

Great Reduction!

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 Bolly, 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 Bolly-Brace for the relief of the chest, throat, and lungs, 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. GIBBS, M.D., J. S. MORRELL, M.D., A. CUNNINGHAM, 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 Bolly-Brace, and are convinced that they are more remarkable than those of any other instrument with which we have been acquainted to relieve the plexus 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 Bolly-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 Bolly-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-month's 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 statistics 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 *lagging* 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 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, &c.

All who are dys-peptic; 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 pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia. Open the truss and fetch it around the body, showing the hip-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 Bolly 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 no other party South of the Ohio River.

J. R. GRAVES, L.L.D. Office of Manning Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of *pedapneus*, 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,

Editor Christian Repository.

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 has done for me more than such things under the head of "humbleries." Recently, the hoarseness and fainting attacks 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 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.

BANNING'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 persons similarly affected would be greatly benefited by its use. WILSON, Miss. EUDORA COLE.

A Success.

THE BAPTIST

Hymn and Tune Book.

(Seven shaped Notes.)

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

Its superior features are— 1. It is in large, nice type. 2. It is on good paper. 3. Its hymns are all sound and choice.

4. It has the largest collection of choice tunes. 5. It has a nice selection of revival songs.

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

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

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

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

The New Psalmist.

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

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

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

3. It is scarcely felt in the pocket; LESS LIKE A BRICK in shape and weight.

It is Cheaper. Price 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.

J. R. GRAVES, Address all orders, with cash, to W. D. MAYFIELD, 201 Main St., Memphis, Tenn.

INSANITY.

PRIVATE ASYLUM

FOR THE INSANE.

CINCINNATI SANITARIUM.

SUPERIOR accommodations for all classes. Separate departments for epileptic and nervous invalids. For terms of admission and circular address apply to W. B. CHIPLEY, M.D., Supt. Collesse Hill, O. 69476

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 dealing 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 Presbyterians 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 mis-represent 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 bearing 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."

BAPTISTS AND PEDOBAPTISTS.

There is nothing very surprising in such expressions of feeling; we can understand them all. Well 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

are, to all sinister motives, it is conceivable that there may be in perfection enough left in them to justify the belief that they could not so resent our obstinacy, if they had nothing to apprehend from our outspokenness. They are not, any more than we, blind to the fact that the growth of ritualism furnishes a vantage-ground for the exhibition of our principles, and disposes evangelical Christians to their favorable consideration as the proper counteractive to the growing evil; and the feelings of our friends are not unreasonably a little wounded by our unwillingness to remain inactive at a time when their weakness is our strength. This very feeling shows that we are master of the situation, if we only know how to turn it to account, and should make us prompt to seize the favorable opportunity, and hold in the exhibition of our principles. It is for such a time as this that we have come to the Kingdom; and we beheld us, if, failing to discern the signs of the times, we do not use the anti-ritualistic feeling which has been roused among evangelized Christians for getting rid of that superstitious custom in which the monstrous error of baptismal regeneration finds its chief moral support.

FIDELITY NOT OPPOSED TO COURTESY.
In taking this course, we may cherish as much consideration for the feelings of our neighbors as is compatible with fidelity to the truth. Our vigorous action need not be divorced from civility of manner or kindness of spirit. Meek we may be under all provocation, and meek we ought to be—meek as he who, being smitten on the one cheek, turns to the smiter the other also; but with all our meekness, there must be no flinching. We may restrain, or we may sacrifice our feelings; but we must not sacrifice one iota of the truths we hold and teach. Patient we may be in understanding those who oppose themselves; patient we ought to be, as becomes our Christian profession; patient we shall not find it difficult to be, if we remember, and especially if we know by experience, how liable men are to lose their temper when compelled to defend an indefensible position, in reference to which they feel that the less said the better; but our patience must not degenerate into pusillanimity, nor lead to any compromise of our principles. It must be the chivalrous patience which is considerate toward an opponent, combined with the no less chivalrous courage which will not abandon the defense of a righteous cause. Courteous we ought to be, as well as patient; and courteous we shall not fail to be, if we are really conscious of our strength. It is the men who are conscious of weakness, and apprehensive of defeat, who become needlessly offensive in speech and manner. The strong are always respectful and kind toward those from whom they must needs differ. Catholic, too, we ought to be, as we claim a stricter accordance with Scripture than others; for there is nothing narrowing in truth. And now, especially assembled as we are, in a town distinguished for its catholicity, and enjoying the generous hospitality of its inhabitants of nearly every denomination—a town with which, for fifty years, was associated the name of one who, by the services he rendered to the cause of practical piety, made the whole church of Christ his debtor, and where his still more distinguished successor, who to the work of a Non-conformist pastor devotes talents which would have raised him to the foremost place in any profession or pursuit has, along with our lamented Vice, rendered such services to the cause of civil and religious liberty,—now, and here, Baptists are not likely to overlook the noble qualities of those who differ from them on the common faith, which, notwithstanding their differences, makes them all one in Christ.

[TO BE CONTINUED.]

THE BROWNSVILLE DEBATE BETWEEN DR. GUILFORD JONES, METHODIST, AND DR. GEORGE GRIFFIN, BAPTIST.

The propositions discussed were only two,—the church, and baptism: two nights to each proposition. Although several others had been offered,—the Scriptural subject of baptism, open communion or restriction, and apostasy, these were all that Dr. Jones thought it proper to dis-

cus. I only give an account of the church question in this article.

It is proper to say that the Baptist committee had very respectfully submitted to the Methodist committee on propositions for debate—

1. The Baptist church in Brownsville possesses the Scriptural characteristics of Christ's visible church. Griffin affirmative; Jones negative.

2. The Methodist church in Brownsville possesses the Scriptural characteristics of Christ's visible church. Jones affirmative; Griffin negative.

We also agreed instead of "The Methodist church in Brownsville" in the above proposition that Dr. Griffin would deny that the Methodist church of Tennessee or the South or on the continent was a Scriptural church or a branch of it. Their committee did not accept either of these; and Dr. Jones declined to debate them in the above terms. Dr. Jones submitted the following:

The Methodist church is as much a branch of the church of Christ as the Baptist church is.

I quote all the statements of propositions from memory.

Believing that this list was all we could obtain in clear statements of the church question, though objectionable, it was accepted by Griffin.

During the correspondence, Jones had admitted that the Baptist was a Scriptural church; and, in the practical debate, he affirmed that the Methodist was a Scriptural church, or a branch of it. His positions or arguments were stated as follows:—

1. A point at the origin of the debate: that Griffin was the challenging party; that a month ago or more he was anxious to hold it, but not until now could he obtain it,—the discussion. The idea of the Divine Mind was church in term; he called out *ecclesia*, singular and plural; church and churches, as in Judea, Gallatia, etc. The lowest sense of the term was a company, assembly, congregation. The comprehensive sense was contained in the Scriptures, as that in which the whole family of God in heaven and earth are called; he gave Scripture references.

Of the general church, the Methodist was a branch, a part. This church had existed in all ages. There was no difference between the Jewish church and the Christian. The Christian church was a continuance of the Jewish church. The Jewish church and the Christian were of the same gospel of Christ, which was preached first in Eden: "The seed of the woman shall bruise the serpent's head." Christ was the foundation-stone laid in Zion: the church was built on this rock.

Here followed a criticism about the Greek words *petra* and *petra*, the substance of which was that the church was not built on Peter, the apostle, but on Christ. Faith in Christ was the condition of building his people into a church on the rock Christ.

He said the rock that followed Israel in the wilderness was Christ, on which the church in the wilderness was built or founded; and Christ and the apostles built on this same rock,—Jesus Christ.

When Christ said "on this rock I will build my church, and the gates of hell shall not prevail against it," he meant that he would simply extend it; increase or enlarge it, as building up a family by increase or enlargement, not build or found a church; hence, on pentecost day, the three thousand were added to the church. The Hebrew corresponding to this term built was *boanim*, *boanim*, from which, as born, this old church's increase is denoted. That this was true was shown from the figure of the olive tree. The old good olive still stands, stock and root—all; and this represented the Jewish church, while the wild olive branches represented the Gentiles by conversion grafted into the old stock,—the Jewish church.

Now, to prove that Christ nor his apostles did not found a new church, he does not cut down the old olive stock, take up its roots, or stump, and plant a new one: he lets the old one stand, and grafts in the Gentiles by conversion, continuing the same church.

He referred to Stephen's sermon as to Moses and Christ. Christ was with the church in the wilderness; and Moses preached the gospel to the Hebrews in the wilderness, and they were a gospel church.

The rock Christ followed Israel. The rock (another rock) was struck, sending forth living waters symbolical of spiritual religion. He meant what he anticipates to be an objection, and says that all drank of these waters from this rock when some were wicked: they were like too many Baptist and Methodist backsliders who become religious and then backslide. The old church that was in the wilderness was baptized into Moses in the cloud and sea; and the little ones were not excluded; and hence, in Peter's sermon, the promise was to his hearers and their children. They had the same membership to the Jewish and Christian churches.

Religion is divine life wrought by the Holy Spirit, which seeks union; then some organization is necessary to embody religion.

Israel was to be distinct from other nations, the church then; but some were wicked then just as now many are among the membership of the visible Christian church. The church organization was made by inspiration, for discipline and order and greater effectiveness; it had ordinances, or ordinances; circumcision then, as baptism afterward; all the circumcised, as the baptized, were in the church; some were wicked. They had been in the church on the foundation of prophets, but had dishonored the church, and sinned against God, and on their repenting and exercising faith in Christ in the time of Christ and his apostles, they were received into Christ's true church. Before they were in the church with prophets and patriarchs on the foundation, Christ, the rock, but on pentecost were received into Christ's real true church.

Over the wide field, the body can't operate, and must be divided for greater effectiveness against the enemy. By confining fires different columns may sometimes damage each other if they are not careful, as Baptists and Methodists are doing in this discussion; but, as in great armies, this fact does not destroy the existence and prosperity of the church,—general church.

Ceremony and externals are the essential forms of the church, but essential life is the essence; the latter is Protestantism, the former is Popish; one produces a spiritual church, the other ritualism. The tendency of the Baptist church bears toward ritualism in its important stress upon the mode of baptism; as, no immersion, no baptism; no baptism, no membership; no membership, no church; thence an easy step to no baptism, no salvation,—ritualism. Then the Methodist church, having the gospel and the ordinances, may claim the honor of being a branch of Christ's church. It may be known by its marks: by the fruit the tree is known. Tried by this rule, the Methodist church may well boast in her claim. A large part, or many of the best ministers and members of the Baptist church, were converted under the labors of the Methodist church; then, if the piety of her members is equal, is she not as much a church as the Baptist is? What is the character of Methodists in this town compared with Baptists in this town? do they lie or steal, defraud or swear, perjure themselves or get drunk more than Baptists? Then, if not, may not the church that cultivates an equal piety, and promotes conversions as much as any, rank as a church of Christ? My position that the Methodist church is a Scriptural church is unshaken.

DR. GRIFFIN'S REPLY.

Rhetoric, propriety or beauty or literary taste there may be in the form of this proposition: Dr. Jones is justly entitled to the credit of the excellences.

"The Methodist church is as much a Scriptural branch of the church of Christ as the Baptist church is!"

While he admits the Scripturalness of the Baptist church, he has chosen the above form of statement in preference to one more concise and direct; viz., The Methodist church possesses the Scriptural characteristics of the church of Christ. This was offered by the committee, but was declined.

It devolves upon my opponent, or the affirmative of this question, to prove from the Scriptures that the Methodist church, or society, is a branch of the church of Christ, which I am here to deny. The term branch signifies a shoot, an offshoot

as such, the Methodist church is a shoot from—what?

Dr. Jones's position is that there are many branches from the same trunk, or body, or church; but how different these shoots in doctrines, in systems of government, and polity, etc.! For example; the Methodist church is in absolute antagonism to the Presbyterian on the doctrines of God's sovereignty, purposes, and grace; and on the doctrine of apostasy, affirming against Presbyterians and Baptists, that one who has been a child of God may be lost in hell. Here Dr. Griffin quoted from the History of Methodism, I believe the assertion of that church, that the most hostile and violent opposition to spiritual religion was Calvinism. And the same differences are on vital questions, foundational in Christian faith and hope and everlasting salvation. Now, can these two, so hostile in genius, be shoots from the same stock?

His idea here was that Presbyterianism being correct in the above fundamental and Scriptural doctrines, Methodism can not be, but is antipodal to it.

But the Methodist church is an offshoot from what? Dr. Griffin here treated fully of the origin of Methodism; when and where and by whom the embryo societies of Methodism came into existence, and were constituted the Methodist church in America; he showed that it was derived from the Papal Romish church, not only in the historical facts of its origin and establishment, but it bears the marks of its origin in its discipline, government, and method of organic life as an ecclesiastical establishment; but coming from Rome as a branch did not come from Christ and his apostles, and hence it could not by claim to be a branch of Christ's church.

He next called the attention of the congregation to the fact that Dr. Jones had not advanced a single argument to prove what he had affirmed. By erroneous inference of Scripture texts, he has professed to prove that Judaism and Christian churches, in the days of Christ and his apostles, were the same; but by no proof or analysis did he attempt to connect his church therewith. He will have to cross the gulf of centuries through an unenvied history to reach these churches of Christ by any sort of connection.

Dr. Griffin then referred to Jones's assertion about "build my church" meaning to increase or extend the old church of the Jews: it was untrue in fact, and an empty assertion,—a vain fancy. The three thousand added on pentecost were entered into the church at Jerusalem on different terms from those on which Jews were members of national Israel, or my friend's old church; and Dr. Jones stated that these three thousand were already members of the church, but now were added to Christ's real church. Then that of which they were members before was nominal merely, not real; but they then joined the real true church.

What made the difference between the Jewish and the real church—the Christian? Can two things different possibly be equal and the same? Can the thing with a differentia be equal to the genus,—the thing without the differentia? By Dr. Jones's own position, he establishes our view.

In the churches of Christ, the saved were added to the church; and this was the only condition,—the saved and the baptized: but in the Methodist church, there is no such condition of membership. There the man goes to Christ through the church,—"the means of grace;" but in the Christian church, the man goes to Christ as a penitent believer,—is saved, and goes to the church through Christ. The Scriptures say, go to the church through Christ; but Methodism says, go to Christ through the church. It has built on another foundation from that upon which the church of Christ was built, and cannot be a church of Christ, nor a branch of it.

[TO BE CONTINUED.]

TWELVE LESSONS DRAWN FROM THE LIFE OF JOSEPH.

I do not propose, for the present, at least, to weave these lessons into a narrative for the press; nor do I propose to make any remarks upon them. I simply state the lessons which may be drawn from the history of his life as recorded in the ten chapters of Genesis, beginning with the 87th chap-

ter and ending with the 87th. I trust they may stimulate many to read carefully, and meditate upon the life of Joseph, who is one among the most interesting Bible characters, and in whose life there is much to emulate, and much to encourage us. It would be a blessed thing for our country, if our officials would imitate his pure and noble public life; and it would be equally as profitable to us all if we would remember and act upon these practical lessons, which are:

1. God's special and individual care for his people.
2. The virtuous may be called upon to suffer in this life because of their virtue.
3. That which seems to be against our present or immediate interest may in the end prove to be the greatest good to our-selves and to others also.
4. We may learn from the life of Joseph that it is the part of wisdom to trust in God though we may not be able to understand all his ways.
5. God has many ways of accomplishing his designs in the world.
6. Although God is not the author of sin, yet, in his goodness to the children of men, he is pleased "to bring good out of evil."
7. Though one may be surrounded by duties and hampered in care there is no reason why he should not possess a susceptible nature. Joseph did.
8. We may learn from the life of Joseph that it is a false notion that the trust in and the worship of God belong only to weak-minded men, women and children. For whose life displays greater mental abilities than Joseph's, and yet who believed more strongly than he in the providence of God?
9. We also learn that men are liable to some extent at least to adopt the customs of those with whom they associate either as a matter of policy or of necessity or as a matter of course. (Gen. 1:3.)
10. We may learn from the history given of Joseph and his brethren that the knowledge of conscious guilt makes men tremble even when there is no positive danger.
11. The humblest places in life we learn from his history may be fulfilled to the glory of God and for the good of men.
12. The last but not the least lesson that we may learn from Joseph's life is that there are many mysterious links in the chain of God's providence, yet all of them are employed for the good and the preservation of his people. H. T. HADNICK, Grenada, Miss., Nov. 6th, 1876.

MEETING OF THE THIRD DISTRICT OF THE ABERDEEN BAPTIST ASSOCIATION.

The second meeting of the third district of the Aberdeen Association met with Centralia church, Monroe county, Miss., on Friday before the fifth Sabbath in October, 1876: the meeting was organized by the election of Eld. St. Clair Lawrence moderator, and T. A. Oliphant secretary.

The following brethren preached during the session; viz., Elds. A. Robinson, R. A. Bussey, E. Chaffin, and St. Clair Lawrence.

Essays were read and discussed as follows:—God's Purposes and Man's Free Agency,—St. Clair Lawrence.

Church Discipline,—T. A. Oliphant. The following question was discussed:—Is faith the gift of God?

The meeting was pleasant and harmonious, and was followed by a series of devotional exercises extending through the succeeding week, during which no less than fifteen persons were joined to the church: twelve by baptism. May the Lord be praised for his goodness.

PROGRAMME OF NEXT MEETING.
The next session of this body will convene with Aberdeen church on Friday before the fifth Sabbath in December, 1876.

Introductory Sermon,—Eld. St. Clair Lawrence, and Eld. Franklin Finney alternate.

ESSAYS TO BE PREPARED.
Ministerial Education,—Eld. J. W. Bozeman. Relation of Church-communication to Baptism,—Eld. St. Clair Lawrence. Atonement,—Eld. R. J. Bussey. Salvation by Grace,—Macon E. Bacon.

What is Faith?—W. P. Hooper. Church Discipline,—T. A. Oliphant. Christian Love,—J. B. Hood. Parental Responsibility,—S. A. Allen. Setting up of the Kingdom,—Eld. Franklin Finney. Religious Journalism,—R. A. Jarman. Temperance,—John S. Dugger. Skeleton Sermon,—William Rodgers. W. T. Allen. T. A. OLIPHANT, Secretary.

GOOD NEWS.

BRO. GRAVES:—I write to inform you of a meeting that has just closed at Wesson, Miss. The meeting commenced the second Sabbath in October. I went down on the Tuesday following and preached Tuesday night. The meeting continued until the fifth Sabbath. The first week preaching day and night, afterwards preaching only at night. The weather most of the time was very fine, and congregations large. I did most of the preaching, Bro. E. C. Eager preaching three sermons, and Bro. K. H. Purser three. The results of the meeting were twenty received by letter, one restored, sixty-two baptized, and I think eight waiting to be baptized. I am not mistaken ninety-one were received. I baptized fifty-five on fifth Sabbath, 3 p. m., in fifty-one minutes, forty-eight in forty minutes. The reason of the difference was I had to go some distance into the pond, and at first had no one to assist the ladies in and out the water. But after one of the brethren came in to assist the ladies from the bank where I stood I baptized forty-eight in forty minutes. In conclusion I can only say this meeting was the work of the Lord's and wondrous in our eyes, and to his great name be all the praise. D. J. PURSER, Hazlehurst, Miss., Nov. 9th, 1876.

BAPTIST PREACHERS.

DEAR BRO. GRAVES:—In THE BAPTIST of October 28th, Duncan says: "We are not able to offer more than a living; and it seems that most of the Baptist preachers these days are 'called' to preach to churches that can afford 'liberal salaries.'"

It is a hopeful indication to find a church able and willing to "give a living" to a pastor.

I can answer positively for every preacher in my Association,—Grand Cane, that not one of them, except one,—T. W. Ebeltoft, is making a living by preaching; and yet they give evidence of being "called," and their labors are blessed.

I sympathize with Bro. Duncan, and do sincerely wish that his church may secure a good man as pastor.

I don't know so well about the hit at "most Baptist preachers;" they are all at work at this end of the line, believing that they ought to get a living, but what does not come from the churches is gathered up some other way. The Lord bless all our churches and preachers. Mansfield, La. G. W. HARTSFIELD.

HOME MISSIONS.

DEAR BROTHER:—To this Board is assigned the important work of sending the gospel to the destitute in every Southern State, and to the Indians. We need your assistance, and earnestly solicit your co-operation. Please represent us in your church and Association, and try to secure regular contributions to us, whether the amount be great or small. Will you not get pledges from members at your Association, to work for us in their churches, and to begin now? By this voluntary agency, you may render effective service for Christ and for souls. Yours in love,

Wm. H. McINTOSH, Cor. Sec'y. Marlon, Al., 1876.

OBITUARY.

DIED, October 14th, 1876, Mrs. Sarah C. Norris, wife of J. Z. Norris. The deceased was born in Tippah county, Miss., February the 10th, 1841; professed faith in Christ, and was baptized into the fellowship of Bethlehem church in the year 1858. A devoted wife, a patient, tender mother sleeps the sleep of death. May the Lord comfort the bereaved husband, and watch over the eight motherless children who mourn her loss.

A. G. PARBOTT.

STUDIES IN NEW TESTAMENT INTRODUCTION.

BY J. C. HUNN, D.D., GREENVILLE, S. C.

No. VII.

TO those who contend for a literal agreement between the narratives of the different evangelists, and who seem disposed to reject the gospels for lack of such agreement, we need only say that such literal agreement would necessarily arouse a suspicion that the evangelists had decided among themselves that a particular tale was to be told, and had told precisely the tale agreed upon beforehand; and this sort of collusion would invalidate their testimony in any court of justice where the laws of evidence are understood. If witnesses tell substantially the same story, but differ in details, we regard their testimony all the stronger on account of their differences. But if they tell the same tale word for word, or very nearly so, we are obliged to suspect collusion.

Inspiration does not destroy, but elevates nature; and hence we see the peculiarities of the several inspired writers coming out just as clearly as do those of uninspired writers. The style of Paul is no more like that of James, than A. B. Brown's is like that of John A. Broadus's.

It may be, and ought to be admitted, that the evidence of the truth of the New Testament is not demonstrative; i. e., that it is not the same kind of evidence as that which convinces us of the truth of a geometrical proposition. If such were the evidence, then there would be no room for faith. A man does not believe the truth of the first proposition in "Davies Legendre;" he knows it. He cannot doubt it, if he tries. The very nature of the subject matter is such, that the opposite of the proposition is unthinkable. No sane mind can for a moment entertain the idea that the proposition is false. Consequently, mathematics present no test of character—does not act as a power in developing and fixing one's loyalty to the truth. The most superlative villain that ever disgraced humanity believed that twice two was four.

But Christianity is, and was meant to be, a test of character—"that the thoughts of many hearts may be revealed." Luke II. 35. Those who love the truth will be drawn towards it, and those who hate it will reject it; and thus the sifting-winning process is carried on continually, and men are prepared here for the higher appreciation of the truth which they are to obtain hereafter. With demonstrative evidence, this result would all be lost. Compulsory belief upon demonstrative evidence would possess no more value than would compulsory action from physical necessity. If a man were shut up to doing what is right, it would no longer be meritorious; and so, if he were shut up to believing (or rather to accepting) the truth, the educational power of faith would be destroyed. We cannot conceive of a virtuous life, without conceiving of the possibility of vice; nor can we conceive of a true and living faith without, at the same time, conceiving of the possibility of unbelief.

The gospel by John was probably intended to give a more spiritual view of the Christ as a divine Lord, and as a self-existent being, than is found in any of the other evangelists. The deep spirituality of the style is one of the most noticeable features of this remarkable narrative. That John differs greatly from the others is no more extraordinary than that Plato and Xenophon differ so widely in their accounts of their celebrated master, Socrates.

To those who object to Christianity on the ground of the incredibility of miracles, we have only to say, that on the supposition that the New Testament is false, then the existence of the Christian church, as we now see it in the world, is a greater miracle than any recorded in the Bible.

Christians are sometimes charged with credulity because they believe in miracles; but the belief that such a scheme of morals, such a system of theology, and such a plan of organization as the Christian church presents, were all devised, established and sustained by elaborate lying, requires more credulity than any Christian needs.

The Baptist.

THEY HAVE GIVEN A BANNER TO THEM THAT FEAR THE TRUTH. IT MAY BE DEFEATED BECAUSE OF THE TRUTH. — Ps.

L. R. GRAVES, Editor and Proprietor. W. L. PATTON, Secretary. JAS. S. MAHAFY, Book-keeper and Order Clerk.

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IMPORTANT PRESBYTERIAN ACTION.—THE COMMUNION QUESTION SETTLED.

THE annual session of the Synod of Philadelphia was held in that city commencing the 9th ult.; from the Evening Telegraph we copy the report of its action touching the validity of immersion as Scriptural baptism. It appears that the Rev. J. H. Clark of the Lackawanna Presbytery had immersed a person upon a profession of faith, for which he was arraigned by his Presbytery, and censured for having violated both the teachings of the Scriptures and ritual of the Presbyterian church. Mr. Clark took an appeal from this action to the next higher court,—the Synod; and it is so much of its action as finds its way into the city papers that we copy; it is worthy the consideration of our brethren. The action of this Synod is only second in importance to that of the General Assembly itself, and correctly reflects its doctrinal views.

In the Bethany Presbyterian church, corner of Twenty-second and Bainbridge streets, was continued this morning the session of the Synod of Philadelphia, Rev. Dr. W. P. Breed, moderator; Rev. Dr. Willard M. Rice, stated clerk. The first half hour was spent in devotional exercises.

The order of the day was then taken up, viz., the complaint of Rev. J. H. Clark against the action of the

PRESBYTERY OF LACKAWANNA.

The roll was called, and Rev. Samuel Fulton said if immersion was a Scriptural baptism, he could not see how it could be a violation of Presbyterian principles. He felt constrained to sustain the complaint.

Rev. W. R. Bingham said it was a fact that immersion was contrary to the usage of the church. The Presbytery have a right to the expression of their opinion.

Dr. C. R. Gregory believed that sprinkling or pouring was the mode prescribed by Scripture.

Rev. Wallace Radcliff was not willing to say that baptism by immersion was opposed to the principles of Presbyterianism.

Rev. Dr. Robert Adair said the subject seemed to be very complicated. The point was not as to the validity of immersion, but simply whether they were to countenance ministers going into the river to immerse members. The result will be to bring

A DISCORDANT ELEMENT

into the church. If immersion is approved in one case, it will be in all. Going back to the time of John Knox, only a man here and there will be found with an accommodating disposition.

Rev. Dr. David Mallin said there had always been great latitude, and the chief thing was the washing, which could be done by putting the person in the water as well as by putting water on the person.

Rev. Dr. William Blackwood maintained that PRESBYTERIANS DIFFER IN DOCTRINE AND PRACTICE FROM THEIR BAPTIST BRETHREN. If he were a missionary in India, and he was told by a candidate that he would prefer to be immersed in the sacred waters of the Ganges, he would decline doing it.

Rev. Dr. Alfred Nevin moved to sustain the action of the Presbytery of Lackawanna. It was contrary to usage; he had been thirty-four years in

the ministry, and had never seen a case of immersion. He insisted it was established by the authority of the church.

Rev. Dr. W. E. Schenck, (corresponding secretary of the Presbyterian Board of Publication,) contended that in the whole world of (how large a world?) no case where a man was put under the water in baptism. It does not represent the confusion of the blessed spirit of God, by whom that soul is to be cleansed of sin. There is nothing in the minute, as it now stands, that can sustain a complaint, as it merely

EXPRESSES AN OPINION.

Rev. Dr. S. H. Dickson said if it was contrary to the principles of the Presbyterian church, it must be contrary to the teachings of the word of God. Take John Calvin, and he declares that whether baptism be administered by immersion, effusion, or sprinkling, it is a matter of no importance whatever. The speaker also referred to the church of England, when during the time of Edward VI. it was declared that the candidate shall be dipped in water or the water sprinkled over him.

When it is left optional which course to pursue, the minister cannot be censured if he chooses his own mode.

The Confession of Faith says dipping is not necessary, but it implies at the same time that it is proper and not opposed to Christian doctrine. He hoped the Synod would sustain the complaint.

Rev. Andrew Culver thought the sessions had no occasion to make the entry on the record. To sustain the Presbytery they must say that all shall be invited to the communion except the Baptists. The brother had exercised the liberty that pertains to every Presbyterian minister.

Rev. Dr. J. M. Crowl maintained that in sustaining the action of Presbytery it would be making his Presbyterianism as exclusive as the Baptists.

Rev. George H. Pool said that if Synod sustained Presbytery it would be stiffening itself and narrowing itself down as a Presbyterian church.

Rev. S. W. Crittenden said the founder of the church (John Calvin) said it was not necessary to wash the whole body. The Synod decides itself if it tolerated the idea that a person who baptizes by immersion violates the principles of the church. Mr. Carpenter (the subject immersed by Mr. Clark) was only a weak brother like Peter. He wished to be washed all over. He stood second to no man in upholding the Presbyterian faith.

Rev. R. M. Patterson said if Dr. Talmage is violating the book, in having a baptism in his church, the answer he is to take that baptism out, or to take himself out, he better. The Confession of Faith says baptism is rightly administered by pouring or sprinkling. It does not say it may be.

The speaker was not able to see that ministers were allowed to excommunicate or prevent the administration of the ordinance by dipping. He could not admit that there would be a positive injunction relative to the mode of baptism for infants, and that it should be left open for adults. If a convert from the Roman Catholic church who has been baptized is satisfied, the speaker would not insist in baptizing him again.

The Presbytery of Lackawanna were not only justified but were bound to condemn the act of Rev. Mr. Clark in immersing the candidate.

Rev. Laurence M. Colfelt said it would be impossible for him to sustain the action of Presbytery on the grounds they had taken. He did not believe that the action of the church would lead to a marring of true harmony. To sustain the Presbytery would make the Presbyterians just as narrow and prejudiced and hard as the Baptists. He did not consider it contrary to the principles of the Presbyterian church or to usage.

Rev. David Winters said—To be consistent with Presbyterian principle, he must sustain the decision of the Presbytery.

Rev. Dr. W. O. Johnstone would vote to dismiss the appeal and sustain the Presbytery. There was not a single case in the New Testament where it was clear to his mind that immersion had been practiced.

Rev. Andrew McElwain said they were not to decide on the validity of baptism by immersion. He would sustain the action of the Presbytery first because the case came legitimately before them, and they could not as Presbyterians shirk the responsibility. It was put before them not as an overture, but they were bound to say whether they approved or disapproved.

The standards of the church define how the baptism is to be done. The Westminster divines cut through the sands of error, and plant their feet on the Rock of Ages. The theologians left it unequivocally defined that the right way to administering baptism is by pouring or sprinkling.

The Synod then took a recess until 2 p. m.

There are some singular utterances by the learned men who composed the Synod; grave ministers expressed themselves as convinced that the Presbyterian church was an infallible body; for instance, Mr. Fulton declares "if immersion

is Scriptural, he could not see how it could be in violation of Presbyterian principles?" and Dr. Dickson declared "if immersion is contrary to the principles of the Presbyterian church, it must be contrary to the teachings of the word of God!" Did ever Catholic or pope claim more for the church of Rome or Papal infallibility. Then Mr. Patterson is eminently consistent,—consistent in declaring if immersion is contrary to Presbyterian principles, Mr. Talmage should be told to take his baptism out of his church, or to take himself out,—consistent in affirming there could not be one baptism for infants and another for adults,—consistent when he said that he would accept the baptism of Roman Catholics in whatever way administered or for whatever purpose (of course knowing not by whom they all had been baptized), since Calvin, their founder, had no other than Catholic baptism to give them; and yet he was inconsistent to decide that Romish baptisms are valid, since his General Assembly was unable to agree that they were. (See Trilemma for the action of General Assemblies.)

Here is the report of the final action approving the censure put upon Mr. Clark by his Presbytery:—

AFTERNOON SESSION.

In the case of the complaint of Rev. J. H. Clark against the action of the Presbytery of Lackawanna in taking exception to a minute in the session-book of the church of Nicholson, the Synod, having voted sixty-five to sustain, seventy to sustain in part, and sixty-six not to sustain, the following paper was adopted as explanatory of the action:—

The Presbyterian church has never held that the mode of administration is

AN ESSENTIAL OF BAPTISM.

nor has it unchurch'd those who do thus exalt the mode of dipping into water; it embraces in Christian love and ecclesiastical communion all true believers in our Lord Jesus Christ under whatever ecclesiastical government they live and whatever ecclesiastical forms they practice. But our Confession of Faith (chapter twenty-eight, section three) declares "dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person;" and among its directions for the conduct of services in our congregations, the Directory for Worship (chapter seven of the administration of baptism) says the minister "is to baptize the child with water by pouring or sprinkling it on the face of the child, without adding any other ceremony." Under these teachings of our standard, the recognized usage of our denomination has been this to baptize. In view of the teachings and principles entering into the doctrine of baptism, we judge that the administration of baptism by Rev. J. H. Clark, in the case excepted to, came within the limits of a permissible administration of the rite, and although without any sanction of command or fact in sacred Scriptures, yet did not involve a moral wrong. The mode of administration, however, not being accordant with the distinctive mode of baptism accepted and appointed by the Presbyterian church, we do approve of the spirit of the exception of the Presbytery of Lackawanna as betokening a just watchful care in the exercise of its responsible duties, and adjudge that it should be so interpreted as giving fraternal counsel, and not as ecclesiastical censure.

The report was unanimously adopted, after which the minutes of the Presbytery of Lackawanna were approved.

The Italics are all ours.

It will be seen that the Synod, after a full discussion, unanimously sustained the censure put upon Mr. Clark by his Presbytery for immersing Mr. Carpenter, and that it did unanimously decide that the IMMERSION OF AN ADULT BELIEVER IS WITHOUT ANY SANCTION OF COMMAND OR FACT IN SACRED SCRIPTURES! This is plain and unequivocal. Then it follows, unquestionably, that it is no Scriptural baptism,—null and void, being without Scriptural warrant or authority. Therefore it follows, conclusively, that Baptists, in the esteem of Presbyterians, are all unbaptized; this cannot be denied. And more: That Baptist organizations are in no sense Scriptural churches, since according to Presbyterian teachings, which are here correct, without Scriptural baptism there can be no church. But more than this follows,—no Presbyterian minister can, consistently with Presbyterian principles as decided by this Synod, invite a Baptist to their communion-table. Open communion with Baptists is a farce, and a falsity. The sooner all Baptists, and the world, know this the better; and we especially commend it to the attention of Mr. Ball of the Baptist Union, New

THE NEW SCRIPTURES.

ACCORDING TO TYNDALE, HUXLEY, SPENCER, AND DARWIN.

BRO. EDITOR:—I hear much about Evolution as a new theory by which they account for the creation of the world, and man, and animals, etc. What is it?

Well, here it is as described by one who has patiently studied it, and we advise all to cut out and save it for reference:—

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm,

2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

3. And the unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.

4. And the unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air, and water.

5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption produced the organic cell.

6. And cell by nutrition evolved primordial germ, and germ developed protogone; and protogone begat coozon, and coozon begat monad, and monad begat animalcule.

7. And animalcule begat ephemeris; then began creeping things to multiply on the face of the earth.

8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.

9. And animalcules in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.

10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulat, and articulat, begat vertebrata.

11. Now these are the generation of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia,

12. And every man on the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an ordon.

13. Out of the ascidian came the amphibian and begat the pentadactyle, and the pentadactyle by inheritance and selection produced the hylobate, from which are the simladi in all their tribes.

14. And out of the simladi the lernur prevailed above his fellows, and produced the platyrhine monkey.

15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.

16. And the what-is-it went into the land of nod, and took him a wife of the longimanous gibbons.

17. And in the process of the cosmic period were born unto them and their children the anthropomorphic primordial types.

18. The homunculus, the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primeval man.

19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous—for the weakest died, and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and the slow men starved to death.

23. And as types were differentiated, the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man and tribe with tribe, whereby they killed off the weak and the foolish, and secured the survival of the fittest.

THE LAST NUMBER OF VOLUME NINE.

This is the last number of the present volume. The time of several hundred of our subscribers expires this week and unless their renewals reach us before another issue their names will be dropped from our list and this will be their last number. We regret to part company with one subscriber. We cannot well afford to do so and keep the paper up to its present standard of excellence. We should have several thousand more to make it what we wish it to be. There has but one voice reached us since the last change, and that is, "It is a far better paper than ever." We have introduced a large amount of secular news, and general matter, with farm, family and home reading profitable and instructive. We wish to make it still better if our patronage another year will enable us to carry out our designs. We shall publish two or three sermons each month from our ablest ministers in the South, devote more attention to the subject of Biblical Exegesis, and provide reading for the children of the household. We appeal to the Baptist of the Southwest if a strong Baptist paper here at Memphis, the very heart of this Great Valley of the Mississippi, is not a necessity. The Fort here should be held till the Master comes. We want to make this paper all that such an organ should be, and "by His grace we will." Will you dear reader not help us to do it, for the sake of the cause we both love? Will you help to weaken it by withdrawing your patronage, failing to renew your subscription? Don't do it. Money is indeed scarce and you feel the need of retrenchment and economy, but it will be no economy to stop THE BAPTIST; we make it for your pecuniary interest to take it. See the valuable premiums we offer, and then never begin to retrench in your religious matters in which you have never been extravagant, while your larger expenses and luxuries are continued. Don't starve the paper out of your family, and your preacher out of your pulpit. Your church cannot prosper without a pastor, nor your denomination without the religious press. Retrench in any other direction, but be true to yourself, your religious principles and the cause. We plead for a strong, well supported paper at this Great Center of the Baptist influence, and with you to help support it another year, and then times may be easier, and the existence of this paper placed beyond peril. Strengthen our hands and rejoice our hearts by sending us a renewal this week, if not for a whole, for a part of the year at least.

THE SEVEN DISPENSATIONS.

At the urgent request of friends, we shall commence this series in the first issue in December, and continue it through the winter. It will not only be the most interesting, but, in our estimation, the most valuable writing of our life, containing our views of the great work of Christ in the complete redemption, not of the physical world, but of all the Father gave him. In it will also be embraced our matured views of all the unfulfilled prophecies respecting the close of the present dispensation, and also of the "world to come;" i. e., the dispensation that is to follow this. We want as many of our brethren as possible to see this series, and therefore we hope that the hundreds whose time expires with this number will renew at once, and secure the entire series.

We want every friend of this paper to work hard for new subscribers from this till the first of January. Many have resolved to take the paper another year, and they only need to be asked. The friends of other papers are at work, and we hope we have a host of working friends. Let us hear from the Young Guard this month and next.

STILL THEY COME!

REV. MR. BICKELL, who labored for two years in Richmond, Va., as a Methodist preacher among the Germans, has joined the Baptists, and been called to the pastoral care of a German Baptist church in New York city.

Rev. C. Payne, once pastor of the Freewill Baptist church at Minneapolis, and more recently of the one at Wilton Junction, has lately enlisted in the regular Baptist ranks and has already received a call to the pastorate at Knoxville, Iowa.

Rev. M. D. Murdock, late pastor of the United Brethren church in Columbus City, last week publicly gave his reasons for becoming a Baptist.

We hear a Methodist preacher by the name of J. H. Riley, of Trinity Mills, Texas, has recently joined the Baptists.

Rev. T. T. Eaton of Peterburg, Va., recently baptized Rev. Mr. Morrell, a distinguished minister from the Congregationalist.

In a late speech Dr. Landers, of London, gave an interesting account of what investigation produced. He told his audience of the case of a minister who, having left the Baptists and joined the Congregationalists, was expected to give his church, in the latter body, an account of the reason that had led him to make the change.

But he said nothing about it when he entered upon his pastorate. At length, however, when he had to sprinkle some infants, he thought proper to state his reasons. The result was the people thought them so weak that they began to look into the subject, and a fortnight ago a goodly number of them, ceasing to be Congregationalists, had been formed into a Baptist church.

When a man has to find Scripture for infant baptism he is not likely to make a very good showing.

We are confident that during the year one minister per week leaves the Pedobaptists and Campbellites and unites with us, and if all would prayerfully and without prejudice examine the subject we believe that every Christian among them would do so.

Who are meant or what is meant by the gold, silver, precious stones, wood, hay, stubble, mentioned in 1 Cor. iii. 12?

Evidently unregenerate members, as infants and unregenerate adults. The passage does not refer to every person else universalism is true, but to master-workmen, church-builders under the Great Architect, i. e., pastors of churches who in their overweening zeal for members gather in the unqualified, the unregenerate, and make a trash-heap of the church, instead of a house built up of spiritual members only.

These pastors if Christians themselves will be saved but without reward for their works, while the hay, wood and stubble, though gathered into the church will be burned up.

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editors were equally responsible for its editorial utterances. It will be seen that Bro. Broadus disclaims responsibility for any article that does not appear over his own signature. Henceforth Messrs. Jeter and Dickinson are alone responsible for the editorials of the Herald.

REPLY. "In THE BAPTIST of Oct. 21st inquiries are made of me touching my editorial connection with the Religious Herald. After long acting as a regular contributor to the Herald, I was requested, two or three years ago, to let my name be put down as an associate editor. I consented on condition that my articles should always appear with my initials, giving the reason that as I am professor in a denominational institution, and as the papers have a good deal divided, I did not wish to be responsible for anything in the Herald but that which had my own signature. So the matter has always been understood by me, and I am persuaded, by my esteemed friends the editors, and I had supposed that the uniform use of my initials would indicate as much to any one who might take interest in the question. If there has been doubt in any mind, let it be removed by the present statement.

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New Testament, the bride of Christ that does not claim to be only a continuation of the old Jewish church that was in the moon and stars, but above them, and lighted and guided only by the Sun.

EDITORIAL ITEMS.

The new Roman Catholic Cathedral, New York, will dispense with pews. Visitors will be seated in chairs placed in groups about its many altars and chapels.

Eld. Ditzler admits that he did organize a brand new little church in Indiana: "My little church that I organized in Illinois and through Indiana, ten years ago, he seems to work on that," etc.

The Christian Chinamen in San Francisco are doing more Christian work and paying more money for Christian purposes, in proportion to their numbers and ability, than any other class of Christians.

By the History. Dr. William R. Williams has consented to prepare and deliver a course of lectures on the Chief Epochs and Stages of Progress in Baptist History. And it is anticipated that this course will begin in November.

Rev. Abner W. Meacham still holds forth at Blue Springs church, Caldwell county. He has an excellent set of brethren to labor for and with, and is highly appreciated for his work's sake. There are a few Middle Tennessee Baptists still alive who remember Bro. Meacham.

"We do not know who 'Pike' is, although we have an opinion upon the subject. Our impression is that 'Pike' lives in Richmond."—Alabama Baptist. We are assured that he is a professor in a Baptist college. But what matters it so long as the Herald endorses his positions.

Read the report of the debate this week. It is brief, but contains all the points. It will be seen that Mr. Jones rebukes Ditzler's positions—covenant of Grace made in the Garden of Eden—and therefore with Satan. See how effectually Dr. Griffin meets him. Ministers should keep themselves posted on these matters, for no one knows when he will be called into action.

Dr. Burrows and his church have come to an understanding. In his letter to them the Doctor said: "I am sincerely sorry that this act has given offense or pain to any of my brethren in the church or elsewhere."—Biblical Recorder. But he not once says he thinks his act unscriptural, or that he is sorry for it, and yet the Recorder, with other papers, expresses itself as satisfied with the amende!

DOCTRINAL SERMONS.—We shall commence the delivery of a series of sermons on The Church and its Ordinances, at Clover Creek church, near Medon, Tenn., on Friday night, Nov. 24th. Brethren from surrounding churches are invited. We are willing to deliver two sermons per month this winter. Churches desiring them will correspond with us.

NEW CHURCH.—Bro. R. C. Burdell informs us that after a meeting held by Eld. R. A. Coleman, at Martins, (or Frosts Sta.,) Tenn., a new church was duly organized with thirteen members. He says the prospects for a large church there is good, but the opposition to the Baptists on the part of the Methodists and Campbellites is strong. Baptist preachers passing near are affectionately invited to call and preach.

A correspondent of the Southern Baptist who is a prominent minister in Mississippi, writes of the Religious Herald: "It is desirable to see one of that paper among our people, and it is for this reason that this is written. When the practice of pulpit affiliation becomes common then we may look for open-communion. The Herald is leading in that direction to-day, and therefore it is not desired, notwithstanding its able articles.

The Missouri Battle-Flag says: "The time must soon come, if the Herald does not turn from its ecclesiastical free-loveism, that all true Baptists will be forced to discontinue the circulation of the Religious Herald. The Herald is laboring for the union of Baptists and Campbellites. When we encourage its circulation are we not bidding God-speed to Campbellism?" One or more Associations in Texas warned the churches against the Herald as unsound and dangerous.

At the recent meeting of the St. Joe Association the following resolution was passed: "Whereas, the question as to the validity of what is known as 'alien-immersion' is being agitated, therefore, resolved, that while this body disclaims any right to legislate for the churches or exercise discipline over them, yet we deem it our privilege and duty to express our decided convictions against the validity of all such immersions, and recommend to the churches of this Association to discontinue the practice as being unscriptural." This is encouraging. The day is not far distant when churches that practice open-communion in baptism will not be fellowshiped in Baptist Associations, and Campbellite immersed ministers will be a discount.

The open-communion paper in New York says: "THE BAPTIST speaks out in terrible tones against Dr. Burrows's communion with disciples, which it calls an *outrage and outrage* act. It seems the Doctor's conciliatory letter in which he confesses his weakness in yielding to the impulses of the occasion, his sorrow that the act gave pain to any of his brethren, and promises never to do so again. It will have a confession of sin. 'He admits, to be sure,' says THE BAPTIST, 'that the act was not premeditated, but yielded to under the impulses of the occasion; but *admitting* does he *imply* that he *sinned* in so yielding; and this is the point to be kept in view. If open-communion is not a sin against God, it is nothing.' The italics are THE BAPTIST'S. This is thorough-going logical close communion. THE BAPTIST is one of the most consistent close-communion papers published."

NEW PAPERS.—The Baptist Beacon is the title of a new paper started in Forsyth, Ga., by Jas. P. Morris. So the *Index* that congratulates Tennessee on a trinity of papers, of course is well pleased and we congratulate it. A new paper is talked of in Virginia. If a sound Baptist paper it will soon get a good patronage, for the Herald's considered unsound and of harmful influence by multitudes of Virginia Baptists. Bro. J. G. Leman has started and Old Landmark paper, the Baptist Beacon, in Southwest Missouri. So Missouri has, like Texas and Tennessee, three Baptist papers, and Mississippi is soon to have two. Hear the new Missouri paper: "Whenever you begin to stray from the old landmarks you at once get into trouble and find yourself entangled in a net of inconsistencies. Whenever you maintain that Christ established but one church; that the ordinances and government of that church are plainly described in the New Testament, and that no one is entitled to any of the privileges of the church until he has complied with the commandments therein laid down, you are at all times consistent." That's right. Success to you Bro. Leman.

Rev. G. A. Coulson, general agent for sale of Revised Scriptures, will lecture at the following times and places: subjects: THE BIBLE TRANSLATION, AND REVISION.

Lectures free—all invited—will be very thankful to pastors and friends who publish and make known these appointments, and also to the local papers.

Henderson, Tenn., Nov. 25th and 26th, Saturday and Sunday; McNary, Nov. 27th, Monday; Purdie, four miles from Bethel, Nov. 28th, Tuesday; Corinth, Miss., Nov. 29th and 30th, Wednesday and Thursday; Rienzi, Dec. 1st, Friday; Boonville, Dec. 2nd and 3rd, Saturday and Sunday; Baldwin, Dec. 4th, Monday; Guntown, Dec. 5th, Tuesday; Saffilo, Dec. 6th, Wednesday; Tupelo, Dec. 7th, Thursday; Verona, Dec. 8th, Friday; Shannon, Dec. 9th, Saturday; Okolona, Dec. 10th and 11th, Sunday and Monday; Aberdeen, Dec. 12th and 13th, Tuesday and Wednesday; West Point, Dec. 14th, Thursday; Mayhew, Dec. 15th, Friday; Columbus, Dec. 16th and 17th, Saturday and Sunday; Crawfordsville, Dec. 18th, Monday; Brooksville, Dec. 19th, Tuesday; Macon, Dec. 20th and 21st, Wednesday and Thursday; Shuqualak, Dec. 22nd, Friday; Seobon, Dec. 23rd, Saturday; Gainsville, 24th and 25th, Sunday and Monday; Lauderdale, Dec. 26th and 27th, Tuesday and Wednesday; Maysville, Dec. 28th, Thursday; Meridian, Dec. 29th and 30th, Friday and Saturday.

Appointments for 11 o'clock a. m., and 7 o'clock p. m., unless differently arranged by the brethren

or friends. Travel on railroad. Go to the country when brethren think best and provide conveyance.

P. S.—Will be thankful to any brother who will give me the names of places where I can lecture from Meridian to Jackson, thence to Memphis—Bro. Burress out to know—Bro. Lofton from Memphis to Jackson, Tenn. G. A. C.

Bro. Coulson is authorized to act as agent for THE BAPTIST. J. R. G.

PASSING AWAY.

On my return from a protracted meeting recently I was pained to learn that deacon James Mayes died at his residence near M. field, La., Oct. 2nd, 1876. Bro. Mayes was born in Oglethorpe county Georgia, June 10th, 1811. Joined the church when about twenty years of age—was a deacon of thirty-five years. When twenty-two years of age he was married to Miss Amelia Meredith, with whom he lived for over forty-three years. The deceased was a man of not many words, but of decided firmness, and was devoted to his church, his family and his pastor—yet most of all to his savior. He was acting deacon of Antioch church. A week before his death he was informed that a professor of religion had been introduced, soon after which he conducted family worship for the last time, and earnestly prayed that "drunkenness might be banished from the earth." The Master knows best when to take the laborer home, and he is calling some of the best of them to their reward. His widow and children survive him, each of whom give evidence of preparation to meet the departed when their summons shall come. "How fast the righteous when he dies."—

MANFIELD, LA. G. W. HARRIS.

no better overcoat, overshoes, or umbrella than yourself. His health is as delicate as your own, and he is as likely to take cold from exposure to damp weather as you are. It is, too, exceedingly depressing to him to see a small audience. When the congregation dwindles to small dimensions or a trifling reason, he is forced to believe that either his ministration of the gospel is unacceptable, or that the ordinances of the sanctuary themselves are unattractive. Either inference is painful and cripples his usefulness. Then again, if you stay away from church, your absence will exert an unfavorable influence. Those persons who are present will come to the conclusion that they have as good a right and as strong a reason to remain home as you have. Your neighbors will call you, or regard you, as a fair weather Christian. Persons in your employment will think that, after all your talk about the importance of religion, you are willing to make but little sacrifice for the cultivation and diffusion of it. If you were certain of finding a \$100 bill in your pew on a rainy Sunday, would you not be found in your place in it? It is far better to please God, and prepare for heaven, by obeying his command, than it would be to come into possession weekly of any such amount. God is said to make the rain, hail and snow to praise him. But what kind of praising is it, when men make these agencies an excuse for not assembling at the appointed place, and time for his worship? Go to church on the rainy Sabbath, and go with reverence, faith and hope, for it may be your last Lord's day on earth.

Popish priests, many of whom were profligates and infidels, baptized Luther, Calvin, Zwingle, Cranmer, Latimer, Ridley, Knox, and all the other reformers of that age; but we never read that any of them were rebaptized.—Nashville Christian Advocate.

The Elm-Fork Baptist Association (Texas) last week discouraged the circulation of the Religious Herald. We want sound Baptist literature.—Texas Baptist. Every Association in the south ought to have done the same thing, and every minister who has the interest of his church at stake should do as the ministers in Mississippi are doing,—get it out as fast as possible.

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 \$19 per bushel; \$3 per peck which seems high, but is cheap, indeed, when it is known that one peck will plant an acre. The greatest difficulty will be, as it has been for years past, to secure them at any price. Those who wish to secure one peck or more will do well to send in their orders at once, and have them registered, as they will be filled in the order they are received. We sent an order to Georgia last winter for one bushel to plant for our own use, but the supply was exhausted before they reached our order, and we failed.

Will every farmer who is taking this paper secure this premium for himself, and show it to every brother farmer in his neighborhood. The premium is worth ten times the price of the paper to each farmer. We offer this valuable premium for the month of October. We most need the renewals this month.

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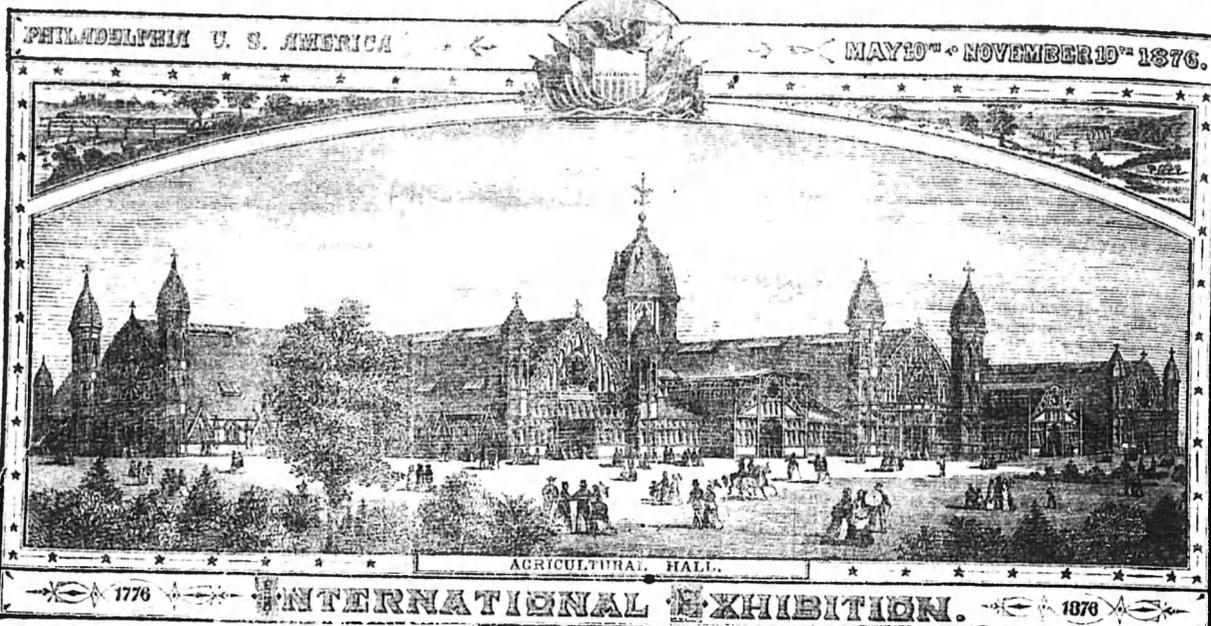
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AGRICULTURAL BUILDING.
The building is located on the eastern side of Belmont Avenue. The materials used are glass and wood. The ground plan is a parallelogram of five hundred and forty by eight hundred and twenty feet, covering a space of about ten acres. It consists of a long nave crossed by three transepts, both nave and transept being composed of Howe truss arches of a Gothic form. The nave is eight hundred and twenty feet by one hundred and twenty-five feet in width, with a height of seventy-five feet from the floor to the point of the arch. The central transept is of the same height, and a breadth of one hundred feet, the two end transepts seventy feet high and eighty feet wide. In this building there is also a display of all the products of the forest, both in primary and secondary form. Another very important display in this building is the fruits of the varied climates, and also those of more northern and tropical regions. The classification and arrangement of locations of fruits is according to their species and variety, all of a similar character being assembled together; thus, all grapes, from whatever source are placed in one position; the same with apples, pears, and the entire list of cultivated and wild fruits and nuts. The space designed for the fish, fish-cultural, and fishing-tackle display, in the Agricultural Building, is on the west side. It is forty feet wide, and extends the entire length of the hall, about eight hundred feet, half of the space having been reserved for the United States. The hatching apparatus and things pertaining thereto, and the aquaria, are on the sides next to the lights, and the display of fishing-tackle, etc., on the opposite side. The Agricultural Bureau made thorough provision for the display of agricultural machinery and implements, and a section of Agricultural Hall was set aside for this purpose.

CHUFAS.
Jas. A. Peabody a standard farmer of old South Carolina, writes thus to the *Southern Planter*, at Charleston, which we again publish as this is the time to secure the seed if any one of our readers desire to plant it:

DEAR SIR:—I notice some inquires in the *Planter* of the Chufa, its habits, culture, etc. Some twenty years ago I received some live seeds from the Patent Office, and have planted them ever since. They are a "grass nut," but not a small goober, and I have frequently made a quart from a single nut. I have never tried them on very rich land, and do not know how great a yield might be got from them, but it would be enormous. On land that will make twenty bushels of corn, one hundred bushels of Chufas can be raised easily, and one bushel of Chufas is worth two of corn, as I will demonstrate. The Chufas delight in a light sandy soil, but will grow in any soil.

They may be planted any time from December to April, as they never rot in the ground or are injured by cold or frost. I am now planting five and laid open shallow furrows two feet apart, and in this furrow drop a single seed twelve inches apart, and cover with a board.
The seed will vegetate the first warm weather, and soon show a green line along the row. As soon as the grass and weeds begin to grow, run a sweep between the rows, the green sprigs begin to multiply and will eventually meet across the rows, each having a nut at the bottom in the ground. The nuts do not grow more than two inches in the ground, and the hogs fatten on them in the winter when all other crops are in the pit or barn. This is a great advantage over all other crops—no digging or sowing. Poultry are very fond of them, and soon learn to scratch for them, and as they grow so near the surface, find no difficulty in getting them. It is said the peculiar flavor of the canvasback duck, of the Chesapeake, is derived from the wild celery they feed upon, but epicures can have no conception of delicious game or poultry unless they have eaten chickens fattened on Chufas. The Spaniards express the juice from the Chufas, which they call Orgat; when clarified it is white like milk, and is much used in flavoring brandies and wines—distilled it makes strong almond flavored brandy.
I have parched and ground them, and find them superior to chocolate as a breakfast drink. When we take into consideration all good qualities, its fattening properties, its easy culture, its hardiness, and the fact that hogs will die of them as they want them without wasting them—it is the most valuable seed the Patent Office has ever sent out, and is destined to prove a great boon to the South.

Now reader take our advice for once and try this valuable plant, more so to the South than the Irish or sweet potato, for the time has come when we must raise our own meat, and the Chufa will enable every Southern farmer to do so easier than they can do it in Illinois. Select four acres of your best corn land, and plant and trust it as Mr. Jackson did his. Then just before heavy frost after the first white one, mow that Chufa field, and save three or four tons of sweet hay, and turn your meat hogs into that field and keep them there until fat as you wish, and you will have the hardest and sweetest meat you ever made. Plow and harrow that field, and leave it until next fall, mow and turn on your hogs as before. If you put in so many as to take up all the tubers, you will have to replant the next year. Now try one bushel they will plant the four acres, and if you do not get a stand you can draw and plant as you do sweet potatoes. We act as agent for Mr. McGowan and full all his orders for parties nearest to us.

UNIFICATION.
We clip the following from the East Tennessee Baptist Reflector, and it is from the pen of the President of the East Tennessee General Association and one of the most prominent writers of the Reflector shows what East Tennessee thinks of Unification. G. C. C. ought to have said that the State Convention was organized upon the pledged word and honor of the three sections to dissolve their General Associations and accept the one body in lieu of the three then existing. Middle and West Tennessee, relying upon that pledge, have done so. Can East Tennessee afford to refuse?

The plea set up by the advocates of "Unification," that East Tennessee is in honor bound to dissolve her General Association, and join the State Convention, is severely warranted by the facts. It is true the General Association moved in the matter, but the paucity of numbers, when the movement was made, severely authorizes the statement that it should bind East Tennessee to its injury.

It is safe to assert that the idea of dissolving the General Association, has been abandoned in East Tennessee. It seems to us that good common sense forbids such an act. The existence of the General Association does not prevent Unification. Every church, or Baptist in East Tennessee can unite on the payment of five dollars. The Association is not organized on a money basis, the Convention is not organized on the money basis, the Convention, than does the existence of the District Association. Dissolve the General Association and our people are disintegrated.

We again repeat, that the perpetuity of the General Association does not interfere with triennial sessions of the Convention being held in East Tennessee. It does not clash with this body of Baptists, but really invites its presence amongst us. Why then should this Convention hesitate to come to East Tennessee next year?

Brothers look at this matter from different standpoints. We know the people of East Tennessee pretty well. We know the Association is an absolute necessity to their progress as Baptists. We know, but few will pass beyond her mountains to meetings in Middle or West Tennessee. We can't compel them to visit by acts of dissolution, or vote of "Unification." These are the facts, and we propose to deal with the facts. If a time comes when Baptist progress demands the death of the General Association, East Tennesseans will do their duty. But until that time comes we shall stand by the old colors and work harmoniously with our brethren of the State Convention and of the Southern Baptist Convention.—G. C. C.

Bro. Joseph Walker, of Missouri, says in the *Central Baptist*:

I have read J. M. Pendleton's reply to "Pike" and if every sophistry was pulverized to impalpable nothing, it has been done in that communication. "Pike" is done for beyond redemption or recovery. Although I have never been a Landmarker, I do not see how J. M. P.'s logic can be met. I should like to see it tried by my old "conservative" friend, Rev. J. B. Jeter.

CONDENSATIONS OF NEWS.

THE SOUTH.
There have been thirty-five deaths from diphtheria in Nashville during the past five weeks.

Dallas, Texas, has system of plank sewers, and has just received a hint that they are dangerous to the stability of the town. Before they are put down the planks are soaked in tar, to make them durable, and the thought that this preparation might feed subterranean fires never entered into the heads of the builders until the town had such a fire to fight, which happened a short time ago. A party of campers built a fire directly over one of the sewers, and the covering being thin, the sewer caught fire, which soon ran along its whole length, and sent forth dangerous flames at various places. Piles of cotton and other property had to be moved with dispatch, and the fire department was puzzled to know where the fire was or how to get at it. It was finally stopped by damming the sewer and filling it with water, and happily little damage was done, except the destruction of the sewer itself. Dallas thinks of revising its sewer system.

Sunday night, as Fletcher Talbert was going to church in Atlanta, he was met in the street by George Clark, who asked him if he was acquainted with a certain lady. Upon receiving an affirmative answer, Clark drew a pistol and killed him, and also shot a man in company with Talbert. Clark is said to be deranged.

Montgomery Advertiser: Some ten years ago a lady of this county, in a spirit of girlish mischief, called upon a so-called fortune-teller to have a peep into the future. The seer related to her that she would soon be married and within a year after marriage would present her husband with a son; that in due time, at a second birth, she would present him with twins, and at a third birth with triplets—and further, that her first-born would die. Singular to relate, the predictions of the seer have been verified to the letter.

Memphis Appeal: The cause of the accident on the Memphis and Little Rock railroad, Saturday night, is unknown to the officers of the road. They inform us that the train was not behind time, and was running at a slow rate when the accident occurred. Only one man—Mr. Francis Moore, of Arkansas—was killed. The child of Mr. Eggleston, of Columbus, Miss., will die from the effects of injuries received. Mrs. Gwathney, from the mouth of White river, will recover. No other persons were seriously injured.

Norfolk received during September and October 148,913 bales of cotton, an increase over the corresponding months of 1875 of 48,905.

Georgia is killing vast numbers of fat hogs in Alabama.

There are now about 15,000 German Methodists in Texas.

The Eagle and Phoenix factory of Columbus, Ga., will, when their new mill is completed, run nearly 50,000 spindles and 10,000 looms, and will employ between 1,000 and 1,200 operatives.

The Palmetto Fla. Herald says: Great preparations are being made for this shipment of oranges, and the prospect is that the crop will be greatly in excess of what it was last year. The unusual increase of the orange crop is getting to be a considerable item in our commerce, and the future, if crowned with success, will make this section of Florida not only prosperous, but rich in her resources.

Chattanooga Commercial: Work on the piers for the Tennessee river bridge of the Cincinnati southern railway has been completed under water. There are now about three hundred men at work on the bridge, and it is progressing as well as could be expected under the circumstances.

Savannah News: In the closing days of the deady pestilence which has decimated our city, we are called upon to chronicle the death of one of Savannah's brightest medical intellects, the beloved physician and worthy citizen, Juriah Harris.

THE WEST.

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.
A drove of 30,000 horned cattle was recently driven from Texas to Kansas, by seven hundred drivers. The outfit alone cost \$0,000, and the herd brought \$320,000.

FOREIGN.

The German navy list for 1876, just published, enumerates the German war navy as follows: Ironclads, eight frigates and three corvettes; cruisers, fourteen corvettes and nine gun-boats of the first-class; vessel for coast defense, seven iron-clad gunboats, eleven torpedo-boats, eight gun-boats of the second-class, six avisos, and two transports; school-ships, one ship of the line, one sailing vessel, four corvettes, and nine brigs; vessels for harbor service, nine steam transports, three vessel-serving as barracks, five pilot-boats, and ten vessels for the transport of coal.

Japan is making progress in political and social economy. A new census of accurate principles is about to be undertaken, and the codification of the laws of the empire is under way. The Yokohama letter to the San Francisco Atlas, from which we derive the above information, adds: "Japan possesses two small railroads. Both of them, it is only justice to state, are remarkably well managed and singularly exempt from accidents."

St. Domingo dates are to Oct. 25. Gen. Gonzales arrived at the capital on the 19th. The interior town of Santiago and the seaport of Puerto Plata capitulated to the Gonzales party, and communication between the seaport and the interior is re-established. Gen. Gonzales has not imprisoned or banished a single partisan of the falling government.

MISCELLANEOUS.

Prominent post-office officials are of the opinion that the postoffice commission now investigating the subject of railway mail transportation was recommending the re-establishment of the fast mail trains, and will support the recommendation by strong evidence at their necessities. The testimony taken in nearly all of the western states is singularly unanimous in favor of the restoration of this system. It is certain, however, that none of the railroads will restore these fast mails unless increased compensation is given.

The Charlie Ross case has been revived. Sam. Benner, a fellow named Pickett and a trail answering to the name of "Dutch Sal," are in duress at Harrisburg, Pa., on the charge of knowing some thing about little Charlie Ross. The suspicion against them is contained in some letters, in which "a missing jewel" is referred to, and the instructions to the woman to "go home and destroy the clothes of the babies." The trio form a very bad lot, and were "purple" of Mosher, and there may be something in it.

Stokes is out. Mansfield is living in Philadelphia, and Mrs. Stokes—who was divorced some three years since—and her daughter, now eleven years old, are in New York. Stokes is broken in health, looks fifty years old, though not forty, his father died broken hearted, and all this misery about a jezebel.

Items of Interest.

The most violent hicough is cured by a Chicagoan, who stops the ears and nostrils and administers a glass of water.

Spurgeon wears a blue overcoat, and "a clear burns merrily in his mouth." Genuis can not disguise itself, even among clergymen.

On New Year's day the people of India are to have their happiness completed by the formal announcement of their English empire.

Walters of the Lick house, San Francisco, injured by the explosion of the steam table in September, 1875, have brought damage suits against the Lick trustees and ask for \$70,000.

The University of Virginia has received a donation of \$5,000 for the benefit of its library, from Mr. Wm. W. Corcoran.

Two-thirds of the willow for the manufacture of willow-ware in this country is imported from Europe at a cost of \$5,000,000.

The double hanging in New Jersey last week was a horrible affair. One of the wretches slowly strangled to death, and in his struggles his hands got loose. The Jersey hangman has evidently been reading Deacon Smith.

The steamship *Acapulco* of the Pacific mail line, which arrived last week, was struck by lightning on the 9th of October, while entering the harbor of Acapulco, and the topmast was shivered down to the lower mast, a distance of about forty feet. Fortunately no one was near it at the time, and no person was injured. It is a curious fact that the fore topmast of the *Acapulco* was also struck by lightning in the same port on the previous voyage.

The Anglo-American Times argues that the United States have fully recovered from the panic of 1873. "American factories," it says, "for the first time in sixteen years, threaten a formidable competition with manufacturers in foreign markets. They can now produce on a par with European manufacturing countries, because their work is as economically done, or would be, were it not for the faulty system which remains. American labor is cheaper, its means of living cheaper, and the whole scale is reduced by which the cost of manufacturing the article is lessened."

The papers transferring the Old South church, Boston, have finally passed, and the sale is completed. It is now held by Mr. R. M. Pillsbury as trustee for the owners. The sum of \$175,000 was advanced, \$100,000 without security by friends interested in the purchase of the building, the rest of \$75,000 is secured by first and second mortgages. The condition annexed to the sale by the standing committee of the church, namely, "that the building shall not be used for any purpose whatever on Sunday for thirty years, except so far as may be necessary for its preservation," was ratified by the society.

It has become notorious that a legally made will stands for nothing if there is enough of money to make it an object to fight for it. Any grasping relative or any person whose interest it is to discover a plain case puts it within reach of the lawyers, and there it is all up with the estate so far as the heirs are concerned; the city and the lawyers gobble it up.—*Janis Jun.*

Mr. David Pabst, of the secretary of state's office, has in his possession a well-preserved but very ancient Hebrew roll, known to be at least more than 1,000 years old. It contains the four books of Moses, written upon a soft brown silk about ninety feet long and two wide. The pages of the roll are seven by twenty-four inches, and contain forty lines. The characters are large and yet black, age having had no apparent wearing effect upon them. *Boston Advertiser.*

Maggie Stewart, a little girl from Brooklyn, visited Independence hall last night, accompanied by some of her family, and while admiring the old bell and the many relics exhibited there, asked the janitor whether she might be allowed to recite "The Independence Bell," saying that it was her highest ambition to speak the piece in Independence hall. Permission was granted, and the little girl astonished the many visitors by reciting the piece in fine style. Another poem was called for, and the child again delighted her auditors. — *Philadelphia Times.*

Hicoughed to Death.

Dr. Elton says he called to see a man named Henry Hoskins, a slate miner, aged forty-five years. Hoskins said that he had gone to work without breakfast, as he had not felt well. About eight o'clock he had drunk some cold water, and the hicough set in violently at first, but subsequently he did not mind it so much, thinking it would soon disappear. It did not, however, and he then tried several local remedies, such as drinking nine swallows of water, putting a cold piece of slate down his back, and such like cures. He became alarmed, for he felt he was getting weaker every minute. He continued with renewed violence, and Hoskins was advised to go home by the doctor, thinking it would soon disappear. He tried to eat breakfast, but his appetite was entirely gone. He began to shiver.

and the hicough still continued as bad as ever. The doctor was then sent for. He at once administered twenty drops of sal volatile and fifteen drops of ether in a wine glass full of camphor water, but that did not do any good. The doctor tried to divert the man's mind from it, but it was all to no purpose. He then gave the man thirty drops of laudanum, and drove back to his house to procure another medicament. Still the hicough continued, and in fifteen minutes after the doctor left the man was a corpse. Hoskins seemed to be perfectly healthy in every respect. His torso swelled a great deal before he died, and he seemed to struggle before his sufferings were over. — *Pittville Miner's Journal.*

FORGET-ME-NOT.
I am the doctor that every age has sung,
My name has crept on the unwilling tongue
Mid sad heroines show mournfully his rung
Forget me not!

I grieve to see the heaven's eternal blue!
Though transient clouds may hide it from the view
It sitseth still, with a never changing hue,
Forget me not!

The waters break the river's deepest flow,
Floods in quiet hours will come and go,
Like the waters, murmuring soft and low,
Forget me not!

The birds above are hovering on the wing,
Up the bush, and down, and the woodland ring,
With the light choral as they at evening sing,
Forget me not!

The laughing ripples listening to the sea,
With rippling ripples and the sparkling spray,
The tide which flows in on their plaining free,
Forget me not!

And human voices echo the sweet refrain,
In loving voices fraught with human pain,
Repeating still the never-dying strain,
Forget me not!

Extirmination of Grasshoppers.
At the convention of governors recently held at Omaha, to decide upon the best mode of exterminating grasshoppers, a committee of three was appointed to collect and issue in pamphlet form all the more practical means, based on experience, for the destruction of the pest.

The following resolutions were passed:
1. That it will be wise and politic for the legislatures of the states and territories most deeply interested to enact a law offering a bounty per bushel for the collection and destruction of eggs and unfledged insects.

2. That the several legislatures authorize local taxation for the purpose of extirpating by dithing, burning, etc., and we suggest a repeal of the game laws, or a modification of them, so to prevent the destruction of birds which feed on the insects; also the prevention of prairie fires until a suitable time for the destruction of young grasshoppers by firing the grass, and the encouragement of tree culture for promoting moisture and fire-holding birds.

3. Recommending, as far as possible, a survey to be made in each state during the coming winter to ascertain those portions of each county on which eggs are most thickly laid. Further: That we issue to the duty of national government to make some effort to destroy and exterminate the great pest, thus preventing its injuries, and recommend the attachment of a special commissioner to the government surveys, to be sent annually to the west, and that \$2,500 be appropriated for the purpose of paying the expenses of the commissioner.

The president of the convention was requested to draw up and present to the president of the United States a letter setting the urgent necessity of action by the general government on behalf of the sections ravaged.

The governors of Minnesota, Illinois, Iowa, Kansas, Nebraska, Missouri, Colorado, Wyoming, Dakota and Idaho were requested to transmit to their respective delegates a record of the proceedings of the convention and request them to urge on congress speedy action in this matter.
It is ascertained that grasshoppers have not done the amount of damage imagined; that they can be encountered, and exterminated with much less labor and difficulty than heretofore supposed, by united effort at the proper time. No fears need be entertained as to serious results in the coming spring.

Commodore Vanderbilt says the obituaries are much better than he expected, but he is mortally afraid the newspapers will go back on him next time. There is such a thing as a man's dying once too often. At the Commodore's funeral some of the newspapers, and they would make lively reading.

LORD TAYLOR

New York.

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