

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 Boly, Buck and Lung Brace, to furnish 1000 at the low price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate stating the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00—\$12.00 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in 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 order 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, are able to undergo one-fourth of their usual riding, or speaking, have been by its use restored to a full use of all their powers and returned to full labor with ease to themselves.

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

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

From Members of the Medical Profession in Pittsburgh, Pa.: We, the undersigned, having used in our practice Dr. Banning's Body-Brace for the relief of cases of simple prostatic urethra, cheerfully testify to its being the best instrument we have met with to fulfill all the indications required in the case.

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

From Members of the Medical Profession in Louisville, Ky.: Dr. Banning:—Having examined your Body-Brace, designed for the relief of the Urinary, Digestive, Female, and Spinal Systems, as connected with general or muscular debility, it gives us great pleasure to say, that we deem it a valuable discovery, as an auxiliary in the treatment of the above and analogous affections, in view of the anatomical and physiological principles of its construction, and harmony with the natural economy of the body, we also deem it greatly preferable to any other device.

From Members of the Medical Profession in Bowling Green, Ky.: Dr. Banning:—Dear Sir,—Permit me to bear to you and the world the humble testimony in behalf of the brace and cord apparatus, which I have used in the treatment of a long list of main diseases, to which both sexes are liable, but especially the Female, many of which maladies have long been regarded as the "supplicable medicament" of the profession, and might have easily been so regarded, had it not been for your invaluable discovery. But now, after a dissection of your Body-Brace, in almost every variety of case, I feel the same pleasure to say, that we have in this instrument a powerful remedy for a large proportion of these heretofore incurable diseases, for which all who have heard of you for the uses of others, should be proud to be your patients, and to be especially so in the case of your great blessing. For a long time, or rather a lifetime, the intricate structure of the human system have been well understood, and medical men have acknowledged the want of some mechanical agent to set

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

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 Indispensable?

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

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

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

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

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

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

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

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

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

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

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

It is the only scientific Shoulder Brace ever invented.

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

How to Measure for the Brace:—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:—Open the truss and fetch it around the body, showing 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 concise and valuable. The Brace with my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those made and sold elsewhere, are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.

I publish the above that all may see that if they want the Brace that I advertise for the cure and all cases of prostatic, 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. If you send me 10 new subscribers at \$2.70 each, or \$1.50 each 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 restoring 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 to J. R. GRAVES. 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 Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, either claiming such things under the head of "luxury," "decency," the heavy and fatiguing efforts of the Continental, and I do not hesitate to testify to its invaluable worth of this Brace. I can of labor that I did not have before. My voice has IMPROVED AT THE RATE OF ONE HUNDRED PER CENT, and my physical strength has been most conspicuously renewed. I would not take this opportunity to say to my friends, that I most cordially recommend this Brace to those who are physically or otherwise weak.

Pastor First Baptist Church, Memphis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker and singer. The testimony of many ministers as to its great value would surprise those who know nothing of it.

Editor Christian Register.

FEMALES TESTIFY. Suffering very much from "Dyspepsia" and general debility, I obtained and have used Banning's Body and Lung Braces, and an extra Body and Lung Brace, and am enabled to do my regular duties as usual. I feel much better than I did, and would be greatly benefited by your Braces.

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

It is the sweetest collection of Sunday-school songs, and more of the sweetest than any other book. It is cheap, only \$12 by the dozen, \$1.25 each by mail, post-paid. 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. LIKE A BRICK in shape and weight.

It is Cheaper. Price 55 cts.

Dear Sir: If you decide that you have no use for this help in restoring 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?

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J. R. GRAVES.

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 select all those that inculcate unscriptural sentiments that abound in so many of our Sunday-school books.

It contains more of the best and sweetest Sunday-school songs than any one book offered to the public; and, best of all, the sentiment of the songs are unexceptionable.

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

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

Address all orders, with cash, to W. D. MAYFIELD, 263 Main St., Memphis, Tenn.

HOME LIFE IN THE BIBLE. Last and Best Book. A stirring, instructive, and magnificent volume. Full of truth and precious gems. A choice book for every family. Recommended by Leading Divines everywhere. Steel Engravings worth \$100.00. Bound in fine paper. Rich binding. Rapid sale. Bare chance for Agents, Clergymen, Teachers, and others who desire to sell. Young Men and Ladies make up 75 to \$100 per month. Write to J. C. McTERRY & CO., No. 1012 Louisiana.

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.—Jerem.

Old Series—Vol. XXXIII. MEMPHIS, TENN., OCTOBER 21, 1876. New Series—Vol. IX, No. 43.

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 proposition, at the Carrollton Debate, Carrollton, Mo.

DR. GRAVES' FIRST REPLY. [CONCLUDED FROM LAST WEEK.]

THE better in my next speeches to break the force he has given to all these passages, I will briefly sketch one feature of the extensive preparation I had made for this question.

It is one feature in the covenant of redemption upon which reposes all my hope of salvation. I prefer to denigrate it thus rather than covenant of grace, since there have been many gracious covenants made with man securing many blessings temporal and spiritual; but there is and never was but one covenant of redemption. If we can only rightly understand that covenant with its conditions and promises, we shall agree concerning the salvation of those on whose behalf that covenant was entered into.

In the proper discussion of this question, here is where my opponent should have begun. He should have either denied the existence of such a covenant, which would be tantamount to denying salvation to any of Adam's race, or have shown that it was made with fallible, sinful man without a surety, and therefore liable to be broken; upon which proposition it would inevitably follow that no one could be saved; for such a covenant was made with Adam when innocent and holy as the representative of the race; and by the violation of it, he not only forfeited his own title to life, but that of all his seed. Or he should have shown that having a surety, he failed to fulfill the covenant for man. In a former proposition (on infant baptism), you remember he did affirm it was made with Abraham, and that Christ became surety to Abraham that the Father would fulfill his promises! This is as absurd as it is novel, to say the least, and leaves all who lived before Abraham without a savior!

Such being the importance of this covenant, I shall give the larger part of my hour to the development and elucidation of one feature of it; and if I shall be able to establish it upon its true grounds, I will thereby not only refute his position, but prove the negative of this proposition: and then I will spend the remaining time in noticing his objections, difficulties, etc.

There was a covenant entered into by the three equal persons, or existences, in the Godhead concerning the redemption of the physical world considered as cursed for man's sin, and for the ultimate salvation of a population sufficient to inhabit it, so that the dishonor put upon the universe might be removed; there was a perfect agreement among themselves. In this covenant, the Godhead assumed with respect to each other and the race, the three relations of Father, Son, and Holy Spirit. This covenant was made by the Father with the Son, while the Holy Spirit became the efficient agent in accomplishing both the will of the Father and the Son in the quickening of dead sinners, in sanctifying, sealing, supporting and comforting, and finally glorifying the redeemed by Christ. That there was such a covenant made before the world was, I know of no sect or commentator of any denomination by any titled evangelical that denies Is. xlii. 6; Heb.

viii. 6; xlii. 20. As in all covenants, whether of absolute promise or conditional, there must be two parties, so in the covenant of redemption, God himself as Father, representing the Godhead, is the party contractor on heaven's side.

In this character, God must be considered as an offended God; and his government dishonored by the willful violation of his law. There had been a covenant called the first (because the first announced and known to man, and the first carried into execution), made with Adam in the state of innocence and as the representative of his seed; but it was made without a surety, or mediator. Upon the fall of Adam, he forfeited life and salvation for himself, and for all his seed, becoming corrupt and depraved in his own nature by reason of sin, and imparted this taint to his whole race; he beget children in his own likeness, —sinful. If Adam had fulfilled the conditions of that covenant of works, he would have saved his race from death and the world forever more. His race was in him; he stood for it. God treated with his children in him; so he did in the covenants he made with Noah, Abraham, and David. This is an important fact.

But God was to be regarded as entertaining purposes of grace and mercy for the lost before the world was; so we are said to be saved in time according to his own purpose and grace given in covenant before the world was. (2 Tim. i. 9.) This purpose was an absolute sovereign purpose, and in its operations partial. Myriads of angels were fallen; the whole race prospectively seen as lost; he passed by angels, the nobler creatures; he did not take hold of the seed of Adam, which would have been all natural men, —the world at large, but of Abraham; i. e., that seed to whom the covenant with Abraham was made; his spiritual seed, distinct, yet in numbers uncounted.

As party contracting, God is considered as representing the eternal and inflexible justice of the throne of the Godhead. That justice demanded that every sinner should receive the just recompense of reward. This cannot be set aside or compromised; for his holy law must be magnified, and made honorable in the sight of men, devils, angels, and God himself. God loved the creature of his own hand before Jesus proposed to die for them; but when that love would flow out, immutable law and justice interposed. God could not, and he would not, override and break down these to save guilty man. He could not, and continued to be God, man. He could not, and continued to be God, man. He could not, and continued to be God, man. He could not, and continued to be God, man.

Now, as Adam, who had fallen, could not undertake to do this for his seed, who had fallen with him, and no one of his seed could do it for himself, it is evident they must die without mercy, unless a third party could be accepted to become surety for them,—should undertake to become to them a second Adam, standing in their room and stead, as they lay ruined by the breach of the covenant of works.

I need say no more to show the necessity for a party to contract and stand surety for lost man. It must inevitably follow that those for whom he contracts, if he is a responsible surety, must be saved: of all for whom he stands as surety, he is the redeemer. He did contract to save the seed

of Abraham,—believers; therefore every one of the seed will be saved.

That Christ was the party contracting on earth side no one will question who understands and believes the Bible. When it was made, there was no one save the Godhead to undertake it; for it was made before the world was. God the Father says: "Behold I have made a covenant with you Chosen." Covenants typical of the covenant of redemption were made with distinguished persons representing their respective seed,—with Noah, Noah, Abraham, Isaac, Jacob, and David.

All these were illustrations,—types of Christ, and several were called Christ. Christ is called the second Adam. Christ is spoken of as Israel. "Thou art my servant Israel, in whom I will glorify myself." Christ was Israel's representative, in whom God will be glorified. He is called Jacob. "This is the generation of them that seek him; that seek thy face O Jacob!" (Isa. xli. 6); i. e., that long for the appearing of Messiah. It was on the occasion of bringing the ark into the tabernacle David had created for it, and how-verse seven follows. He is often called David. "Afterward shall the children of Israel return and seek the Lord their God, and David shall be their King." He was an eminent type of Christ, and the covenant made with him was an unbroken and illustrious type of the covenant of redemption or grace; and the benefits of that covenant are called "the sure mercies of David;" for they were sure to every one of the seed he represented.

If sacred Scriptures mean anything, the promises of the real covenant of which Christ is surety must be sure to every one of his seed; and every son and daughter of Adam that has ever been pardoned, justified, sanctified and adopted, that moment is accounted the seed of Abraham, being the child of God: for when adopted, his name was written in the Lamb's book of life, and engraved upon the breast-plate of the everlasting High-priest. Can such a one be lost?

These typical covenants being made with public persons representing their seed, it is logically concluded that the real covenant typified by them was made with Christ as the head and representative of the seed he took hold of,—Abraham's spiritual seed. What is said in 1 Peter is primarily accomplished in the antitype; and therefore the promises are sure to all the seed.

The Holy Spirit calls Christ the second Adam not because he had Adam's depraved and fallen nature, but manifestly because of their common office of federal-headship and representation in the respective covenants touching man's eternal happiness.

Adam is called the first man; Christ the second (1 Cor. xv. 49); but only as the representative of the second covenant,—the second federal head of his seed. Therefore as the first covenant was made with Adam as the head and representative of his natural seed, so Christ is his spiritual seed.

Adam's natural seed bore his name. (Ps. cxxxii. 5-11.) "Surely every man [all Adam's] shall say, 'i. e., all the descendants of Adam.' So the seed of Christ bears his name. "Let every one who names the name of Christ," etc. They were first called Christians at Antioch.

We must conclude from what has been said,— 1. That the covenant of redemption was made with man, but before man was created. Types of it were made with men.

2. That it was designed and has been clearly revealed to be a covenant of grace, which excludes works as a condition of justification.

Certainly not, for saith the Scriptures, "but with-
out faith it is impossible to please him; for he that
cometh to God must believe that he is," etc. Is
there an idea in these words of holy writ, else
than the true sense of honest English? Is there,
can there be any other way to the favor of Jesus
Christ, besides the one given in the verse quoted?
Is there a man on earth who can, by resort to the
dogmatism of the worse theological quidnunc
religion of Jesus Christ has been compromised
by, or the keenest sophistry, get out of this in-
spired assertion any permission to rush men into
a confession of, they know not what, because of
emotional rashness? Never, unless he perverts
the English language, and declares the Bible a
fiction, and its author a fool.

This is my humble, but unchangeable belief.
The consistency of God's laws must be supported
by a fearless execution of them at his hands. If,
in any part they are other than inflexible, his
kingdom could not successfully meet the unrelent-
ing assaults of sin. Consequently his claims upon
omnipotence would smack of pretense.

God is compelled to enforce his commands for
the protection of his immutability and honor; and
men must yield to the rigor of one and emulate
the beauty of the other, to place between them
and eternity the terrors of unending woe.

God grant that the time may come shortly, when
all men and women shall refuse to accept any
save the true, and give assent to none of the isms
which are born of prejudice and education. M.
Miss., September, 1876.

BAYOU MAÇON ASSOCIATION.
This body held its fifteenth annual session with
Bayou Maçon church, Carroll parish, commencing
on Saturday before the second Sabbath in Oct.,
1876. Elder L. C. Kellis was elected Moderator,
Bro. John A. Hemler, Clerk, and W. P. Mangham,
Treasurer. The greater portion of the churches
was represented, and the delegates (though most
of them are young men), in working capacity,
compare favorably with those of any previous
sessions.

Elder J. J. Baily preached the introductory
sermon on Saturday night, and Elder L. C. Kellis
missionary sermon on Sunday at 11 o'clock.
After preaching, a mass meeting was held in the
interest of missions, and interesting speeches were
made by Elders C. McRimmon, J. D. Robertson
and Bro. John A. Hemler. A collection was
taken up, but we are not informed as to the
amount received.

On Monday, the Association resumed business
at 10 o'clock, a. m. The committees appointed on
Saturday, reported on the subjects assigned them,
and the spirit in which those reports were dis-
cussed, was an earnest of the most prayerful delib-
eration on the part of the brethren participating
in the same. All invectives were avoided by the
speakers, and the interest of the cause seemed to
be the motive power of the speeches.

The report on ministerial support was the ablest
and most practical document we have ever heard
on that subject. The plan set forth in that report,
is an insuperable barrier to all difficulties that are,
and have ever been, in the way of our churches.
The churches will take hold of this plan, and
act upon it at once, each church will soon have a
pastor, and each one will be self-sustaining before
the close of the Associational year. We will not de-
fine this plan in this communication, as the Clerk
will furnish a copy of the report for publication
in the Louisiana Department of THE BAPTIST.
This will place the matter in a proper light before
our churches, and we do not envy our worthy and
efficient clerk the task which our imperfect
memory renders us utterly unequal.

On the subject of Temperance, much interest was
excited, and a resolution, "was unanimously adopted
by a rising vote, condemning dram-drinking (the
greatest of all evils among professing Christians),
to all intents and purposes, and earnestly begging
our brethren to abstain from this damnable prac-
tice, and make total abstinence a test of fellowship
in the reception of members. It is a burning
shame upon our churches, that the United Friends
of Temperance have accomplished more for this
glorious cause than we, as Christians have done,
not because our churches are unequal to this task,
but because they have ever been unfaithful to this,

one of the purposes they are designed to subserve.
Elder C. McRimmon, who, for the past four
months, operated as missionary and financial
agent of the Association, has been re-appointed to
this work for another Associational year. Bro.
McRimmon is an acceptable minister, a sound
Baptist, a thorough disciplinarian, an earnest
worker, and a man of unquestionable piety. Our
deserted churches which he has so faithfully
served, speak encouragingly of his work, and the
Association is exceedingly sanguine of his success.

This Association comprises, perhaps, more terri-
tory than any other in the State. It has nineteen
churches, scattered over portions of Carroll, More-
house, Richland, Franklin and Caldwell parishes.

It has only six ordained ministers, viz.: C.
McRimmon, W. W. Nash, J. J. Baily, C. B. Fre-
eman, E. E. Sharp and the writer. Our time be-
ing occupied by our churches, and the mission
field being too large for one man, many neighbor-
hoods in our bounds never hear a gospel sermon.
May the Lord provide a way for a speedy and
happy reversion of this lamentable situation.

This Association is delighted with the Louisiana
Department of THE BAPTIST, under the efficient
management of Bro. Paxton, and heartily recom-
mends every friend of gospel truth to read our
paper, and use his influence for its general circula-
tion.

The Association closed on Monday evening. The
brethren returned home with thankful hearts to
God for the unanimity of spirit with which it was
conducted. The oldest brethren among us say that
it was one of the most harmonious and interesting
meetings they ever attended.

We were handsomely entertained by the people
living in the vicinity of Bayou Maçon church.
May the Lord as abundantly feed their souls with
sacred manna from heaven, and the sincere milk
of the word.

The next session will convene with Oak Ridge
church, Morehead parish, on Friday before the
second Sabbath in October, A. D. 1877.
M. source, La. L. C. KELLIS.

THE LATTER PEACE.
We have passed the noonday summit.
We have left the noonday heat.
And down the hillsides slowly
Descend our wearied feet,
Yet the evening dews are balmy,
And the evening shadows sweet.

Our summer's latest roses
Lay withered long ago;
And even the flowers of autumn
Scarce keep their mellowed glow.
Yet, a peaceful season wows us,
Ere the time of storms and snow.
Like the tender twilight weather
When the toil of day is done;
And we feel the bliss of quiet
Our constant hearts have won.
When the vesper planet blishes,
Kissed by the dying sun;
So falls that tranquil season,
Dewy, hazy, on soul and sight;
Faintly silvery star-ribs blended
With memory's sunset light,
Wherein life pauses softly
Along the verge of night.

RELIGIOUS ITEMS.
The receipts of the American Baptist Mission-
ary Union from April 2d to July 1st were less
by \$4,600 than during the same period last year.

The Baptists have now four small churches
among the Dakota Scandinavians, thirty-two
among the Creek Indians, and churches among the
Choctaws, Chickasaw, Cherokees and Seminoles.

The Baptist.

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

J. R. GRAYSON, Editor and Proprietor,
W. E. PAXTON, (Superintendent, La.), Editor and Proprietor,
JAS. S. MAHAFFEY, Editor and Proprietor, Louisiana Edition,
Book-keeper and Order Clerk.

Business Office: 227 Second Street, Memphis, Tenn.

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Elder C. E. HENNINGSON, Lebanon, Tenn.
Elder J. C. HEDEN, D. C. Brownsville, S. C.
Elder J. M. PHILLIPS, Middle Tennessee.
Prof. G. W. JOHNSTON, South Carolina.
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 can-
not be responsible for money or Braces sent through
others.

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

WITH A COMMENT OR TWO.

The Christian at Work (New York) is not
satisfied yet, and returns to the attack in the
manner following:
"When Baptist ministers assist in Pedobaptist
pulpits; when they invite Methodists, Presbyter-
ians, Congregationalists, into their pulpits to
preach and pray for them, we presume it is not
for the Editor *Examiner and Chronicle* [the act of
the fact that they are—what they claim to be—
part and parcel of the conserved ministry of the
Lord Jesus Christ. Now is it a 'fairness' to sup-
pose that such a ministry is entitled to partici-
pation in that memorial service which Christ insti-
tuted for his followers for all time? We trow
not."

We presume that it "recognizes" no such thing.
When a Baptist minister invites a Presbyterian
minister, say, into his pulpit, it is an act of Chris-
tian courtesy only on his part. He might invite
any other unbaptized Christian man to assist him
in the services. The invitation implies no formal
"recognition" of anything, and no granting of
church fellowship whatsoever. — *Examiner and
Chronicle*, New York.

The issue is here squarely made between the
Examiner and Chronicle of New York, and the
Christian at Work of the same city. It has been
claimed by this paper for twenty-five years past
that the invitation given to Pedobaptist, Camp-
bellite, Mormon and other preachers to preach
in our pulpits, or to administer our ordinances,
is as much an act of fellowship as inviting them
to administer the supper to our churches. There
is no dissenter on earth so skilled with theological
scalpel as to be able to divide between the acts.
We express as much fellowship for the ecclesiasti-
cal and ministerial status of such ministers in
the one act as in the other. There is no proposi-
tion more self-evident to every candid mind
than this: The minister who is Scripturally
qualified to administer two of the three ordinances
of the Christian church is equally qualified to
administer the third,—the Lord's supper. We
see not how any candid, unprejudiced man can
deny this.

That we do, by certain acts, speak as loud or
louder than we can by words our recognition of
certain relations, and our fellowship of one another
in certain relations, even Bro. Bright, of the New
York *Examiner and Chronicle*, will admit. Ask
him why he will not invite a Catholic or a Metho-
dist to the Lord's supper spread in his church at
York, and he will tell you that by the very act
he would recognize that such were members of a
Scriptural church; since Baptists believe that the
supper is an ordinance of, and in, the local church,
and one must be a member of a church of Christ
before he is entitled to participate, or we to invite
him to the table; that by the invitation we would
recognize the Scripturalness of his baptism, and
would thereby endorse sprinkling and pouring,
and even infant baptism, as valid baptisms; since
only by valid baptism can any one become a
member of Christ's church.

Now, all this is very well; but do we not recog-
nize all this, and more, when we invite the minis-
ters of other denominations to administer the
ordinance of preaching the gospel for us, or to
administer immersion for us? Do not Baptists
hold, teach and practice that no one but a truly
baptized man is qualified to be ordained; i. e.,
acknowledged to be Scripturally qualified to
administer ordinances,—preach and baptize?
We think it has been now three or four years
that Bro. Bright has been considering the ques-
tion we propounded to him; viz., If he was one
of a presbytery to ordain a minister, and, after
approving him on all other things, when about to
lay his hands upon him to set him apart, some-
one should inform him that he had never been
immersed, would he not promptly withdraw his
sanction? He has never answered us; and he
never will until he is not ashamed to be a hand-
marker.

Baptists do endorse and recognize the church
relationship and consequently the baptisms of all
ministers she invites to administer the ordinances
of the New Testament for her; and the world so
understands it; and Pedobaptists so understand it,
or otherwise they would scorn to perform them
for us; and it is a fact that the impression is
powerfully, though insensibly, made upon our own
members by the act, that there is no essential
difference between such ministers and their
churches and our own ministers and churches;
and all denominational distinctions are broken
down, and the broad road to an open table is pre-
pared. There is as much open-communion in-
volved in an open pulpit as in an open table.

Now, Bro. Bright, of the *Examiner*, like all
anti-landmark Baptists, is bold in asserting that
Pedobaptist and Campbellite ministers do not
understand that we recognize their baptisms,
church relationship and ordinances as Scriptural,
and themselves as our ministerial equals by such
invitations.

As this is a matter of fact only to be settled by
the testimony of such ministers themselves, Eld.
W. A. Jarrell, of Stonington, Ill., last year ad-
dressed a letter of inquiry to a large number of
the most distinguished Pedobaptist ministers in
America; and he has kindly furnished us with a
copy of his letter, and the original answers of
some eight of them, all of which we now submit
to forever settle this vexed question; i. e., what
those ministers and their people understand by
those invitations, which Bro. Bright denominates
"courtesies." Eld. Jarrell sends us a copy of the
letter he addressed to those ministers; viz.:

"DEAR BROTHER:—Would you exchange pul-
pits with a minister of another denomination on
the condition of a public understanding that the
Scripturalness of your ordination should not be
recognized by that act? Please find enclosed a
postal-card, upon which please write me an
unambiguous answer, and thus oblige—
"W. A. JARRELL."
"To Drs. Nast, Woolsey, Robinson, and War-
ren, I changed the heading by quoting number
one and two of Dr. Hodge's second letter, and
asking them if they agreed to them."
"W. A. J."

Dr. Charles Hodge, of Princeton, N. J., replied
as follows:—
"Rev. W. A. Jarrell.
"DEAR SIR:—I cannot answer your question
satisfactorily to myself in a single word. We, as
Christians, are bound to commune with our fellow
Chr. ans on all suitable occasions; but if they
require of us to profess what we do not believe is
the condition of our uniting with them, then it
cannot properly be done: a Christian minister is
ours. In like manner a Christian minister is
required to preach the gospel to all who need it;
but if he made a condition of his preaching in
any given place that he should even by implica-
tion deny the validity of his ordination, he could
not do it and be faithful to the truth. Whether
such implication is involved in the exchange of
pulpits with those who deny the validity of Pres-
byterian ordination depends on circumstances.
Orthodox ministers in Boston refused to exchange
with Unitarian ministers, because such exchange
would acknowledge them to be Christian minis-
ters; but an orthodox man preaching in an Unitari-
an pulpit involves nothing inconsistent with his
fidelity to his own belief: he might preach there
with as good a conscience as a missionary preaches
in a heathen temple.
"When the Presbyterian General Assembly
met in Richmond, Va., all the Episcopal churches
in the city were offered for the use of its ministers,
and all the pulpits were filled for the time being
by Presbyterian ministers: this involved no com-
promise of their principles.

"If a high-church Episcopalian were to ask me
to preach for him, I should not hesitate to do so.
When in Boston many years ago, an Unitarian
minister invited me to preach for him: I accepted
the invitation, and preached as hard as I could."
—CHARLES HODGE.
Princeton, N. J., October 20, 1875."

Eld. Jarrell subsequently addressed him addi-
tional questions in order to call him out more
explicitly, and here is his reply (Italics our
own):
"MY DEAR SIR:—I hardly know what I can
say in answer to your second letter more than is
implied in my reply to your former one.
"1. When one minister asks another to ex-
change pulpits with him, such invitation is IN
FACT, and is universally regarded as an acknowl-
edgment of the Scriptural ordination of the man
receiving the invitation.
"2. Ordination is the official recognition of a
man's being called of God to preach the gospel,
and to administer the sacraments. In this sense
Presbyterians recognize the Scriptural ordination
of Episcopal, Baptist, and Methodist ministers.
"3. Recognizing a Lutheran, Methodist or Bap-
tist as Scripturally ordained is not a recognition
of him as a Presbyterian, and entitled to be in-
stalled over one of our churches, and to sit as a
member of our church courts. As such a minis-
ter does not adopt our standards of doctrine and
government, he cannot have a right to adminis-
ter them.
"4. No man who believes himself to be a minister
can rightly express or by implication deny the
validity of his ordination, and therefore if invited to
preach, he speaks in the character of a layman, he
must decline."
—CHARLES HODGE.
Princeton, N. J., November 1, 1875."

Dr. Stuart Robinson (Presbyterian), of Louis-
ville, Ky., replied as follows:—
"DEAR SIR:—Having never had occasion to
consider practically the question you present, I
have given no thought to it. The recognizing or
not recognizing of the ordination of a minister is
one to be determined by the church, not by indi-
vidual ministers. The idea of inviting one to
preach in the character of a layman seems to me a
paradox. Our church recognizes the ordination
of most other Protestant churches. See Baird's
Digest, page 115.
—STUART ROBINSON.
Louisville, Ky., November 13, 1875."

Dr. Samuel C. Bartlett answered thus:—
"If any real good is to be accomplished, great
enough to justify the disparagement of one's office,
and his church; or if the other church desires to
express earnest fraternal feeling, and is intimi-
dated from doing the equal thing by ecclesiastical
authority and penalties, — yes; but if merely for
the sake of a fraternal act without either the
reality or a specious semblance, — no. A man
who has no personal objection might still hesitate
to dissonor his official position, or to co-operate in
casting a stigma on the true church with which
he is connected.
—SAMUEL C. BARTLETT.
Chicago, October 18, 1875."

Dr. Bannester, and C. H. Fowler answered as
follows:—
"DEAR SIR:—Emphatically no, as I under-
stand the question."
—H. BANNESTER.
Evansville, Ill., October 19, 1875."
"DEAR SIR:—I would not exchange pulpits
with a minister when it could be fairly interpreted
to admit the invalidity of my ordination as a
minister."
—C. H. FOWLER.
Evansville, Ill., October 20, 1875."
Dr. William Nast thus answered:—
"Thanking you for the undeserved honor you
put upon me by asking my opinion, I would most
heartily endorse the judgment of Drs. Hodge,
Fowler, and Bannester."
—WILLIAM NAST.
Cincinnati, O., November 13, 1875."
Dr. Woolsey, of New Haven, thus replied:—
"REVEREND AND DEAR SIR:—There are occa-
sions when it is not best to insist on rights and
dignity; but when ministerial station is con-
cerned, a man holding himself to have a right to
preach must insist on being treated according to
his character, except in special cases. Per contra,
his character, except in special cases, but cannot
be not bound to treat or call him such, but cannot
be allowed intentionally to show his own sense of
a superior title of that kind with some rebuke."
—D. T. WOOLSEY.
New Haven, Conn., November 21, 1875."

If it were necessary, five hundred more answers
like these could be obtained; but these being
from representative men are as good as a thousand.
We never had a Pedobaptist give us an answer
different from Dr. Bannester; nor have we ever
yet heard of a Pedobaptist minister who would
accept a pulpit exchange with any other under-
standing than that it was an implied acknowledge-
ment of ministerial equality. That minister
would justly forfeit the respect of his fellows who
would consent to preach in a Baptist pulpit in the
acknowledged and understood character of an
unbaptized layman.

Bro. Bright of the *Examiner and Chronicle*
regards Drs. Charles Hodge of Princeton, Wool-
sey of New Haven, Tyng of New York, and every
other Pedobaptist minister on earth in no other
light than unbaptized Christians: not even as lay-
men of Scriptural churches. If he regards them
as Scripturally ordained ministers of Scriptural
churches of Christ let him say so in the hearing of
the Baptists of America.

These explicit answers from such men forever
settle this question as landmark Baptists teach;
viz., that pulpit affiliations and exchanges are a
full recognition of the Scriptural ministerial and
ecclesiastical qualifications of the party invited;
and that it does imply as much, even more,
fellowship than the invitation to participate at the
Lord's table. Let not Bro. Bright nor any other
Baptist who professes to be intelligent and candid
longer deny this. It matters not what our own
private opinion may be, if Pedobaptists and the
world understand it as a recognition of their
Scriptural qualifications for the office, as they
most certainly do, we have no right to extend the
invitation: we sin if we do; for we thereby
endorse them and their erroneous relations, and
bid them God speed, and become partakers of
their sin. A Baptist minister might as well
claim that his invitation to Pedobaptists to com-
mune with his church recognized nothing, implied
nothing, fellow-shipped nothing.

BREVITIES.

Eld. J. R. FARRISH has removed from Hazle-
hurst, Miss., to Magnolia in that State, where he
has established an excellent school; his corre-
spondents will please note the change.

Bro. R. N. HALL, corresponding secretary of
the Ministerial Education Board of the Mississippi
Baptist State Convention, paid us a flying visit
this week. He is working faithfully and earnestly
for the support of the young ministers at Clinton;
and the prayers of his brethren should unitedly
ascend to the Gracious Giver of every Good and
Perfect Gift in his behalf. God bless him in his
noble and self-sacrificing work.

BITS OF THINGS.

An angry man opens his mouth and shuts his
eyes.—*Ido.*
Characters never change. Opinions alter; char-
acters are only developed.—*Diarelli.*
The wealth of man is the number of things he
loves and blesses, which he is loved and blessed
by.—*Cartley.*
The discourse is often much better than the
speaker, as sweet and clear water often comes
through dirty earth.—*Franklin.*
Violent asseverations or affected blunders look
not more suspicious than strained sanctity or over-
offended modesty.—*Zimmerman.*
If you have built castles in the air, your work
need not be lost; there is where they should be.
Now put foundations under them.—*Thoreau.*
To be bodily tranquil; to speak little and to dig-
est efforts, are absolutely necessary to grandeur
of mind or of presence, or to proper development
of genius.—*Balzac.*
Love is circumspect, humble and upright; not
yawning to softness, or to levity, nor attending to
vain things; it is sober, chaste, steady, quiet, and
guarded in all senses.—*Thomas A. Kempis.*
WHAT we want in religion is not new light, but
new sight; not new paths, but new zeal to walk
in the old paths; not new duties, but strength
from on high to fulfill those that are plain before
us.
Let us keep our scorn for our own weaknesses,
our blame for our own sins, certain that we shall
gain more instruction, though not amusement, by
hunting out the good which is in anything than
by hunting out the evil.—*Kingsley.*
There is an unquenched expectation which at
the gloomiest time persists in inferring that be-
cause we are ourselves there must be a special
future in store for us, though our nature antecede-
nts to the remotest particular have been com-
mon to thousands.—*Thomas Hardy.*

THE PRESS IN ANTIPODE.

BY REV. L. PHILEAS DOBBS, D.D.

[We must be excused for delectating our readers with one more interview between the great Dr. Dobbs and an editor in Antipodo.—Ed.]

In one of my interviews with the editor, (interviews necessarily brief, for the mechanism of the chair remained always in excellent working order) I said to him: "What do you regard as the basis of a newspaper?" He replied "I don't know as I get your drift; but so far as I do see it, I should say that the basis of a newspaper was that a man has something to say, something that people wanted to hear, and that he say it, and say it right away while it is hot; and that he hold every writer and contributor to the same standard."

"Yes," said I, "nothing can be more just than your views. What I particularly referred to was the *Business* basis; the material basis, so to speak." "Oh, yes," said he. "Well, as to that we think that there must be money enough in hand to pay the printer, and the papermaker, and the proof reader, and so on all through, down to the editor. This will do for a start; but for a long pull nothing will answer but a list of names, good names, paying names, paying in advance names." "You mean estimated or anticipated subscribers, do you not?" I asked. "No, I do not." "Why?" said I, "you surprise me." Please let me tell you how we go to work. Now and then it pleases the good Lord to afflict some brother with the desire to edit a denominational paper (for I now confine my remarks to the religious press). Well, he sits down with a slate and pencil and begins to calculate. "There are 20,000 Christian Israelites in this State. Of course each of them will take the paper. Then there are at least that number in our congregation not members of the church. It is a low estimate to say that half of them will take the paper. Then there are at least 10,000 who have moved from the state who will want to hear from home, and who will take it. Our brethren in other States will want to know what we are doing; and every English and Canadian Christian Israelite, of course, will want to hear from the denomination in this rising and imperial nation; call these items 12,000, a very low estimate. Then all intelligent men of other denominations will want to know of our progress and movements. Call this 10,000.

Table with 2 columns: Item, Amount. Total: 52,000.

All these estimates are moderate; yet that we may be sure to be on the safe side let us throw off 5 per cent from the estimates, or 3,100; and we have left 48,900 that we can count on just the same as if we had the money in hand. Then fifteen columns of advertisements at \$25 a column—but no, I will be on the safe side, and say \$20 a column, that is \$15,000 a year from that item alone.

"On this basis the enthusiastic and excellent brother gets out his first number, striking off for the present only 25,000. Then he goes to the Associations and tells his tale. Each Association, with the utmost unanimity—

"Resolves, That we cordially approve of the project of our dear brother, Rev. Jabez Jones, to establish a newspaper in this State as the organ of the Christian Israelites, and we pledge him our hearty sympathy and support, and commend his enterprise to all our brethren.

"In like cordial terms Bro. Jones is endorsed by all the Associations and the State Convention. Whatever lingering doubts he had before are now dissipated. He goes on with redoubled energy. Brethren kindly furnish him with an abundance of matter. He has sermons enough, each of which was requested for publication by the Association; to run him for ten years. All is swimming; all except two things, the paying subscribers and the paying advertisements. These are not. He has (say) 234 bona fide names, of whom a part are cash; and he has a part of which are paid in kind, i. e., in the article advertised, medicines, condition powders, patent flat irons, ink erasers, china cement, and other articles which are not very staple.

"The brother's own means were exhausted long ago. Now the creditors begin to press him. He looks on his assets; he has his figures and his resolu-

tions. But the creditors will not take either one or the other."

"I can understand," said the Antipodian editor, "how that might happen once. But surely nobody would repeat it after he had once seen it tried?" "Pardon me," said I, "quite the reverse. Nobody is willing to take the experience of his neighbor. Everybody wants to try it for himself. And as there are several million Christian Israelites in the country, it takes a good while for each of them to try it." National Baptist.

COMPARATIVE GROWTH AND STRENGTH OF THE DIFFERENT DENOMINATIONS.

We are often asked, "Which in reality is the largest denomination in America, and if the growth of Christianity kept pace with our population?" From a little book recently published, entitled "A Century of Gospel Work," we take the following facts:

Table with 2 columns: Denomination, Churches. Total: 1,943.

The statistics for 1870 are given in the same work as follows:

Table with 2 columns: Denomination, Churches. Total: 91,760.

These figures, so far as Baptists are concerned, are far below actual numbers, since we have no church law or regulation as other bodies have, by which our membership can be ascertained. The 40,000 churches of the Methodists will strike every one without thought as indicating double the membership of Baptists, but let the reader remember that the thousands of little churches of five or ten, visited once a month by circuit riders, is here given as a church, and that all the seekers and infants are mentioned as "Methodists." If we should run the figure 3 or even 5, through the Methodist membership the quotient would indicate the number of those who really profess to be regenerate. This is a fact. And as Baptists require this profession of every one before they are baptized, we are warranted in affirming that the Baptists have three times the largest number of professedly regenerate members.

The three Episcopal denominations of America, which, God forbid that we should in any sense call or recognize as churches of Christ, viz: the Roman, the Protestant and Methodist Episcopal, are each struggling to be the national church of America, and these three are the only ones constructed so as to be State churches, as they each admit every one applying for membership without requiring precedent qualifications—as they do the infants of all, whether saint or sinner, to baptism, and thus either would if left uncounteracted in their effects, would bring the entire nation into its folds in one year, or one day even.

The Baptists of America are, by three times, the largest denomination of adult members professing regeneration and personal faith in Christ.

THE CONVENTION.

As we go to press the State Convention is assembling at Jackson. We trust there will be a large delegation from all parts of the State, representing the intelligence, benevolence, faith and energy of the best churches. The Convention will have before it the cause of education, missions and Sunday-schools, and the report of the Executive Committee on these subjects will be looked for with special interest. The Convention should take time for free and full discussion of the best plans and means of promoting the objects before it, and then place them in the hands of competent boards or committees for practical execution.

The Convention should organize for success, not failure. The Baptists of other States are planting their churches everywhere in centres of influence, and in so doing are grandly developing their own benevolence, liberality and zeal. Why should not the Baptists of Tennessee do the same? Have they less piety and practical wisdom than others? Can they not agree to work together and build up rather than pull down? We hope the Convention will attempt great things and expect great things. All things are possible to faith and love.

THE UNIVERSITY.

This institution at Jackson commenced the present session most favorably, exceeding the hopes of its most sanguine friends. When nearly all the Baptist papers in the country from the *Examiner*, in New York, to the *Texas Baptist*, published, just on the eve of opening, that the University was suspended, professors and trustees could but fear the fatal effect of such news. But happily the public in Tennessee and Mississippi did not credit the report so widely and industriously circulated. During the first month the number of students went considerably above one hundred. And then the age and character of the students are worthy of note. They are mostly young men, self-respecting, of good moral habits and religiously inclined. A better class of young men never entered any institution. Their teachers are justly proud of them, and the community at large are impressed with their numbers and gentlemanly deportment. The Southwestern University has had a most auspicious beginning, and with age and endowment will rank with the best in the land.

BREVITIES.

There are between sixty and seventy thousand Baptist communicants in the State of Texas.

Dr. Judson founded the Burmah Mission in the year 1813. The results of his labors, with those of his brethren among the Burmese and Karens, are that twenty thousand of the latter are professed Christians.

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.

The old court-house in Rappanhamoek, Va., in which John Waller, Robert Ware, John Shackelford and James Greenwood, Baptist ministers, were in 1774 arraigned for preaching the gospel contrary to the law of the colony, has been purchased, and is to be converted into a Baptist house of worship.

A debate is announced to come off at Brownsville, Tenn., Oct. 24th, between Rev. G. W. Griffin, D. D., Baptist, and Rev. G. Jones, Methodist. Dr. Griffin is one among the ablest ministers of the Baptist denomination in the State, and has already distinguished himself on the field of polemic warfare. All are invited to attend during the discussion.

The whole German Baptist Union now includes 110 churches, with 22,501 members and 1,206 preaching stations. During the past three years 4,871 have been baptized. The expensive China mission will be given up, and the German Baptists will confine their foreign missions to Russia, where there work has great success. The Baptists there are called Stundists.

DR. DITZLER AND THE "IRON WHEEL."

[The following, from the *Western Baptist*, we call the attention of all the friends of truth and fair dealing.—Ed.]

This gentleman asserted in one of his speeches, at Carrollton, that he had found fourteen falsehoods on twenty-seven pages of the *Iron Wheel*. We depend on memory alone for the number of pages and falsehoods. Dr. Graves denied and asked him to submit the proof of the statement. He failed to do it, and opened to him the columns of his paper, telling him what the result would be if he declined. Thus the matter went on, Graves demanding the proof, and Ditzler hesitating. But we want our readers to know the finale. In preparing the proof-sheets of *The Debate* for publication, Dr. Ditzler left out his charge of falsehood against

the *Iron Wheel*. Why did he do this? He must be a man of the most astonishing cheek. The charge was made in the presence of a large and intelligent audience. Some six months after, it is quietly withdrawn, as above explained; and what are honest and conscientious men to think of such triflings? Did he feel himself very greatly pressed in the debate, adopt this as a happy turn to the affair? For our part, we confess to a good deal of sympathy when the *Iron Wheel* was rolling over Dr. D. with such crushing effect, at Carrollton, and for his sake we could almost have been pleased to see him make good his bold charges, but now that he has withdrawn them, without as much as an effort to establish them, our interest in him has experienced a sad and fearful declension. This is such an indorsement as the *Iron Wheel* has scarcely had before—a left-hand one though it be. When a man who has forty languages at his tongue's end, declares himself so roundly and emphatically as he did at Carrollton, whether it be against men or books, common people have a right to express nothing less than a day of judgement, at least, in a small way. But in this case, it seems that to which the *Iron Wheel* was expressed, was neither very dry nor long continued. Dr. D. proposed to do great things, but like the king who went out to battle against his adversary, he failed to calculate the expense of the war. He struck a blow which has rebounded on himself and Methodism. The *Iron Wheel*, though it has been a leaving work of its kind for more than fifteen years, remains unimpaired and unimpeachable. Another benefit will be this, the people will learn how to put a proper estimate on the statements of Dr. D. as to matters of fact, though he has a habit of boasting that in these he never commits a blunder. Let the friends of truth everywhere turn this action of Dr. D. to good account. His aim is to set the world right on the subject of baptism and the church and his distinguished success in this commendable work should be duly and faithfully recorded.

AN IMPORTANT HISTORICAL ADMISION.—CUT OUT AND SAVE.

The commissioners appointed by the Conference, which is the Methodist Episcopal Church, North, and those appointed by the Methodist Episcopal Church, South, met in the year 1870 and mutually agreed upon one fact so long disputed, viz., that these two bodies had a common origin in the Methodist Episcopal church organized in 1784. Here is their language:—

"As to the status of the Methodist Episcopal Church and of their co-ordinate relation as legitimate Branches of Episcopal Methodism, each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church South was consummated in 1845, by the voluntary exercise of the right of the Southern annual conferences, ministers, and members to adhere to that communion, it has been an evangelical church, reared on Scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

This is an admission that the Methodist Episcopal society is only a human organization, like Masonry, Odd Fellowship or Knight Templars, and that it lacks eight years of being one hundred years old! Let this be borne in mind.

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. B.A.P.

"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."

PRAYER.—It is much more a privilege than a duty to pray. "Ask and ye shall receive," "Pray always," are invitations, not commands. Should a rich friend use such language, would it seem a cross to be borne, or a grace to be enjoyed? Unbelief has changed privileges in to burdens; hence saints often come to the mercy-seat as if it were a judgment-seat, lashed by conscience rather than inspired by hope. Our first prayer should be for deliverance from legalism, and for a richer endow-

ment of the spirit of sonship. Joyfulness grows by cultivation; so does gloom. By an effort of will, the gladness of prayer at first needs to be held before the mind, and it will soon enter deeply into the heart, and become a habit of feeling, and drive away all shadows of legalism. Thanking and asking will fill the same breath when we gain this victory, and "Sweet hour of prayer" will be a constant melody in the soul. Our lives are bundles of habits, full of sunshine or sadness according to the seed we plant. If there is any place where the exhortation of the Spirit, "Rejoice always, yea, I say unto you again, rejoice," ought to find a spontaneous response, it is at the mercy-seat. It wants are great, supply is greater; it sin has wounded, the Savior heals. Is not prayer a privilege?

QUERY.

Why do ministers and writers use the word *doctrine* in the plural when applying it to Christ's doctrine. Please answer and oblige.

Because they do not stop to think, and perhaps some have never noticed that the New Testament recognizes the entire system of Christianity as a doctrine, — the faith once delivered. Those ministers would not say *faiths* of Christ.

Who Did It? Bro. Jos. Walker, of Missouri, attributed to Dr. Jeter certain sentiments which he found in the editorial department of the *Lecturers Herald*. The latter states that Dr. J. wrote "not a word of it," and says, "What we publish in our editorial columns is the utterance of the *Herald*, and we would be obliged to our friends if they will receive it as such." Bro. Walker's reply runs thus: "Well, if I have given credit to Dr. Jeter, one or the other will be sure to say, 'I didn't!' It was the *Herald*. . . . Alas for the *Herald*! It has been duped by 'Pike,' and would dub his reviewers as 'hammerers at one thing and another.'"—*Alabama Baptist*.

Elsewhere the *Herald* says that all the editors, John Broadus, Fuller, Jeter and Dickinson are meant by the *Herald*. Is this so Bro. Broadus? We feel that we have a right to ask Bro. Broadus most respectfully, but emphatically, in behalf of one-quarter million of Baptists of the Southwest, if the views that have appeared editorially in the *Herald* touching Baptist church history; touching alien-immigrations; touching the propriety of open-communion Baptist pastors serving Baptist churches, are endorsed by a leading professor in the Seminary at Greenville?

A short time ago the venerable Dr. Dean was introduced to the Boston Baptist Ministers' Conference by the president of the meeting, who stated that Dr. Dean was in his seventieth year; that he was appointed to the foreign field in 1832, sailing from Boston in the ship *Cashmere*, July 3, 1834; that he had been a missionary forty-two years in Siam and China, and that he was now laboring among the Chinese.

DEAR BRO. GRAVES!—Our Association for this year was held the Thursday before the 4th Saturday in September. Elder C. Denton, the former Moderator, was re-elected; W. L. Cate, re-elected Clerk. The business was very harmonious. Reports were adopted on missions, home and foreign, on Sabbath-schools and publications, in which the Southern Baptist Publication Society was recommended; also THE BAPTIST. Dr. Kimbrough and G. C. Conner were there looking after the interest of the *Reflector*. I represented THE BAPTIST in a little, poor speech, and read your reasons why Baptists should take it. I got no subscribers; some of the brethren wanted it, but times are so hard. I subscribed for the *Reflector*, but told them I had the OLD BAPTIST in my pocket, and could not part with it (nor don't you do it said the Moderator). I am fully satisfied with THE BAPTIST. Run it on your own schedule. It is good enough for me. G. H. BURNS.

Parksville Tenn.

RELIGIOUS ITEMS.

The Baptist Convention of North Carolina will meet in Raleigh on the 15th of November.

The Louisiana Baptist State Convention reports

745 churches, 333 ordained ministers, 40,000 members; an increase of 2,000 by baptism the past year.

Within the past five years five new and promising Baptist churches have been organized in Pittsburgh, Pa.

Rev. T. T. Eaton, of Petersburg, Va, recently held his first anniversary with his church there. He had during the year 131 additions, and a net gain to the church of 123. The present membership is 555.

Mrs. Binney, wife of Dr. Binney, of the Rangoon Theological Seminary, in Burmah, has just completed an Anglo-karen dictionary, which, it is thought, will be of great service to missionaries and others in acquiring a knowledge of the language. When the Karens first attracted the attention of our missionaries they had no written language.

Men discover that it is far more convenient to adulterate the truth than to refine themselves. They will not advance their minds to the standard, therefore they lower the standard to their minds.—*Selected*.

ORIGINAL CENTENNIAL.

DEAR BAPTIST!—Consistent defender of Baptist churches and doctrines, ever powerful and victorious. The opposers of the sacred teachings of the lowly Nazarene and his disciples—the humble fishermen of Galilee—have successively fallen before thee. Then thou hast been aggressive on the ranks of error. That aspirant to domination, that pioneer ecclesiastical hierarchy, the third in descent from Rome, has been compelled to modify not a few things before thy powerful strokes. To thee, and thy sister colleagues, is due an important page in Methodist historical changes, which, else, had never been written. Thou shalt cause many more, drive them on homeward, or compel their surrender to truth; and anon, Rome shall have lost her power! Thou hast been felt here and beyond the waters, in the last quarter of this most remarkable of modern centuries. In the dawn of another—the second to us—in the name of the Master, enter the wide field, white unto harvest; after awhile thou shalt return with the happy harvesters, bringing some goodly sheaves to Jesus' feet. G. W. J.

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 chufa 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; \$5 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.

A LAY-BAPTIST'S GOSPEL OF THE GOSPEL.

"He saith unto them, but whom say ye that I am? Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered unto him: Blessed art thou, Simon-Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." - Matthew xvi. 15 to 19 inclusive.

At the sea of Tiberias, the Lord said to Peter of that "other disciple": "If I will that he tarry till I come what is that to thee?" From this reply the saying went abroad among the brethren that that disciple should not die. So of the text above, have sayings gone abroad among brethren which are not what the Lord said even if he meant to say them. For he did not say thou art the head and foundation of my church, and I will build it upon thee, and it shall never fall away or apostatize. And I will make thee chief over thy brother apostles and pope, or father of all my people. But many are so sure that their sayings of what he did say, are what he meant, that they express a willingness to cast away his book as a book of falsehood, if their sayings prove untrue. Well, if not intended for such persons, I suppose, if their saying prove untrue, these words of Jeremiah will suit their case to perfection: "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem." - Lam. iv. 12.

Now, if their sayings of my text are what the Lord meant, how shall the angels gather of his kingdom or church all things that offend, and them who work iniquity, seeing they are never to be in it? And why does Peter himself say there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord who bought them. And many of (you?) shall follow their pernicious ways. (2 Peter ii. 1, 2.)

Does not Paul mean the same to the Thessalonians, saying: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition who opposeth and exalteth himself above all that is called God," or that is worshipped—those to whom God's word comes. (Ps. lxxxlii. 1, 6; John x. 31.) So that he as (a) God sitteth in the temple of God showing himself that he is (a) God. (2 Thes. ii. 3, 4.) Of whom else does the Lord speak? (John xiv. 30.) "Hereafter I will not talk much with you for the prince of this world cometh and hath nothing in me." Cometh where? Into the church, or into the world, where he then was, and has been ever since, and doubtless will be while the earth endures? From these, and other Scriptures, I understand that there will be heresies and heretics in the church, yet they shall not prevail against it, because, in due time, the angels shall gather them out, so the gates of hell shall not prevail against the church. The inspired writers have foretold these things, admonishing all not to disbelieve, but to believe, and be mindful of their words and commandments. As, when the words of a prophet come to pass, then shall it be known that the Lord hath truly sent him, and that a prophet hath been among men according to Jer. xxviii. 9, and Ezek. xxxiii. 33. Let us, then, hold on to that book of remembrance that the Lord caused to be written before him, for them who feared him, and that thought on his name, when the proud were called happy and they who worked wickedness were set up. (Mal. iii. 15, 16.)

But it is time I give my saying of the text. First, I hold that God's word may mean no more nor less than what he understands and intends it to mean. And as Joseph says to Pharaoh's servants, "interpretations belong to God." (Gen. 41. 5.)

Then, comparing Scripture with Scripture, I find Jacob speaks of the stone the shepherd of,

Israel. (Gen. xlix. 21.) Moses says: "Ascribe ye greatness to our God, he is the rock." Is not he thy father, i. e., pope—who hath bought thee— you? (Deut. xxxii. 3, 4, 6.) David says, "the Lord is my rock. Ps. xviii. 2; and again, xviii. 22: The stone the builders refused is become the head of the corner. Isaiah says: Behold I lay in Zion for a foundation a stone, etc. (Chapter xxviii. 16.) Peter and Paul apply these words to Jesus Christ. Peter calls those who come to Christ lively stones. (1 Peter ii. 5.) John the Baptist says: God is able of these stones to raise up children unto Abraham. (Matt. iii. 9.) Zechariah says the flock of his people shall be as the stones of a crown lifted up as an ensign upon his land. (Chap. ix. 16.) Paul says our foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor. iii. 11.) And he is the head of the body, - the church. (Col. i. 18.) Therefore I read the text as meaning thus: "And Jesus answered him [for all for whom he answered knowing what they had said, Matt. xiv. 33], blessed art thou, Simon-Bar-jona [meaning all were blessed, as seen Matt. xiii. 16]; and I say also unto thee [you] that thou art Peter [a lively stone], and upon this stone [addressing you] I will build my church, and the gates of hell [the tares sown by the Devil] shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

That the Lord's words here were for all of them see what he afterward says (Matt. xviii. 18.) "The keys are the kingdom and its power; for in Luke xxii. 29 and 30, he says: "Ald I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." It is twelve thrones, Matt. xix. 29.

Now, let us examine further in Luke xxii. and see what he further says to his appointed kings: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Well, does this mean that Peter only was prayed for? He prayed for all, according to John xvii. 9. Does "and when thou art converted strengthen thy brethren" mean that he and they would apostatize? or that their successors would? Amos speaks of this sifting.

But let us follow Peter further (John xxi. 18, 19), and see what more is said: "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands [princes are hanged up by their hands, Lam. v. 12, xxxv. 11, spoken of the Lord], and another shall gird thee, and carry thee whither thou wouldest not." Surely this was not all said to signify by what death he should glorify God. If I understand it, the grinding and carrying takes place after his death by stretching forth of his hands.

Well, let us see what Peter says: "Beloved, think it not strange concerning the fiery trial which is to try you. . . . For the time is come that judgment must begin at the house of God." (1 Peter iv. 12, 17.) "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." (2 Peter i. 12-15.) "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in [among you] damnable heresies, even denying the Lord that bought them. . . . And many [of you] shall follow their pernicious ways. . . . And through covetousness [Balaam like] shall they with feigned words make merchandise of you" (2 Peter ii. 1-3.) that is, sell you as their stock. (Deut. xxii. 30.)

If Peter was greatest of the apostles, I do not see that he was the foundation and head of the

church. Paul says the gospel of the circumcision was committed unto Peter, and that God wrought effectually in him to the apostleship of the circumcision. He says that the gospel of the uncircumcision was committed unto himself, in whom God wrought mightily toward the Gentiles; that James, Cephas, and John perceived the same, and gave to him and Barnabas the right hands of fellowship; that in conference they added nothing to him but what he was forward to do. (Gal. ii. 7-10.) He says, "For in nothing am I behind the very chiefest apostles." That includes all of them. "Though I be rude in speech, yet not in knowledge, truly the signs of an apostle were wrought among you," etc. "What is it wherein ye were inferior to other churches?" etc. "Have I committed an offense in abusing myself that ye might be exalted?" (2 Cor.) "For though I be free from all, yet have I made myself servant unto all, that I might gain the more." This is to be the greatest according to the Lord's words, and all can be equals therein.

What are the signs of an apostle? are they not written in Mark xvi. 17, 18? were they not promised to believers? Why have they ceased? because believers have ceased? or because the prince of this world hath come, and hath nothing in Christ? or hath God's promise failed? "We see not our signs: there is no more any prophet." (Ps. lxxiv. 9.) J. G. M'.

Montgomery, La.

WHAT OUR NAME CARRIES WITH IT.

At the laying of the corner stone of the new Tabernacle church, Albany, last week. Dr. BUTTMAN, having referred to the wonderful growth of our denomination in the United States, said:

"Is it not proof that a more than human vitality and strength is among us? Does it not vindicate us from the reproaches of those who regard us only standing for the defence of one single ordinance? But what is it that we specially represent? What does our name carry with it to-day—not here only but all over the world? I will mention but a few points, and without dwelling much upon them.

"We hold to the truth that it is only intelligent, personal faith in our Lord and Savior Jesus Christ that makes one a Christian.

"We hold to the truth that the baptism which our Lord has commanded is in the form of immersion; and that as a symbol of his resurrection, it is to be guarded and defended from change, as vigilantly and as resolutely as we would defend the symbolism which is given us in the supper.

"We hold to the truth that a visible church should be composed only of those who give credible evidence of regeneration.

"We hold to the truth that a local church is independent of all foreign control, that no Association, or presbytery, or bishop has any authority over its action, but that in all things it is to be directed alone by the truth which is revealed in the Scriptures, and under the guidance of the Divine Spirit which, it is promised, will abide with Christ's people.

"We hold that the church is independent of the State, that it should ask nothing of it but perfect liberty of conscience. This principle was avowed by the Donatists of Holland. It has been everywhere recognized as one of our cardinal principles, and when the opportunity has been offered it has always been practically applied. When Roger Williams, banished from Massachusetts because he was a Baptist, founded a settlement in Rhode Island, there, for the first time in the history of the world, a civil government was established which claimed no jurisdiction in religious affairs, and for the brave achievement Bancroft the historian, declared that Roger Williams should be ranked among those who have made themselves the benefactors of mankind. Massachusetts had allowed only liberty only to the orthodox who was recognized by the law. Catholic Maryland punished all those who dared utter words of reproach against the Virgin, and put to death one who denied the doctrine of the Trinity. Virginia collected nine pounds of tobacco from the citizens for the support of the Episcopacy. But Roger Williams made a place on the shores of the Narraganset, where full liberty of conscience might be enjoyed, and the principle—old as our faith—took possession of State after State until it has gotten to be the pride and boast of the whole nation.—Baptist Weekly.

LATEST NEWS.

SOUTH AND WEST.

The Howard association has a dispatch from Dr. J. B. Bruus, of Brunswick, Ga., saying that the epidemic there may be considered at abated.

The mayor of Brunswick telegraphs: "Thanks to our generous friends throughout the union, we announce that we think we have enough supplies and money to carry us through the epidemic."

The Texas legislature appropriated \$2,000 for Perry's portrait of Lee, as has gone the rounds of the press, but for two pictures, one of which is that of "Lee at the Wilderness," a historical painting and not a portrait.

While riding home on a canon that had been used at a celebration near Augusta, Ga., John T. Perdue was jostled off and had his head crushed by a wheel, and Peter Easterling received severe bruises. Mr. Perdue was the husband of "Jennie Woodbine," the Georgia poetess.

The old court house in Rappahannock, Va., in which John Walter, Robert Ware, John Shackelford and James Greenwood were in 1774 arraigned for preaching the gospel contrary to the law of the colony, has been purchased, and is to be converted into a Baptist house of worship.

Griffin (Ga.) News: "Corn in the ear was sold yesterday on our streets at fifty cents per bushel. Such a thing has not occurred before in the month of October in Griffin since the war. Some of the corn was made on corn at \$1.50. That's where the joke comes in. How many of these sellers will buy back their corn at three prices before another crop comes in and then cuts hard times?"

At Beaver, Utah, on the 10th, Judge Borenman passed sentence on John D. Lee for participation in the Mountain Meadow massacre, nineteen years ago. In doing so he called attention to the atrocity of the crime, the inability heretofore of the authorities to procure evidence. The conspiracy to murder was so widespread that Lee was finally offered up as a sacrifice to popular indignation; but others equally guilty might hereafter expect punishment. The prisoner having the right under the laws of the territory to choose death by hanging, shooting or beheading, and having chosen to be shot, was sentenced to be shot to death January 26, 1877.

Many lives were lost by the burning of the steambat Southern Belle. Among those known to be lost are Wm. Van Phil, Mr. Drose, Miss Fannie O'Conner, and another lady, all of Baton Rouge; Mr. Frank, of Port Hudson; Mr. Languna, also Frank, an employe, and the steward and his crew. It is supposed that nearly all of those who were sleeping in the after-part of the boat were burned to death, as after the fire had once got fairly under way it was almost impossible to get at the bow of the boat, the only way of escape to the shore. The cargo consisted of from 500 to 800 bales of cotton. The boat was new, and valued at \$45,000 and insured for \$30,000, mostly in New Orleans companies. Mr. E. Herbert, the pilot, held the bow of the boat against the bank until all who could had escaped; he then leaped from the pilot-house to the lower deck and was severely injured.

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FOREIGN.

A dispatch from Constantinople says the following are the conditions on which the Porte expects an armistice: That Servia be prevented from occupying positions now in possession of the Turkish army; that the introduction of arms and ammunition into Servia and Montenegro be prohibited; that the passage of foreign volunteers into Turkish provinces be positively put a stop to; that Servia and Montenegro be prohibited from giving any assistance to immigrants to adjacent provinces. The Porte proposes that the armistice shall extend to the fifteenth of March, 1877, and requires the powers to appoint delegates for the settlement of details. It has ordered Turkish commanders to come to an understanding with these delegates and with Servian and Montenegrin commanders, the line of demarcation between the opposing armies to be regulated by the positions

THE BAPTIST.

LATEST NEWS.

they now hold. Turkey, however, is ready to evacuate her positions in Servia if Servia engages not to occupy them.

A Berlin dispatch says the old report is revived that the czar thinks of abdicating if a war is decided upon. The Russian residents in Austria and Germany, who are liable to serve in the army have been ordered home. The Black sea squadron is ready to carry 150,000 men from the northern to the western shores of the sea. A detachment of officers has been sent to equip these vessels. The Persian government has been asked by Russia to co-operate. Persia, in obedience, is sending troops to the Turkish frontier. The reserve are being called out in some of the western provinces of Russia. Troops have been moved toward the northern and eastern frontier of Galicia. Twenty thousand horses have been placed on a war footing in Russia Poland. These measures are believed to be intended to force Austria and Turkey to concede the independence of the Servian and Slavonians without war.

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, 20 Main St., Memphis, Tenn.

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"We hold that the church is independent of the State, that it should ask nothing of it but perfect liberty of conscience. This principle was avowed by the Donatists of Holland. It has been everywhere recognized as one of our cardinal principles, and when the opportunity has been offered it has always been practically applied. When Roger Williams, banished from Massachusetts because he was a Baptist, founded a settlement in Rhode Island, there, for the first time in the history of the world, a civil government was established which claimed no jurisdiction in religious affairs, and for the brave achievement Bancroft the historian, declared that Roger Williams should be ranked among those who have made themselves the benefactors of mankind. Massachusetts had allowed only liberty only to the orthodox who was recognized by the law. Catholic Maryland punished all those who dared utter words of reproach against the Virgin, and put to death one who denied the doctrine of the Trinity. Virginia collected nine pounds of tobacco from the citizens for the support of the Episcopacy. But Roger Williams made a place on the shores of the Narraganset, where full liberty of conscience might be enjoyed, and the principle—old as our faith—took possession of State after State until it has gotten to be the pride and boast of the whole nation.—Baptist Weekly.

GREAT LONDON PREACHERS.

These Relative Terms—Mr. Spurgeon, His and Practiced—Dean Stanley, Orator and Liberal—Canon Liddon, Eloquent, but Conservative. London Correspondence of the New York Tribune. Having had excellent opportunities for hearing the greatest preachers of London, I will give my impressions regarding them. It is strange that with the rare advantages possessed by the established church, in its universities, the greatest and most popular preacher in the city should be a non-conformist who has had no collegiate training. Mr. Spurgeon, to whom I refer, has been over twenty years in London. There is nothing in his manner that ordinarily gives a preacher popularity. He is not sensational, and has low eccentricities. He is never coarse, vulgar or profane. There is no trifling or levity in the discourse, though there is sometime trenchant wit. There is, however, a thorough and careful exposition of the truths of the Scriptures as he understands them. His sermons are constructed simply, and clothed in language of common everyday life. They are lighted up with brilliant metaphor, and impressed on the mind with strong illustrations drawn from various sources, but mainly from the Bible. The seven thousand people who go to the tabernacle every Sunday are held fast to face with God. They are placed beneath his law, and are pointed to the eternal

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judgment which awaits them. All this is not calculated, ordinary, to make the preacher popular. But, after all these years, Mr. Spurgeon has a stronger hold on the public than ever. It may well be asked how he succeeded in maintaining and strengthening it. The answer is near at hand. He has been a most laborious student of everything connected with the Scriptures. He is thoroughly in earnest. No one questions his sincerity. His life has been above reproach. Besides, he has been gifted with great common sense and a marvelous voice. His labors are almost incredible. More than sixty of his sermons are published every year, and they are of such merit that they are eagerly printed and read by the inhabitants of the two continents. His lectures and preaching, and the pastoral work among the students in his training college for preachers, are unsurpassed. His exposition of the Psalms of David has grown already to four large volumes, and is acknowledged to be the best ever given to the world, being read by all ritualists, high and low churchmen and dissenters.

A very different preacher is Dean Stanley. His sermons are published in their style as his lectures on the Jewish or the eastern church. They are broad enough for the most liberal. In the sermon which he preached in Westminster Abbey, in concluding a course delivered by various clergymen recently from the text, "Gather up the fragments," the Dean said they should "gather up the fragments" of truth contained in hymns like one which he quoted from Doddridge, and then he followed the hymn with a glowing eulogy upon this "great nonconformist of the last century."

"Gather up the fragments," he said again, "of truth found in the Zenda Vesta;" and in the scientific teachings of the time. The Dean, too, is very popular, as might be judged from hundreds being unable to get admission to the abbey on this occasion.

Canon Liddon, of St. Paul's, is a preacher of a different order. His style of sermons might be deemed almost faultless. His style and form of expression are unexcelled. Although his voice is not over strong, none of the 5,000 people who sat under the great dome last Sunday afternoon need have lost a word of his discourse. Unlike Dean Stanley, Canon Liddon leans towards the ritualists. This party is now giving the establishment a great deal of trouble. The archbishop is busy dealing with accusations of ritualism. Whatever may be their faults it must be admitted, however, that the ritualists set in some respects a good example. St. Alban's church, which has a confessional, and a system resembling that of the Roman Catholic monasteries, is in Baldwin's court, a most wretched place, inhabited by the very lowest classes. The rector of this church, who has been repeatedly under discipline for his ritualistic practices, is doing more for the poor people of this district than all the other churches therein. Perhaps after all he is not under discipline by "the judges of all the earth," who may look more to his work than how he does it.

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, 20 Main St., Memphis, Tenn.

While riding home on a canon that had been used at a celebration near Augusta, Ga., John T. Perdue was jostled off and had his head crushed by a wheel, and Peter Easterling received severe bruises. Mr. Perdue was the husband of "Jennie Woodbine," the Georgia poetess.

The old court house in Rappahannock, Va., in which John Walter, Robert Ware, John Shackelford and James Greenwood were in 1774 arraigned for preaching the gospel contrary to the law of the colony, has been purchased, and is to be converted into a Baptist house of worship.

Griffin (Ga.) News: "Corn in the ear was sold yesterday on our streets at fifty cents per bushel. Such a thing has not occurred before in the month of October in Griffin since the war. Some of the corn was made on corn at \$1.50. That's where the joke comes in. How many of these sellers will buy back their corn at three prices before another crop comes in and then cuts hard times?"

At Beaver, Utah, on the 10th, Judge Borenman passed sentence on John D. Lee for participation in the Mountain Meadow massacre, nineteen years ago. In doing so he called attention to the atrocity of the crime, the inability heretofore of the authorities to procure evidence. The conspiracy to murder was so widespread that Lee was finally offered up as a sacrifice to popular indignation; but others equally guilty might hereafter expect punishment. The prisoner having the right under the laws of the territory to choose death by hanging, shooting or beheading, and having chosen to be shot, was sentenced to be shot to death January 26, 1877.

Many lives were lost by the burning of the steambat Southern Belle. Among those known to be lost are Wm. Van Phil, Mr. Drose, Miss Fannie O'Conner, and another lady, all of Baton Rouge; Mr. Frank, of Port Hudson; Mr. Languna, also Frank, an employe, and the steward and his crew. It is supposed that nearly all of those who were sleeping in the after-part of the boat were burned to death, as after the fire had once got fairly under way it was almost impossible to get at the bow of the boat, the only way of escape to the shore. The cargo consisted of from 500 to 800 bales of cotton. The boat was new, and valued at \$45,000 and insured for \$30,000, mostly in New Orleans companies. Mr. E. Herbert, the pilot, held the bow of the boat against the bank until all who could had escaped; he then leaped from the pilot-house to the lower deck and was severely injured.

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THE ART OF REPARTEE.

De Quincy, for instance, boldly refused to believe a single story of brilliant repartee. But a retort of this sort which meets the ear in society, and the eye in a book, is a fact which cannot be gainsaid, and an effect which cannot be forgotten; and it ready wit does this for its fellows—it dispels this ungainly incredulity. In the presence of one indubitable flash of fancy we can give credit to recorded triumphs of the same faculty in others. But there is another, and a more generous ground for delight in witnessing this flashing prompt readiness of the faculties in meeting attack. It is ordinarily the man taken at a disadvantage and open to insult or insinuation through some weak point, as we might be ourselves, who excites our sympathies. He stands forth the champion of the unready, who feel themselves avenged through him. The insolence of the whole prosperous side of life gets a snub when some sharp arrow of a rejoinder hits its mark. Of course cynicism has its own line of re-

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partee, and gets quoted for its ready sayings, such as the reply of the aristocrat of the old regime to the poor peasant's plea, "A man must live." "Je n'en vois pas la necessite." But contempt never excites sympathy. We must always side with the sentiment hidden in a retort, if we are to enjoy it.

Coleridge, in addition to his deeper and loftier faculties, had this power of retort attributed to him in early life, and, as we gather from the history of a particular ride, could apply it according to the sensibilities of his opponent. The horse and get up of the rider on this occasion were alike open to vulgar criticism, and a low wag, appreciating the general effect, asked the poet if he had met a tailor just like himself. "Yes," was the reply, "and he said he had just lost his goose." After this lowly triumph his road brought him within hail of a more distinguished party of horsemen, one of whom, a sporting M. P., known to have been helped by the minister, stopped him to inquire the price of horse and rider. "The horse," was the answer, "is a hundred guineas; as for the rider, as he is not in parliament yet, I have not fixed his price."

A story is told of the late Marquis de Boissy, who showed the same disregard of appearances, attended by the same power of holding his own under any snub or disguise. When presented to the late emperor, his new uniform not being ready, he made his appearance in an old court costume of his grandfather's, a man of vastly larger physique than himself. The emperor received him kindly, but some of the courtiers grinned. Prince Murat, son of the unfortunate king of Naples, could not refrain from a remark on the drabness of his dress. "Yes," said De Boissy, "c'est vrai, monseigneur, c'est tous ceux qui viennent ici devalent porter les costumes de leurs grandperes, on en venait de bien plus droles encore," the point of course being the well known humble condition of the prince's own ancestry.

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Great Reduction!

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

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

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

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

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

We, the undersigned, having used in our practice Dr. Bannings' Body-Brace for the relief of cases of simple prostatic urethra, cheerfully testify to its being the best instrument we have met with to cure all the indications required in the case.

A. N. McDOWELL, M.D., J. H. BURGESS, M.D., J. B. BROWN, M.D., A. CUNNINGHAM, M.D.

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

To Dr. Banning: Dear Sir:—We, residents of the city of Savannah, Ga., and frequent operators of Dr. Banning's Body-Brace, testify to its being the best instrument we have met with to cure all the indications required in the case.

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

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

Dr. Banning: Sir:—Having examined your Body-Brace, designed for the relief of the Prostatic, Digestive, Genital, and Muscular Systems, as combined with general or muscular debility, it gives us great pleasure to say that we deem it a valuable discovery, as an auxiliary in the treatment of these and numerous ailments. In view of the anatomical and physiological principles of its construction, and harmony with the natural economy of the system, we also deem it greatly preferable to any other device in use.

T. S. BELL, M.D., LEWIS HUBER, M.D., JOHN H. FLINT, M.D., W. C. GALT, M.D., W. E. WING, M.D.

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

Dr. E. P. Banning: 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, to which both sexes are liable, but especially the FEMALE; many of which medicines have long been regarded as the "opprobrious medicaments" of the profession, and might have continued to be so, had it not been for your invaluable discovery. Now, after a six-months' trial of your Brace, in almost every variety of case, I feel the agreeable assurance, that we have in this instrument a sovereign remedy for a large proportion of these distressing generally incurable diseases, for which all who have heard of it feel for the woes of others, should be profoundly thankful, and to him especially who is the author of so great a blessing. For a long time, or rather since the first and structure of the human system have been well understood, medical men have acknowledged the want of some mechanical agent to act

precisely upon the principle of your brace; but the difficulty has been to construct the proper instrument. Many efforts have been made to supply this want, but without success, until the discovery of your ingenious construction, as far as I can learn, feel satisfied that we have the attainment of mechanical aid, to meet the inflictions of a large class of painful affections.

DANIEL PORTER, M.D. The following is a list of the ailments relieved, or immediately cured by the use of the Brace: Who are They that Require Mechanical Support, and to Whom the Brace is Invaluable?

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

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

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

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

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

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

All having affections of 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 wrangling and grinding pains in the small of back and in the hips; who experience coldness, numbness, swelling, varicose veins, and weakness of the lower extremities. To all who have any bearing down or falling of the womb, or who are afflicted with leucorrhoea the Brace is simply invaluable, and the only effectual remedy.

All weak, and lax-fibred, 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 in any surgeon will tell you, and this Brace is the only instrument invented to lift upwards.

How to Measure for the Brace Truss. Take snugly the number of inches around the hips, over the linen, about two inches below the top of the side bones, and about two inches above the pelvis or front cross bone. Directions for Fitting on the Brace Truss for Hernia.

Open the truss and fetch it around the body, showing 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 my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

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

E. C. DANFORTH, Office of Man'g Co., Conn., May 1, 1876.

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

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

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

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

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

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

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

J. R. GRAVES.

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

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

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

S. H. FORD, Editor Christian Repository.

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

WILSON, MISS. EUDORA COLE.

LORD AND TAYLOR New York.

Our Fall Importations ARE NOW COMPLETE IN ALL DEPARTMENTS, AND PRICES ARE VERY LOW OUR STOCK OF BLACK, COLORED AND FANCY SILKS

IS THE LARGEST AND BEST ASSORTED IN THE CITY, OCCUPYING ONE WHOLE SECTION IN BATH ST., AND HAVING BEEN PURCHASED AND CONTRACTED FOR PRIOR TO THE RECENT ADVANCE, WE ARE PREPARED TO SELL AT

Last Season's Prices!

OUR Dress Goods Department EMBRACES ALL THE NOVELTIES IN FALL AND WINTER COSTUME CLOTH, BLACK AND COLORED CASHMERE, MERINO, ALPACA, AND MIXED PLAINS, STRIPES, AND DAMASKE STYLES, AS WELL AS

Popular Dress Fabrics IN ALL THE NEWEST COLORINGS AND MATERIALS, FROM TEN CENTS A YARD UPWARDS.

OUR IMPORTATION OF INDIA SHAWLS From the London Auction Sales is Very Large and Attractive, and prices about half former years.

Real India, filled centers, \$65, \$75, and upwards. Good Decca Shawls, \$12 to \$75. Striped India Shawls, new designs, only \$15. Cashmere Shawls, choice new colors, \$11, and upwards.

Also, Paris and Vienna Broche, Paisley Hosiery, Plain centers and stripes, and British and American woolen shawls, unrivalled for beauty and substantial wear.

OUR LADIES' AND CHILDREN'S SUIT AND FURNISHING DEPARTMENT Is now more Thoroughly Stocked and Equipped than ever heretofore, and we are prepared to fill all orders at once, and to guarantee satisfaction.

Handsomely trimmed suits in Cashmere, basket cloth, Crape de Chine, Alpaca, Combination Suits, etc., in the most beautiful new effects, at prices to tempt the most economical.

By following our directions for self-measurement, ladies out-of-town can be fitted perfectly, economically, and more satisfactorily than by any home-made work. Mourning costumes and Outfits a Specialty. And orders filled on 12 hours' notice. Misses and Children's Costumes and Suits at very reasonable prices.

Ladies' and Children's Underwear. An immense stock of beautiful and reliable goods, at very great reductions. Ladies' Complete Outfits, at \$50, upwards. Infants' Complete Outfits, at \$35, upwards.

WE FILL CATALOGUES OF THIS DEPARTMENT, WITH DIRECTION FOR SELF-MEASUREMENT, SENT FREE OF CHARGE, TO ALL PARTS OF THE COUNTRY.

OUR STOCK OF Rich Furs On hand and being manufactured, will be the most beautiful in the city, and at most attractive prices.

We also call particular attention to our large stock of Linens and White Goods, Lace and Embroideries, Upholstery Goods, Household Furniture, Hosiery and Gloves, Gents' Furnishing Goods, Boys' Clothing and Ladies' Boots and Shoes.

THE DOMESTIC AND HOUSEKEEPING DEPTS. Are stocked with goods from the large summer auction sales, at prices below cost of manufacture.

Carpets at Grand St. Only, And at greatly Reduced Prices. Velvet Carpets, from \$2 up. Body Brussels, from \$1.50 up. Tapestries, from \$1 up. Three-ply, from \$1.25 up. Brussels, best, \$1; cheapest, 35 cents. Oil Cloths, from 30 cents up.

HEADQUARTERS FOR LINOLYUM—BEST FLOOR COVERING IN THE WORLD.

Samples of goods sent free on application to all parts of the country. Orders for goods or warrants, description carefully filled without charge, and goods packed and forwarded to any destination.

Broadway & Twentieth St. Grand & Chrystie Sts. N. Y. \$5 to \$20 per day at home. Samples worth \$1 free. Stinson & Co. Portland, Maine. P. S. 21 10 3

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 28, 1876.

New Series—Vol. IX. No. 47.

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' second speech on the above proposition, at the Carrollton Debate, Carrollton, Mo.

DR. GRAVES' SECOND REPLY.

MR. PRESIDENT:—As we meet again to fully discuss this question that above every other interests me, I will, in the two remaining half hours available to me, 1. Present Eld. Ditzler with plain, positive, unequivocal passages that establish beyond controversy the negative of the proposition; and, 2. Notice, so far as time will allow, all the passages he may bring forward that apparently militate against the positive ones.

One of the promises of the covenant of redemption made by the Father to the people he gave to his Son was—

1. "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—11cb. viii. 10-12.

Now, two things are provided for in this covenant, 1. That God will never turn away from any member of the covenant; and, 2. That no one ever interested in it shall depart from God to be lost.

2. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their heart, that they shall not depart from me."—Jer. xxxii. 40.

To add to this seems like attempting to add strength to the foundation of the earth, or to the very throne of God; but we have to combat with a singular species of religious infidelity.

3. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

How can this be, if there is a possibility of that sinner falling from grace in six months, six weeks, or six days? Would there not be folly in such joy? would it not be premature? If Eld. Ditzler's position is true, that sinner might have fallen from grace before the angel that started with the news had reached heaven, if he should chance to be detained as long as the angel was that God sent to answer Daniel's prayer,—twenty-one days. What then! angels rejoicing over one they thought was saved, but who might, at the same moment, be cursing God? No: if there is joy in the presence of the angels when a sinner truly repents, we may know that that sinner is that moment truly saved; and the angels may as well rejoice then as when they see him glorified: for his repentance was a proof of his being called of God; and no one ever was called who will not be glorified.

4. "And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. viii. 28.

Those who are called of God will love God, and love him to the end; and nothing will work for their destruction, but for their good.

5. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. viii. 29.

God did not predestinate them because they were, or after they were, conformed, but in order

that they might be conformed to the image of his Son.

6. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 30.

God, in all these acts, moves first. No one ever was justified by faith for one moment, who was not predestinated and called; and no one was ever justified for one moment, who will not be finally glorified; and this settles the question.

7. "What shall we then say to these things? If God be for us, who can be against us?"—Rom. viii. 31.

I say, glory to God in the highest for this overcoming grace. I say no power on earth or under the earth can be against us successfully,—triumphantly. We will, we must, be more than conquerors through him who loved us. What will Eld. Ditzler say to these things? he will try to do them all away, and say that we are left in our own power, and to our own keeping; and that we can be, and are in the greatest danger of being, against ourselves, to our own ruin: he will deny that our salvation depends upon the love of Christ and of God being continued to us, and the continuous keeping of the almighty power of God, and in-st that it depends upon our continuing our love to God, and our keeping ourselves, not by an implanted and imperishable faith, which is the gift of God, but by a perishable faith,—the mere overt act of a weak, changeable creature; and to refute these views, I quote further.

8. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32.

I think he will; and I know he will; and he will certainly give us what we need the most; and as it is natural for the redeemed soul to fear lest he might fall, the very thing of all others he don't want to do, God gives us this promise to reassure and comfort us.

9. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude i. 21.

If he does this for one child, he does it for every child; and therefore no one can so fall as to be lost. But he does keep every child by his own; and not by the power in the child.

10. "Who are kept by the power of God through faith unto salvation, ready to be revealed at the last time."—1 Peter i. 5.

Peter here dully contradicts Eld. Ditzler, who dares to affirm that our being kept unto salvation depends, in whole, or in part, on ourselves, while Peter says "by the power of God;" and that every one kept one moment by it is kept unto salvation. But to render null and void this precious declaration, Eld. Ditzler says, God only exerts his power to keep us through our faith, which faith may, in some fiery trial, fail and perish; and any moment, therefore, the child of God may perish; but Peter teaches otherwise.

11. "The trial of your faith, being much more precious than of gold that perisheth, though it be not with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter i. 7.

Our salvation rests not upon the continuance of our love, but upon the love of God in Christ to us. Paul affirms that no created being in the universe, nor any existing influence can cause God to withdraw his love from us.

12. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more

than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 35-39.

This love is unchangeable; as it was from everlasting, so it will be to everlasting, over the same; and while Christ loves us, we shall love him. Now, that each one of us who have believed on him through his or the words of his apostles should be so united to him that the union may be as perfect and indissoluble as that which exists between the Father and the Son, he specifically prayed; and him the Father heareth always.

13. "I pray not that thou shouldst take them, out of the world, but that thou shouldst keep them from the evil. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 15, 20-21.

Is not this conclusive that every one the Father hath given his Son will be kept from the evil of this world,—finally be with Christ, and behold his glory? This recalls to my mind a stanza of that beautiful hymn that Methodists sing, and shout over, but do not believe one word of it,—

"But this I do find, we two are so joined He'll not live in glory and leave me behind. So this is the race I'm running through glare, Henceforth till admitted to see my Lord's face."

And another, which I commend to the attention of my opponent,—

"For thy glory, we are created to share Both the nature and kingdom divine; Create, again, that our souls may remain A time and eternity thine." —Hymn 260, N. C. Hymn 412 N. C.

Now while I am really enjoying these delightful sentiments, and feel anthems rise and swell my heart, I am grieved by my opponent's declaration that this assurance is a very hurtful and pernicious doctrine; but not so taught his Father Wesley. I have met this in Doctrinal Tracts p. 312:—

14. "Question. May not some of those (wh' o have the testimony, both of their justification and sanctification,) have a testimony from the Spirit that they shall not finally fall from God?"

Answer. They may, and this per- sistent life nor death separate them from Him, far from being hurtful, may, in some circumstances be extremely useful. These, therefore, we should in no wise spare. At earnestly encourage them to hold the beginning of their confidence steadfast unto the end."

But I must more rapidly file in my proof-texts, so that Eld. Ditzler may have an opportunity to answer them if he thinks he can.

15. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes: That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake."

16. "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we