

Great Reduction!

To My Brethren in the Ministry:

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

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

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or hemorrhoids. 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. J. R. Graves' Body-Brace for the relief of cases of simple prostaticitis, cheerfully testify to its being the best instrument we have met with to fulfill all the indications required in the case.

A. N. McDOWELL, M.D.
T. E. DALL, M.D.
J. M. GAZZARD, M.D.

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

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

H. K. HOBBOUGH, M.D.,
J. M. GAZZARD, M.D.,
J. N. MORRELL, M.D.,
A. CUNNINGHAM, M.D.

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

Dr. Hanning, Sir:—Having examined your Body-Brace, designed for the relief of the Pulmonary, Digestive, Female, and Urinary Systems, as connected with general or local debility, it gives us great pleasure to say that it is an auxiliary in the treatment of the above and numerous ailments. In view of the anatomical and physiological principles upon which it is constructed, and harmony with the natural economy of the body, we also deem it greatly preferable to any other device in use.

T. S. HILL, M.D.,
LEWIS ROGERS, M.D.,
JOHN E. PLANT, M.D.,
W. E. EWING, M.D.

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

Dr. E. P. Hanning: Dear Sir,—Permit me to bear to you and the world my humble testimony in behalf of the power and efficacy of your Body-Brace, in the treatment of a long list of ailments, in which both sexes are liable, but especially the FEMALE: many of which manifest have long been regarded as incurable. The "symplocos" of the profession, and which have continued to be so regarded, and it is 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 heretofore generally incurable diseases, for which all who have heard of it feel the work of the Lord. It should be profusely thanked and praised especially who is the author of so great a blessing. For a long time, or rather man years have been well understood, 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 mechanical principle, as far as it can be applied, is combined with the physiological, and chemical aid, to meet the indications of a large class of painful affections.

DANIEL PORTER, M.D.

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

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

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

All old persons who suffer from weak backs.

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

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

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

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

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

All having affections of prostatic 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 wandering 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. Those 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 Trous.

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

Directions for Putting on the Brace Trous for Hernia.

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

fully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape. To place this Brace before the public, I have in the last twenty years advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with its improvements is made for no other person in the United States. Here is the card of the only manufacturer of this brace:

Let all Take Notice.

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

J. R. GRAVES.

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

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

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

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

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

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

DIRECTIONS FOR MEASURING.

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

J. R. GRAVES.

Testimonials.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of your "Largest and Best Body Braces." I accepted and kept it for three years, without wearing it, rather "clinging" such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, concluded to try the rejected Brace, and I do not hesitate to testify to the endurance at least three times the amount of labor that I did before without it. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would take ten times the price of my brace with it. I most cordially recommend this Brace to those who may, physically or otherwise, need it.

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

HANNING BRACE.—It is one of the greatest of physical blessings to a public speaker, and a minister. The testimony of many ministers as to its great benefits would surprise those who know nothing of it.

A. H. FORD,
Editor Christian Repository.

FEMALIS TESTIFY.

Suffering very much from "Dysmenstrual" protracted illness, I obtained a Hanning Body Brace, and am satisfied there is no supporter equal to it. I feel confident others similarly affected would be greatly benefited by its use.

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 BUCK in shape and weight.

It is Cheaper. Price \$5 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 \$5 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 ones. It is designed for the million. Let every parent present one to each child.

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

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

THE JONE & CO., Old Established Troy Bell Foundry, Troy, New York, continue to manufacture these superior Bells which have made Troy celebrated throughout the world. All bells warranted satisfactory. Particular attention given to Church Bells, Chimes, and Peals of Bells.

Illustrated Catalogue sent free. a-93 10 9 cwt

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., OCTOBER 14, 1876.

New Series—Vol. IX. No. 45.

IT IS POSSIBLE FOR A TRULY REGENERATE AND ADOPTED CHILD OF GOD TO APOSTATIZE SO AS TO BE FINALLY LOST.

THE FOLLOWING IS DR. GRAVES' FIRST SPEECH ON THE ABOVE QUESTION AT THE CARROLLTON DEBATE, CARROLLTON, MO.

DR. GRAVES' FIRST REPLY.

MR. PRESIDENT: Of all the propositions we have had before us, this is by far the most important. Former ones had only reference to the externals of Christianity; the visible tests and proofs of our relations to Christ; but this question involves the very foundation of Christianity itself. With respect to the former, we concede that one may err through ignorance and the influence of false teachers and yet be saved, though all the precious present blessings promised to obedience are lost, while all false teachers will be fearfully punished; yet, concerning the foundation upon which this doctrine rests, a mistake is fatal to the soul's eternal salvation. Conscientious honesty does not enter into the matter at all: the man who built his house upon the sand was as honest and conscientious as the man who built upon the rock.

Now, if I understand the ground-rock upon which the salvation of any man rests, it is the covenant of redemption entered into between three equal persons in the Godhead, which contract originated the three relations now existing between these beings, revealed to us in the Bible as those of Father, Son, and Holy Spirit; the Father superior to the Son, and the Holy Spirit the inferior and servant of both; i. e., the being who represented the dignity, rights and honor of the eternal Godhead taking the name and accepting to assume the relation of Father, the second that of Son and servant to him, and the third person to be the servant of both the Father and the Son.

Now, to discuss this question properly, this covenant in all its parts and provisions must needs be developed, and then all those passages of Scripture which are usually urged against the security of a child of God explained so as to agree with this covenant; for we both grant that the word of God never contradicts itself. From an examination of the covenant of redemption, we can learn whether it is provided that all those embraced in this covenant and to whom the full efficacy of the atonement is applied shall finally be saved through the power and faithfulness of God, or whether their salvation is conditioned on their own acts or good works after they have been justified, adopted and accepted in the Beloved. All can see that by the provisions of this covenant alone must all the Scriptures be interpreted; and, without a proper understanding of the provisions of the everlasting covenant, I do not believe man or angel can understand the Scriptures bearing upon man's salvation: they will appear contradictory to him.

I have said this much, Mr. President, as explanatory of what I now say. Two days were originally allotted to this question, the least possible time in which anything like an investigation of this subject can be made, but by agreement one of these was cut off and added to the first proposition; and we have but two hours each to present our views upon this all important question. It cannot be discussed in this time; every minister present is aware of this; we can scarcely glance at it; Eld. Ditzler has not presumed so much as to

allude to the ground of a sinner's salvation, to develop the divine plan by which any mortal can be saved; he has only hastily thrown before us sundry passages of Scriptures that apparently support his affirmative; and, of course, all that is left for me to do is to show that they do not teach the final condemnation of a child of God; but I have no time to move the solid rock upon which the ultimate salvation of each child of God is secured. We cannot discuss this question at this time; and I do, therefore, respectfully propose to Eld. Ditzler a full discussion of this question with him at some future day in the capital city of my State, when every word uttered by us shall be taken down by two competent reporters and published as spoken. I propose this, not because I am not prepared now to discuss it (for as you may judge from these MSS. exhibiting a large pile of MSS.) I was never better prepared upon any question than upon this, but time is insufficient; and I do it mainly because thousands and tens of thousands of professed Christians are in doubt about what the Scriptures do teach about it, and desire to examine it, and if thus presented would read it, when otherwise they would not.

With this explanation and proposition, I shall simply glance at the question,—notice the grounds of the salvation of any, and meet as many of his objections as time will allow. I submit a few postulates:—

1. It is admitted by all evangelical theologians that every soul of Adam's family is lost,—spiritually dead in trespasses and in sins; that every one born of woman is naturally depraved, and has no natural taste or desire for, but an invincible repugnance to, holiness and true godliness.

2. No one can quicken himself,—no more awaken from this spiritual death than a dead man; while in this condition, his heart is closed as a sepulchre; he cannot hear, see or feel a spiritual desire or emotion.

3. If any are awakened,—quickened into life, the Spirit of God must do it: the voice of the Son of God that awakened Lazarus and that will finally wake the dead must awaken him to spiritual life.

4. This resurrection from a death in sin, this quickening of the Spirit is the first act in the sinner's salvation. "You hath he quickened [made spiritually alive] who were dead in trespasses and in sins;" "Whose heart the Lord opened," etc. If this is not admitted, then we have to do with a Pelagian, an infidel, and not a Christian—a believer in the Bible.

5. All dead sinners are not quickened and made spiritually alive,—renewed in the image of God and made heirs of grace and glory; all men's hearts are not opened so that they attend to the word spoken to understand; they certainly are not, no man will say so, can say so and believe the Bible, or believe what he sees around him. Thousands under the sound of the gospel in this State, annually, in their natural state of death, die and go down to hell.—Who will deny this?

These postulates are invincible facts. It devolves upon my opponent as much as upon myself to explain any objections that skeptics may raise. To say that all are not saved because God could not save all as well as some would limit his power. It must be because, in the exercise of his own sovereign will and in the purpose of his grace, he saw fit not to save all. He is no more under obligation to save any one of Adam's fallen race than he is to save the fallen angels. No reverent being in the universe will say that God is under any obligation to save the fallen angels, or any one of

them. If he should see fit for reasons all his own to save one in each hundred or one in each thousand of them, the rest would have no cause to complain. It would be an act of sovereign mercy in him to save one sinner of Adam's race; and no one can justly charge him with injustice should he save none.

Now, I will briefly advance my understanding of his revealed word; and if any one has more light, or a theory more Scriptural, I shall be delighted to receive it.

Before noticing his Scriptures, I notice the three remarks with which he prefaced them.

1. That it is impossible for me to sustain the negative from the very nature of the case, etc.

If I can produce one plain, unambiguous passage of Scripture declaring that the true child of God shall never utterly fail of grace; that the once justified shall never be condemned; the once saved shall never perish; then I will establish the negative against all the suppository cases and objections he has brought or may bring to support his affirmative. It is a principle in law that "no number of difficulties or objections, unless they amount to an impossibility, affect a clear statement of fact." Now, I shall not only produce one such, but a score of passages, as well as the covenant by which man is saved, and the very genius of Christianity.

2. His second remark was that he and those who believe with him are safe anyhow if I prove my negative, and safe if I do not.

My opponent has uttered many unscriptural and wild assertions during this protracted discussion, but no one, in my opinion, wilder or wider of the truth than this; for if he can establish the truth of his proposition upon the ground he has laid down (I mean because of the reasons he gives), then, as I understand my Bible, he is not safe, but is a lost soul; and all who hold with him are as certainly lost as this Bible is true; for he not only strikes the foundation from beneath his own feet, but he blots the plan of salvation from the face of the earth. I am conscientiously believe this as I believe that Christ is the Son of God. If any man's salvation, first or last, depends upon his own works to secure it, he is lost as sure as there is a God and this is his Bible. If Eld. Ditzler depends on his own works, and endeavors to secure the grace or remain in the grace of God, then he is this hour a lost man, however conscientious or secure he may feel: he is like the man in his sand-based house before the tempests and the floods came. I believe the majority of all who have gone down to despair from the churches and congregations of Protestant as well as Catholic christendom have done so trusting to this very doctrine,—that their justification before God, and final salvation with God, depended in some sense, more or less, on their performing their part of the contract, upon overt acts purely their own. Ninety-nine hundredths of the professed Christian world is to-day embarked in this frail rush-bark of their own construction.

3. I say it may well comfort, with the moral government of God to warn those he designs to save from falling as one of the effectual means to guard them against it. If we cannot see this now, who see all things here as through a glass darkly, we may see it very clearly in the light of that cloudless day.

Now, I will suggest three things,—there are but three conceivable grounds of a sinner's salvation, 1. By grace only; 2. By works only; or 3. By a mixture of grace and works. Upon one of these we all rest to-day who entertain any hope of

final salvation? If I am saved, it is because I rest on the first ground; for on this alone I first trusted, and on this I have builded and now rest all my hopes; and if it is false, I am lost; for I have nothing else under me.

Now, that this is the unmistakable teaching of the word of God, I submit the following: "For by grace are ye saved through faith; . . . not of works, lest any man should boast;" in connection with which read Rom. iii. 27, 28, "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

If it is said that saving faith is the overt act of the creature, then read Eph. ii. 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The power and disposition to exercise this faith is the gift of God, and therefore of grace. Paul explains this: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." In no other way could salvation be made sure to any of the seed. If the Scriptures teach anything, it is that we cannot be saved by works. "Therefore by the deeds of the law there shall no flesh be justified in his sight." (Rom. iii. 20.) There is no article in the original, and it should read, "by deeds of law,"—of any law, moral or ceremonial.

Now, Eld. Ditzler professes to affirm with me that we are saved by grace; but you noticed he did not say, and he will not say, by grace only. He denies that we are saved by works; but his speech showed that he meant works alone, for he did assert throughout, and it was the only ground he did present, that we are saved by our own endeavors in part, and for and in consideration of our own endeavors,—works; and this places him squarely upon the third ground I supposed,—partly by the grace of God, and partly by works,—overt acts of our own; and here is where I have always understood Methodists to stand, with all Arminians and Ritualists; and all Arminians are Ritualists necessarily, for they all subvert the ordinances by making them sacrament,—means of grace to the sinner; and thus they are fallen from grace by rejecting it as the only ground of salvation; and this is what I understand is meant by falling from grace. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. v. 1.)

Such a course as is indicated here,—teaching or believing—and we must be saved partly by works would be a virtual rejection of the system of salvation by grace for a system of works; since, not to take Christ for a whole and perfect Savior is to reject him altogether.

Now, I will strike away my opponent's sand-bank that he rests upon by one unmistakable passage: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." (Rom. xi. 6.)

The apostle teaches if we admit that we are saved by grace in part, then it must be that we are saved by grace altogether, without any mixture of works or mere creature acts, else it could not be called grace, as it could not be unless all grace. On the other hand, if we claim or think that we are saved, in the least sense, by some act of our own, or that our salvation is conditioned upon our works,—acts, then it must be true that we are saved altogether by works without any mixture of grace, else it could not be called works, as it could not be unless all works.

Suppose in passing through here I lose my horse, and I have only fifty dollars, not sufficient to buy another, and my Bro. J. B. Crouch here has one worth one hundred and fifty dollars, but he does not feel able to give him to me; but, in the generosity of his generous heart, he says, give me the fifty dollars and take the horse, you must not be hindered in the Master's business. Now, after I have left should he say he gave me the horse, he would utter a falsehood, for it was not a gift; and should I assert that I bought him, I would utter a falsehood, for it was not a purchase any more than a gift: it was neither. To be a

gift, it must all be given, to be a purchase, it must be altogether paid for.

I leave my opponent hopelessly impaled upon this third horn of the trilemma; if he takes either ground fully, he is ruined inevitably; if he says by grace only, he surrenders his conditional salvation, and the possibility of a child of God being lost; if he says by works only, he evidently renounces Christianity altogether; and if he says, as he does, partly by grace and partly by works,—creature endeavors, he impales himself upon the plainest statements of the word of God. Mark my prophecy, Eld. Ditzler will not attempt to extricate himself from this third horn, but will swing around upon it forever.

Now, I claim that I have by the word utterly refuted the theory of Arminianism, and established the grand and glorious fact that if we are saved by grace ours is an unconditional salvation, and that there can be no possibility of an adopted child of God being lost. The very supposition of its possibility is precluded by the word of God, and therefore all those passages claimed by my opponent as militating against the doctrine do so only apparently, since he will not claim that the Scriptures contradict themselves.

(TO BE CONCLUDED NEXT WEEK.)

THE ACTION OF LIBERTY BAPTIST ASSOCIATION.

BRO. GRAVES: By request of the brethren I furnish you an account of some of the proceedings of Liberty Baptist Association, which convened with Shoul Creek church Friday before the third Lord's day in September, 1876: Eld. G. A. Moring, moderator, and Geo. D. Norris, clerk and treasurer.

The Association being informed by corresponding delegates that Indian Creek Baptist Association, thinking that this body endorses the doctrine preached by Rev. R. Wallace Officer, have seriously thought of discontinuing correspondence with Liberty Association. After some remarks by different brethren, the following resolutions were unanimously adopted:—

Whereas, this Association at its meeting with Round Island church endorsed the doctrines of R. Wallace Officer as he expressed them then and there, who was rigidly examined by Eld. J. R. Graves upon the doctrine of the Baptist churches, and was found pure, sound and orthodox, but has since preached doctrines totally at variance with those expressed at Round Island; therefore—

Be it unanimously resolved that we withdraw our action at Round Island, and declare that we as Baptists and as an Association do not approve R. Wallace Officer's doctrines, but totally and entirely disclaim all such.

Resolved, that we request Temperance Oak church of which Rev. R. Wallace Officer is a member to deal with him in accordance with gospel usage.

We understand that the odium of that examination at Round Island is resting upon Bro. Graves as much as the Association, as Eld. Officer claims to have the endorsement of J. R. Graves and the Association. Now, I am fully persuaded that no one who is conversant with Bro. Graves through the press will think of believing that he endorses any such. Did any one ever know Bro. Graves to endorse the positions of Campbellites on the identity of the church, or teach that there is no legal administrator? Did any one ever hear him say through THE BAPTIST or otherwise that the different denominations of Baptists which one hundred and fifty years ago were one have been divided about their opinions, each sect claiming to have in their possession legal administratorship and forty lawyers could not tell who is right, and that they have fought each other until the Devil has gained full control of all, each one trying with all power to establish his sect by broad assertions unsupported by argument or reason? No: Bro. Graves affirms that the gates of hell never have prevailed against the church of Christ. Now, if Satan has gained full control of all, what of our Savior's promise? shall we believe God or man? And furthermore, did any one ever know Bro. Graves to be ashamed of or to deny the name Baptist? and does Bro. Graves tell those who think that the Missionary Baptist church (so

called) is the church of Christ that they are mistaken in what is the church? We wish that all who feel any uneasiness about Bro. Graves would just subscribe for his valuable paper.—THE BAPTIST, and read carefully, and they would soon see what he believes; and if we will study the Bible more, and compare all we may read or hear with it, we will soon begin to discern between truth and error, and have no fears of being tossed about with every wind of doctrine.

The beauty of that Associational meeting consisted in the perfect love and harmony which appeared to exist among the brethren, all working together to devise the best means for the furtherance of the gospel, "in honor preferring one another."

We did not hear the introductory sermon, but heard Bro. Hopper, Kennedy, Moring and Reeves preach very acceptably; we were much rejoiced in the hope of the glory of God. We also heard visiting brethren.

We feel no hesitancy in believing the brethren composing the Liberty Baptist Association to be thorough Baptists; that they held with positive convictions the doctrines which have been the stay and glory of our denominational fathers.

The brethren and sisters of Shoul Creek church did all that was necessary for our comfort. We had the great pleasure of seeing Bro. Cunningham there; but he was unable to preach for us.

As we look back to that Associational meeting, we feel to rejoice; for we had a pleasant time, were greatly revived, learned a great deal, and would say with the poet

"I have been there, and still would go,
'Tis like a little heaven below."

We hope the brethren of our Association will have no more fears about the sentiments of our Liberty brethren; for I am fully persuaded that such fears are groundless.

Good Springs, Ala. MRS. R. C. GRIGGS.

DEAR BRO. GRAVES: In response to a call for presbytery, brethren Matt. Lyon, T. J. Bailey, H. T. Haddick and A. V. Rowe, met with the Lexington church, on the 1st Lord's day in September, to ordain Bro. J. R. Hughes to the work of the gospel ministry.

Bro. Lyon conducted the examination, which was very satisfactory, and then preached a very interesting and impressive sermon. Bro. Bailey read the ordination prayer, and Bro. Haddick delivered the charge. The hand of fellowship was given, and our brother sent forth commissioned to disciple, baptize and teach according to the command of our Savior.

Since May I have attended the ordination of three young brethren in our Association. All of these have given evidence of the Master's presence in their hearts and work. The first of these was Bro. Bailey, who is now laboring successfully as pastor of the people, among whom he was raised, and to whom God gave him. He has had the pleasure of baptizing some six or seven recently, while others are expected to come soon, and to tell what Christ has done for them.

The other is a son of the lamented S. S. Latimore, whose work in our State was so signally blessed. The son has at least the ardor and zeal that marked the father's life. His work is now in our two long neglected swamp country. In that destitute region Jesus has a people, and our brother has had the blessings of God on his ministry to them. One church has been organized, and we are looking for other tidings of good from him.

Bro. Hughes has accepted the care of Bethel church, in Yazoo county, where God has established him in the hearts of the brethren and sisters.

My church at Lexington has had a blessing this year in connection with the labors of Bro. Nolte. Four have been baptized in our baptistery, and an impression made as to the significance of baptism never before felt in the community.

Durant, Miss. A. V. ROWE.

ELDER S. C. BUCKINGHAM VS. THE WESTERN BAPTIST.

EDITOR BAPTIST:—The editor of the Louisiana Department, in September 8th, 1876, says, in brief, that the Western Baptist complains of injustice in my calling that paper the organ of the Northern Society, and adds: "It is the organ of the State

Convention, and never was the organ of anything else." Where motive alone is in question, I admit the right of one to a disclaimer and the obligation of the other party to accept that disclaimer. But, in this controversy, the issue is as to a matter of fact. I regret that I did not know that the Western Baptist was the organ of the State Convention sooner, as in that case, I should long since have been a subscriber to it instead of a firm, consistent and uncompromising opponent; and made it the organ to reach the attention of brethren in the discussion of certain important matters which Elder Graves will not allow discussed in THE BAPTIST, judging from my efforts and failures to secure a hearing on them.

Bro. Paxton says, "I am alone responsible for the statement." True, and I now proceed to make my defence, rejoicing to know that I have been in error, I shall be convinced; and I do so with no unkind feeling to Bro. Espy, whom I esteem, not only as a friend, but as a brother beloved, and with whom my Christian intercourse at Pine Bluff is pleasantly remembered.

Webster defines organ, "the means of communication." Elder Espy says the Western Baptist "is the organ (means of communication) of the State Convention, and never was the organ (means of communication) of anything else." If he convinces me of this, I will make the amendment make full and ample apology, withdraw my opposition, and become not only a subscriber, but a firm supporter and advocate. But to the issue. Let the facts of history be submitted in proof to a candid world.

At the Baptist Convention, at Monticello, Elder J. R. Graves, as the agent of Southern Baptist Publication Society, and "Reverend" G. J. Johnson, agent of the Northern Society, met in controversy. No one who heard it will ever forget how completely Elder Graves demolished all "Reverend" Johnson's hopes of securing an organ (means of communication) for the sales of Northern books in Arkansas, and Rev. J. left that night on the train, not, however, till he had instructed Bro. Searey, the clerk of the Convention, not to place "Elder," the God-given title to ministers of the gospel, before his name, but to style him "Reverend G. J. Johnson," thus appropriating to himself, as many other sinful men do, the title which God reserves for himself. This conduct of Rev. J., I ventilated thoroughly through THE BAPTIST, as your readers will remember, and for which I paid very dearly, as the sequel will show. At Monticello, my recollection is, we adopted THE BAPTIST as the organ of the State Convention.

At the Judson Association, I met Elder R. M. Thrasher as the travelling colporteur of the Northern Society, for the sale of their books. The brethren gave him the cold shoulder. Remembering the castigation I gave his principal, Reverend J. Bro. Thrasher wrote to his paper, the Central Baptist, published at St. Louis, the then organ (means of communication for Arkansas), that "Elder S. C. Buckingham had been excluded from the Warren, Bradley county, church," a statement in which there was not one particle of truth. I wrote Bro. Thrasher, requesting him to correct the statement, which he refused to do, and thus there has been a standing, uncontradicted libel on my reputation for years, because of my opposition to the sales of the books of a society which tolerates open-communion, pulpit affiliation, etc. I forgave Bro. T. the crime, for crime it was, and on bended knees, have prayed God to forgive him, and I do now think, since he is no longer the colporteur of the Northern Society, and, therefore, not interested in injuring me, that he ought to correct the statement he made in the Central Baptist.

Time sped on. Elder Espy became the paid contributor to THE BAPTIST, with the understanding that Elder Graves was to publish all he wrote. Some one wrote an article for THE BAPTIST over the nom de plume of "John Smith, of Arkansas," which so outraged the feelings of the brethren, that they, with great unanimity, demanded the name of the writer thereof. Elder G. gave the name. Elder Espy became offended, and ceased to contribute to THE BAPTIST. Soon the Western Baptist was started. The first number contained a congratulatory letter from Reverend Johnson,

bidding it God-speed. And, if my memory serves me, the first number, and every number I have seen of that paper, contains advertisements of the books, prices, etc., of the Northern Society, thus making it the organ (means of communication) of the Northern Society, with the Baptists of Arkansas. Thus it will be seen the Western Baptist is mistaken when it says: "It never was the organ of anything else" but the Arkansas Baptist State Convention. With the information, now in my possession, I assert that the Western Baptist has committed a still graver mistake in claiming that it is "the organ of the Arkansas State Convention." It is not now, and never was, and never will be the organ of the State Convention. I have much more proof to offer in support of my assertion, but will reserve it for future numbers.

Sincerely hoping Bro. Espy may be able to show he is in the right, and I am in the wrong, and thus make me a friend instead of an enemy of the Western Baptist. S. C. BUCKINGHAM.

MEETINGS OF ASSOCIATIONS IN MISSISSIPPI.

The Fair River Association meets with the Rehobeth church, Lawrence county, Miss., sixteen miles east of Beauregard, on Saturday before the third Sabbath in October, at 10 o'clock, a.m.

Choctaw at Mount Nelson in Neshoba county, Saturday before the third Lord's day in October.

Harmony, Saturday before the fourth Lord's day in October, meets in Leake county, place not remembered.

THE SUNFLOWER BAPTIST ASSOCIATION.

DEAR BRO. GRAVES: This Association met with the Baptist church at Bethlehem, Sunflower county, Miss., on Friday before the first Sabbath in September, 1876. It was a bright, beautiful morning, and when the hour of 11 o'clock, a.m., arrived, the introductory sermon was preached by the writer. In the evening, the Association organized by electing Eld. A. D. Brooks, Moderator, and Eld. R. A. Lee, Clerk, and Bro. L. P. Aycock, Treasurer.

MINISTERS PRESENT.

A. D. Brooks, R. A. Lee, W. C. Latimore, E. Smith and M. A. Cannon.

Eld. W. C. Latimore is a son of the well known S. S. Latimore, who preached in this country many years ago. He is a young man of very fine talents, and we expect that he will be equally as good a preacher as his father was. May God bless the young man.

YOURSELF.

You were very anxiously expected at the meeting. Men went from all parts of our country to hear you preach. So, that on Sunday at 11 o'clock, a.m., the largest congregation ever assembled at the church, at that place, was waiting to hear you preach. It will, perhaps, do good for you to state in your next number why you were not there.

ORDINATION.

By request of Refuge Baptist church, the ministers forming themselves into suitable capacity, proceeded to set Bro. M. A. Cannon apart to the full work of the gospel ministry.

THE INDIAN QUESTION.

IT is the Western question that should interest us; we can take no part in the settlement of the Eastern question; we can aid neither Turks nor Servians just now; but what will we do with the Indians? that is the question of absorbing interest. I pity the man who has no warm sympathy for the remnants of the brave tribes that welcomed our ancestors to the western world; I envy not the Christianity of any one who either pleads or prays for their extermination; it is not the Christianity of Jesus and his disciples. I had rather be an Indian in search of a better hunting ground over yonder than to be the pale-faced Christian that hopes for the speedy ruin of an entire race, while he yet talks of blessed mansions in the skies! I cannot fathom the deep humanitarianism of those who want the Indian's moon to set that the Negro's sun may rise. The Examiner and Chronicle thinks "it is high time for the foolish philanthropy for the Indians which has obtained in certain quarters to be thrown aside."

The Central Baptist allows that "there is but one thing to do with savages like Sitting Bull and his followers,—if they will not settle upon reservations wipe them out of existence. . . . We cannot much longer endure a band of savages waging an incessant predatory warfare on our Western borders, making a descent now and then upon a village and massacring women and children, and slaughtering in detail our troops." The secular papers are scarcely less profane. "Wipe them out of existence," says Bro. Yeaman. "We should exterminate every red devil on the continent," cry out the secular papers. "This is neither brave nor manly; and those who make this howl would be the last men on the continent to take Sitting Bull by the horns."

Why this angry vociferation? If Custer had wiped out Sitting Bull and his brave band, as he fully expected to do, would we have heard any of this martial thunder? If, when our troops attacked the Indian village, the Sioux Indians had tunely crossed their hands, and permitted themselves to be killed without resistance or even any sign of resentment, they would have been esteemed the best Indians the world ever saw; and Custer might have been our coming president!

The less we say about the cruelty of the red devils the better for us. The attack by our troops on Red Horn's band in 1870, which was not hostile, and which resulted in the destruction of a village of non-combatants of both sex and of all ages, was as cruel as any savages can boast of. It is not creditable for us to whine and blubber because Little Powder Horn beats West Point. Custer brought on the attack, chose his ground, divided his forces with the view of cutting off the Indians from a retreat, but was himself cut off.

Some of the papers complain that the Indians "even pulled our troops from their horses!" The savages: why did they not allow our troops to pull them from their horses? That is just what we wanted them to do; and if the Indians will never learn to do this, we must "wipe them out;" "exterminate every red devil on the continent!"

But seriously, the Indian question might be of easy solution. The difficulty of the job of wiping out is not apprehended by those who talk so flippantly of extermination; it would cost far less time and money to make friends of every one of them by sending them the gospel of the Son of God; it would cost less to board them at a first-class hotel, and send all their children to a high school. Cannot a great nation learn to be magnanimous? I know we can exterminate them, and they know it too. They are not fighting of choice, but from necessity: they are the party attacked. Sitting Bull vows he will not fight south of the Black Hills. They send delegates to Washington to sell the Black Hills; but we would not offer an equivalent. If we would only be half way just toward them, they would appreciate it. We have driven them to desperation, would it not be a pity to exterminate so brave a people when brave men are so scarce? We should rather be proud that we have a common origin with such braves. When converted, they make the best Christians in the world. John Jumper, who headed the Seminoles that killed all Dade's command in 1835, is now a Baptist preacher, and gave his entire cotton crop of last year for the building of a church-house.

The gospel conquers all; it is more potent than armies; it is God's power. Let us send the gospel to the wild tribes, and let us educate Indian children. Missionaries and mission schools would soon settle the Indian question forever, and settle it favorably. H. F. BUCKNER.

Eufaula, Creek Nation.

BRO. GRAVES:—It is justice to me that the readers of your paper know from my pen that a letter from North Alabama of August 19th, signed by Mrs. R. C. Griggs, is a misrepresentation of my teaching; I teach no such doctrine as declared in that report; and if the people who desire to represent me to the public would tell what I say, and not what they think I may mean, there would not be so much injustice done me.

R. WALLACE OFFICER.

Macon, Tenn., October 2, 1876.

"PIKE" AND THE SEMINARY.

There is a certain anonymous writer who has figured largely in the *Religious Herald* for some months, and known to the public as "Pike." This "Pike" is the settler forth of certain strange doctrines among us. In general, if you can learn just what sharply defines Baptist faith you may set "Pike" down as being on the other side. What good this writer can hope to do I cannot imagine. In style "Pike" is daring and plausible, but by no means strong. His pieces are calculated to make an impression on careless or ignorant readers, but will not at all stand criticism. Evidently this anti-landmark, alien-immersion, anti-succession champion was brought up in a school where logic was held in great contempt, and there must also have been a professor of sophistry in the same school. "Pike" has become famous all over the South for his articles in the *Religious Herald*, but he has done no harm I think. Even in the *Herald* quite a number of very able replies have been published. In this the editors of the *Herald* have acted fairly and should for it be commended. The result is "Pike" has been spiked through and through by the keen logic of Pendleton, and Bailey, and others. There is nothing left of him, many of his friends being judges. Upon the whole I am glad "Pike" wrote, because it has led to the discussion of these questions, and great fight has been thrown on them. Let him write again if he has any more figments in his brain, and he will in time, if he keeps on, find out the difference between fancy and truth maybe.

Baptists must stand by the doctrine of fair, open discussion. And not less so among ourselves than between ourselves and others. All truth needs is an open field and fair play.

In THE BAPTIST of the 2d inst., the editor of THE BAPTIST says, "We give to our readers this week with the utmost pleasure Bro. J. M. Pendleton's most triumphant and crushing reply to 'Pike' of the *Herald*, and this 'Pike' we are informed in *not* Norman Fox certainly, but a professor in Greenville Seminary." Without knowing how the editor of THE BAPTIST got his information, I can say that I have good reason to think he has missed it again. "Pike" is not a professor at Greenville. The professors at Greenville, whatever else they are, cannot be such chaffy men as this "Pike" manifestly is. The Seminary no doubt has some invidious to its account, but such silliness as appears in the articles of this famous *Herald* correspondent certainly cannot be attributed to the Seminary. But beside the improbability of such a thing I have sufficient additional reason for thinking that "Pike" is not a professor at Greenville.

J. B. GAMBRELL.

Oxford, Miss., September 25, 1876.

TO THE BAPTIST CHURCHES OF KENTUCKY AND TENNESSEE.

We take this method of recommending to you our beloved brother and late pastor, Rev. H. Head. He came from Kentucky, and settled with us in 1874, in March, and preached one-half his time until last March, when health failed, and he resigned; since then his health has grown worse, and he now seeks another climate, hoping to be benefited by the change. Bro. Head is a faithful minister for Christ, a bold defender of the faith once delivered to the saints, and ever ready and willing to declare the whole counsel of God. Under his pastoral care, the membership has been educated in the doctrines of our church, and sinners have been converted and added to the church. During his pastorate here, both he and his faithful wife, have won friends in the church, and from the whole community, who now join with us in this expression of regret that they must leave us. The labors of Sister Head in the Sabbath-school have been earnest and faithful. We commend Brother and Sister Head to any church desiring faithful laborers, and we pray God to direct them in choosing a field of labor, and may he own and bless the labors of his servants to the upbuilding of his cause, wherever, in the providence of God, their lot may be cast.

By order of the First Baptist church, Washington, Indiana, at her meeting, August 26th, 1876.

REV. W. L. BOSTON, Pastor.

HAMLET ALLEN, Clerk.

GRAND CANE ASSOCIATION.

DEAR BRO. GRAVES:—Although still very feeble, I attended the meeting of this body more as a "looker on in Venice," than as a worker. It met at the beautiful village of Keachi, on Friday before the first Sunday in October. Eld. J. H. Tucker was re-elected president, and Eld. G. W. Hartsfield clerk. The churches, some twenty in number, were represented, except the First church in Shreveport and one feeble church in a remote part of the district. The letters from the churches indicate a fine spiritual condition in most of them; nearly all having been greatly revived and strengthened by the accession of members. The Association took high grounds on the subject of temperance—put a missionary in the field to labor in destitute places; adopted measures to raise means to pay the board of young Brother R. L. Allen, a ministerial student at Clinton, Miss. Authorized the Board of Trustees of Keachi Female College to put an agent in the field to secure an endowment fund, and resolved to cooperate in the work. THE BAPTIST, and the Publication Society, and *Kind Words* commended. I have never attended any body where there was such unanimity of sentiment, so much done, and so little said. Truly, the brethren had a mind to work.

Besides the ministers of our own Association, there was present, Bro. M. R. Waxwell, of Bonita Vista, Texas, who preached acceptably several times during the meeting.

During the stay, I enjoyed the hospitality of Bro. J. H. Tucker, at the college, and received every attention from him and his estimable lady that an invalid required. I was pleased to see a large increase in the boarding pupils of this excellent institution, whose merits only need be known to fill every room in the large building with young ladies.

The next session of the body is with the Mt. Oloch, some twelve or thirteen miles southwest of Mansfield.

W. E. P.

LOUISIANA BAPTIST STATE CONVENTION.

It will be remembered by those present at the last meeting of the Convention, or who have read the minutes, that none of the churches invited the next meeting, and that the Convention adjourned without fixing upon any place having appointed the president and clerk a committee to select a place after communicating with the churches. Notice was given through THE BAPTIST, and letters written to many churches, which it was thought might desire it.

Up to the present time we have received but two applications: the First church, Bastrop, and the Bayou Rouge church, at Evergreen, Avoyelles parish. The Convention had fixed the time of meeting, Friday before 2nd Sabbath in July. So, that while the part of the State in which the latter church is situated, was considered better entitled to the meeting, it was thought that brethren in the Northern part of the State, where our strength principally lies, could hardly be induced to go two hundred miles South, overland, in the hot month of July. So, that we were compelled to decide in favor of Bastrop, situated in the North-eastern part of the State, and give notice accordingly.

J. H. TUCKER, President.

W. E. PAXTON, Secretary.

MISSISSIPPI CORRESPONDENCE.

Minutes of the eighth annual meeting of the West Tennessee, North Mississippi and East Arkansas Association, held with the First Missionary Baptist church at Memphis, August 8th to 15th, 1876: This is an Association of colored Baptists, and embraces one hundred and five churches, and sixteen thousand, four hundred and seventy-one members. Baptisms not added up. It out numbers the Big Hatchie Association, or any other Association known to the writer in the Southwest, and contains some very large churches. The First Baptist, Memphis, numbers two thousand, seven hundred and ninety-eight. The Salem church, Memphis, one thousand, two hundred and eleven. First church, Brownsville, one thousand, thirty-one. Each of these churches numbering as many, and one more, than many of our

Associations. Elder Wm. H. Phillips, President; Elder W. Whitfield, Vice-President; S. W. Lott, Recording Secretary; Prof. R. N. Countee, Corresponding Secretary; Treasurer, W. A. Bailey. From the above it will be perceived that they have more officers than most of our Associations, and call their presiding officers—president and vice-president, thus ignoring the old name of moderator. But one object in writing this, is to give you an outline of a sermon preached by Eld. W. H. Phillips, President, as published in the minutes, page 9: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John xv. chapter, latter part eleventh verse. Subject: Union, real and unreal. The Elder processed in a very elaborate manner to prove what constituted a Christian union. He plainly showed that union did not exist among Pedobaptists, and that a joint participation in the Lord's supper did not promote it. Neither did an exchange of pulpits favor it. The world was arrayed against the Baptists on account of their restricted communion. The trouble is not close communion, but close baptism. The brethren were exhorted to be one in mind, heart and purpose, in accordance with the prayer of our blessed Savior: "that they may be one as we are one." The sermon was full of thought and instruction, and it is hoped will do much good.

Their minutes show that they are in favor of an educated ministry, and that they recommend churches not to license and ordain men to preach who cannot read the Bible, and that they are in favor of missionary and landmark, or Bible Baptists. The consistency ought to shame some of those who have had greater opportunities, but do not follow Bible teachings so closely. The names of five schools are signed to the constitution of the Sunday-school Convention, and they have the number of Sunday-schools, and perhaps more. This is a good beginning for our colored brethren, and we hope prosperity will continue to crown their efforts in the cause of truth.

BRO. J. R. GRAVES:—I see that my time has expired for THE BAPTIST. For the enclosed please continue to send THE BAPTIST to me and my son, W. L. Sproles. Send the back numbers. The last we got was Vol. 9, No. 38. I cannot well do without THE BAPTIST. I have been a regular reader of it for over twenty-five years. I know that it has been of great advantage to me. Every church member should be a reader of it, or some other good paper. Bro. Graves, I have often sympathized with you amid the great persecutions with which you have encountered. God has thus far brought you safely out of them all, and pardon me when I say, that you stand to day higher in the estimation of all real Baptist than you ever did.

There are some doctrines which I think are being too much neglected by our ministers, and contributors to our papers, viz., the doctrine of election and predestination, effectual calling, and the final preservation of all God's children, and as a result of this neglect, our churches in a great measure are becoming Armenianized, and subject to be carried about by every wind of doctrine after the commandments of men.

There are some questions I would like to see discussed in our papers. Have we any Scriptural authority of the agency system, as at present employed by our denomination? Are we not making void the commands of God by our tradition, by neglecting to carry out the plain Scriptural requirements in reference to raising money for missions and all benevolent purposes of the church, when we adopt our present agency system, who consume, sometimes, one-third or more of the money contributed for these purposes? Please excuse my intrusion.

W. R. SPROLES.

Durant, Miss.

The Corresponding Secretary of the Southern Baptist Home Mission Board, at its recent Convention in Montgomery, Ala., stated that during its thirty years' work about a million dollars had passed through its hands, and that for every \$25 spent by it a conversion had been reported.

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISSEMINATED BECAUSE OF THE TRUTH."—Ps.

J. R. GRAVES, Editor and Proprietor.
W. E. PAXTON, Shreveport, La., Louisiana Editor.
JAS. S. MAHAFFEY, Book-keeper and Order Clerk.
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Elder J. B. REARCY, Arkansas.
Elder G. W. GRIFFIN, Brownsville, Tenn.
Elder G. V. VARNER, P. O. D. D. Paris, Ky.
Elder R. B. HENRIKSON, Jackson, Tenn.
Elder J. C. HILLEN, D. D. Greenville, S. C.
Elder J. M. PHILLIPS, Middle Tennessee.
Prof. W. W. JOHNSON, Memphis, Tenn.
Prof. J. L. REYNOLDS, South Carolina.

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

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

A REQUEST.

YOU have published in your columns, doubtless upon hear say, testimony that David Walk, pastor of the Christian church of this city, has somewhere said that no one living in a gospel land can be saved out of the Christian church. I respectfully request you to give your authority and substantiate your proof, or withdraw the statement, which I deem injurious to Eld. Walk's character as a Christian teacher, and to the denomination he represents.

A FRIEND TO TRUTH.

REMARKS:—We are more than pleased to be called upon to give our authority for our published statement that the pastor of the Linden street congregation of Disciples holds and teaches that no one in this gospel land can be saved out of the church. Mr. Walk means by the church, the Christian church, of course; and he believes that the societies set up by Mr. Campbell a few years ago to be the only real Scriptural Christian churches on this earth; and hence he, in common with his people, arrogates to these the title of The Christian Church, which implies there is no other Christian or Scriptural church save the Campbellite on this earth. He does not hold and teach that the Baptist denomination is the Christian church, or even a Christian church; nor does he hold and teach that the Methodist Episcopal society, North or South, is the Christian church, or a Christian church; and therefore when David Walk says church, or the Christian church, we must understand him to mean some Campbellite church; and then his real position is that there is no salvation out of the Campbellite church. This is but a just and fair conclusion from his premises.

We agree with our friend above that such a statement is injurious to the ministerial and Christian character of a professed Christian or religious teacher, because it is *prima facie* evidence that he is himself ignorant of the plan of salvation through Christ Jesus, and therefore a blind leader of the blind. We think that it is enough for thinking men to know that a sect holds and teaches such a doctrine to turn in disgust away from it; it is one of the characteristic doctrines of Papal Rome; read this from her creed:—

"If any one shall hold or teach that one can be saved (infant or adult) out of the holy Catholic church let him be accursed."

We charge D. Walk as teaching emphatically that no one can be saved out of the Christian, by which he means some Campbellite church, or he owes the world an explanation.

But, suppose he admits that Protestant and Baptist organizations are Scriptural churches equally with his own, still the doctrine is perniciously false, subversive of Christianity, and repugnant to the experience and moral sense of every true Christian.

Have we any authority for saying that David Walk does hold and teach this Romish and grossly ritualistic dogma,—no salvation out of the church? Mr. Walk is published as an associate editor of the *Iron Preacher*, a Campbellite paper published in New Orleans, La.; and he signs his

editorials D. W. Now, we open this paper under June 30th, 1876, and as the leading editorial, we find the following, which we give entire, the italics even being D. W.'s, that our readers may know what modern Campbellism is:—

"IS THERE SALVATION OUT OF THE CHURCH?"

"This is a practical question. It is, or should be, full of interest to millions of our race; that is, to millions of our race in gospel lands. It concerns those only who are subjects of the gospel. And when we speak of subjects of the gospel, we mean those who live in a gospel age and in a gospel land. We mean those who have access to the gospel; those upon whose lives the power and influence of the gospel are actually exerted; those who have enjoyed many and constant opportunities of becoming Christians, and yet who are not Christians.

"With the heathen of distant lands, we at present have nothing to do; we are especially concerned just now for the heathen among us, for the heathen within our gates, for the heathen of our own households, for our heathen husbands, wives, children, neighbors and friends.

"Nor do we employ this word in any offensive sense. We mean by it the man who is not a Christian—the man who is not a member of the Church. For, while a man may be nominally a member of the Church and not be a Christian, he cannot be a Christian without being a member of the Church or Body of Christ. No markish sentimentalism can influence our pen on this point, or restrain us from writing the truth as it is in Jesus. We intend to be deliberately careful and exact in what we have to say here. We intend to examine this grave and solemn question in the light of God's word, and if we cannot do this to our satisfaction in any article, then we shall devote five or ten, or any other number, to its discussion. In our judgment, the importance of the subject demands careful and elaborate treatment. If our conclusions hurt any one, we cannot help it; let God be true, though every man on earth be proved a liar.

"Besides all, what possible wisdom can there be in disguising, or attempting to disguise, the truth? Had we not better acquaint ourselves with the truth? and even though the truth should kill us, still had we better not know what the truth is?"

"We could not thank our physician for deceiving us. Let him practice deception on us or ours, and he will be our physician no longer. However much this might hurt us, still he could have our confidence no longer.

"Let us say, then, plainly that the man who dies out of the Church is lost! and we say this with an emphasis and solemnity which many of our readers cannot appreciate. The man who dies out of the Church is lost to all eternity! There is not one promise of God for him in the Bible. All the promises of God are for Christ Jesus. Not one of them is out of Christ, or apart from him. The Church is His Body. It was purchased with His blood. In it, and not out of it, are the ordinances and means of grace.

"If the reader were in a heathen land; if he were under the influence of heathen law and ideas, and superstition, he might have some excuse. But this is not the case. He lives in a nominally Christian land—in a gospel land—and is more or less under the influence of gospel ideas, and the law of Christ; and of course by these things he must be judged. He cannot be judged as a heathen; he cannot be judged as a Christian; how then shall he be judged?"

"He may plead that he is a moral and upright man; that he is benevolent and merciful; that from his angle of vision he even helps to support and encourage the Christian religion; he may plead all this, and all this may be cheerfully conceded. But still the case is not met. The one overshadowing fact remains that he is not a part of the Body of Christ. He could have been an honest and upright man though Christ had never lived. Christ did not shed His blood merely to make men honest, but to save their souls from death and hell! The reader would probably have been an honest and upright man—as the word goes—had he been born and reared where Christ had not been named. But honesty is not the question. Christ is what he needs. If honesty and uprightness be enough, wherefore did Christ die? If man can be saved out of the Church—or, what amounts exactly to the same thing, out of Christ—then clearly His death was a mockery.

"No! Christ is the need of the soul, and Christ is what the soul must have, or eternal death is inevitable as the coming judgment! And in coming scripturally into His Body, or Church, the sinner comes at the same time into the fullness of the blessings which the death of the Son of God was intended to procure. In Him is LIFE; out of Him is DEATH, and only death. In Him center all the promises of God to a nation and perishing world; out of Him there is neither promise nor hope. Christ is the plane on which God meets, and holds commerce with, guilty and dying men. Christ is the sole basis upon which God holds any transaction with needy and helpless men. And it is for these—among many reasons yet to be

noted—that men are urged by all the considerations of life, death, the resurrection, the final judgment, and eternity, to yield their hearts to Him.

"D. W."

We trust our readers will carefully preserve this, and our brethren in the ministry, effectively use it in repelling the attacks of the proclaimers of this modern religion.

We repeat here what we wrote some weeks ago,—if D. Walk were sent to evangelize the inmates of the penitentiary of Tennessee, the first step his system would compel him to take would be to take them all into his church, and then use the ordinances as means of grace upon them.

But D. Walk is not alone in teaching no salvation without the ordinances of the church: Mr. Lammier, the noted preacher of North Alabama, and who has preached much in Collierville, selects a ladder of four rounds for his favorite illustration of the conditions of salvation,—1. Faith; 2. Repentance; 3. Confession; 4. Baptism. Now, he says knock faith out and all the rest fall; so it faith and repentance and confession, you fall short of salvation; baptism must be added as the consummating act or the sinner is inevitably lost.

Dr. Hopson, of Louisville, takes a ladder of three rounds,—1. Faith; 2. Repentance; 3. Baptism; and asserts that one can no more be saved without baptism than he can without faith or repentance.

This is the faith of Campbellites touching the plan of salvation, which is directly contrary to the word of God, which teaches that no one has a right to membership, and therefore not to baptism, which confers it, unless previously saved; and this salvation is of faith without any overt physical act or deed of law, as baptism, that it might be by grace, to the end that the promise of salvation might be sure to all the seed. "Therefore we concluded that a man is justified by faith without the deeds of the law." "Believe on the Lord Jesus Christ and thou shalt be saved" was the answer of Paul to the Philippian jailor.

As this article is quite too long, we will discuss next week this: No Unsaved Person may Scripturally be Added to the Church.

A CARD FROM DR. SHELTON.

EDITOR BAPTIST:—Being delayed here for a night on my return from Elton Association, my attention has just been called by a brother to an article in last week's BAPTIST containing an extract from the *Religious Herald*, which seems to suggest that I had written a letter to the *Examiner* and *Chronicle* derogatory to the interests of the Southwestern Baptist University. I deem it due to myself to say in reply that I have never seen the letter to which the *Herald* refers; and I am not its author. I have not written a line either to the *Examiner* and *Chronicle* or to the *Herald* since last January; and what I wrote at that time about the University was in the most complimentary terms.

WM. SHELTON.

Gallatin, Tenn., October 10, 1876.

DR. SHELTON AND THE HERALD.

THE *Religious Herald* having published that the Southwestern Baptist University had suspended, or "come to a stand still for want of funds," gave as its authority the name of Rev. Dr. Shelton, the financial agent of the University. Dr. Shelton emphatically denies the charge; he was not the author of the letter in the *Examiner*, a part of which relating to the University appeared in the *Herald*. The *Herald* owes Dr. Shelton a handsome apology for the wrong done him; also the institution so carelessly libeled.

THE RIGHT PHRASE.

THE CHICAGO Standard has certainly studied "the art of putting things" to some purpose. Take, as an instance, its recent statement that "Rev. Robert Cameron, of Ontario, has left 'open-communion' ground and concluded to be a Baptist." Is not that just the way to put it? Can a man be really and truly a Baptist on "open-communion" ground?—D. SHAWEN, in *Texas Baptist Herald*.

We are frank to say we think not: he is certainly less than a true Baptist, and he is operating against Baptists. And furthermore, we think that a minister who advocates pulpit affiliations and the validity of alien immersions is on open-communion ground. Who can show us that he is not?

THE BAPTIST PRESS AND DR. BURROWS.

The *Western Baptist* is the only Baptist paper in the South yet seen by us that has protested against the confession of Dr. Burrows being received as satisfactory. How is this? When his card appeared, they all, with united voice (the *Herald* excepted), not only declared it insufficient as an apology, but as aggravating the first offense; but now his letter to the church appears, and is accepted by the church, which makes no more confession of sin or repudiation of the act as wrong *per se*, and the breath is bated; and there is on the part of the *Western Recorder* and the *Index*, two of the most outspoken before, a consent that all is now satisfactory. This is ominous indeed. But the *Western Baptist* joins us in a decided protest: it says:—

"Now, among the unfavorable indications of said letter mark the following:—

"1. That he mentions his 'defense of this act.' If the act is defensible on any ground, it is because it is Scriptural and right in itself, in which case it is unimpaired to shrink from the least responsibility incurred.

"2. That he speaks of it as the 'Lord's supper' of which he partook at Richmond. If, indeed, it was the 'Lord's supper' that he partook of, why should there be any disposition to censure him on the one hand or for him to make explanations on the other? It is certainly not sinful for one to do this. None but a church of Christ can spread the 'Lord's supper,' and every member should participate as often as it is done. The moment that Dr. Burrows conveys us that he partook of the 'Lord's supper' on the occasion referred to, from that moment we promise to take up the cudgel in his defense.

"3. That he is aware of the fact that his brethren's views are in 'substantial' harmony with his brethren of Kentucky and the entire country. That word 'substantial' is of doubtful meaning, and may be intended by Dr. Burrows to cover a broad chasm. He no doubt thinks that he, too, is in 'substantial' agreement with his brethren throughout the country, yet he could participate with the Campbellites, of Richmond, in what they call the 'Lord's supper.' But is this true? Then, why the storm of indignant protest aroused almost throughout the entire South? He very well knows that action of his at Richmond was a grave 'departure' from the principles and practices of American Baptists. Does he mean to say there is an element in his church at Louisville not entirely in harmony with the Baptists of this country on this question of communion?

"4. But by far the worst feature of the case is that neither the letter written to his church nor anything he has written since the occurrence contains the least evidence of sorrow for the act itself nor acknowledgement thereof. Whatever may be his action in the future, one thing is certain, if he refrains from like action it will not be because he regards it wrong in itself, but for some other reason. Does not this of itself prove him to be radically at variance with the Baptists of this country? If he can conscientiously commune with Campbellites, he certainly can with Methodists, Presbyterians and Episcopalians; in which case he would be 'open' to all intents and purposes, and should seek his level, as Behrends did, out among the enemies of Baptists.

"5. The action of the church. We don't see how it could excuse him, and continue him as pastor of the church. He does not confess that he sinned, and of course makes no acknowledgement. What action will the Association take? We wait with patience to hear.

ELD. DITZLER'S CHARGES.

BRO. GRAVES:—I am informed that Dr. Ditzler is making statements about you which are calculated to injure your reputation. He charges you with introducing into the Graves-Ditzler Debate, published by you, many arguments which were not made in the discussion between you and him at Carrollton, Mo. The gentleman is now here lecturing on his favorite topics.

Breckinridge, Mo.

F. J. LEAVITT.

REMARKS.—That we ever changed a dot or line in his speeches is utterly false, as we can prove: we never saw them until they were in print. Our speeches are substantially copied from our written preparations, and the reporter's notes; and the additional authorities inserted were those specifically agreed upon by us in the debate at Carrollton, and their substance known to him. While our arguments are substantially the same, as all who heard us will testify, the language in many places is necessarily different. He openly confesses that he did introduce a large amount of new matter into his speeches when he wrote them out; for he did not confine himself to the notes he used; and he set the stenographer's report entirely aside.

The reporter never did write out his notes for Eld. Ditzler, and was not paid for the work by the Society, as Eld. Ditzler could not be confined to them, and did not want them, while he was paid for writing out all of our speeches; and he will testify that we used them. That is how the case stands. The fact is, Eld. Ditzler acknowledges himself vanquished and crushed every time he goes back on that Debate; he don't want it circulated; Methodists have not the least appetite for it; and if it is circulated, Baptists must do it; and we hope they will, for it is proving a great iron wheel to Methodism wherever it is circulated. Conversions from reading it are more and more reported. Bro. Thomas, of Alabama, baptized two Methodists, who confessed conversion from reading The Debate.

IN THE NEXT

GATHER them close to your loving heart
Cradle them in your breast.
They will soon enough leave your brooding care
Soon enough mount youth's foremost stair.
Little ones in the nest.

Let not that the children's hearts are given
That their restless feet will run
There may come a time in the here and there
When you'll sit in your lonely room and sigh
For a sound of childish feet.

When you'll long for a restoration
That sounded through each room
Or, Mother, Mother, the dear boy is gone
That with his long hair and his blue eyes
And add to their steady bloom.

There may come a time when you'll long to hear
The eager feet of your dear boy
The busy little feet that run
The busy little feet that run.

And patter on the floor
When the boys and girls are all gone
And a street of feet and feet
Or gone to the streets, or gone down
Where youth and age, some never more
You will miss them from your side.

Then gather them close to your loving heart
Cradle them in your breast.
They will soon enough leave your brooding care
Soon enough mount youth's foremost stair.
Little ones in the nest.

A CARD FROM DR. BOYCE.

Rev. J. R. Graves, D.D., Memphis, Tenn.

DEAR BRO.:—Will you do me the favor to deny upon my authority that any professor connected with the Southern Baptist Theological Seminary, in any way, is the author of the articles signed "Pike," in the *Religious Herald*.

Yours truly, JAMES P. BOYCE.

17 W. Broadway, Louisville, Ky., Oct. 7, '76.

QUERY.

Should a few members of a Baptist church apply for letters of dismission, and on receiving them, organize a church in the same house of worship, assume the name of the church from which they obtained letters, apply for admission in a different Association and be rejected, could they be looked upon as a Baptist church?

MARK.

ANSWER.—The whole procedure is from the beginning to the end in manifest disorder. Their letters were given them, as was expressed on the face of each, "Dismissed from us when joined to another church of the same faith and order." It is not the right of a few members to organize a church when it would prove injurious and be likely to work the ruin of the mother church, and it is manifestly the right of each existing church, so far as it lies, to conserve its own existence. It has, therefore, a right to withhold letters under such circumstances, and if members protest, to discipline them, and if necessary exclude them.

DR. BURROWS'S CARD.

We are in receipt of a letter from our esteemed Bro. N. A. Bailey in defence of Dr. Burrows's confession, and deprecating the rigor of our late editorial. Bro. Bailey thinks that Dr. Burrows implicitly did confess his sin and express regret for it, and promised to do so no more, and he should be forgiven. We say to our Bro. Bailey that we know far more about this case than he does. We know that Dr. Burrows does not believe that he sinned, or any other Baptist would sin, by communing with the Campbellites, nor does he believe that he violated the Scriptural order laid down for observing the supper, i. e., baptism before communion, for he believes that the Campbellites are Scripturally baptized.

Bro. Bailey nor Dr. Burrows's church can get

him to admit that he sinned,—violated the law of Christ in communing with the Campbellites,—he did not intend to admit it in his letter, nor did he.

The Broadway church had to accept his declaration that he would not repeat the act nor defend it,—remain silent, and she did so to prevent a division. It is a lamentable fact that in this church, as in all our popular city churches, there is not a little of the heaven of open-communion. We say what we do on the very best of authority.

A "MISCHIEVOUS LIBEROUS" POLICY. It has been the settled policy of the *Religious Herald*, under its present management, to libel every Baptist interest located in the Southwest, and especially on the soil of Tennessee. When the Sunday-school Board and its paper was removed to Tennessee, it rested not until they were both measurably paralyzed and removed. It has made, or published through a series of years, nameless mischievous and libelous statements to the injury of the First Baptist church of this city, and refused to give up the name of the author. It has done the same thing with respect to the Southern Baptist Publication Society, enough to ruin its prospects, if it could ruin anything. It has done the same with respect to the editor of this paper, and now it has opened in the same way upon the Southwestern Baptist University—the publishing nameless and ruinous articles, wherever it can pick them up, and yet the West, and the friends of these very interests, are liberally patronizing that paper, with all its poisonous doctrinal unsoundness, added to its settled policy to depreciate and injure Western interests.

EFFECTS OF REVISION UPON SKEPTICISM.

SKEPTICISM and infidelity derive their chief aliment from the perversions of the word of God. Unfortunately, the common English version affords them numerous opportunities, of which they gladly avail themselves, to misrepresent revelation. They seize upon an erroneous translation, and from it deduce arguments against the Bible, showing that either this is not the word of God, or that the God of the Bible is not a proper object of religious worship. Nine-tenths of the arguments by which they lead astray unwary youth, are founded upon mistranslations of passages, which, properly translated, would not lead into error. A few of these will serve as examples.

Exodus iii. 22—"Borrow."—The common version represents God as directing the Hebrew women to borrow from the Egyptians what they never designed to repay. The same deception is inculcated in respect to the men in Exodus xi. 2. The original means to demand. They demanded part of the pay for their unrequited labor.

2 Samuel xii. 31—1 Chron. xx. 3.—David, a man after God's own heart, is represented as sawing up the Ammonites, hacking them with axes, and burning them in brick-kilns; thus inhumanly destroying a whole nation related to the Israelites, because their king had offended him. A correct translation would show that he put them to saws, and axes, and brick-kilns, etc.; that is, taught them mechanical and agricultural arts, and made them a peaceful and useful people.

Jeremiah xx. 7.—Jeremiah is made to say, "O! LORD, THOU HAST DECEIVED ME AND I WAS DECEIVED," instead of, as the original declares, "Thou hast persuaded me and I was persuaded."

Isaiah iii. 23.—"GLASSES" are spoken of at an age in which it is asserted that glass did not exist. The Hebrew word translated "glasses" signifies mirrors, which were made of polished steel.

One of the objections brought by infidels against the Bible, is, that Moses declares of himself, in Numbers xii. 3, "Now the man Moses was very meek above all the men which were upon the face of the earth."

Dr. Horne, the celebrated author of the Introduction to the Critical Study of the Bible, vindicates the inspired penman from the egotism charged upon him, by proving that this passage is "mistranslated" "in our own English version," and that it ought to be, "Now the man Moses was depressed or afflicted more than any man of that land." This affliction was caused by "the great burden he had to sustain in the care and government of the Israelites, and also on account of their

ingratitude and rebellion, both against God and himself."

If the reader wishes to examine other cases of a similar character, we refer him to Horne's Introduction, a work which all biblical scholars admit to be one of the highest merit.

These are only a few of the numerous cases in which erroneous translations furnish to infidels and skeptics their strongest weapons for attacking Christianity.

Will it do harm to point these out and correct them, or to leave them in the version, and profess that they are part of the word of God.

PRAYER MEETING.

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

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

BRO. GRAVES:—I desire you, and all those who meet with you in your Sabbath evening prayer-meeting, to pray for the speedy conversion of two young men who are very "near and dear" to me, but oh! so wicked. I have been praying for years that they might be converted, but God in his wisdom has not seen fit to answer my prayers, therefore I ask you, too, to pray, trusting that your prayers may be answered. I read your paper, and love it.

Wilson county, Texas, Sept. 28, 1876.

PRAYERS FOR OTHERS.

In Dr. Mel's little book on The Unity of Prayer, the author says of the Scriptural command to pray for others:

"God requires us to present to him intercessions for others, not because he needs information from us of their wants, or because he waits for an impulse to act in their behalf, but because he would cultivate our Christian graces. The waters of benevolence are refulgent; and he is watered most in his own soul who is most active in watering the souls of others. God requires us to pray for others that we might thus be stimulated to work for them. No one can in good faith and with strong desire, pray for a good thing in behalf of another without standing pledged to do all in his power to help him to that good thing. No one can truly pray for the salvation of the heathen without virtually pledging his property, and, if necessary, himself also to carry to them the glad tidings of salvation. Desire prompts the prayer, and the prayer increases the desire, and both exert an influence on the petitioner,—the one by direct power impelling, the other by reflex influence pledging him to active efforts to the evangelizing of the heathen."

The Watchman, published at Boston, Mass., has this to say:—

"Elder Ditzler is at it again. He and Dr. Ray, editor of the *Baptist Battle-Flag*, are having a debate. Not content with the crushing defeat he sustained in the debate with Dr. Graves, he seeks another. He seems to be faring no better in this case than in the former. Meanwhile, the *Baptist Battle-Flag* bristles with arms and rings with war cries; many columns are occupied with the speeches of the champions, and a series of articles on 'Ditzlerisms' has reached its fifth number. We hope its readers like it. The debate seems to be conducted with great politeness and good temper on both sides. We are not among those who decry such friendly contests; they have done much good for our cause in the West and South; and we wish there were sufficient interest in denominational questions here to make a demand for something of the sort."

THE next session of the Minister's and Deacon's Institute, of Concord Association, will be held with Concord church, twelve miles from Nashville, on the Nashville Pike, beginning Friday before the fifth Sabbath in this month. A large attendance is greatly desired. Introductory sermon by Rev. M. H. Lane.

W. H. WALLACE, Secretary.

Franklin, Oct. 1, 1876.

BREVITIES.

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

Mary Sharp College, Winchester, Tenn., has open its regular annual session with the most flattering prospects. One hundred and thirty-nine students are in attendance, and fresh accessions to this number are constantly arriving.

We are gratified in receiving so many communications from Mississippi and Louisiana, though the departments are discontinued. So far, all say the paper is improved a hundred per cent, and we intend to make it better. We assure our brethren of Mississippi and Louisiana that their favors are more than welcomed, desired, and shall have prompt attention. Send us also revival news, and push forward all your State interests through these columns.

The statement is made in *Zion's Advocate* that President Seeley, of Amherst College, recently in the presence of a number of his brother clergymen who were discussing the form of Scriptural Baptism, said in substance, "Let us give up our disputes with the Baptists as to the primitive mode of this ordinance; for we must acknowledge that baptism in the early church was performed by immersion." We do not believe they will take the advice. Their hearers will not appreciate the easiness by which they justify themselves in not conforming to the original institution. They mistrust the consequence of beginning to yield. They will continue to "dispute" one of the most indisputable facts that was ever established by human testimony.

The New York *Herald* has rectified (?) certain Biblical statements in the following fashion. It says: "There is a story in the Bible which tells that a certain Philip (?) was recommended to bathe in the Jordan River—a miserable little stream, as the English crews speak of the Schuylkill—and that this great man objected to that obscure lavatory because of the argument that the Euphrates (?) was the nobler torrent of the two. Still, there is proof that the Jordan cured the bather, Philip, of his infirmities, and if we may trust our information elsewhere printed, the Schuylkill has convinced the English oarsmen that they cannot row as fast or as strong as the Americans."

OBITUARY.

DIED on the first day of August, 1876, Sister Elizabeth Cockburn. She had been a consistent member of the Baptist church up to the time of her death, a period of fifty years. She died in the sixty-seventh year of her age, in a firm faith in Christ, and in a full hope of immortal glory.

DEPARTED this life, May 15th, 1876, at his residence in Lauderdale county, Tenn. He was born in York district, S. C., June 21st, 1809; moved to Lauderdale county in 1829; married Mary E. Jordan June 30th, 1830; professed faith in Christ, and was baptized, with his wife, by Eld. Geo. W. Young, into the fellowship of the Elon Baptist church on the fourth Lord's day in June, 1849. Shortly afterwards he was made a deacon in said church, which office he held up to the day of his death. He was an acting magistrate in his county for a number of years. He lived to see all his children members of the Elon church. He was a Landmark Baptist—a great admirer of THE BAPTIST and its editor, and was ready to every good word and work. But the good man is gone. I was his pastor over a quarter of a century, and can testify of his fidelity to the Master. May the blessing of the Lord rest upon the bereaved widow and children is the prayer of his brother,

JOSEPH H. BORUM.

PULPIT ILLUSTRATIONS.

MORAL INFLUENCE.—Away among the mountains of Washington county there is a spring so small that a single ox, on a summer's day, could drink it dry. It follows its unobtrusive way among the hills till it spreads out into the beautiful White river; thence it winds and stretches away hun-

dreds of miles, leaving on its banks many villages and cultivated farms, and bearing on its bosom dozens of steamboats. Then joining the Mississippi, it stretches farther away until it falls into the emblem of eternity. As has been said of the source of the Ohio, "It is one of the tributaries of the ocean, which obedient only to God, shall roll and roar, till the angel, with one foot on the sea and the other on the land, shall lift up his hand and swear that time shall be no longer." So with moral influence. It is a rill—a rivulet—a river—an ocean—and is as boundless and fathomless as eternity.

MEETINGS OF ASSOCIATIONS.

The State Convention meets in Jackson, Tenn., Friday before the 4th Sabbath in October.

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

A ROMISH EXPECTATION.

The *Catholic Review*, in a recent number, calculates thus: "It seems to be merely a question of time when our numbers will preponderate over all other religious faiths. At any moment, if the catholics move in a body, they can decide any election. They can make party triumphant or secure its defeat."

This is by no means a vain calculation. Divided as a republic always is, for men ann measures, any considerable society or class, going in a body for a certain candidate, will decide the election.

At a meeting recently held with Bluff Springs church, Gibson county, Tennessee, the following resolutions were adopted:

WHEREAS, On Saturday before the 2nd Lord's day in September, 1876, our beloved brother, Eld. W. E. Fawcett, resigned the pastorate of our church, having served us for seven years;

Resolved, therefore, That we recommend him to any church desiring the services of a faithful minister and devoted pastor, and as one who strictly adheres to the faith once delivered to the saints.

Resolved, That a copy of these resolutions be spread upon the church book, and a copy forwarded to THE BAPTIST for publication.

R. N. SHUTT, Com.
S. H. HALE, Secy.
R. B. JAMES, Jr.

THE CHUFA PREMIUM.

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

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

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

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

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

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

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

Correspondence.

UNION-MEETING OF THE FIRST DISTRICT OF ABERDEEN ASSOCIATION.

BRO. GRAVES:—The union-meeting of the first district of the Aberdeen Association met with Pleasant Hill church on Friday, the 28th of July last. The delegation was larger and more interesting than usual. We had several good essays, and one especially, which I would be glad to see in print: this was written by Eld. R. H. Roberson; subject, The Modern Dance. The writer showed clearly that a Christian could not engage in the dance, as conducted in this age, without doing violence to the revealed will of Christ, and impeding the progress of his cause on earth.

The next meeting will be held with Pontocola church commencing Friday before the fifth Sunday in October. The following is the arrangement of business for that occasion:—

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Is Christ the Intercessor for Sinners? (said over from last meeting).—A. J. Brown.

Attonement.—Eld. A. J. Seale.

Covenantness.—Eld. Wm. Hood.

Sovereignty of God in Connection with Man's Free Agency.—Eld. Wm. L. Slack.

Duty of Pastors to Churches.—Eld. J. P. Smith.

Duty of Churches to Pastors.—Eld. J. C. Combs.

Sunday-schools.—A. J. Brown.

The Christian's Hope.—S. L. Hearn.

Exegesis on Acts ii. 38.—Eld. W. P. Carter.

Introductory Sermon.—Eld. J. P. Smith.

Exegesis on Rev. xi. 3 (The Two Witnesses).—R. H. Roberson.

Brothers, be sure to write and bring your essays to Pontocola.

S. L. HEARN, Secretary.

LANDMARK DOCTRINE CONTINUED.

The *Examiner* and *Chronicle*, and the *Christian at Work*, are having a lively time on this subject. The following is the reply of the *Christian at Work* and the rejoinder of the *Examiner* and *Chronicle*. The *Christian at Work* says:

"Will the *Examiner* and *Chronicle* kindly refer us to the passage in the New Testament where Christ instituted and ordained a consecrated ministry who were not entitled to the Lord's supper?"

"The ministry ordained by Christ was a baptized ministry, and entitled by virtue of their baptism, not of their 'consecration,' to partake of and administer the Lord's supper."

Once more: "If the Pedobaptist clergy are part of a consecrated ministry, the consecration and commission came from the Holy Ghost; and we have an idea that all such are entitled to all the rights and privileges of the Christian ministry, the *Examiner* and *Chronicle* to the contrary notwithstanding."

"Let us try this logic on another point. All Christians may be said in a real sense to be consecrated and commissioned by the Holy Ghost; not consecrated and commissioned to the same work as the minister, to be sure, but still consecrated and commissioned to work for Christ. Therefore they are entitled to all the privileges of Christians. This renders the church a mere nullity. Are we to understand the *Christian at Work* as advocating the inviting of all believers, whether they belong to churches or not, baptized or unbaptized, to the Lord's table?"

"To sum up. We know of no 'consecration' that entitles the ministry to church privileges. There is one indispensable requisite, without which Baptists cannot invite other Christians to sit with them at the Lord's table—that is baptism. Baptists do not regard baptism as an indispensable requisite for preaching the gospel. In inviting their unbaptized brethren into their pulpits they do it as a matter of Christian courtesy, and not as a recognition of church fellowship. If that be inconsistent, make the most of it."—*Examiner* and *Chronicle*.

There are one or two points in the rejoinder of Dr. Bright that demands notice. First, he says "the ministry ordained by Christ was a baptized ministry, and entitled by virtue of their baptism, not of their 'consecration,' to partake of and administer the Lord's supper." If it is true that by virtue of their baptism alone, the ministry are entitled to administer the Lord's supper, then all baptized persons are entitled to administer the Lord's supper; this makes ordination to the ministry a mere form. Secondly, Dr. Bright says: "We know of no 'consecration' that entitles the ministry to

church privileges." This is a very startling declaration. "Consecration" to the ministry is the ceremony by which a man is set apart to that work. Could any one believe, with the Bible before him, that this ceremony was perfect in the absence of baptism?

Then, if baptism is a part of the ceremony of "consecration" to the ministry, and indispensable to it, a "consecrated" ministry is a baptized ministry, and are therefore entitled to partake of the Lord's supper. Hence Dr. Bright's sophistry to support affiliation with a Scripturally "consecrated," but unbaptized ministry falls to the ground. If I had never studied this subject before, Dr. Bright's failure to sustain anti-landmark doctrine would make me a confirmed landmarker. How easy it is for a Pedobaptist to keep the Doctor in perpetual hot water, bounding from side to side, because his premise is wrong. The Scriptures no more recognize an unbaptized ministry than they recognize an unbaptized membership, yet this is Dr. Bright's position, only he calls them "unbaptized laymen." When fairly stated, no Pedobaptist would accept his invitation. When not stated, Pedobaptists, and the world, understand the invitation as recognition. How much better to "follow in the old ways," which our fathers trod, and say to those in error, "this is the way, walk therein."

SANCTIFICATION.

BRO. GRAVES: The subject indicated by the heading, is one on which my mind has been painfully exercised for years. Is so yet, and the older I grow, the more intensely interesting the subject becomes. I am conscious that my own views on the subject are, at best, but a mass of erudition, and the best information I can get from expositors, spoken or written, living or dead, is little, if any better.

I open my Bible, and read, that "without holiness no man shall see the Lord;" but at the same time, "when I would do good, evil is present with me."

In December, of 1871, I went to Meridian, Miss., to hear Bro. Earle. I heard him nine times, and also heard him relate that experience, by which he professes to have attained to the position in the divine life, styled by him "the rest of faith." I also bought his little book, bearing the same title. For that rest I have labored, and wept, and prayed, as for my life, but have not found it. Sometimes, indeed, I have flattered myself, that I was "growing in grace," to such an extent that I was at least making an approach towards the long desired rest; but soon, alas! came the humiliating discovery, that I had only been growing in self-righteousness and spiritual pride. I seized upon your "three o'clock Sunday evening prayer-meeting," in hope of finding it there; and though I often feel, during the exercise, such a time of refreshing, that I cannot resist the conviction that I have "been with Jesus," still "the law that is in my members, warring against the law that is in my mind," is soon again contending for the mastery, and what is worse, sometimes gains it.

I see that a state of perfect holiness is required, and I see that I have not attained it. God requires prayer, but he requires that it be holy prayer, for "he is of purer eyes than to behold evil, and cannot look on iniquity." But that holy prayer I cannot give, because it is something I do not possess. With me the inquiry is one of intensely painful solicitude: "Wherewith shall I come before the Lord and bow myself before the high God?"

This utter want of holiness in me, and the absolute, imperative demand for it, has suggested the thought I now give, mainly to draw out other and abler pens, your own, I hope, among them, on a theme of such transcendent importance, that the eternal destiny of the soul may be suspended on it.

May there not be a two-fold sanctification? One, that the Holy Spirit works in us, and that is never completed while the soul inhabits these bodies of sin and death. The other, that Christ is made to us, and which is complete and perfect, whenever a penitent sinner is enabled to "believe with the heart unto righteousness."

If this view is correct, it is one on which I can rest, if not, then I am at sea without rudder,

chart, or compass. "I know that in me, that is, in my flesh, dwelleth no good thing," and there ever will, I have ceased to hope. I read that Christ Jesus, of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption.

The only way I can express my views is about this: I am in myself all unholy, all impure, and when infinite purity views me in myself, unholy, and pollution is all there is for him to see; but when he looks on me "in the face of his anointed," he sees only Jesus.

I rejoice in the doctrine of the priesthood, I read in the service of the Aaronic priests, that a part of their service was, to take the offerings, cleanse them of all impurity, burn it without the camp, and then present the offering thus purified before the Lord. Is not this a beautiful type of our Lord's priesthood?

Hoping that this may call out others, and that while we are all, to the measure of our strength, laboring for sound doctrine, and to increase our numbers, we will all make increased and ever increasing efforts for personal holiness.

R. F. MEARS.

WHAT! WHAT! WHAT!

Pedobaptists have more ways of doing a thing differently from the plan adopted by the Free Teacher, than mariners have of circumnavigating the globe. Flatly, in the face of the absolute impossibility to teach belief in an unconverted state, they flaunt their custom of placing unbelievers over children, as expounders of gospel truths. To please God, we must believe, it is had philosophy to conclude, that he is displeased when believers endeavor to teach whereof they know not? Of course advocates of the custom never such efforts are not contrary to the will of God. Yet does not this persistent blindness on the part of Pedobaptists stir among that multitude of seekers of defects in the plan of redemption, an idea of inconsistency in the divinity? We know, from the sinfulness of mankind, that unbelief is the predominant insult to God and curse to the world; that a remedy therefore is an indispensable necessity; that this remedy was declared and established by the tragedy of the cross; that the application of this remedy was sufficient unto the cure of sin; that unwavering belief in the efficacy of this remedy is that happy act of an unregenerate man which pleases God and insures the soul against the agonies of hell; that the death of Jesus Christ made belief the threshold of heaven. How is it possible, then, for those Pedobaptists who profess to be ministers of the gospel to please God by advocating the employment of unconverted men and women as Sabbath-school teachers? Suppose that under the tuition of an unbeliever one or more should be led into a reformatory state? that by such a change from worse to better a moral influence is extended in that circle of friends every one gathers about him? that the fruits of the influence is a check upon the bad habits of the companions of the aforesaid pupil? still the unbeliever and the pupils are not a whit nearer heaven than they were in the outset. The assertion is absurd, says a Pedobaptist: your views of the plan of redemption are as narrow as a sinner's conception of heaven. If what you assert be true, an entrance to heaven is more than man can effect! Ah! "And if the righteous man shall securely be saved, where shall the sinner and ungodly appear?" Are these words from inspired lips by the narrow-mindedness of their godly author warped into contracted spiritual liberty? No one dare say yes; yet the stringency of their import is far more startling than the observation of the writer.

The determination of sinners to espouse the wrong of life seems to pervade the religion of Pedobaptists so far as to create the impression that if there is any other way whereby man can enter heaven than belief, they are bent upon finding it. Had God established more ways than one to eternal life, possibly the solidity of his kingdom would need repairing occasionally. If there were six entrances named, respectively sprinkling, sanctification, open-conimunion, falling from grace, moralists, and presumption, John the Baptist might have been called Peter the Great, denomi-nationalism would have never existed, and towering spires with silver-tongued bells within, shimmering in the sunlight of a cloudless sky, would be known under the one name only,—a house consecrated to the errors of man's judgment, and to God's liberality. Thanks be unto his infinite wisdom in having but one doorway,—belief! belief! nothing less. All "such as shall be saved" must tread in the same pathway. None can say that their route was more picturesque than others'; none will be dismayed because they entered by the wicket gate while others were ushered in at the golden gate. Haggard heterodoxy may look with longing eyes from without, and as the mighty gate swings to its fastenings, grim despair shall become the boon companion of perversity.

Mississippi, September, 1876.

LATEST NEWS.

SOUTH AND WEST.

James Lick, the San Francisco millionaire, died. He had become famous for his magnificent public donations and his eccentric revocations of trustees to carry out his bequests, which amounted to five or six millions of dollars.

From the Mississippi jetties the latest report is that the south pass jetty channel has now a depth of twenty-two and one-fourth feet, and that the bar does not bulge up in advance of the construction of the jetties, as was thought probable.

The Ecumenical, or Baptist association have deferred the matter of dealing with members who have joined the grange until next year, in order to give the members time to withdraw from the grange.

The following obituary notice in the Savannah News tells the story of the terrible fatality of the epidemic in that city. Died, in the city, of the prevailing epidemic, yellow fever, August 28, Edward Lee, aged 9 years and 10 months. September 15, Ida Florence, aged 13 years and 3 months. September 19, Mary Lillian, aged 4 years and 9 months, beloved children of Edward W. and Mary A. Brown. Also, on the 21st of September, their father, E. W. Brown, in the thirty-ninth year of his age, leaving a broken-hearted wife and one son to mourn their loss.

WANT.

It is said that the managers of the Forrest Home for actors, in Philadelphia, have received but one application for admission—this from an elderly lady in Maine. Only sixty miles from the city of New York actors are feeding their fruit to their live stock, there being no profit on it when shipped to the metropolis.

Messrs. Tiffany & Co., of New York, have removed from the main building at the centennial exhibition almost their entire exhibit of precious stone ornaments. They comprise a diamond necklace, a pair of solid diamond earrings, a peacock's feather containing the celebrated "Brunswick" stone colored diamond and over six hundred fine white diamonds of smaller size, and many others, all of which were valued at \$147,800. They were removed it is said, on account of the obstruction in the passage ways in the vicinity of the exhibit by visitors curious to gaze on so much value in so small a space.

FOREIGN.

M. A. Rouillet, the French political economist, has made calculations as to the increase of population in European countries from 1860 to 1870, and finds that Serbia comes first, after which follows Russia, Sicily, Ireland, Norway, Prussia, Great Britain, Denmark, Saxony, Holland, Baden, Wurtemberg, Austria and Hungary, Belgium, Greece, Spain, Italy, Bavaria, Romania, Portugal, and last of all France.

It appears from a compilation recently made by an Edinburgh journal that one-seventh of the land in the United Kingdom, excluding that contained in the metropolis, is held by five hundred and fifty-four peers, and the aggregate of the land so possessed is one-twelfth of that in the kingdom. One peer has estates in each of the great divisions of England, Ireland and Scotland, and more than one-fourth have estates in two of the three divisions. Nearly all those peers included in the five hundred and fifty-four have respectable incomes, and several have upwards of \$1,000,000.

The Paris exhibition may not be held after all. Paris tradesmen are by no means as anxious as they might be to have it take place, for the reason that those not already well established and advertised, would have to do the latter at great cost. One well known firm on the Rue de la Paix, considers that they lost 33,000 francs at the exhibition in 1867. They sent several valuable and beautiful specimens of their work, which, not being sold, had afterward to be remade, and the expense, consequent thereon involved the above loss.

The dispatches indicate that Russia is herself not unwary that a slight movement

The Planet Saturn.

An examination of the planet Saturn at the Dearborn observatory, with a rather high magnifying power, resulted in the witnessing of a very interesting and somewhat rare phenomenon. On the western limb of the planet, in latitude 40° to 45° north from his equator, there was an enormous protrusion, or bulging out, from the generally elliptic outline, and a corresponding one, though not so large, on the northern hemisphere was very easily noted, even by an unpracticed eye, when compared with the contour of the southern half of the planet.

The phenomenon is described in the books as "the square-shouldered aspect" of Saturn. It appears to have been first noticed by Herschel in the early part of the present century; but that eminent astronomer was so much puzzled by it as almost to doubt the evidence of his own senses. But it has been observed on several occasions during the last seventy years; and astronomers, or some of them, now think they know what it means.

Such a change of form would be impossible without a general disruption, it is what we see of the planet were a solid crust like that of the earth. But we have very good reason to believe that we see only his atmosphere—very much more dense or cloud laden than our own. Comparing his volume (700) with his power to disturb the other bodies of the system (32.3), that of the earth being unity in each case, we find that his average density is only about one eighth part that of the earth, or three-fourths the density of water. The difficulty of conceiving how a solid body so vast in size could be composed of such light material vanishes if we suppose that the planet itself is very much smaller than the disc we see, and is surrounded by a very deep atmosphere. This is the view now generally adopted by those astronomers who reason on the subject; and it furnishes a sufficient explanation of the phenomenon known as the square-shouldered aspect. We do not find it necessary to believe that these occasional changes in the shape of Saturn, great enough to be visible at a distance of 800,000,000 miles, are anything more than vast tidal movements in his atmosphere, to which the rise and fall of the waters in the tides of our oceans furnishes a faint parallel.

The comptroller of the currency has called for reports from the National banks showing their condition at the close of business on Monday, the 2d inst. Orders have been issued by the post office department today for weighing the mails daily for thirty working days, from November 1, on the Erie, New York Central, and the Lake Shore and Michigan southern railroads, with a view to the readjustment of their pay under the last appropriation act, and to ascertain precisely what changes in their respective services have been caused by the discontinuance of the fast mail system.

The comptroller of the currency has declared a dividend of ten per cent in favor of the creditors of the First National bank of Mansfield, Ohio, and a dividend of the same amount in favor of the creditors of the First National bank of Anderson, Ind. This dividend makes a total of forty-five per cent to the creditors of the Mansfield bank, and twenty-five per cent to those of the Anderson bank.

The total coinage at the mints during September was \$7,000,000, including \$4,500,000 in gold coin, \$2,500,000 in trade dollars, and \$2,000,000 in subsidiary silver.

Prof. Newcombe, of the national observatory, has had his best observers engaged all day in watching for the transit of Vulcan, which, according to the theory of Leverier, was to have occurred to-day. The atmospheric conditions were favorable for the most successful observations. A most careful watch was kept during every instant of sunlight, and the result was nothing. There was no transit of Vulcan observed here, and Prof. Newcombe is more than ever confirmed in his belief that the theory that such a transit is possible is utterly baseless.—*Washington special* (Oct. 2.)

The new improved "Upright" is the latest and most popular style of Piano, and is now preferred to the "Square." H. G. Hollenberg has the best assortment; send for price list. 294 Main st., Memphis, Tenn.

A SPANISH capitalist advocates the connection of Africa and Europe by a tunnel under the straits of Gibraltar. He desires to obtain for the enterprise \$20,000,000, and says that, with this tunnel and the one between Calais and Dover completed, the railroad companies might soon be advertising that they would take passengers from London to Calcutta "without change of cars."

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changes. Rain is less frequent and in consequence drouths are long and frequently very disastrous to crops. The long and continuous rains which sometimes fall in the spring of the year, over-take the crops and rivers and sometimes destroy the crops along the margins. The summers are mild and pleasant—the country is fauned by winds from the prairies during the day and breezes from the Gulf at night, which render the nights cool enough to make it pleasant sleeping under a blanket in midsummer. As Texas is being settled up, trees planted, and the land cultivated, drouths are gradually becoming less frequent. Drouths never set in in Texas before about the middle of June, and where crops have been planted early, corn is scarcely ever effected by them, it generally matures before they set in.

Porcelain Clay and Rocks in Texas.

Specimens of a porcelain rock, from Gonzalez county, have been shown by Mr. Fred. Carleton, of Austin. Beds of this rock occur at intervals from the northern part of Washington county on the Yegua, westward to Gonzalez county, and may be farther. The rock is soft, so soft, that it can be cut with a knife. It is nearly as white as chalk. It is very abundant—enough to supply the wants of the whole country, should it be valuable for the manufacture of porcelain, for which purpose we believe it has never yet been tried. An analysis of it was made by the late Dr. Riddell, according to which it contains an excess of silica, more than usually occurs in the best porcelain clays, the silica being nearly two-thirds of its composition, whereas the rocks or clays used in making the finer ware have rarely more than one-half silica.

A gentleman from Gonzalez county, a few years ago, brought us large specimens of this rock or clay. He informed us that a gentleman from the North, who was engaged in the manufacture of porcelain, wished to buy the land on which the material is found for the purpose of making ware, but that he had refused to sell.

Clays suitable for the manufacture of common porcelain ware, abound throughout a large portion of Texas; affording an abundant supply of material for the wants of the State.—*State Gazette*.

A SMILE OR TWO.

How They Manage These Things In China.

Chinese clopements are well managed. None but the lazy deserve the fair; there is neither ladder nor trellis to be scaled; and the old gentleman is easily persuaded that whatever is, is right. There was Ho, the laziest wight of Hangchow, who lived by odd jobs, and never could get regular employment. One night, while he was drinking tea at a wayside inn, he boasted that he would never do another day's work, unless he could find a rich employer with pretty daughters. An old screw named Tsang, who overheard the remark, was so enraged by it that he engaged all the laborers who were present except Ho, and refused to give even a night's lodging. Poor Ho went to sleep in Tsang's back yard, and very mournful was he, suddenly a great bundle of clothes was thrown out of a win'ow. Thinking there were thieves in the house, and not being in a mood to protect the farmer's household, he put the bundle on his back and trudged down the road with it. Soon he heard steps behind him. The infuriated farmer? Not so. It was only a pretty girl. She joined him and walked by his side without saying a word or looking at him. On they went through the dark night, mile upon mile, and just as the day was breaking they reached the village inn. Then she looked at him and shrieked. It was not the young cousin who had wooed her to pack up her clothes and meet him at midnight. It was only poor, lazy Ho. "Well, well," she said; "there is no help for it. We must get married as soon as possible." Married they were; the old gentleman behaved nicely; dowry, \$500,000 cash.

Mrs. TILLBORN, the dress reformer, says: "If I was a betting man I'd be willing to bet \$10,000 that these dry goods merchants hate us because we are likely to spoil their business by shortening our skirts."

THE DUNKERS.

A Curious Keel and Curious Customs.

"Dunker," says a correspondent of the Cincinnati Commercial, from the German verb *dunken*, to dip or duck, a word used in familiar, conversational German. The German Baptists immerse their converts in a manner wholly peculiar. They take the convert down to the water's edge, always to a river or running stream, none of your new-fangled warm church cisterns, and have him kneel down in the water. Then the preacher takes him by the back of the neck and dips him under the water, face foremost, you understand, not backwards, as do the other Baptists. They dip him under, face foremost, three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost, thus giving him a triple or true baptism. Hence the nickname Dunker or Duck.

The men of the church part their hair in the middle, wear both hair and beard quite long, and look like pictures of the old Bible patriarchs. They wear long hair and beard because the patriarchs and "pious" did, and are forbidden to crop their hair short or to shave their beard off.

The religious ceremonies which particularly distinguish this from other Christian churches, are kissing, feet-washing and suppers. In various places in the New Testament the "holy kiss" and the "kiss of charity" are mentioned; therefore when these brethren and sisters meet at church they shake hands and kiss. When a brother comes into church he shakes hands with and kisses all the brethren, a sister ditto the sisters. I confess it nearly went to my head to see these gray-bearded old fellows come in and kiss one another, with a sounding smack, all around. I dare say one could get used to it though. The brethren kiss the brethren and the sisters kiss the sisters.

But they never kiss across. In the matter of greeting colored brethren with the holy kiss, the church rules say that inasmuch as some white members have a weakness against kissing colored folks, it is "considered advisable" that the colored brethren put up with that weakness for the present, and excuse the holy kiss until such time as the white brethren become stronger in the faith.

The German Baptists take their children to church, babies add all, in ancient pioneer fashion. There were people in the little meeting-house from seventy years to six months old. The old Dunker women have the peaceablest, prettiest faces I ever saw on any old lady. The faces of the women, from the oldest to the youngest, are all so fair and sweet-looking. There sat a venerable grandmother with snowy hair and calm, fair face. Beside her a beautiful young mother with her baby, the cunningest little bright-eyed Dunker baby, a perfect picture of the Madonna and child. And, if you'll believe me, even that Dunker baby wore on its face the Dunker look of ineffable calm and peace, too.

You won't be surprised that the Dunker sisters' faces look fair and unwrinkled and sweet tempered, when I tell you how they dress. Their dress-up church costume is a plain cut calico dress and cape, and a gray calico sun bonnet. The men's dress is of the very plainest cut, too. Only think of it, friends. Suppose we could one and all suddenly cut away everything cumbersome and uncomfortable from our dress and from our lives, and have no more overalls, bustles, ruffles, tight boots, tight dresses, tight coats, tight heads or corn doctores, no pearl powder, false hair, false smiles or false hearts, no worry and heartache, and scheming to dress as well as this woman or that one, and no wicked envy or spite in our hearts because we can't do it; suddenly to throw all this rubbish aside forever, and be simply natural and comfortable. The very thought of it makes a woman's heart ache to fly away and be a Dunker sister, too.

It must be something in the peaceful, simple lives of these women which makes them so pleasant to look at. It appears to me I never saw so many silk dresses together in my life as I saw in a Cincinnati congregation last Sunday, and yet, among all these elegant ladies, I failed to see one face as serene and fair as I

put as the faces of the Dunker sisters that Sunday in the rude little church. It must be there in some hidden spell, gray sun bonnet, for the young Dunker girls, who mostly wore the world's dress, looked coarse and commonplace beside their mothers in the Dunker costume.

A DALMATIAN DETECTIVE.

The Wonderful Exploits of a Member of the London Police.

One of the most remarkable of the London police is Druskowitz. No one looking at the short, blonde-mustached, and rather dandified young man would suspect him of being the cleverest of detectives. He is about thirty-four years old, but looks less. His father was a Dalmatian. He himself speaks any number of languages, and is thus nearly always sent abroad where any case occurs in a non-English speaking country needing the services of an English detective. In London his special work is among the foreigners, who to there as fugitives from justice. It is generally found that such persons break themselves to special localities. I usually find him hiding for a few days, but they soon find it impossible to remain indoors any longer; they had one, or putting on a false beard if they had formerly shaved, and wearing a wig and spectacles, they sallied forth at night, and, being in want of amusement, they betake themselves to the Alhambra. That is a favorite resort of foreigners in London, and Druskowitz is therefore a frequent visitor there. He appears much interested by the performance, but his thoughts are elsewhere. He is watching some one individual in the audience, follows him when he leaves, tracks him to his hiding place, and then sets to work to find out who he is. Woe to the man who really is a criminal if Druskowitz be on his trail. There is little chance for him. Druskowitz has an extraordinary moral influence over criminals; it is something like that of the rattlesnake upon a bird. He carries no arms, yet he does not fear to go up to an armed and desperate man and arrest him; and, though armed and desperate, he succumbs. Druskowitz engaged nine years ago in a remarkable case. In 1866 Vital Douat, a Bordeaux wine merchant, went to Paris and insured his life for a sum equal to £5,000. Shortly afterward he went to London in order to escape the consequences of a fraudulent bankruptcy. Some time later his wife, clad in widow's weeds, presented herself at the insurance office with the necessary legal documents at testing her husband's death. There was nothing suspicious in the papers. Nevertheless, the company determined to make some inquiries before handing over the amount of insurance. Druskowitz was called in and he ascertained that on December 1, 1866, some one named Bernandi had called at the register's office in Plaisance and registered the death of Douat, and it was entered as due to heart disease. Druskowitz found out the undertaker who had conducted the funeral, and learned that everything had been properly ordered and paid for, and that the funeral had been performed at Leytonstone by the Catholic priest. One thing seemed strange. The coffin had direct to any private house, but inquiry failed to discover any doctor of death. The next step was to obtain an order for exhumation, and the coffin being opened there was found, not the body of Vital Douat, but a block of lead. Further inquiry elicited the fact that Douat had been present at his own funeral and afterwards gone to America, whence he supplied his wife with the documents intended for the insurance company. Some time afterwards he returned to Europe, went to Antwerp, bought a ship, sent her to sea with a lot of rubbish, and having previously insured her for a large sum, had her turned. Arrested and brought to trial, he was visited by Druskowitz, who felt sure that this was the man he wanted. Douat was found guilty and condemned to imprisonment with hard labor, but the French government claimed him under an extradition treaty, and he was tried on the charge of fraudulent bankruptcy, found guilty, and sentenced to penal servitude for a comparatively short period.

A MEDIUM'S CONFESSION.

And How He Exposes the Charlatanism of "Spiritualism."

Baltimore Gazette.

C. L. Jennings was, until a few days since, a well-known medium of the materializing sort. His headquarters were in Rochester N. Y., and there he attracted the people from other cities to witness the wonders of his "heavenly gift." Mr. Jennings has made a confession, in which he declares his trade a humbug, as all sensible people have known it to be. His description of the modus operandi will be found interesting and instructive. He says:

The first seance I held here was in the Whitecomb house, and at this seance was present a gentleman from Chicago, who recognized Lizzy, his daughter, in me, after I had covered my small man with a piece of flesh-colored cloth and reduced the size of my face with a shawl that I had hung up purposely in the back of the closet, but for which purpose the control said was to make a dark background. After showing them spirits after this fashion for some time, a liberal spiritualist proposed to have a cabinet made, rent a room and organize a developing circle to sit two or three times a week. I was well aware that if I used a cabinet built after their honest ideas and put in an upper room, I would never be able to satisfy the public. The cabinet which I was then using was partitioned by a wire screen, having the aperture in the vacant end or side in which I did not sit. I saw instantly that I could not stand this test at all. I summoned a friend and accomplice, and after consultation we decided to remove a small strip running across the top of the door and forming a part of the casing. Our idea was then to hollow out a space of the cabinet, large enough to hide one or two false faces and beards. The place of concealment was never made use of. During this time we were holding our regular seances, and becoming quite well acquainted with the developing circle. I found it was not necessary to have any secret places in the cabinet to deceive them, because they all had the utmost confidence in me and in spiritualism. They have never desired me to sit with the wire door closed, consequently I had given them quite a number of materializations and written communications, which I always prepared before going there. I proposed to have two apertures on each of the doors, which was done. I and my accomplice painted me a couple of faces. I got a small piece of wire, which I twisted up to put in my pocket, and that night told them I would shut the wire door, as Mr. "utter, the spirit, said he thought I was strong enough to materialize through the screen. I entered the cabinet, and the singing and music commenced. I straightened out the wire, and then one of the faces to it, then rolled the face up, and then rolled the screen, and then unrolled it by turning the wire. I also had a piece of thick dark worsted cloth, two faces appeared at once, one at each aperture, which almost threw them into ecstasies. My friend and myself looked around for a house, but found none that would suit my purpose until we came to 31 Chestnut street. We took possession there for two months. I then procured an accomplice and began giving materializing seances. My accomplice was concealed in the closet opening off the cabinet. At the end of the closet next to Court street was simply the scantling and side boards. Leaving just space enough for him to stand we placed a table-end in the closet, which swung on hinges. From the closet it was impossible to detect a deception. The first public seance that was given a committee marched in with real wax and a candle and sealed up the closet door and window. This disconcerted me and so the conditions were pronounced ban and no manifestations were given. After all had gone I returned, and hearing a knife, unsealed the door. We sealed all the apertures and sides tight, but from the inside we cut through the matched door in such a way that from the inside of the closet one half of it could be opened. The next night, therefore, the seance was all right. So many suggestions were made about the closet that finally it was agreed to put up a partition through the room shutting off

the closed door. This we worked in the same way as the closet-door. They began finally to suspect this partition, and we concluded to take it down and back to the closet again. The same still more we put a bar across the door of the closet and screwed it fast. Up to this time I sat in stocks, with my feet and hands visible, but after the partition was taken down and the bars put up I refused to go into the stocks, as some of the seances had been given. We were then enabled to show three hands at once which was a straggler to doubters. I then unscrewed one end of the bar and let it down, it remaining so until the close of the seance. When through I would fasten my accomplice in again. In some of these seances I would give statements purporting to come from the departed, but which were committed to memory from Swedenborg. I didn't make much money, as I had to divide with my accomplice, who had me in his power. We practiced in the daytime, with myself as audience and he as the spirit. Many people came and recognized in the seances faces of deceased friends. One evening I attended a temperance meeting in Riley hall, and heard Gen. Riley tell about Adonijah Green, who forty years before kept a hotel where the Whitecomb house now is. In my next seance he appeared, and no one knew him. But on inquiry they found such a man had lived here at that time and kept a hotel. I went up to Mount Hope, and from tombstones obtained the names to use. For body faces we used a piece of black velvet, cutting out a small hole for the face. This placed over the face looked like the small features of a babe. We insisted on the music to deaden what ever sound we might make.

FACTS AND FANCIES.

AN act of parliament has just been printed which enacts that under the medical act qualifications for registration shall be granted irrespective of sex.

A LAW has been passed in Germany forbidding the construction of school rooms with windows on both sides of the room. It is said to be proven that rooms so lighted are injurious to the eyes.

It is a good and safe rule to solemnize in every place as though you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.

A DEBATER severely questioned as to the reason of his not paying a just debt, replied, "Solomon was a very wise man and Samson was a very strong man, but neither of them could pay his debt without money."

Southern News.

CATHOLIC sisters of Fond du Lac, Wis., are nursing Savannah sick.

SOUTHERN cities are giving dramatic entertainments for the benefit of Savannah.

COLUMBUS, Ga., expects 10,000 more bales of cotton this season than she received last, and some of her citizens want to bet on it.

EX-CONFEDERATE GEN. D. H. HILL is superintendent of a mission Sunday school in South Carolina.

THE graves of Gen. Lee and Miss Agnes Lee, in Memorial chapel, Lexington, Va., are ornamented with fresh flowers every morning, winter and summer.

WELL done for the colored people: "St. James' A. M. E. church, of Columbus, contributed \$50 to the Savannah sufferers; St. John's A. M. E. Church, \$10, and Shady Grove Baptist Church \$10.50.

RICHMOND (Va.) Whig: In a few days a young lady of great wealth and personal attractions, who lives in this city, will be led to the altar by the man of her choice, who is an ex-convict, having served for nine years for robbery.

THE Creek Nation Indian Journal reports the death of Mrs. Pauline Jones, relict of the late Rev. Evan Jones, for so many years a missionary of the Baptist Union among the Cherokees. Mrs. Jones was seventy years old and had lived for fifty years among the Cherokees.

When a southern town wants to break its vengeance on a rival it starts the report that everybody there is dying with yellow fever, and at once declares quarantine against it. Hence has just tried it on Houston, and one can almost hear the gnashing of teeth in beautiful Houston.

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

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

ALTHOUGH no spindles of consequence have been added to work in the northern states since 1873-74, yet the consumption of raw cotton was greater during the past year than ever before. We give the consumption of the northern mills in the last six years:

Year.	Bales.	Spindles.	Total.
1870-71	228,200	675	152,790,000
1871-72	240,700	678	162,254,000
1872-73	213,300	665	137,752,000
1873-74	1,094,000	670	214,027,000
1874-75	1,087,000	670	213,500,000
1875-76	1,211,000	676	215,269,000

The Boston Advertiser thinks this result will surprise nearly everybody for it shows that all the spindles in the country are needed to keep a supply of goods for export and for consumption by the people.

HOUSEHOLD HINTS.

Old But Nice.

It may sound queer to housewives, but a very palatable dish is made by frying apples, potatoes and onions together—two potatoes to one each of apples and onions.

Oyster Macaroni.

Boil macaroni in a cloth to keep it straight. Put a layer in a dish seasoned with pepper, salt and butter, then a layer of oysters, until the dish is full. Mix some grated bread with a beaten egg spread over the top, and bake.

Rice Bread.

Boil half a pound of rice in three pints of water till the whole becomes thick and pulpy. With this and yeast, and six pounds of flour, make your dough. In this way, it is said, as much bread will be made as if eight pounds of flour without the rice had been used.

Breakfast Muffins.

Two eggs well beaten with a cupful of sugar and a lump of butter the size of an egg; to this add one pint of milk with a teaspoonful of soda, one quart of flour and two tablespoonfuls of cream tartar; bake in muffin-rings on top of the range or in gem pans in a quick oven.

Fresh Meat Griddles.

Chop bits of any cold roast meat, season with pepper and salt, make a griddle batter, put a spoonful of chopped meat and on this another spoonful of the batter. When cooked on one side, turn when done, and to the table hot. They are very nice for breakfast or lunch.

Pop-Corn Meat and Pudding.

One pint of pop corn makes sixteen pints popped corn; crush with a rolling pin on a kitchen table and grind in coffee mill into a coarse meal and it will measure eight pints; mix five pints with four pints sweet milk, and set where it will warm and soak; should soak two hours or more; then add two eggs, sugar, raisins and spice, just as for rice pudding, and then boil for a few minutes, stirring several times to mix.

Lamb Salad.

Pull off two or more leaves of lettuce blanched or crisp, lay them in a ten plate or small shallow dish, on them a layer of minced lean lamb, one thin slice of pickled beet one ditto of cold boiled potato and one of onion if liked. This quantity for each person. If it is desired to make it resemble lobster salad, put on the meat a small teaspoonful of anchovy sauce. This imparts the delicate fishy taste of the lobster, and it would pass very well for that famous salad of the epicures.

M. L. Farmer.

Thorough Culture.

Nothing is more essential to the highest success in raising crops than thorough preparation and cultivation of the soil. Much is lost for want of having the soil in good till before the seed is deposited in it. When a plant is compelled to struggle for life during its earlier existence, it receives a shock that it can never fully recover from. If the soil is well pulverized it places within reach of the roots of the young plant a large amount of available plant food, and it starts off in life with more vigor, and like an animal that has been well fed during its infancy, it is more capable of taking care of itself in after life, than if stunted and half starved in its earlier life. Within reasonable limits an additional plowing or harrowing will often add many times its cost to the value to the crop. Many farmers seem to think that all extra work in deep plowing and thorough harrowing in preparing for a crop is so much labor thrown away; but this extra labor is just what often determines the difference between success and failure in farming. Any labor put forth in frequent stirrings of the soil among growing crops will be found to be well expended. Not only clean culture, but thorough culture should be the farmer's motto.—L. J. Temple, in Ohio Farmer.

Fall and Winter Crops, Stock, Etc.

In addition to the work to be done now in the saving of the crops already grown on the farm, every farmer should now put as much of his land as possible in fall and winter crops. Turnips, radishes and mustard for fall use can be planted during this month and the next in this section of the south. Onion sets should also be extensively planted. For all these crops the land should be made very rich; where this is done, large crops of turnips and onions may be expected. We also again urge on the farmers the importance of planting full crops of small grain. One of the main difficulties of the people of the south has always been that they have relied on cotton as their sole money crop, hence they have money only once a year. What we need more than anything else is a succession of many crops. This we can have just as well as not. By putting in a variety of small grain crops, we not only provide winter pasturage for our stock and a saving of other feed, but we have crops coming in at all seasons of the year. Our wheat, oats, rye and barley are all or may be made money crops. Our stock also fed from the various crops are constantly coming in, and by a diversity of crops and giving proper attention to stock raising, there is no season in the year that we do not have something to dispose of for money.

By raising stock on our farms we not only enrich our lands, but the stock itself is constantly bringing us money. Suppose the farmers of this country instead of buying all their mules and horses from the north and west, should provide their farms with good brood mares, and raise

a colt from each of them each year, large amounts of money would not only be made, but other large sums would be saved, which now are necessary to provide farm teams. These colts, too, can be raised with but little expense where pasturage is provided for them. The mares in the meantime can do most of the farm work now done by mules, and our stock market is supplied at home and the money kept among us.—Southern Plantation.

Ayrshires.

On good pasturage, and with the same care which is bestowed on the others, the Ayrshires will produce a greater proportionate amount of milk than either the Alderneys or Short Horns; but its quality is not so good, and hence they and their crosses are most esteemed for the uses of those who are engaged in the supply of milk to the cities. They are more easily kept on short commons than any other breed, and consequently may be considered the more valuable as the poor man's cow, in contradistinction to the Alderneys or Jerseys, which are more numerous on the beautiful lawns and in the meadows of the wealthy. They will, in a word, thrive, keep in flesh, and continue to furnish their quota of the pail, on poorer pasturage than any of their competitors for popular favor.

Mr. Flint, in his well known work on "milk cows and dairy farming," thus bears testimony to the merits of this breed: "For purely dairy purposes the Ayrshire cow deserves the first place. In consequence of her small, symmetrical and compact body, combined with a well formed chest and a capacious stomach, there is little waste, comparatively speaking, through the respiratory system; while at the same time, there is a very complete assimilation of the food, and thus she converts a large proportion of her food into milk. So remarkable is this fact, that all dairy farmers who have any experience on the points, agree in stating that an Ayrshire cow generally gives a larger return of milk for the food consumed than a cow of any other breed. The absolute quantity may not be so great, but it is obtained at a less cost; and this is the point upon which the question of profit hangs."

The Ayrshires, in fact, like the men and women, and almost everything else, from the home of Scott and Burns do credit to the land which produced them, and we will rejoice to see them multiply all over our country, so well calculated as they are to do good service in contributing to the future prosperity, which, with an eye of faith, we look for coming through the means of the dairy system; which we hope to eventually see established in the older middle and southern states.—American Farmer.

For Both Beef and Milk.

It is not strange that during the active speculation in shorthorns which has prevailed for the past few years, forcing steadily and continually to a still higher range, in the face of a decided and universal decline in other values—it is not strange, we repeat, that under such circumstances the great mass of breeders should have lost sight of the requirements and wishes of general farmers. To a very great extent, it must be said, that the shorthorn breeding of the past few years has been conducted with reference to the useful qualities of the cattle themselves, or the demands of those who desired them for the practical and useful purposes for which cattle are ordinarily maintained. A large number of breeders, qualified by taste and experience for the highest ranks of the profession, have given their first and highest attention to breeding cattle to meet the speculative requirements of the day. And this speculation has been so general and so absorbing, that there has been scarcely an opportunity for the practical farmers of the country to make their wants and opinions heard. Now there has come a lull in speculation—the fever is subsiding, and the people are beginning to ask each other, "What is all of this for?" And in the full, breeders commence to hear upon every side the voices of general farmers, explaining what they want and need in shorthorn cattle to render them available for the practical, every day uses of the farm. They have little to say about pedigree; if the animals are purely bred; their requirements in this direc-

tion seem satisfied; they appear never to have heard of Hates or Booth or Knightley; they care not whether the thing is called a "cross" or a "hollyhock." In short they are disposed to ignore altogether these nice distinctions and these fanciful discriminations with which fashionable breeders have disturbed themselves and their neighbors so much. It is only with the practical, useful qualities of cattle that these men are concerned.

It is partially observable, that upon every side, the demand comes for cows that can profitably be maintained as milkers. And here we see the damage that has been done to the Southdown interest by the last few years of speculation. To provide the calf with a nurse, and to bring the whole herds into the highest state of obesity for the sales and fairs, has given the public an impression that shorthorns will not give milk—many people have even acquired the notion that not one shorthorn cow in ten can raise her own calf. Such notions as these are, of course, erroneous. The demand for milk is so universal, that a farmer writes to the Western Farm Journal, that the general farmer desires very much to improve the capacity of the cow to give milk; but beyond this there is no improvement possible worthy of his attention.

Undoubtedly there are some people who hold to this opinion; and the fact that it is an extreme one, only goes to show that the great mass of farmers who occupy a middle ground, place a high estimate upon the possession or first-class milking qualities by a cow. Our contemporary urges, as we have often done, that a farmer needs a cow in which high milking qualities are combined with first class merit as a beef-producing animal. The cow must give milk, large in quantity and good in quality, and this not only when at her "flush," but through most of the year. Then she should have a form suitable to the laying on of flesh, and an aptitude to fatten; not simply when her days of usefulness are passed as a milker, she will make a good carcass of beef, but that she can give this form to her male offspring, for whom the farmer, in many cases, will have no other use than as a "steer" to be grazed and fattened for beef. The cow must be a superior milker, because, aside from raising a calf, she can be made a source of profit on the farm. She should be herself of high class merit—judged from a purely beef-producing standpoint—that her calves; of which, in her period of usefulness, she should produce many, can be reared with profit. A cow that will pay in the dairy a profit on her keep each year, and raise a calf besides such high character that it can be fed with additional profit after being removed from the dam, is the cow that the practical farmer needs. A cow that simply pays in the dairy, her calf brings without value, or that simply brings a good calf, and pays nothing at the pail, is not desired by the practical farmer as only bringing one-half the profit which he has a right to expect, and by securing the right combination can very readily make certain.

It is quite clear that this is the kind of cattle the general farmers of the country demand, and it is quite clear that the general farmers are to be in the future the class from which the professional breeder will draw his best customers. To produce cattle of the kind required, to blend in proper harmony the characters which these customers demand, will tax the attention, patience and skill of the professional breeder. He will attain his success by the proper selection and union of elements abundant on every side, and by the exercise of a trained judgment in selection of crosses to accomplish his purpose. His professional skill will give larger room for display of genius and skill for the employment of greater skill and experience than when cattle are bred to mere pedigree standard. And when the breeder sees the animals ripening and developing under his eye their forms moulded and modified by his skill to the definite purpose in view, and their practical useful qualities expanding at the touch of his hand, we are certain he will feel more pleasure and pride in his profession than he could possibly feel in adding one or two more "line crosses" to a pedigree, the general character of which depends upon what some other person is supposed to have accomplished.—National Live Stock Journal.

