rendering eminent service to the cause of Christ for many years, passed to the fruition of the heavenly rest a decade or more since. On Friday, the 20th of this present month, the only remaining one of this Christian trio joined the other two in that bright land of the blest, where parting shall be no more.

A CHANGE OF CHURCH RELATIONS.

About three years previous to this time Dr. Fuller had joined the Episcopal church. Finding the teachings of his parents, who were Baptists, to be in accordance with the word of God, he insisted on being immersed when he became an Episcopalian; but though duly baptized, and a regular church-member, he did not believe that he became a Christian until the revival under the ministry of Dr. Baker.

HIS CALL TO THE MINISTRY.

The voice which called him into the kingdom of God also summoned him to the work of the gospel ministry. The year which witnessed his conversion found him shutting up his law-books, dismissing his clients, and going forth as a herald of the cross. Accepting the pastoral care of the Baptist church in the town where his legal profession had been pursued, he commenced that life in which he was earnestly and unreservedly engaged up to the day of his last illness. His ample estate enabled him to turn over his entire salary to an assistant, whilst it also afforded him the opportunity of visiting Charleston, Savannah,

Augusta, Macon, Columbus, Montgomery, Richmond, and other Southern cities, where he preached the gospel with great power and success, doing the work of an evangelist, and making full proof of his ministry.

HIS REMARKABLE HEALTH.

Up to about three or four weeks since, Dr. Fuller had been remarkably exempt from disease. He returned from his annual summer vacation of two months about the first of September, and upon resuming his pulpits duties remarked that he was never feeling in better physical condition. He was enabled to officiate but three Sabbaths, however, before he was greatly annoyed by a burning sensation upon his right shoulder, which he at first supposed to be a boil; it continued to get more painful, and finally developed into a virulent, malignant carbuncle, which grew to an enormous size.

Dr. James A. Stewart, and Dr. Alan P. Smith, the attending physicians of Dr. Fuller, did all in their power to arrest the progress of his affliction, and to alleviate his sufferings, but despite their efforts, the painful malady was unyielding, and medical skill failed to prolong the valuable life of their distinguished patient.

Dr. Fuller remained conscious until the evening of Thursday, the 19th, about seven o'clock, when he commenced to sink rapidly, and expired on Friday morning, the 20th, at nine o'clock.

HIS TRUHPHANT DEATH.

Bro. Brantly related at the funeral these last sentiments of his consciousness:—

On last Thursday, he sent for me; as I approached him, I said, "Brother, is Jesus near you?" "Yes, yes," he exclaimed. "Do you feel that he is precious now?" "Yes, yes," he replied.

A few days previous to his death, he called his wife to his bedside, and made her this request: "Write this: In a time of great trial, my faith in Jesus is perfect."

His last coherent prayer was, "Lord Jesus, keep us near thee; make us perfect, and this shall be thy glory." He here referred to the church over which he had been so long the faithful pastor.

The Rev. Dr. Brantly then gave out hymn 1272, as follows:—

JESUS, SAVIOR, PILOT ME.

Jesus, Savior, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock, and treacherous shoal;
Chart and compass came from thee—
Jesus, Savior, pilot me.

When the apostles' fragile bark
Struggled with the billows dark
On the stormy Galilee,
Thou didst walk upon the sea;
And when they beheld thy form,
Safe they glided through the storm.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey thy will
When thou sayest to them, "Be still."
Wondrous sovereign of the sea,
Jesus, Savior, pilot me.

When at last I near the shore,
And the fearful billows roar
"Twixt me and the peaceful rest,
Then, while leaning on thy breast,
May I hear thee say to me,
"Fear not, I will pilot thee."

The reverend speaker said that Dr. Fuller requested, the night before he died, that the above hymn should be sung to him; it was the last hymn he ever heard sung; and when the singing of it was concluded, he exclaimed, "Jesus, Savior, pilot me into heaven."

Who, knowing the life-character of this truly great man, and reads his dying testimony, can doubt the reality of Christianity. Surely—

"This religion that can give
Sweetest pleasure while we live;
"This religion must supply
Solid comfort when we die."

EDITORIAL ITEMS.

DR. FORD delivered a lecture for the benefit of the Central church building-fund last Monday night to a good house; theme,—London, its church-houses and prisons.

G. A. LOFTON, pastor of the First church, has been prostrated by a severe attack of congestion of the brain, which confined him to his bed and room for the last two weeks: it was brought on by over-taxing that organ. He is, we are happy to say, convalescent. We filled his pulpit last Sabbath morning, and Dr. Ford of St. Louis at night.

LAST NUMBER OF VOLUME TEN.

THE present paper is the last number of the next volume, and with it the time of several hundred of our subscribers expire,—time out. Look at the figures opposite your name, and see if they are 9-50; if so, your time is out: and there may be a blue mark on it also.

Now, we do not wish one of our patrons to stop; it will be discouraging to us; it will not only weaken our hands, lessen our means to make this a first-class paper, and to keep it up, but it will lessen our opportunity to do good. This depends upon the number of our readers, as the preacher does on the size of his congregation. We do not want our congregation diminished by one, but increased by the thousands during the next volume; we, therefore, wish to influence you to renew now, and not miss a number; and we offer these inducements; viz.,—

1. The paper itself will, in all respects, be a better paper than it has been for years past: we shall spend far more time and mental labor upon it than ever before. We have served our time as traveling agent, and being through with agencies, we devote all our time to the paper.

2. We shall have the assistance of the ablest pens in the denomination, South.

3. We shall introduce a new and important feature,—a sermon from some one of our ablest ministers twice each month at least, and weekly if they can be secured. Comparatively few of our ministers write out their sermons, and hence it devolves a good deal of extra labor upon them to furnish one for the press. The new volume will open with one from Eld. Geo. A. Lofton of the First church, followed by one from Dr. S. Landrum of the Central church. Will not such sermons be worth at least ten cents each to you? yet this sum is nearly twice what your paper costs, with all the other good things in it.

We shall, as we have been doing, give all the secular news and market reports that any family need to have, and much well prepared reading-matter for the family, and the farm. We pledge ourselves to make this paper worth double its price to every farmer. Let every Baptist decide if a strong Baptist paper ought not to be supported at Memphis, the heart of the great valley of the Mississippi. Do your part, and send your renewal at once.

SPECIAL OFFER FOR RENEWALS THIS MONTH.

To each new or renewing subscriber this month (subscription price \$2.70), we offer the following valuable premiums:—

- 1. One package of the Spanish chufas, by mail, post paid; or—
- 2. One package of the early Java prolific cotton-seed, by mail, post paid; or—
- 3. One package of Ray's early prolific corn, by mail, post paid.

To every farmer, either of the above will be worth more than ten times the price of the paper one year.

While we do trust that all those who renew whose time is out next week (and we do not care how many thousands renew to get one of the packages whose time is not yet out), we ask it as a special favor of every minister and friend to show this article to brethren who do not take it, and influence them to send along with you.

ITEMS.

One of the largest churches in New York, with a present membership of over 600, is the outgrowth of a mission school commenced by two men in 1867. At the first session six scholars were enrolled, three of whom were children of these gentlemen, and the other three coming from a single family.

The Religious Herald is being denounced all over North Texas at least, and perhaps Southern Texas also, because of lending its influence, editorially and otherwise, so decidedly to "Pike's" views; and many of the best friends and former students of the Seminary deplore the fact that one of its most prominent professors is on the editorial staff of the Herald. The waters are troubled; what the result will be we cannot divine. We must have the Seminary; but our people will not swallow "Pike" or the Herald.—Editor Texas Baptist.

THE ANABAPTIST CONTROVERSY.

A CONTROVERSIAL ripple has recently passed over the face of the denomination, quite interesting to those who have watched its movements: it was the old question in a modern dress.—Were the Anabaptists of the sixteenth century the ecclesiastical ancestors of modern Baptists? The controversy has brought some things to the surface which were previously hidden, or at least obscured: it has awakened fresh interest in the history of our people, and of our distinctive peculiarities; and more than this, it has shown that the status of a church is not, as a link of a chain, dependent on its antecedent links, and that our ecclesiastical claim must not be sustained by our parent connection with successive links of this continuous chain. A church is linked day rather than a link of such a chain,—each day is successive, yet there is no immediate connection; for every day is a new day, and a complete day in itself, as much so as the first day that dawned upon the earth; and each one, too, is as near the sun as any that preceded. A church, in the New Testament sense of that term, is a complete and as fresh and as independent of all that preceded it as the day is, and is as near to Him who is "whosoever two or three are gathered together."

There is another aspect of this recent controversy that is peculiar to it,—heretofore all discussion in regard to the Anabaptists of the sixteenth century has been between Baptists and their opponents. The effort has been again and again made to fix upon the Baptists the odium which the epithet Anabaptist carries with it,—all the excesses and crimes which grew out of it,—all the wrongs in Germany have been laid at our doors, and made to appear as the natural result of the principles we hold; Baptists, as Gill did long ago, have indignantly repudiated the charge, and denied that the denomination had any connection or ecclesiastical dependence upon the madness of Munster; it has been again and again shown that the term Anabaptist included all classes who rejected the sacramentarianism of the Roman and reformed churches, not excepting the masses who were under no religious influence, but were united and moved by a common hatred to civil and religious despotism. Thirty years ago, Benedict made popular the fact that thousands of those called Anabaptists sprinkled as well as immersed those who mingled with them; this is not a newly discovered fact; it was supposed to have been generally known, and could not be questioned; but was there still, within this social movement of the Anabaptists, a class of men who adhered to the principles which distinguish the Baptists of today? However this question may be answered, we cannot but caution writers and readers to avoid making the impression that our church-sprung from, or that they are in any way identified with, the people who are historically known as the Anabaptists of the sixteenth century. Better and truer to look calmly on the desolate waste of centuries during which no real church existed, and beyond that blank behold those churches of Greece and Judea planted by the apostles, and to claim and demonstrate by word and work and doctrine conformity to them, than for one moment to extenuate the excesses of the Munster Anabaptists, or to acknowledge ecclesiastical connection with them. Let the line of distinction be drawn between the Scriptural spiritual organization of the first age and those who joined in the secular movement against feudalism and ecclesiasticism.

In looking over this whole question, we have seen and felt the want of a small work which will clear it of its embarrassing surroundings, and place it in its true connection with our denomination, and with our principles.—*Watchman*, Boston, Mass.

We copy the above from the *Watchman*, the organ of New England Baptists, not only to approve of its conservative statements, but to inform the editors that the book they feel is just now needed by the denomination has recently been issued by the Southern Baptist Publication Society, entitled *The Origin of the Baptists*, by S. H. Ford, L.L.D., editor of the *Christian Repository*, St. Louis. This is the revised and enlarged edition, in which a special chapter is devoted to disprove any connection of the historical Anabaptists of the third and sixth centuries with the Munsterite Anabaptists of the sixteenth century; and at the same time, it proves that in those desolate wastes of centuries real Baptist churches did exist, amid the persecutions of the Romish apostasy, the only witnesses of the truth during those dark ages. Let every Baptist send sixty cents to the Society in this city, and procure this valuable little book.

QUERIES.

Is a person who has professed faith in Christ, and been baptized, and find out they have been deceived, and profess against a fit subject to ap-

proach the Lord's table without being baptized again? LORA W. WINTWOOD. We think not. When an irregularity enters into baptism, sufficient to nullify it, the subject is clearly unbaptized. Immersion administered by an officer of an organization not a Scriptural church invalidates the act, or when administered to unregenerate persons, young or old. If you are conscious that you had not the evidences of a regenerate heart before you were immersed, it is your duty to be baptized before you go to the table of the Lord Jesus.

Bro. Graves: Is the parable of the Prodigal Son illustrative of the elect, unregenerate sinner, or the backslider? What course should be adopted by the church toward one of its members whose course of conduct is mainly anti-Christian, and after repeated acknowledgments and admonitions produce no perceptible reformation? H. VALENTINE.

We do not think the parable of the Prodigal Son has reference either to the elect, or non-elect, sinner. It certainly is inapplicable to any individual sinner on earth, and should never be preached to or applied to sinners. No sinner was ever a son or child of God. The elect saints or Christians certainly will never be angry to see a poor, perishing sinner turn to God, or envy him or the angel the joy of his salvation. It only has reference to the Jews, here illustrated by the elder brother, and ever professing the children of God, his elect nation and people they are and ever have been, while the Gentiles, now far from God, are compared to the younger brother, who went into a far country. The Jews were under the impression that God had forever cast off the Gentiles for their disobedience and forgetfulness of him, and that all religious privileges belong to them,—the elder brother—exclusively. When the Gentiles were received into the divine favor, and the church, by Peter first and then by Paul, the Jewish prejudices of even the converted Jews at first rebelled against it, as did the elder brother. It was to rebuke this prejudice against the Gentiles that Christ spoke this parable.

That member should be put on trial for a course of life harmful to the influence of the Church, and excluded. The offence is a public or general one, and reform is necessary to the Church.

Bro. Graves:—Please answer through THE BAPTIST the following query: After baptism of those who lately joined the church, and it is announced that the right hand of church-fellowship will be extended to the newly made members, who are included? all regular Baptists or only the members of that particular church? J. B. BUCKELS, Meadville, Miss., Sept. 28, 1876.

Only the members of the receiving church can consistently extend the hand of church-fellowship. Persons not members of any church, or of different churches, can no more extend the hand of church-fellowship than Presbyterians, Methodists, and Baptists can partake of the Lord's supper together. By the act they say we are one bread, i. e., one body and members one of another, and they are not.

DEAR BRO.:—Do you consider Matt. xviii. 17 the by-law for each individual church to be governed, regardless of another's action, or the constitution upon which all the churches should harmonize? Please answer through your paper and oblige your brother, W. F. CHAPLIN, Orangeburg, S. C., Oct. 5, 1876.

If Matthew xviii. has any application it most assuredly is the law governing each local church in the discipline of its members for personal offences. It has no public reference to the action of other local churches, for there was but one in existence when the law was given. No church on earth can Scripturally bring any brother to trial, or entertain charges against him for a personal offence, unless two prescribed steps have been taken, and that with the intent to effect a reconciliation. It would be equivalent to bringing a case before the court where the due process of law had not been observed. The indictment would and must be quashed and the case thrown out of court.

Way do you in the Debate call Ditzler "Elder" instead of "Deacon"? Can any but a church confer the title of Elder? while a grammar school may in the course of events confer the other. Again I notice you spoke of ancient church, i. e., Jewish church. Dr. Toy teaches that "church" is strictly a New Testament term. I ask these

questions because I know you are desirous of giving words their proper meaning, especially those that pertain to the Scriptures. H. M. B.

We addressed Mr. Ditzler as "Elder" through courtesy, as we loosely say Methodist church. Strictly speaking we cannot apply the term Reverend or Elder to a man who is not a minister, or church to a human society. We never admitted in that debate that there was a Christian or gospel church in the Old Testament, and throughout contended that it was a New Testament term.

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."

DEAR BRO. GRAVES:—I am one of the tried ones. Chosen in the furnace of affliction, tried as gold by the hot flames of persecution, and have always plucked my sweetest roses among the sharpest thorns. My soul has been made to rejoice and my heart was strengthened to bear the fire when I read the short account you gave, in THE BAPTIST, of those sister's investigation to find out the beauty of the prophet's comparison, when he represents Christ as sitting as "A refiner and purifier of silver." It affords me unspeakable comfort to know that while it is needful to our growth in grace that he place us in the fire, he sits with sleepless eye to control the flames, knowing full well how much heat it requires to refine each piece. I wish those sisters would inform us through THE BAPTIST when we are placed in the furnace, and if we are removed while in the body. May God bless you, my brother, and spare you "as a father spareth his own son that serveth him," to contend earnestly for the faith once for all delivered to the saints, is the sincere prayer of your sister in Christ. Mrs. J. B. KIMBROUGH, Riceville, East Tennessee.

DEAR BRO. GRAVES:—When you and others are gathered around the mercy seat mutually asking God for his love and benefits for yourselves and others; I pray you also to ask God's blessing and protection for a widow and four little children. As it has pleased God to take from me my dear husband, I do humbly pray that he may spare me to see my children good Christian men and women. I have been a member of the Baptist church thirteen years. L. H.

EDITORIAL ITEMS.

The meeting in Chelsea closed last week. Twenty persons professed faith in Christ and were baptized last Sabbath.

Eld. J. D. Jameson has removed from Magnolia to Mineral Springs, Ark., where his correspondents will address him. He is an earnest preacher and sound Baptist.

The brethren are waking up to the importance of securing the Chufa gift this month. Will you not renew and secure it? Will you not show the offer to your neighbor and get him to subscribe and send along with you?

C. H. Mattoon writing from Oregon has held a debate on the merits of the Old Landmark doctrine with an anti-Landmarker and completely vanquished him. The *Evangelist* finally suppressed the investigation! Alas for its policy.

Rev. J. M. C. Breker, D.D., has resigned the pastorate of the First Baptist church of St. Joseph, Mo., which he has held for the past six years. We learn that he prefers a Southern field. A better preacher or pastor it would be difficult to obtain anywhere.

DOCTRINAL SERMONS.—We have accepted the invitation of the church at Clover Creek, Texas, to deliver the series of sermons on the Church and its Ordinances, commencing Friday before the 4th Sabbath in November. We can fill one other in November, and two in December if desired.

Bro. Dees writes us that an intelligent Methodist recently joined the church at Moss Point who attributed her change of faith to the Doctrinal Sermons we preached there a short time before, an accession that he says will repay all the cost. The

bread will return for many days to come. God never yet failed to honor his truth.

Eld. Burlingame has resigned his church in St. Louis. His liberal invitations to the Lord's supper, against the protests of the church, is the cause we understand. There is a class of ministers who claim that they have a right to administer the ordinances to whom they please, and have little respect for the authority of the church.

W. A. Clark, of Elkhart, Ind., an efficient minister and a sound Landmarker, with a small family, desires to remove into a milder climate. Any church in the South desiring a good, working pastor will do well to write him to visit. We should encourage such men to settle among us, and they will soon influence the very best classes in the Northwest to come South.

We call the attention of readers to the following notice in our last issue, and would state that Bro. Allen's postoffice is Galloway, Tenn., and not "Gallatin," as published last week:

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

Collingsworth, a Cumberland Presbyterian minister, was at last advices on the rampage about Statesville, Middle Tennessee, denouncing Baptists as "skeptics," "infidels," and like terms. He is a low fellow of the basest sort, and if only followed and properly reviewed, as he was throughout West Tennessee, his lectures would prove a great blessing to Baptists and extinguishers upon his own societies. Nothing better could have happened for the Baptists of Statesville if they will only have him reviewed.

PROGRESS AND IN THE RIGHT DIRECTION.—On last Sabbath we were delighted to hear Eld. Lofton, pastor of the First Baptist church in this city, hold up a copy of the last edition of the New Testament revised by the American Bible Union, and commend it to his people as the latest and best version ever yet made, and urge them all to purchase and use it. We hope it will be read from his pulpit henceforth, and will announce the fact should it transpire. He should read the best version to his people, and he will we doubt not.

NEWS AND NOTES FROM MISSISSIPPI.

Renewing for Bro. White, Bro. Ratliff, of Raymond, says: "Send him the Chufa premium. I like the paper a great deal better in its 'new dress.' Please give your remedy for neuralgia through THE BAPTIST again and oblige." The Chufa premium shall be sent, and we are confident a more valuable premium was never given away by any paper. Every farmer in Mississippi should know that with three or four acres in Chufas he could fatten all his meat,—hard fat—without a peck of corn. Let every one subscribe or renew this month and secure a package. As we would not keep our light under a bushel we give our remedy for that terrible disease, neuralgia: Wlae of Colchicum 1 ounce, Morphine 2 grains. Dose fifteen drops every two hours until relieved.

Here are a few cheering words from our Bro. S. H. Coleman of Rodney: "Dear Bro.—Though my time for the paper is not out I love the OLD BAPTIST and its faithful editor so well that I will give double help now. I wish a few hundred others would do likewise, so that you may be able to straighten some of the little crooks made in the paper peculiarly, or otherwise, and perhaps in your physical frame by straining under the immense burden our denomination has placed on your shoulders. May God's grace ever be sufficient, and in the end the crown of life for you. I enclose \$5.00 which place to account of yours, "S. H. COLEMAN."

Pastor H. T. Haddick, of Grenada, renewing, gives these words of news which we wish every pastor in Mississippi would imitate in writing to us. Though you may soon have another paper keep the brethren awake and interested in your cause and enterprises until then, and ever after our columns are open and all are welcome:—"Yalobusha Association met at Graysport, east of this place, Friday before the second Lord's day in this month (October). We had one of the most pleasant and harmonious meetings I think it was

ever my happy lot to attend. There seemed to be perfect unanimity on every question. We had the pleasure of having with us Elds. W. D. Mayfield, of Memphis, G. W. Dalbey, of Carrollton, I. A. Halley, of Clinton, Alfred Hicks, of (or near) Slate Springs, and Bro. Rogers, editor of the *Southern Farmer*. The sermons and speeches of these gentlemen were appreciated, and we trust they will find the inclination and time to do us the pleasure of coming again. Our churches not all being represented (on account of sickness I presume), and in consequence of the 'hard times,' we did not raise much 'monies' for our denominational purposes. But I am inclined to think that if our financial ability had been equal to our desires we would have made even 'Old Central Association' blush. Wishing you and your paper much success, I am, etc."

CALLED ASIDE.

"I have somewhat to say to thee"

Called aside— From the glad working of thy busy life, From the world's ceaseless stir of care and strife, Into the shade and stillness of thy Heavenly Guide, For a brief space thou hast been called aside.

Lonely hours

Thou hast spent, weary on a couch of pain, Watching the golden sunshine and the falling rain; Whose sad length only to him was known, Who trod a sadder pathway, dark and lone.

Laid aside—

May not the little cup of suffering be A loving one of blessing given to thee? The cross of chastening sent thee from above By Him who bore the cross, whose name is love.

Called aside—

Hast thou no memories of that "little white?" No sweet remembrance of thy Father's smile? No hidden thoughts that wrapped thee in their hold Of him who did such light and grace unfold?

Called aside—

Perhaps into the desert garden dim, And yet not lone, when thou hast been with Him, And heard his voice in sweetest accents say, "Child, wilt thou not with Me this still hour stay?"

Called aside—

In hidden paths with Christ thy Lord to tread, Deeper to drink at the sweet fountain head; Closer in fellowship with Him to roam, Nearer perchance to feel thy heavenly home.

Called aside—

O, knowledge deeper grows with Him alone, In secret of His deeper love is shown, And learnt in many an hour of dark distress Some rare, sweet lessons of his tenderness.

Called aside—

We thank Thee for the stillness and the shade; We thank Thee for the hidden paths thy love hath made, And so that we have wept and watched with Thee We thank thee for our dark Gethsamane.

Called aside—

O, restful thoughts—His death all things well— O, blessed sense, with Christ alone to dwell: So, in the shadow of Thy cross to live, We thank Thee Lord, to have been called aside.

—The London Friend.

THE FENCE STORY.

A man who prided himself on his morality, and expected to be saved by it, who was constantly saying, "I am doing pretty well on the whole. I sometimes get mad and swear, but then I am perfectly honest. I work on Sunday when I am particularly busy, but I give a great deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular direction. In the evening, when the Scotchman came in from work, the man said, "Well, Jock, is the fence built, and is it tight and strong?" "I canna say it is all tight and strong," Jock replied, "but it's a good average fence, anyhow. If some parts of it is a little weak, other parts are extra strong. I don't know but I may have left a gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part." "What!" cried the man, not seeing the point: "Do you tell me that you built a fence around my lot with weak places in it, and gaps in it? Why, you had might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be

sure to find it, and will all go through. Dou, you know, man, that a fence must be perfect, or it is worthless?" "I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."

CONTRADICTED THE TESTIMONY OF THE HOLY SPIRIT.

We give below the action of the session of the Presbyterian church at Brunswick, Mo., in case of one of their members who demanded and received immersion at the hands of a Baptist minister. The brother, on whom this censure fell was above seventy years of age:

"Whereas James D. Price, a ruling Elder of this church was on Sabbath, the 21st inst., by his own consent immersed by a Baptist minister, and this step was taken by him, without informing, or even consulting with the pastor or either of the elders, or any member of this church, and in this act we believe he has violated his solemn ordination vows which he voluntarily took upon himself when he was ordained a ruling elder in the Presbyterian church.

"2d. He has contradicted the testimony of the Holy Spirit which he admits regenerated his soul forty years ago, and during this period of time has comforted him, and enabled him to hold sweet communion with God, while a member of the Presbyterian church.

"3d. He has greatly grieved the pastor and elders and members of this church by the act, and he has publicly ignored the sacred scriptural ordinance of baptism as held by the Presbyterian church. Therefore,

Resolved, That said James D. Price be required to cease acting as ruling Elder in this church," 1871. C. HAMMOND, CLERK of Session.

MARRIED.

At the residence of the bride's father, Mr. Wm. Whitaker, on Thursday evening Oct. 12th, 1876, by Eld. A. J. Miller, Mr. T. H. Pettit to Miss Sophia Whitaker. Attendants: Mr. Robert J. Pettit and Miss Sallie Henderson; Mr. J. W. Goodman, Jr., and Miss Annie Monette. Vicksburg, Miss., Oct. 26, 1876.

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:—

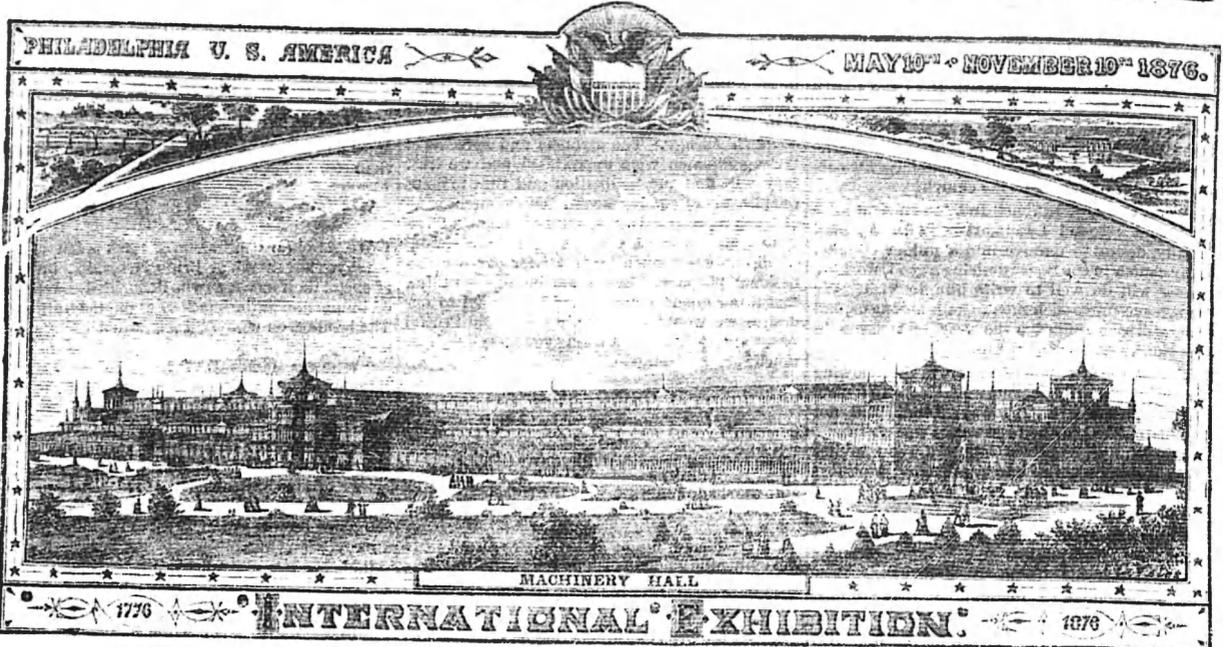
1. To every one of our present subscribers, who will renew before the first of November, we will send a package of Spanish chufas, post-paid, so soon as they are gathered this fall.

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, 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.



MACHINERY HALL.

At a distance of five hundred and forty-two feet west of the Main Exhibition Building is located Machinery Hall. The main hall is three hundred and sixty feet wide by fourteen hundred and two feet long, and has an annex on the south two hundred and eight feet by two hundred and ten feet. This building is extremely attractive in its appearance, durable in construction, and covers nearly fourteen acres. Along the south side are placed the boiler houses, and small buildings for special kinds of machinery. The west entrance affords the most direct communication with George's Hill, which point affords the best view of the entire exhibition grounds. Including the upper floors, the building provides fourteen acres of floor space. The principal portion of the structure is one story in height, showing the main cornice upon the outside at forty feet from the ground, the interior height to the top of the ventilators in the eaves being seventy feet, and in the aisles forty feet. To break the long lines upon the exterior, projections have been introduced upon the four sides, and the main entrances finished with facades, extending to seventy-eight feet in height. The east entrance forms the principal approach from the street cars, from the Main Exhibition Building, and from the railroad depot. The arrangement of the ground plan shows two main avenues ninety feet wide by thirteen hundred and sixty feet long, with a central aisle between and an aisle on either side. Each aisle is sixty feet in width; the two avenues and three aisles making the total width of three hundred and sixty feet. At the centre of the building is a transept of ninety feet in width, which at the south end is prolonged beyond the Main Hall. This transept, beginning at thirty-six feet from the Main Hall and extending two hundred and eight feet, is flanked on either side by aisles of sixty feet in width, and forms the annex for hydraulic machines. The promenades in the avenues are fifteen feet in width; in the transept twenty-five feet, and in the aisles ten feet. All other walks extending across the building are ten feet in width, and lead at either end to exit doors. This building was erected by Philip Quigley, of Washington, Delaware, at a cost of \$542,300, including drainage, water-pipe, plumbing, etc.

THE SPANISH CHUFA.

We desire to confer a great favor upon our farming patrons, and every one who has a few acres of ground, and who wish to fatten their fowls and pigs at least expense and trouble by influencing them to plant the Spanish Chufa. We offer to send enough free and post-paid, to give every one a start, but still comparatively few accept the gift, and many inquire what it is, and what

do you know about it? We could get but a few seeds, and these by mis-understanding the directions were planted on the driest sandhill on the place. Yet they made a fine crop of grass and some two bushels of tubers, a *cast yield*. They should have good corn land for large results, one hundred and fifty to two hundred bushels per acre. We below give an article from the leading agricultural paper in Kentucky, and its statements may be relied upon. Read also Mr. McGowan's card in this paper, from whom the seed can be obtained pure. See our offer, a package free to every one and renewing subscriber *this month*:

In these days a really valuable addition to the stock of the plants that are worthy of general attention is rare. Many so-called new grains, vegetables, trees, etc., are regularly advertised every year, and pushed into unmerited prominence, to be replaced in due course by others of a like kind. In consequence of this, a great many farmers have become distrustful of everything, whether good or bad, and resolutely abstain from countenancing or touching anything that is not established and known. The middle ground here, as elsewhere, is best—the man who buys on the recommendation of a peddler or agent will often be duped; and the individual who is destitute of all disposition to investigate and experiment will surely find himself, or be considered, far behind. The interest in the Chufa plant has been on the increase for at least a couple of years, and a good point in its favor is that even now the interest increases rather than abates. The demand for the "seed"—the tubers formed at the roots, and which constituted the valuable part of the plant, are called—will next season be ahead of the supply, and this in spite of the fact that Chufas have been grown very extensively and in all parts of the country this year.

Mr. Henry T. Duncan, Jr., has been growing the Chufa in his garden at Lexington, Ky., and he has sent us a specimen, "root and all," lately taken up very carefully, which is hanging up in our office, so to remain for the edification of our friends who may call. The foliage is about two feet long, and the "nuts," or, more correctly, tubers, are in a cluster among the fibrous roots. The Chufa is evidently, as Mr. Duncan says, very prolific, and it is said to be excellent for feeding almost every kind of domestic animal, and is not such bad fare for even man himself. Thus far we have not seen anything in the public prints about the herbaceous. It would be quite important to know whether cattle, horses, etc., like or dislike it. [It makes excellent hay.]

Our subject is a native of the south of Europe, and also grows wild in some parts of Africa. It is cultivated in various parts of the old world—Egypt, Italy, Spain, France, Portugal, etc. It is not native in North America. It bears a variety of titles—Chufa, earth almond, or as the French have it, *pepinette de terre*. In several European countries, Chufas are used as an article of human food, and have become a considerable item in commerce. They possess retorative and stimulant, as well as nutritive properties, and contain about 15 per cent of oil. The tubers contain this oil, which is used in cooking.

that is necessary is to plant in rows, after the ground is prepared, as for any ordinary crop, and keep the surface stirred, at regular intervals, and free from weeds, until a fair start has been obtained; after which the Chufas are well able to take care of themselves. Some of those who grow this plant for hogs, instead of harvesting after the regular and approved methods, let these champion rooters loose, with liberty to help themselves. [The Chufa makes fat faster than corn, and unlike most, makes it hard and sweet, so that not an ear of corn is needed.] One acre of Chufas will make more meat than five of corn, and a fine crop of first class huy besides. Mow the hay the day after the first frost, (the day before would be better,) and after taking it off turn in the hogs you wish to fatten, and when fat enough, kill. Plow and harrow the field thoroughly and let it alone to bring the next crop.

It is only necessary, so those who have tested the matter say, to plant Chufas once—indeed, their "staying" qualities are such that they are reported very difficult to eradicate. The little tuber, or "seed"—the part, we repeat, used as food—is slightly larger than a good-size pea. In the south the Chufa may be planted in shallow furrows two feet apart and one foot from either side, any time from December to April. There are many good points about this plant to recommend it to the consideration of the progressive farmer; also, there are thousands of farmers who, to our certain knowledge, want the "seeds," and, such being the case, those who have them for sale will consult their own interest by making the fact widely known.—*Powers' Home Journal*.

BRO. GRAVES:—By order of the Clopton (Ala.) Missionary Baptist church, I send you for publication the following preamble and resolutions:—

Whereas, in the providence of God, Bro. John A. Morris, a deacon, has this day dissolved his connection with the Clopton church to remove to the far West, be it therefore—

Resolved, that it is with the deepest regret that we part with so useful and efficient a brother, who has wielded such an influence for good in church and society, both by his acts and means.

Resolved, that we take great pleasure in commending him to the kind regard and Christian affection of all with whom his lot may be cast, believing that he will be a valuable accession to any church and community where Providence may direct him.

Resolved, that these resolutions be spread upon the minutes of this church, and that a copy be sent to THE BAPTIST for publication.

JOHN W. SIMMONS, Clerk.

THE oldest son of the late General Robert E. Lee is now one of the most substantial farmers of Fairfax county, Va. A local paper describes him as having "just passed our office, sitting behind a fine pair of mules that seemed to know that a master hand held the reins."

CONDENSATIONS OF NEWS.

Election News.

The papers of this city claim the election of Tilden by a decided majority; but as we go to press Thursday twelve o'clock, Florida and Louisiana have not been officially heard from, which States will decide the matter: the Democrats claim both of those, and the Republicans also. Porter was elected governor of Tennessee, though Thomas received a very handsome vote; this city gave him over fourteen hundred majority over Potter; he made a magnificent single-handed fight.

THE SOUTH.

Marshal Leiper has arrived at Little Rock, from Texas, with two Pope county murderers by whom there was \$2000 reward.

A party of negroes broke into a residence near Aiken, South Carolina, on the 11th, and murdered a Mr. Hansson and his nephew named Postman. After robbing the premises the murderers fired the dwelling.

A special to the Globe-Democrat, from Kaufman, Texas, says Eugene Catchings and Wm Payne, who murdered John Love near Terrell, Texas, in May, 1875, have been hanged.

Telegrams from New Orleans report that the schooner Theo. H. Sweeney from Philadelphia to New Orleans, laden with powder, was wrecked during the recent gale on the Bahamas.

The city of Grenada, Miss., was visited by the fire fiend on Wednesday night, which destroyed over \$10,000 worth of property, among which was the Republican office, the postoffice, the bank and many other of the most prominent business houses of the place, also several fine residences.

Key Largo, Fla., but a few days since was occupied by nearly twenty happy settlers, all having comfortable cottages, with fields of pineapples and other tropical fruits, but is now a scene of devastation and destruction. The most of their dwellings are gone with all they had, their fields covered with salt-water, their vessels (Gem of the Sea, Mary Eliza, Ann Augusta and Marion) high and dry on the rocks in the bay, and most of them will be totally lost.

They have captured a fish in Florida, near Cedar Keys, which the inhabitants have given the name of the carp bagger. It has the head of a catfish, the body of an eel and the legs of a lizard. It is said to be the screechfish, well known in Florida, and whose habits have been made the study of Pratt, of Palatka. In the summer time, when the St. Johns visits its beautiful grasses, it swims up and under its head, which, by the aid of four well-defined legs, goes out on the banks and eats the sweet grasses. When winter comes it goes back, sews the tail on, and makes the waters of the lovely St. John's its home. Naturalists have designated it as belonging to the family of *Spiraculus Archimedes*.

Sheep culture is pursued under disadvantages in some portions of Florida. The St. Augustine Press: "Out of one hundred and sixteen sheep which were crossed over to the South Beach, by Mr. Bernard Masters, a short time ago, there can now only be found twenty-nine remaining, the balance having been devoured by bears, which infest that locality."

Miss Luta Bewley, not yet in her teens, won the cooking match at the Anderson, S. C., fair.

A party of Fort Bond, Texas, resisted arrest by a sheriff and posse, and three men were killed and two wounded.

Texas has a state fire association. It is composed of firemen of various cities, and the first meeting was held in Austin last week.

The greedy grasshoppers are eating up all the Texas turnip patches.

THE WEST.

The Colorado legislature met the 1st inst. Webster Anthony was elected speaker of the house, and W. W. Webster president of the senate.

The Pacific mail steamer Albatross left the 1st inst. from San Francisco, for Hong Kong, via Yokohama, taking with her three hundred thousand dollars in silver coin and bullion, a large proportion of which was sent by local banks on account of eastern and European correspondents, who prefer to settle their indebtedness in the Oriental markets through this channel, and have recently purchased bills on San Francisco on a large amount for that purpose.

Two large buildings belonging to the Miami O. Powder mills, blew up on Wednesday afternoon. One person was killed instantly and several others badly injured.

Two inches of snow fell at Omaha on the 11th inst.

Three horse thieves were hung in Wyandotte Co., Kansas, on Sunday morning.

The telegraphic report from Camp Stanbrough, Wyoming, says a village of fifty lodges of Shoshons was attacked on October 13th by a large Sioux war party, estimated at twelve hundred lodges, at Painted Rock, near the route of Capt. Bares' fight in July, 1874, and about ninety miles from Camp Stanbrough. As far as learned, only one man, by the name of Humpy, escaped, who was the Indian that saved the life of Capt. Henry in Crook's second fight this summer.

THE EAST.

Another railroad accident occurred on the Pennsylvania road near Center Valley, on the 1st inst., in which three sleepers were capsized, and two persons killed and several injured.

In an official report of the recent accident on the Delaware, Lackawanna and Western railway, superintendent Halsted says the rear brakeman, whose duty it was to be back with a flag, has not been seen since the accident occurred.

The entire front of the residence of Augustus Juppies, of Rondout, New York, was recently blown out by a charge of powder placed in the window by some malicious person. The occupants of the house were uninjured.

Wm. Wheatly, once a favorite actor, died in New York on the 3d inst.

Woolen, Goodwin and Colvar, were found guilty of manslaughter by aiding in the killing of the prize fighter Walker, at Salem, New Jersey, and have been sentenced to six years' imprisonment each in the Trenton penitentiary. The remaining two prisoners, Clark and Neavy, were sentenced to an imprisonment of two years.

Another accident occurred on the Pennsylvania railroad on Thursday. One person was killed and several injured.

THE GREAT MARINE.

The great marine canal connecting Amsterdam with the German ocean, was opened Nov. 1st with no fewer ceremonies, at which members of the cabinet and foreign representatives were present.

A dispatch from Rome to the London Daily News says that Cardinal Antonelli ordered a consultation of physicians, who declared the cardinal's life hopeless. His relatives were summoned to his bedside, and found him unconscious.

A London dispatch dated Nov. 1st says: A Cabinet council has been summoned for Saturday next, the fourth instant. A dispatch from Belgrade announces that diplomatic officials there state that the Porte has accepted an armistice with Russia and ordered its army commanders to suspend hostilities.

The London Post publishes, in official form, the following paragraph: "Turkey having accepted the armistice, we understand Russia has taken immediate steps to press forward negotiations for the arrangement of all pending questions on a basis of the English proposals."

In the chamber of deputies at Paris, on the 3d, the duke de Cazés, minister of foreign affairs, made a statement in regard to the policy of the French government in the east. He dwelt principally on the country's need of peace, and concluded as follows: "If, contrary to the expectations of the government, complications should arise, we shall never ask you to compromise the honor and safety of France in a struggle which does not involve her essential interests. Thus having used our best endeavors to maintain in the peace of Europe, we shall not lead her into a war which would be to our disadvantage."

Engage and the prince imperial are traveling in Italy.

The new improved "Egbert" is the latest and most popular style of Piano, and is now preferred to the "Square." H. G. Hollenberg has the best assortment; send for price list, 29 Main St., Memphis, Tenn.

SOUTHERN ITEMS.

THE bonded debt of Rome, Georgia, is \$175,000.

ATLANTA dray mules sport cardinal red throat latches.

J. S. JACOBSON, a Dane, died in New Orleans, Friday, with hydrophobia.

DR S. A. UNQUHART died at Columbus, Ga., Sunday, aged seventy-two.

THERE are sixty-one United States prisoners in jail at Fort Smith, Ark.

FLOYD and Patrick counties, Va., have shipped \$10,000 worth of chestnuts.

WILLIAM NEWTON is to be hung at St. John's, Fla., Nov. 17, for the murder of Ellen Wells.

THE Manchester, Virginia, cotton-mills have been sold to a Petersburg firm for \$53,000.

TENNESSEE has two hundred and twenty-six convicts at work on the Cincinnati Southern railroad.

DR. BRES of New Orleans, got \$2,000 for his services in feversick John Runswick, and the nurse's \$1,000.

DRY weather has greatly retarded wheat sowing in the south. Recent rains have put the ground in good order, but it is considered too late for a large crop to be sown.

THE Atlanta Times has a lengthy article upon Atlanta's mule trade, which it estimates at \$1,500,000 per annum. It says fully 1,500 mules are brought there annually from Tennessee and Kentucky, the larger portion being from the latter state.

MR. E. E. FURRY, of the United States coast survey, is at work with a number of hands preparing to build an observatory on the top of Moore's Knob, near Paducah, Springs, in Stoke county, North Carolina.

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CONDENSATIONS OF NEWS.

been discovered. One of them eclipses all that have been discovered on the Pacific coast. Its circumference, as high as a man can reach and pass a tape line around, is a few inches less than one hundred and fifty feet. This is beyond the measurement of any tree in the Calaveras grove. The height is estimated at one hundred and sixty feet, and a part of the top, lying on the ground, is over one hundred feet in length.

Four years ago two Californians planted 1,000 acres in walnuts and almonds, and their crop this season will yield them a profit of \$250,000.

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A MAX for two years past living near Little Rock, Ark., under the name of Bill Jones, confessed upon his death bed, a few days

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CONDENSATIONS OF NEWS.

ago, that his name was Theophilus, and that about two years ago he killed a man near his home, sixteen miles from Nashville, and fled the country.

From 1st September to 28th October there were 1,167 deaths, in Savannah, eight hundred and seventy-three white and three hundred and twenty-four colored, out of a population 25th October of 7,533 whites and 11,938 colored. Among the deaths were two doctors, seven clergymen, seven policemen, and five sisters of charity.

ATLANTA Constitution: Maj. Waid Hill, an old and highly respected citizen of this city, died last week. He was ninety-two years old, and was until a few months ago quite an active man. He was born in Virginia, was in the war of 1812, and was a first-class citizen of Alabama, where he was a member of the legislature for several terms.

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CHILDREN.

How many of our children... You have a new set of teeth... Have you had a check-up...

LUNAR CIRCOSITIES.

The Green Plains... The Cause of Vegetation... When the moon is at the full...

They would indicate vegetation, were vegetation possible on the surface of the moon. But, having ascertained Bessel's conclusion that there could be neither air nor water on the lunar surface...

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...

THE BAPTIST.

ventilated, and the chickens must have more or less room in which to exercise, and to reap the fullest measure of success...

Blaine Varieties of Wheat for Seed. I noticed in the Rural World of August 23d an article on seed wheat...

Care of Cows. I have kept cows for the last twenty five years for the production of milk for my family...

Sunday Dinners Quickly Prepared. A kind sister, helpfully inclined, writes me as follows: "I've had it in my mind for several weeks to write you something about Sunday dinners..."

Good Living and Dyspepsia. Good living is said to cause dyspepsia, but the most healthy people we have ever known have been among those who lived well...

A Few Sheep on the Farm. What farmer is there who could not rear a good reward from a few sheep on the farm...

One of the Farmer's Advantages. Nothing is so bad as that it might not be so, and farming is not a very profitable business...

Good Living and Dyspepsia. Good living is said to cause dyspepsia, but the most healthy people we have ever known have been among those who lived well...

Poultry Raising. When so many find it difficult to make a mere sufficiency for life's support, it seems unaccountable that the pleasant and profitable business of poultry raising should be so seldom or never resorted to...

A Baby Traded for Rum. A sad story of the terrible influence of the liquor traffic comes to us from Esirivau, in this state...

Reliable Evidence. Mr. H. Stevens will most cheerfully add his testimony to the great number of persons who have been cured by the use of VEGETINE...

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raped by the men of the city, he might, if he would, find consolation in reflecting on this advantage. It must, however, be confessed that we have to pay rather too much for our freedom from risk...

Valuable Evidence. I have been afflicted with rheumatism from the age of VEGETINE. I have been cured by the use of VEGETINE...

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1876.

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OUR LADIES AND CHILDREN'S Suits

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Ladies' and Children's Underwear

OUR STOCK OF Rich Furs

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To My Brethren in the Ministry:

Owing to the excessive harvest 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 Holly, 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—\$12.00 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in this 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 most 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 pain and suffering, but preserve your lungs for years. Hundreds of ministers well high, or altogether laid by, not able to undertake one-fourth of their usual riding or speaking, have been by its use restored to a full use of all 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 lot or without it, but 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. Manning's Body-Brace for the relief of dyspepsia, prostrated sinners, etc., cheerfully testify to its being the best instrument we have met with to fulfill all the indications required in the case.

T. F. DALE, M.D., J. S. F. GAZDAR, M.D.

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

To Dr. Manning, 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 remunerative than those of any other instrument with which we have been acquainted to relieve the pelvis from that unusual pressure of the abdominal organs, which seems to be the chief cause of a relaxation of the muscular system.

H. K. HOLBROOK, M.D., C. P. RICH, M.D., J. S. MORRELL, M.D., A. CUNNINGHAM, M.D.

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

Dr. Manning, Sir:—Having examined your Body-Brace, designed for the relief of the pulmonary, digestive, female, 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. H. BELL, M.D., LEWIS ROGERS, M.D., JOHN H. FLINT, 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. P. Manning, Dear Sir:—Permit me to bear to you and the world my humble testimony in behalf of the power and efficacy of your Body-Brace, in the treatment of a long list of maladies, to which both sexes are liable, but especially the female; many of which maladies have long been regarded as the "opprobrious medicine" 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 these troubles generally, including diseases for which all who have hearts to feel for the woe of others, should be profoundly thankful, and to be proud to boast.

For a long time, or rather since the laws and regulations 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 needed provision, as far as I can learn, has not been made, to meet the indications of a large class of muscular 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 languor 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 when there is any predisposition to bleed at the lungs. Those who are in continued consumption will find great relief to the last moment of life, while it is used, but 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 dizziness, or "giddiness," 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 ever 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 singly the number of inches around the hips, over the linen, about two inches below the tops of the side bones, and about two inches above the pelvis 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-bow 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 bone, 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 Manning 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, L.L.D. DANFORTH, Editor of Manning Co., Conn., May 1, 1856.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of dyspepsia, 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 be sure 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 premiums 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 Manning's Lung and Body Braces. I without delay used it for three years, and it cured me of a long and dangerous cough, and of a "hunch" which had been the cause of my being unable to work for the first month. I concluded to try the rejected Brace, and I do not hesitate to testify to the value of it. My voice has improved at EVERY STEP OF INCREASED EFFORT, and my physical strength has been most decidedly renewed. I would not take ten times the price of my Brace now if I were compelled to discontinue this Brace to those who may, physically or otherwise need it.

Pastor First Baptist Church, Memphis.

HANNING'S BRACE.—It is one of the greatest of physical blessings to a male speaker or singer. The testimony of many ministers as to its great benefits would surprise those who know nothing of it.

S. H. FORD, Editor Christian Repository.

FEMALES TESTIFY.

Suffering very much from "Dyspepsia" and general debility, the result of protracted illness, I obtained and have been wearing Manning's Body and Lung Braces, and find them to be no superior equal to it. I feel confident that those similarly affected would be greatly benefited by its use. WILSON, Miss. EUDORA COLE.

A Success.

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(Seven Shaped Notes.)

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

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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 85 cts.

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

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

3. It is a cheaper and in all respects a better book; price 85 cts.

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

The Little Seraph.

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 notes. 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.

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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 18, 1876. New Series—Vol. IX, No. 50.

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.

WHAT IS THE REMEDY?

ON all hands it is agreed that something should be done to meet its encroachments: no one can look upon it with indifference who prizes the gospel of Christ, or has a regard to the best interests of the souls of men. With this concurrence of sentiment we are cordially at one, and ready as any to take our part in deeding with the monstrous evil. To this end we unite with our brethren of every name, and are second to none of them, we trust, in the zeal with which we engage in this warfare. Our only stipulation is that we shall be at liberty to meet the foe in our own way, and to fight him with our own weapons. We cannot divest ourselves of our offensive armor in order to don that of our allies, when our own is superior to theirs. Clad in Saul's armor, which they wish us to use, what match would the stripling be for the giant who stalks to and fro, hurling his defiance at the armies of the God of Israel? Theirs differs not from Goliath's ovin, except that its want of coherence renders it somewhat more vulnerable: it has been forged in the same traditional workshops, and is composed of the same hard, it may be, but withal brittle material. We prefer taking the smooth stone of truth from the brook of God's word; against that, when, with the energy of faith and the precision of aim granted to those who seek divine direction, it is slung, even from a stripling's hand, the giant has no defense; that, and that only, can penetrate his brazen-front forehead, and lay his huge form prostrate in the dust, while over their fallen foe the Lord's behalf, the conquest of the world. In plain terms, you can combat ritualism successfully (and we must make the statement at whatever risk of giving offense) only by the clear and bold enunciation of your distinctive principles. A church which believes in the episcopal pretensions of the ordination service hath no power to protect itself against ritualism, and still less to purge itself from ritualism, because all the parts of ritualism may be developed from that service naturally, as boughs spring from their parent stem. Even the little element of priestism which is found in part of any section of the church (unless it be the Broad, which wishes to include us all) toward the Presbyterian bodies places them at a disadvantage, because it deprives them of a consistent ground of attack, and renders them liable to the retort,—"physician heal thyself;" and the infant-sprinkling which is practiced by our Congregational brethren, in common with other bodies, not only neutralizes this assault, but buttresses and upholds the system which they seek to destroy. A very candid and competent witness,—the Rev. Edward White, acknowledges that one of the leading doctrines of ritualism,—"the monstrous error of baptismal regeneration in infancy, would, in the absence of Nonconformist pedobaptism, lose its chief moral support: if so, is it not manifest that we have in our distinctive principles the most effectual means of assailing the evil whose existence we all deplore, and removing what threatens to be the most formidable barriers to the spread of the gospel throughout the land? [Cheers.] The great principles we

hold and teach: to-wit, that religious ordinances should only be administered to believing recipients; that no outward acts performed on a human being by another, but the state of his own heart determines his relation to God; and that on all matters of religious belief and practice appeal must be made to the word of God alone,—these principles strike the evil at its root; ritualism hath no ground on which it can withstand them; it shrinks from contact with them, as Satan did from the point of Ithuriel's spear. It may resort to ridicule; it may try to misrepresent us; but well it knows that when men become intelligent enough to apprehend our principles, its days, and the days of all systems of priestcraft, are numbered; that when the churches walk in the light of New Testament truth, they will cast off the superstitions which the darkness fosters, and in faith and practice return to the simplicity of apostolic times.

COUNTING THE COST.

Of such a procedure, however, it is necessary to count the cost. This hearing testimony to our principles will not only expose us to the fiercer hostility of those who are the avowed abettors of priestcraft, but also, it may be, to the unimpeachable censure of brethren to whom our assertion of our principles appears a reflection on themselves; we may not be able, without forfeiting our self-respect, to obtain their good opinion. Our refusal to keep silence may be construed, in spite of all our protestations to the contrary, into a refusal to co-operate with other evangelical Christians; we may possibly be told, though our whole life refute the charge, that we have stronger convictions on baptism than on Christianity; that we are Baptists first, and Christians afterward; and that we are determined to jeopardize the cause of evangelical truth for the sake of an outward ceremony. All the service we may have rendered to the cause of Christ; all the proof we may have given of catholicity of spirit in our co-operation with other bodies; all we have had to bear from the stricter members of our own communion because of our too broad sympathies will be forgotten in the feelings of resentment which our utterances excite in the breasts of those who, for their many excellent qualities, we very highly esteem. Zealous churchmen of every name will, of course, treat us as their natural enemies. Clergymen may be found who will not deny to us all social rights, nor decline to reason with us, nor regret that they cannot put us down with the strong hand of power as something inhuman or worse (for a clergyman does not necessarily cease to be a man); but, as a rule, there is little kindly feeling on the part of any section of the church (unless it be the Broad, which wishes to include us all) toward the Baptist which dares to maintain its own ground, and assert its own rights. Nor will our course excite the hostility of Churchmen only. Strange to say, there are Nonconformists who cannot tolerate any Nonconformity which extends further than their own. The broad-minded men of the past will frankly concede to us the same right to state the peculiarities in which we differ from them as they claim to present the points on which they differ from other ecclesiastical communities, and will not regard a difference of view, however clearly expressed, as justifying a breach of friendship; but men of this stamp are rare in any denomination; and in the churches which boast of their freedom, there are multitudes who deny to others what they claim for themselves. For them to decline amalgamation with other bodies is a praiseworthy assertion of their principles; for us to maintain our separate church, in which the ordinances shall be administered as we believe Christ requires, and refuse to be absorbed by others, is narrow-minded sectarian bigotry, which cannot be too severely censured. Of this censure, I suppose I may claim to have received quite my proper share; and my testimony, therefore, may count for something when I tell you, for your encouragement, that if you only make up your mind to bear it, it will not hurt you much. [Laughter and cheers.] Censure, in that respect, is very much what you choose to make it; it is possible, in many ways, to turn it to good account, as the "strong man," to use the words of an American preacher, "found honey in the lion's bones which he had slain, got strength from the destroyer, and meat out of the eater's mouth."

us to maintain our separate church, in which the ordinances shall be administered as we believe Christ requires, and refuse to be absorbed by others, is narrow-minded sectarian bigotry, which cannot be too severely censured. Of this censure, I suppose I may claim to have received quite my proper share; and my testimony, therefore, may count for something when I tell you, for your encouragement, that if you only make up your mind to bear it, it will not hurt you much. [Laughter and cheers.] Censure, in that respect, is very much what you choose to make it; it is possible, in many ways, to turn it to good account, as the "strong man," to use the words of an American preacher, "found honey in the lion's bones which he had slain, got strength from the destroyer, and meat out of the eater's mouth."

BAPTISTS AND PEDOBAPTISTS.

There is nothing very surprising in such expressions of feeling; we can understand them all. We do our friends, who complain so bitterly, know that it is only by inducing us to treat our principles so lightly that we shall readily consent to their suppression, and binding us over to a convenient silence, that they are able to hold their own. Their principles may be true, or they may not; but it is not without considerable difficulty that they can manifest to ordinary readers the Scripture. They cannot afford, as we can, to refer inquirers to God's word alone; hence, they have found it a paying policy to talk of the little that divides us, and of the desirableness of our both being embraced in one fold. That policy, however, has not been quite so profitable for us: it has generally proved a source of weakness, and not unfrequently of mischief. When our ministers can consent to say nothing about our principles, out of respect to Pedobaptist members, and will even go the length of foregoing the practice of immersion entirely, or observe it only in such private manner that the members of their families shall have attained almost to manhood's years without having witnessed it, other denominations have not much reason to dread our encroachments, nor can we hope for any large number of accessions to our ranks; when, from the same reason, Baptists of good social position merge themselves so completely in Pedobaptist churches, and maintain such discreet reticence that no one can tell whether they are Baptists or not; when those who have attained to the position of local magnates make so light of their principles that they desert the church of their fathers, and of their youth, for the more fashionable place hard by, pleading that there is but little difference between the two (a thing which happens so often that some have wondered how it is, that, when Baptists who have been accustomed to one horse start a carriage and pair, the second horse generally objects to stopping at the door of the Baptist chapel) [laughter and cheers],—when these things happen, our Pedobaptist friends may well regard them with a degree of complacency in which we can hardly be expected to share, and may very naturally object to any disturbance of the conditions which render them possible; hence, there is nothing very surprising that a man who enters his protest against their continuance, and endeavors to rouse his brethren to the faithful assertion of their principles, is not quite a favorite in Pedobaptist circles. The feeling which we can thus account for, instead of distressing us greatly when it appears, should be hailed as an involuntary testimony to our strength. High-minded as they doubtless are; superior, as most Christians