

Great Reduction!

To My Brethren in the Ministry: Owing to the excessive hard times in the North, reduced prices for labor, and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body-Back and Lung Brace, to furnish 1863 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, \$16.00, \$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 \$23.00 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 high, or altogether laid up, not 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 the Body-Back and Lung Brace for the relief of cases of simple prostatic urethra, cheerfully testify to its being the best instrument we are acquainted with, to fulfill all the indications required in the case. J. N. McDOWELL, M.D.

JOHN P. GAZZALI, M.D.

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

To Dr. Hanning, Dear Sir:—We, residents of the city of Savannah, have had frequent opportunity to witness the effects of your mechanical appliances, especially of the Body-Back and Lung Brace, and are convinced that no more remarkable than those of any other instrument which has ever been invented to relieve the pains from that unmanageable pressure of the abdominal organs, which seems to be the inevitable result of a relaxation of the muscular system. H. A. BURNETT, M.D.

C. P. BURNETT, M.D.

A. TUNNINGHAM, M.D.

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

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

LEWIS BODDEN, M.D.

JOHN H. HAY, M.D.

W. T. GALT, M.D.

W. E. EWING, M.D.

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

Dr. E. P. Hanning: Dear Sir, Permit me to say to you and the world, a humble testimony in behalf of your Body-Brace, in the treatment of the above and analogous affections, many of which are incurable by any other means. It is an "appropriate medicine" of the profession, and might have been considered to be so regarded, had it not been for your invaluable discovery. But now, after a six-months' trial of your Brace, in almost every variety of case, I feel the agreeable assurance, that we have in this instrument a sovereign remedy for a large proportion of these heretofore generally incurable diseases, for which all who have hearts to feel for the poor 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 laws and structure of the human system have been well understood, medical men have acknowledged the want of some mechanical agent to act

precisely upon the principle of your Brace, but the difficulty has been to construct the proper instrument. Many efforts have been made to supply this want, but without success, until the discovery of your ingenious construction, in which the mechanical principle, as far as I can learn, is so perfect that we have the satisfaction of mechanical aid, to meet the indications of a large class of painful affections. DANIEL PORTER, M.D.

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

Who are They that Require Mechanical Support used 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 exertion, 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 refused to be taken, 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 deadness, sinking or "gone-ness," which are manifestly 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 weak-bellied, and predisposed to rupture of the bowels; and all who are afflicted with leucorrhoea, inguinal, and venereal 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 continued wringing and grinding pains in the small of back and in the hips; who experience coldness, numbness, swelling, various aches, and weakness of the lower extremities. To all who have any bearing down or falling of the womb, or who are afflicted with leucorrhoea, the Brace is simply invaluable, and the only effectual remedy.

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

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

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

It is the only scientific Shoulder-Brace ever invented.

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

How to Measure for the Brace Truss. Take snugly the number of inches around the hips, over the linea, about two inches below the tops of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia.

Open the truss and fetch it around the body, showing the hip-bone close down to the tip of the hunch 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, whilst with the other you hold the ball from rising. This causes the bowels to lie above, and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

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

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Hanning Body-Brace, and that those manufactured for J. R. Graves, L.L.B., are made different, and are more durable, and an improvement over the present style now in market. Do not be misled by any other party South of the Ohio River.

J. R. GRAVES, L.L.B., MANUFACTURER, office of Main & Co., Conn., May 1, 1856.

I publish the above that all may see that if they want the Brace that I advertise for the cure and all cases of dyspepsia, and consequent weakness, AND THE GASTRIC AFFECTION, 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 premium I can offer on the reduced price are:

1. A Brace for 10 new subscribers at \$2.00 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 ribs 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.

It is Cheaper. Price \$5 6/10.

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

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

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

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

The Little Seraph.

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

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

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

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

J. R. GRAVES.

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

A Success.

THE BAPTIST

Hymn and Tune Book.

(Seven Shaped Notes.)

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

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

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

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

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

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

Before buying any Hymn and Tune Book, with seven shaped notes, and examine it.

The New Psalmist.

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

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

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

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

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

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

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J. R. GRAVES.

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THE BAPTIST.

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

Old Series—Vol. XXXIII. MEMPHIS, TENN., SEPTEMBER 2, 1876. New Series—Vol. IX. No. 39.

THE METHODIST EPISCOPAL CHURCH AT CARROLLTON, MO., POSSESSES THE SCRIPTURAL CHARACTERISTICS OF A CHURCH OF CHRIST, OR A BRANCH OF THE SAME.

The following is Dr. Graves's third speech on the above proposition, at the Carrollton Debate, Carrollton, Mo.

DR. GRAVES'S THIRD REPLY.

MR. PRESIDENT:—That I do not misrepresent the only condition of membership since the change in 1866, I present a few extracts taken from a series of articles published in the Methodist Advocate, of Nashville, Tenn., March 28th, 1874, by the oldest living Methodist on this continent, Lovick Pierce, of Georgia, the father of Bishop Pierce. I do it for tripple reasons. Eld. Pierce offered the bill in Conference that secured that change; i. e., abolished the probationary system, and thus took the seekers into the church; and if any man, he ought to know if justifying faith, or being "renewed in the spirit of his mind," is the present condition of membership. I do it because I want to perpetuate his protest, and his prophecy, and place them before the eyes of thousands who otherwise will never see them. He wrote his articles before going to the last Conference, to which he went, with the hope of securing the change that would crystallize his views into church laws, and thus secure a Scriptural membership to the Methodist church, South, evermore; but, I regret to say, he failed; he made the effort and failed. I quote from one of the series of articles in the Methodist Christian Advocate, Nashville, and I do not strain or pervert his meaning:—

"I am prompted just now to urge this inquiry, because I find in our papers frequent allusions to it in terms which incline me to believe we have some among us who are trying to make others believe that to require any other religious experience as a condition precedent to reception into full connection as a member of the Church, than Mr. Wesley resorted to admit persons into his Societies—which was only admitting them into a class prayer-meeting to aid them in seeking salvation—would be to innovate wantonly upon Wesleyan Methodism. Why, Mr. Editor, am I mistaken, or did I not see in your excellent Advocate very lately, mixed up along with many excellent things, as difficulties in the way of a general Methodist fellowship between us and the Methodist Episcopal Church, this, as the most unbearable and irreconcilable of all, that they had departed so far from our Methodism here, as to make justification by faith—that is, the simple profession of it—a necessary condition in their law of religious eligibility to membership. On this, as a matter of fact, I am not posted, but do earnestly hope it is true. My hope of a general fraternization is very feeble, but in as far as I am concerned I want the brethren to know that it will not be because they have not up the condition previously required for actual membership in the church to the point where I believe the examples in the New Testament put it in the inauguration of the Christian Church."

This is a frank confession that he regards the present condition of membership in the society here at Carrollton as unscriptural, which sustains my point; but, that there may be no doubt, I read two more:—

"And now, Brother Editor, as I am launching my Methodist rectitude upon your judgment, I ask if this mentioned fact is not proof enough to sustain my chief postulate, which is, that the future accord of Methodism with its original mission, to spread holiness over these lands, will depend mainly upon whether we, as builders, see that this spiritual house is carried on to its final complement only with lively stones. As I must insist on my way, let me say—not as a prophet, technically considered, but nevertheless as a seer—that the church will never hereafter be saved

from fashionable dissipation by the enforcement of a strong moral discipline. This muscle in our arm is permanently paralyzed by the unconscious effect of political liberty upon safe moral restraint. Mind what I say, the church must be kept pure by building only with members renewed in the spirit of their minds."

"It is now not only a question, but the question, whether, as true Methodists, we are to admit members into the Methodist Episcopal Church (I use this denominational title now in its original sense) on Mr. Wesley's one only condition previously required of such as desired to join his Societies, or, as a church, are we bound to put our condition for church membership higher, inasmuch as church membership is a much higher state of communion and fellowship, than the joining of a religious society, to wit, the members of the Society to flee from the wrath to come by seeking present salvation from sin?"

"Our fathers made no such condition in and so such as Mr. Wesley's one only condition previously required, but upon King David's inspired platform: Here I am myself, even poor me—Thy word is a lamp unto my feet, and a light unto my path. I have sworn and I will perform it, that I will keep all thy righteous judgments. Amen."

If this could only be accomplished, it would be the grandest and most salutary religious revolution that has taken place on this continent since its discovery; and if one or twenty more great J. Wesleys will only aid in bringing it about, I will write them: I hope this very debate will aid in doing it; and I believe it will.

IV. THE METHODIST EPISCOPAL SOCIETY IN THIS PLACE, AS IN EVERY OTHER, LACKS AN ESSENTIAL QUALIFICATION OF A SCRIPTURAL CHURCH.—IT IS WITHOUT SCRIPTURAL BAPTISM.

Scriptural baptism is a constitutional prerequisite to the existence of a church of Christ. There can be no church in any true sense of the term without it. The voice of every standard writer in every denomination under the sun is in perfect accord in this,—no Scriptural baptism, no church.

When I say baptism, I mean just what the founder of his church, and the giver of the rite meant; i. e., the act he himself received at the hands of his harbinger in the river Jordan. There lives not a man, unless biased by prejudices or influenced by party, but, that in his conscience, believes that Christ commanded his apostles to perform the identical act for baptism which he and they had received from John the Baptist in the Jordan, and, in his inmost conviction, he believes that act was a burial, an immersion, a planting in the likeness of death, and a rising again in the likeness of his resurrection; but, if I have done one thing in my life, I have established, during this discussion, beyond a reasonable doubt, that immersion was that act; and, therefore, I say here, that any other act, how sincerely soever performed or accepted, is not the baptism Christ commanded; for, by no other act can the profession be made which he requires, or the symbolism which he appointed.

Scriptural baptism consists of four things, 1. Its form; 2. Its design; 3. The Scriptural subject; 4. The proper authority—church.

I introduce another illustration from the distinguished writer I have quoted:—

"If the condition of initiation into a Christian church were circumcision, would a society be a Christian church which, for this rite, substituted baptism? If not, as little can a society be such, which, for baptism, substitutes sprinkling; and in either case the reason is the same, because in neither the necessary condition of membership is observed. If, too, membership would be invalidated by a want of its true condition, not less could it be by the substitution in the place of one that is unauthorized and spurious. Such a society falls of the character of a church. First, from wanting what it ought to have, that is baptism;

and secondly, from having what it ought not to have, that is sprinkling; and thirdly, its anti-evangelical complexion is deepened from the perversion of calling an alien and incongruous substitute, by the name of Christian baptism. As we have seen that a Methodist society cannot be a Christian church, on account of the want of one rite, so neither can it be on account of its practice of another. It fails in one case from defect, in the other from excess; either of which is equally destructive of the common identity of two objects. Two societies cannot be the same, when one is destitute of what is essential to the existence of the other, and introduces a dissimilar and unauthorized substitute into its place. It would seem more correct to say that such societies are directly antagonistic. If two things are the same, merely because they agree in some respects, there are no two things which are not the same. If a society be a Christian church simply because it is composed of believers [which, however, as we have seen, is not true of the Methodist society at Carrollton] no ritual service is necessary to its existence, which is equally contrary to the doctrine of all Christianity, to the dictates of reason, and the principles of revealed religion.

"We have asked, if a society should practice circumcision as a condition of membership, would such a society be a Christian church? and we have supposed that the question admits only of a negative answer; but this is, in effect, the very thing which Pedobaptists do. They practice sprinkling, or, as they say, baptism, as a substitute for circumcision. The two rites differ only in form, not in principle. They involve, according to Methodist views, the same privileges, and convey the same blessings. Hence Methodists are involved in the absurdity so fatal to all clear views of the Gospel dispensation of maintaining the identity of the Jewish state, and the Christian church. Infant baptism is essentially a Jewish element and a Methodist society may, in this respect, more properly be called a Jewish rather than a Christian church. Even if Methodist societies observed baptism instead of sprinkling, their erroneous, secular, and anti-Christian views respecting its design and import, would of itself actually destroy their claim to the character of Christian churches. The Jewish and secular elements, incorporated with their societies, darken the light of Christianity, curialize their character, and instead of perfuming and embalming them with the pure word of life, corrupt and poison them with the doctrine of a hereditary religion, and the sacramental virtue of ordinances, thus imparting to them the taint of a moral infection."

The Methodist Episcopal society at this place, as everywhere else, is a body of professors and non-professors, and those unable to make any profession; all unbaptized, and, therefore, in no sense a Scriptural church. There is another feature that works a forfeiture, etc., its five baptisms (and not one for a person Scripturally qualified),—sprinkling, pouring and immersion, infant baptism, and that of adult seekers. It has no office for the baptism of a professedly regenerate person. This may strike some with astonishment; but I do say here, with the Discipline in my hand, and in the presence of Eld. Ditzler, that in this book there is no office for the baptism of a professed Christian man or woman. Wesley himself declared that the whole office for baptism of infants proceeded upon the supposition that they are born again at the same time they are baptized, and it is as certainly so of adults also, as I will show if Eld. Ditzler presumes to question it.

V. THE METHODIST EPISCOPAL SOCIETY AT CARROLLTON LACKS A THIRD ESSENTIAL FEATURE OF A CHRISTIAN CHURCH; VIZ., A SCRIPTURAL ORGANIZATION.

Government implies laws, and laws authority to enact and enforce them, and execute their penalties. This authority must lodge somewhere: if in the hands of one man, then we have a monarchy. If this authority is without check; absolute and independent of limitation and control,

then we have absolute despotism. If this authority is lodged in the hands of a privileged few, then we have oligarchy; if in the hands of a privileged class, an aristocracy; if in the hands of representatives chosen by the people, a republic; if in the hands of the people, a democracy; if in the hands of the priests of the body, then it is a hierarchy; if it is constituted with law-making powers, it is a legislative body; if with only power to execute the law as already enacted, and by the people direct, then it is an executive democracy.

Jesus Christ did institute a spiritlike government on earth when he set up his church, and he called it his kingdom. He could not set up a church without giving it a specific form any more than an architect could build a house without giving it a particular form: this is self-evident. The first church Christ established was the mother and model of all future churches. We may safely say no church differing from this in form of government and administration was ever set up by his apostles: the act, in any one of them, would have been high treason against the king. Christ has authorized no one, man or angel, to change the government he originally gave his church in one jot or tittle.

That we represent the views of the most eminent writer, and the most gifted bishops of his own church, I submit a few extracts from their published writings. For the following extracts from an editorial article in the *Methodist Quarterly*, when it was published in Richmond, Va., some twenty years ago, and edited by Dr. Doggett, now bishop of the Methodist Episcopal church, South, I am indebted to one of the editors of the *Georgia Laborer*. What will he say of his chief minister and master? They amount to nothing in Eld. Ditzler's esteem, however across his path!

"Unless the professed followers of Christ organize upon the apostolic model, they are not a church of Christ, although there may be members of the body of Christ, or Christians, among them."

"Members and ministers professing the religion of Christ, may congregate together for the purpose of worship, and may organize, yet they will not be a church of Christ, unless they organize upon the apostolic model."

"The members of regular Christian associations, may be true members of Christ's body; may, by complying with the conditions of salvation, enter into the spiritual kingdom of God, and ultimately be saved, but they do not belong to the church of God, because the association, to which they attach themselves, was irregular, or was not a church of Christ, as wanting conformity with the true model, in the irregular particular, whatever it may be."

"We do not contend that an organization in accordance with the apostolic model is essential to salvation, but only essential to make an organization a church."

"We do not suppose that any unprejudiced mind would call any body of men and women the true church, so particularly described by the inspired writers, as the true church has been, unless it comes up fairly and fully, in every minute particular, to a description proceeding from that wisdom that could not err in the description, in any remote or conceivable degree."

There is much more of similar import in the article from which I extract; and the author, in the exuberance of his liberality, gives minute details to Baptists as to the course they must needs pursue if they would become members of an Episcopal church. He deems no church entitled to be recognized as a church of Christ that has not an Episcopal form of government; so I say of its membership, and of its baptism, and of its fundamental doctrines and origin.

What is the form the Methodist Conference claims for American Methodism? They say it is unique,—*sui generis*,—and so it is. I will let Rev. G. G. Cookman speak. I read from his great centennial speech in John Street church, New York, endorsed by its official publication by the Methodist Episcopal church in 1851; and let me say here, that the bare quoting this extract from the speech of Eld. Cookman, though published by the General Conference, has brought down more abuse upon my head than any other act of my life: but if I can, by suffering this abuse, serve my dear Master and advance his great work, then, let his will be done. He alludes to Ezekiel's vision of wheels within wheels, and says in his speech, pages 145, 146:—

"Now, sir, let us apply this to Methodism. The great iron wheel in the system is the agency; and truly it grinds some of us tremendously! The brazen wheel, attached and kept in motion by the former, is the local ministers; the golden wheel, the doctrine and discipline of the church, in full and successful operation. Now, sir, it is evident that the entire movement depends upon the great iron wheel of agency constantly and rapidly rolling round. But to be more explicit, let us make an application of this figure to American Methodism, let us carefully note the admirable and astounding movements of this wonderful machine. You will perceive there are wheels within wheels. First, there is the great outer wheel of episcopacy; which accomplishes its entire revolution once in four years. To this there are attached twenty-eight smaller wheels styled annual conferences, moving around once a year; to these are attached one hundred wheels, designated presiding elders, moving twelve hundred other wheels, termed quarterly conferences, every three months; to these are attached four thousand wheels, styled traveling communicating motions, moving around once a month, and called class meetings, moving round once a week, and who in turn, being attached to between seven and eight hundred thousand wheels, called members, give a sufficient impulse to whirl them round every day. . . . Now, what a machine!"

Truly, "what a machine is this!" We say to every one, "Let us carefully note the admirable and astounding movements of this wonderful machine!" How potent for good, if controlled by angels; how omnipotent for evil, if turned by men! Why, in essential character, it is the very system of the Jesuit of Rome! It is, in principle, a crushing arbitrary despotism; it is astounding. It is astounding that any set of men, after the American revolution, should have dared to fabricate and set in motion this great iron wheel of episcopacy. Just look at it, and you see it is a perfect system of passive obedience and non-resistance, every smaller wheel being yet yielded to the wheel next in power above it, and the whole moving in absolute control of the great outer wheel of episcopacy. The reflecting man must see, at a glance, that all real liberty of thought and action is destroyed as truly by this system as by the ecclesiastical system of Rome, as by the drill of an army, as by any despotism upon the face of the earth.

This, then, is the divine and sublime model of the Methodist Episcopal church? But the society at Carrollton is not this wheel; it must be a branch of it. But what branch was the great wheel? It must be one of the lesser wheels, if any.

Well, sir, it is true that the symbolic wheel of Ezekiel is the only semblance that God's word affords for the government of the Methodist Episcopal church, and, it is, to my mind, as authoritative as my opponent's position, that, the church of Christ is a continuation of the old Jewish commonwealth, in order to establish infant baptism. If there is anything under the shining sun certain and made out, it is that the New Testament affords no more authority for this wheel-within-a-wheel government of the Methodist Episcopal church than it does for infant baptism. It is this painful fact that drives them into the shadows of a dark and superseded dispensation to find something that is strong enough to hold an inference or bear an analogy.

Now, let Eld. Ditzler answer, and let every man and woman who hears me answer, is this, can this be the divine and apostolic model of the polity of the Christian church? If you answer no, and you must answer no, then no religious organization possessing this, can, in the language of Bishop Doggett, be a church or a branch of the church of Christ.

Repetition.

To show still more clearly that Methodism as it was was a far different thing from Methodism as it is, with its lofty and hollow pretensions, as well as to show that it is understood by the intelligent, we quote from the February number of the *North-British Review*:—

"For a long time even after the societies under his care had become very numerous, he would not allow his preachers to assemble their people during the ordinary hours of public worship on the Lord's day, and to the last he refused to give them a general permission to administer the sacraments. The people who joined him, he wished to remain all members of the Established Church, to attend upon her worship, and to receive sealing

ordinances in her communion. This is the position still maintained by that section of his followers who call themselves Primitive Methodists, so as to afford to those who joined his society, advantages of growing in grace, for adorning their profession, and for promoting the interests of religion, additional to those they might possess as members of the Church of England and attendants upon the ordinances. He did not intend to form a distinct and independent church, and in point of fact he did not do so. He does not seem to have reached any convictions, which appeared to him to make it men's duty to disapprove of the constitution of the Church of England, or to separate from her communion. So that Wesleyan Methodism, under its founder, was not a Church, and did not profess to be a Church, but only an Institute, a temporary arrangement by present and future Church of England for promoting the Christianization of the communities."

"Different considerations seem to show that Wesleyanism ever yet avowedly professes to be a scripturally organized church, and it is, in respect to its organization, a device of human wisdom, and therefore not destined to perpetuity, not fitted for permanence."

"Wesley did not profess to be organizing a Church upon a scriptural basis. His Institute was the product of his own wisdom and sagacity, and must be subject to the fluctuations and instability of all merely human things."

What unparalleled effrontery, then, for Methodists, in the face of these facts, to declare that their society is a Christian church and Scripturally organized!

Now, I wish Eld. Ditzler to know that there is a world wide difference between originating an organization different from anything that can be found in the Bible, different from anything the world had ever before seen or heard of, and calling it a church, and organizing a Christian church. It is true that two or three baptized individuals can organize a church, provided they adopt the apostolic model of government, and covenant to be governed by the sole authority of Jesus Christ.

Jesus Christ originated as well as gathered his disciples together into a body, which he, during his public ministry, taught them to call church (Matt. xviii); and there was a church (not complete, to be sure, in all things,) just as much as there was on the day of pentecost, when three thousand members were added to it; and this body of brethren was the body Christ sang in the midst of, so that the prophecy was fulfilled, "in the midst of the church will I sing praises," etc.

No, sir; I am free to say, I do not believe that God the Father, nor God the Holy Spirit, ever thrust out John and Charles Wesley to originate and set up a church in opposition to and contradiction of that of Jesus Christ, which they did do just so certainly as Jesus Christ had a church on earth then or now; for Methodism has violently antagonized, and is to-day antagonizing and seeking to destroy every other religious organization on earth; nor do I believe that Jesus Christ moved the Wesleys to set up a new church for himself; for he himself has declared that a house or kingdom divided against itself cannot stand; and if he had a church in their day, or since, and Methodism was a part or branch of it, then he himself divided his own house and kingdom against itself.

Mark how he plays upon the words to confuse, when he says all Baptist churches were organized by human beings to nullify my position against men originating a society and calling it after Christ's body,—the Christian church. A Baptist no more than a Methodist society, originated by men or angels, is or can be a Christian church, and should not be so called or fellowshipped. Whatever any one man here and there among Baptists may hold, orthodox Baptist teachers do not hold that a company of Christian men can start a church by baptizing themselves; and if they did, the word of God does not warrant it.

He has quoted Eld. Ripley, a Baptist, as admitting his society a church, though not in a state of order; but Eld. Ditzler's own bishop, Doggett, declares that a body of Christians not in a state of gospel order; i. e., orderly constituted, cannot be called or recognized as a church at all. To offset Eld. Ripley, I will quote the sentiments of two of the most distinguished Baptists in America, one in New England, and one in the South, who correctly represent the sentiments of all sound Bap-

tists in America. Dr. Wm. Hague, of Boston, says:—

"However honored may be the history of any church on earth, however far it may be distinguished by whatever names it may be distinguished, with whatever names of being, as to its outward adorned, its presence of being, as to its outward constitution, the true Church of Christ, is nullified by the fact that it is a Church established by human device. So far as it is established by human device, so far as it is a part of a human system, just so far, constitutionally considered, it has lost the character of a true Church of Christ. So that the mere fact that a Church is established by the legislation of a man or men, furnishes a sufficient reason why Christians should leave it, as having in its constitution those elements which are at war with the spiritual nature, the primary principles, and the high moral ends of the Christian dispensation."

Dr. A. M. Pondexter, of Richmond, Va., says, on the relation of Baptists to unscriptural church bodies:—

"Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a Scriptural church, of course its ordination cannot confer Scriptural authority."

In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as Scriptural either by word of action, as to the bodies themselves or their officers. The churches of Christ are to possess all departures from the faith as delivered in the New Testament. They may not fraternize with or connive at heresy. And the obligation resting on Scriptural churches bears also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a Scriptural church, or a Pedobaptist minister as a Scriptural minister."

I perceive the Elder is a little chagrined at the picture of his holy people in England, called Methodists, as shown by his father, John Wesley, and asks me if I want to compare the piety of my people (Baptists) with his, etc. Comparisons are proverbially odious, but I will assure him they would suffer nothing in the comparison as to piety and for what they have achieved for the world. How he has answered my objections to the local society in this place being a Scriptural church let the world judge.

THE LATEST ADVICES ON THE MODE OF BAPTISM—TESTIMONY OF DISTINGUISHED SCHOLARS—THE MODERNS CONFIRM THE ANCIENTS.

BY GEO. VARDEN, PH. D., D., PARIS, KY.

Since the appearance of Dale's bulky works on the mode of baptism, some few anti-immersionists feel emboldened to express themselves in a more defiant manner against the Baptist view. Of some only is this true; for many good Pedobaptists, from Dale's method of investigation, are almost led to conclude that this "myrrored-sided word baptizo," as he calls it, has in strictness no definition at all. And though Mr. Dale has elaborated so many volumes about this word, it is still necessary to ask him to define it.

In the lead of these defiant ones is Dr. Stewart Robinson, of Louisville. In a notice of Dale's *Cassio Baptism*, with Christian gravity and scholarly ignorance he writes: "If the bottom has not been knocked out of the Baptist tub, it has been made too leaky to hold water enough to immerse anybody in." Now, according to this classic figure, Dale has evinced that *baptizo* does not involve an immersion. But is not Dr. Robinson aware that, according to Dale's newly coined word "intuspossession," immersion ranges itself under that category? Can anything answer better to an intuspossession, position within, than an immersion? If baptism be intuspossession, then surely so is immersion. It is much more difficult to see how the ordinary ecclesiastical sprinkling answers to an intuspossession.

Passing from this Presbyterian reviewer, we meet with Dr. Bomberger, of the German Reformed church, who, having read this same book,

rather mournfully writes, as the voices of the past clearly ring in his ears: "Cause for serious complaint has been given by theologians and ecclesiastical historians by concessions [respecting immersion] far beyond philological and archaeological fact."

An excellent instance of such concessions on the part of Pedobaptists is furnished by Calvin. In his Institutes he writes: "The very word baptizo, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church." And in his Commentary on Acts vii. 38, he reasons: "From this verse we clearly see what was the rite of baptism among the ancients; for they were accustomed to immerse the whole body in water (*abluo corpus in aquam*). At the present time [sixteenth century] the practice has gained ground for the minister only to sprinkle water on the body or head."

And as an echo of what ecclesiastical historians have conceded, we may quote from Bremer's Historical Exhibition: "For thirteen hundred years baptism was generally and regularly an immersion (*abluo corpus*) of the person under water, and only in extraordinary cases a sprinkling or pouring with water, the latter, moreover, as a mode of baptism, was called in question, and even forbidden." *La unione delle*

Of our all-scholarly anti-immersionists as well as others, have been compelled when writing on this subject at all, to make these concessions to Baptist faith and practice. Nor are these statements of theologians and historians contrary to philological and historical facts.

The implication in Dr. Bomberger's language, that cause for serious complaint has been given, must not be overlooked. As though, forsooth, nowadays scholarly deynes are no longer making such concessions. As though, with all the light of the third quarter of the nineteenth century, learned theologians and historians are beginning rightly to understand this subject and are sedulously correcting the errors of their predecessors.

Let us see how this matter now stands. Is it not a conspicuous fact that the testimony of recent and living scholars is in agreement with that of theologians of former times? The present is an echo of the past. Nay, the utterances of the living emphasize those of the dead. Let us hear some of them. For, after all, this question of the action of baptism is to a much greater extent than most other subjects, to be settled by authority. It is at least altogether in place to hear what acknowledged scholars of world-wide reputation are now saying about the mode of baptism, when Mr. Dale is supposed to have knocked the bottom out of the Baptist tub, and theologians of the past are taken to task for having conceded too much to Baptist views. Hear now some of the moderns, who are practically against immersion. In a recent essay on baptism Dr. Steitz of Frankfort-on-the-Main writes: "In the most ancient churches we find that baptism was regularly performed by immersion (*als Regel das untertauchen*)." Prof. Reuss, D.D., LL.D., of Strasburg, one of the editors of the *Corpus Reformatorum*, writes, 1871, in *scribendi epistola*: "Baptizo involves the idea of an immersion. This is clearly seen from those passages where the word is employed in a figurative sense. If baptism were a simple aspersion, Paul could not have written as he has in the beginning of Rom. vi., *buried with him by baptism*. Accordingly, up to the thirteenth century total immersion was practiced. Even in the seventeenth century (1614) the ritual of Pope Paul V. allows immersion where it still exists."

In the Christian Dogmatics, which has just appeared, 1874, Dr. Van Osterze, the first divine of the evangelical school of Holland, speaks to the same effect: "This sprinkling which appears to have first come generally into use in the thirteenth century, in place of the entire immersion of the body, in imitation of the previous baptism of the sick, has certainly this imperfection, that the symbolic character of the act is expressed by it much less conspicuously than by complete immersion and burial under water."

A YOUNG GUARDSMAN GONE.

Died, on the 29th of July, 1876, in the western part of Cooke county, Texas, Eld. I. R. Chesnut. The writer does not believe in white-washing

the bad after death and the good do not need it, but the following may not be devoid of interest to the numerous acquaintances of Bro. Chesnut, both in Tennessee and Texas.

He was born in 1830, in Mc Minn county, Tenn., made a profession of faith when seventeen years old, was licensed to preach in his twenty-sixth year, graduated at Mosey Creek College in 1859, and was ordained in the same year by the Zion Hill Baptist church of his own county; since which time he has been an earnest, faithful worker for Christ as a minister of his word.

As a man he was moral and upright; as a Baptist, sound and consistent; as a minister, consecrated; as a Christian, mild and conservative, forgiving and gentle; though not without political principle and preference, he was one of the few ministers whose conduct was such during our civil war as to command the respect and confidence of both parties in East Tennessee during and after the fratricidal struggle.

Most of his ministerial life was spent in missionary work, which God crowned with abundant success.

He came to Texas in 1871, and since that time till he fell asleep was employed by the Shiloh Association as missionary. He died in faith, and at peace with God and man; was resigned to his fate and to the will of his Heavenly Father.

To know him was to love him; he will be missed by the people of God and by his relatives, but yet should they weep because another righteous man has gone to his reward.

R. H. LOVE.

Texas Baptist Herald please copy.

MARRIED.

On the 22nd day of August, by Rev. J. K. Mendenhall, Rev. G. H. Carter, of Tennessee, to Miss Ann Whilden Roe, of Greenville, S. C.

NOTICE.

Brethren expecting to come to Central Association by railroad, (meeting with Eldad church Saturday before the third Lord's day in September), will please address me at Pickettville, Tenn., at their earliest convenience. There will be conveyances at this point to take as many as may desire to attend to the church. J. C. THARP.

TO CHURCHES WITHOUT PASTORS.

DEAR BRO. GRAVES:—I have thought it might be a welcome service if I were to let it be known through the columns of THE BAPTIST, that I can furnish the names and address of one or two servicable young ministers, who feel disposed to cast their lot with our brethren of the Southwest. If any church desiring a pastor will write me, I will assist them in opening a correspondence with a worthy man, who can preach and teach and work in the Sunday-school and among his members. Augusta, Ga. B. R. WOMACK.

Mississippi Correspondence.

THE TISHOMINGO ASSOCIATION of Mississippi meets with the church at Boonville, Miss., twenty miles south of Corinth, on the Mobile and Ohio railroad, on Thursday, the 31st of August, 1876. A cordial invitation is extended to brethren of other Associations, and especially to you, Bro. Graves, to visit us then. E. B. McNEEL, Pastor. Boonville, Miss., July 28, 1876.

THE Yalobusha Association meets at Graysport Friday before the 2d Sabbath in October. Pine Bluff is eighteen miles west of Hazellhurst, in Copiah county, Miss. Brethren generally, invited to attend.

Bethlem Association meets Friday before the fourth Lord's day in September, and closes on Monday; of meeting, Mount Tabor, in Lauderdale county, Miss., four miles southeast of Meridian.

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

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

Union, Corinth, Tuscaloosa county, Alabama, Friday before the fourth Lord's day in September.

Springfield Association meets with Forest church, Forest, Scurry county, Miss., on Vicksburg and Meridian railroad, on Saturday the before the fourth Sabuath in September.

DO YOU HONOR OR DISHONOR CHRIST?

READER, are you a professor of religion? If so, you either honor your Savior, or you dishonor him. If you do your duty, you honor him; if you neglect that duty, you dishonor him.

Do you honor or dishonor Christ? Let us examine into this. Will you ask yourself the following questions? (and remember that your answers must be made to the Master, who will attend upon the services of the church unless prevented by unavoidable circumstances?) or 2d, Do you allow trivial excuses to prevent your doing so? 3d, Do you allow circumstances to keep you from church that would not keep you from some place of amusement or lodge meeting, etc. If you can answer the first question affirmatively, the others are thereby rendered unnecessary, and you therein honor Christ; but if you are compelled to say no to the second and third questions, you certainly dishonor him.

Again: Do you do all you can to assist in the public services of your church? Perhaps you could pray in the prayer-meeting if you would try; or at least, you can sing. If you can do neither of these, you can smile upon those who do.

Once more: Do you contribute all you can of your means to help support the gospel? Perhaps your father or mother does, and you think that is sufficient. Your parent did not believe for you, nor were they baptized for you; neither can they do any portion of your duty; you must do for yourself; and if you have but little, you owe God some of that little. If you cannot give as much as your neighbor, that is no excuse for giving nothing. Give all you can, if it is only a mackin, and who cannot give that much?

Do you, by your daily walk and conversation, in your business, at your work, or in your home, so live and act as to honor your Savior? Some who claim to be Christians, are patrons of drinking-saloons, card-tables, and lotteries, or gift enterprises; others indulge in the theatre, the dance, etc. All these may be Christians, but these practices dishonor Christ, and gradually, but surely destroy the Christian usefulness of all who indulge in them. Some, who profess to be Christians, will not scruple to give short weight, misrepresent their goods, contract debts they have no prospect of being able to pay, or slight work they agreed to do well. Such persons are simply dishonest, and cannot be Christians; or, if so, they are criminally ignorant of the elements of the Christian standard of right.

In conclusion, I repeat, do you honor or dishonor Christ? May God help each one to honor and glorify him in our bodies and spirits, which are his."

OUR SCHOOLS.

DEAR BRO. LOWREY:—I feel that if there is anything of which the Baptists of Mississippi ought to be proud, it is her schools. I feel grateful to the Giver of all our Blessings for the number and efficiency of our high schools in the State. I would not have the number diminished, but would rather have them increased. There should be no rivalry between our schools, except that noble contention, or rather emulation, as to who can best work and best agree.

I was most forcibly struck with the importance of a higher education while attending the examination of the Baptist Female Seminary, at Pontotoc, Miss., a few weeks ago. All the classes showed that they had been solidly instructed. The graduating class, seven in number, exhibited the fact that they were thoroughly educated. They were so nearly matched that it was difficult to tell who was entitled to the first honors; Miss Leavel and Miss Flournoy were, however, granted the first honors; but the difference between them and the other graduates was so small that it could hardly be distinguished. The president stated that he had never graduated a better class. The delivering of diplomas was solemn, with the parting advice of the president, when he presented each with a nice Bible. Then came the address of Hon. C. B. Mitchell. Here my powers of description fail me to give you anything like a portrait of his address: it was full of sound reason

and truth. "Human Life a Reality" was the theme. At night there was a grand concert, which surpassed anything I had witnessed before.

This institution is the work of individual enterprise, and shows what can be accomplished by energy and prudence. Success to all and every such enterprise. W. W. FLETCHER.

HYMN.

I VAINT not, O way-worn, tired heart! Though steep thy pathway be; Nor far nor long the heavenward Where Jesus waiteth thee. Even there, even there, Jesus awaiting thee.

Seen thy falling tears shall cease, And glistening eyes shall see The home where wandrons angels dwell, And Jesus waiteth thee. Even there, even there, Jesus awaiting thee.

Soon, oh soon! thy prisoned wings Will evermore be free; Thy fingers wake the sleeping strings, Waiting there for thee. Even there, even there, Waiting there for thee.

Miscellaneous Correspondence.

AN INCIDENT.

Never had I forgotten, as I witnessed a few weeks ago, while engaged in pastoral visiting. Immediately after coming into this community, I was told of an afflicted family that I ought to visit as soon and as often as I could, because none of them, there in that remote place, were able to go to preaching.

When I entered the house, I found the father, who is about forty-five years old, lying on a bed, unable to help himself, and all covered with terrible, painful sores. His arms and feet and legs were literally covered, and considerably swollen. He said he was never free from pain.

In the next room, down on the floor by his little cot, sat his son, a young man about thirty, with a fine-looking head, and an intellect of face and eye, yet unable to move. His lower limbs were completely paralyzed so he could not walk one step. The wife, who has been a very good and useful woman in the community, and always kind to the sick and needy, is in almost a helpless condition. She is subject to spasms, which are liable to come on at any time, and of course her life is in constant danger. The night before I was there she had suddenly fallen to the floor with a candle in her hand, and a bottle of medicine she was going to give her husband. She fell senseless, and though he was so weak, her husband was forced to get out of his bed at once, to assist her and to prevent the candle from doing any harm. I know I went away from that house with my heart softened, I could not restrain the tears as I read the Bible, and talked to them of the comforts of religion, and the gratitude for the many blessings I enjoy was increased. Yet, there was no murmuring in that house. What a reproof to many Christians in far better circumstances!

They all said they felt satisfied it was for the best, and in love and mercy sent. The son was reading the Bible when I entered the house, reading about Job.

My brother, don't you love to go to such places sometimes? Oh, what a privilege to comfort the comfortless, and cheer the disconsolate; to lead them to the source of all comfort, and point them to real joys on high! This is one of the many joys of a pastor's life, which, though it has its trials, has pure joys untasted by other men.

Ah! yes: how often can we learn lasting lessons in the house of affliction! It is better to go to the house of mourning than to go to the house of feasting.

With all his trials, I would rather be a laborious, faithful pastor and teacher than all else on earth beside. I hope all who read this will remember this afflicted family at a throne of grace. Wylie's Mills, S. C. JOHN H. EAGER.

A SPENT-BAILL.

ONCE there lived a Baptist minister on a farm near me; he sold out; moved away; and eventually died. In the old farm-house, he left an old

book, without title-page, owner's name, or anything to tell its history prior to that time. The new owners of the place found and read the old book, which gave a pretty correct account of what "the sect everywhere spoken against" believe and teach. The good lady, who had read the old volume, approached a Baptist and asked him this question: "Does this book truly set forth the doctrines of the Baptists?" After examining it, he assured her that it did. She seemed surprised, and confessed that she had been misled, and had entertained wrong notions of the Baptists; she also signified her intention to know more about them.

Query: If one old throw-away book of the kind can do, at least, some good to one person, what may we not hope to accomplish by the thousands of books going out from the Southern Baptist Publication Society?

W. M. HOWLAND.

DEAR BRO. GRAVES:—I am much pleased with your new dress in which the worthy old paper, THE BAPTIST, has made its appearance. The paper is good, clear and smooth, and firm; the types are of good size, and make clear and well defined impressions. Narrow columns and closer types, I think, adds beauty to that part of the paper over the broad columns.

As soon as I can, I will help you to the money for the renewal of my subscription, and will get others if possible.

Nearly twenty years ago I read your sermon "The Watchman," and from that, I learned what your view was at length in regard to the influence of the religious teaching and practices of American Pedobaptists upon the institutions of freedom, civil and religious. I would like to have your views again, after nearly a quarter of a century, in regard to changes that have come over even Methodism in this country,—what have been the changes, whether for better or worse; or is Methodism now what it was twenty-five years ago, when you wrote "The Great Iron Wheel?" I would like to have your views in regard to the tendency of the teaching and practices of even the Methodist society, South. I would be pleased to have your matured convictions of mind, and the result of your observations; for you have been up where you could see all their movements, and mark their changes, and fully understand their direction, and you can tell pretty well how far from Rome they will be in the end of the next twenty-five years. You proved yourself master of your work in the great debate. WILLIAM BORN of Lockesburg, Ark.

OBITUARIES.

DEPARTED this life on the 25th of July, 1876, Fannie D. Cole, daughter of F. L. and M. F. Seward. The deceased was born in Chickasaw county, Miss., August 17th, 1851; moved to this State in 1872; joined the Baptist church at Concord, Crawford county, Ark., August, 1872; was married to James A. Cole September 17th, 1873.

DIED, of pulmonary disease, at his aunt's, Polk county, Florida, November 15th, 1875, after lingering over twelve months, Walter B. Seward, eldest son of F. L. and M. F. Seward. The fond parents hoped that a change of climate might improve him, and sent him to Florida; but the fell destroyer could not be baffled; he lingered there from March until November, and died. He was born August 17th, 1856. He never joined the church, but gave evidence to his relatives before his death of his hope in Jesus. We sorrow not as those who have no hope. F. L. S.

SUNSHINE IN THE SOUL.—That is what we all need and what all may have. The following receipts may help us to secure it:—

- 1. Look at your mercies with both eyes, and your troubles and trials with only one.
2. Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they do not have makes thousands wretched.
3. Keep at some work of usefulness.
4. Keep your heart's window always open toward heaven.

The Baptist.

THIS PAPER GIVES A BANNER TO THEM THAT FEAR THE LORD, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.—PS. Editor and Proprietor: J. R. GRAVES, No. 227 Second Street, Memphis, Tenn. Business Office: 227 Second Street, Memphis, Tenn. Terms: \$2.50 per annum, in advance. Send money by Postal Note, Registered Letter, Express or Draft, at our risk, otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

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HISTORICAL INQUIRY. I HAVE many instances on record where the Baptists were offered the privilege of uniting with any government? 2. If so, in what history can I find it? 3. If they ever had the power to persecute and did not, give the country, and in what book the fact can be found? Please answer in THE BAPTIST. G. W. CLIFTON.

ANSWER.—They were offered State support by the king of Holland A. D. 1819, after the publication of the history of the Reformed church of the Netherlands by Drs. Peypic and Dumont, in which those royal scholars and historians unanimously testify that the Baptists, formerly called Anabaptists, are older than any Protestant sect, and, indeed, older than the Catholics, either Greek or Latin, and are the only religious community that has continued from the apostles' day until now, and maintained pure the gospel in all ages. (And, by the way, is not this more reliable authority than the unsupported statements of Pike in the Religious Herald, and that of the Herald editors thrown in? and yet not a few Baptists, and all Pedobaptists, will take the Herald's opinion rather than that of the most distinguished historians of Pedobaptist churches.)

As you have not access to the history above named, we refer you to Church Succession, by D. B. Ruy. They certainly did have the power to persecute in Rhode Island, and on the island of Newport, in the year 1638 and onward; but they did not, but declared the principle itself contrary to the authority and very genius of Christianity. They not only secured freedom—absolute liberty of conscience in all things—for themselves, but for all others. John Clarke, and not Roger Williams, was the first man who placed that sentiment on a legal document of any kind, or obtained a charter securing it.

HONORABLE MENTION. WE HAVE received no expression from the lip or pen of living man, since the war, that we prize half so highly as the following from the pen of the venerable Howard Malcom, D. D., president of the American Baptist Historical Library, Philadelphia. He wrote us for our photograph for the library and this centennial year; and we sent it, requesting that it be placed between the two honored names of Pendleton and Dayton, our former editorial associates, who fought by our side upon the high places of the field in the days when the denomination was saved from liberalism in Tennessee,—two names that will be the last, among those of men, to fade from our grateful recollection when death shall have obliterated all others.

We are astonished to learn that Pendleton's photograph is not in that library. We should be gratified in being permitted the pleasure of meeting the expense of placing both of them by the

side of ours. Will Bro. Pendleton grant us the pleasure? Will Sister L. D. Phillips send us her late father's best photograph to have taken for this purpose?

DEAR BRO. GRAVES:—Your very welcome package, with picture, framed, and the papers came yesterday, in good order. I will place it among framed likenesses of Mercer, Staughton, Brantly, Spurgeon, and twenty more. I often thank God for the courage and efficiency, with which you defend and teach a pure gospel: not without obliquity. Your labors will bless the world long after you leave it. God bless you, and how and where. How and where. P. S.—We have no likeness of Pendleton. H. M.

BAPTISTS of West Tennessee can but see and feel that the time has come to pray to the Lord of the harvest to send out more laborers into the field of West Tennessee. The old standards, who have borne the heat and burden of the day, are fast passing away. In the last year or two Broth. Nixon, Young, and Connor, and now Bro. Jones, who were pillars among us, have fallen. Bro. Duncan has finished his work, and is waiting in the land of Heavens. Would he could have been present and heard the most prayerful of his Association for his peaceful and triumphant departure. He would have been convinced that his brethren esteemed him and felt his loss. Other ministers feel the weight of years, and are compelled to be content with work, and some of our most promising young men, like Bro. Lyvick, are moving westward. Unless the Lord see fit to call more laborers into the field, and the brethren are willing to assist in educating them, our churches will soon be without pastors, and our unoccupied fields without any converts. Brethren, thank of these things, and let us be men, and let us love the cause. God is ready to call laborers enough, and the young will be among you, and need your encouragement to go on with the work. There should not be less than twenty young ministers from West Tennessee done at our University this session. Will you not encourage them to go?

ANOTHER MINISTER FALLEN. THE announcement below, copied from a private note from Prof. Johnston, of Brownsville Female College, brings a shadow over our heart. Bro. Silas Jones we knew when a young man, and it was to Bro. J. M. Hoot and myself he confided his convictions of duty to preach the gospel. We were satisfied that his call was of the Lord, and he went forward, and has, by his talent and qualifications, made a useful minister and accomplished a good work. From that day, we have loved Bro. Jones, and, we believe, have enjoyed his confidence and love. The Master wanted him or he would not have called him away. We dare not mourn or complain, but we can but feel that we have one friend and dear brother less on earth, and perhaps another saint.

Bro. Silas Jones is dead. At ten o'clock a. m. on the 21st of August, he died. Like a Christian, is the highest that can be said of any man; for so he lived. Oh, how our good workers are falling one by one!—clouds on our hearts, but with the silver lining. The clouds are all breaking away; for the sun-him is coming.

We held a meeting at Trezevant one week; a strengthening meeting; good time; about twelve for prayer; no public profession. We were not discouraged; it was power without popular excitement Christianity.

OUR SCHOOLS. THE MARY SHARP, at Winchester (see its card), will open next week; and we hope to report a full attendance. All students and their attendants coming from Mississippi, Louisiana, and the West, through Memphis, will get reduced fare, if they purchase a ticket via Nashville. Be sure to ask for a commuted ticket to the Mary Sharp.

BROWNSVILLE FEMALE COLLEGE is located in the pleasant city of Brownsville, West Tennessee. It is under the presidency of Dr. Geo. W. Johnston, a Christian gentleman and thorough educator. We place this next to the female university of the South—the Mary Sharp—in point of thoroughness. We cannot say more, nor do its trustees wish to say more. Hundreds cannot go to Winchester, and we advise them to go to Brownsville. See card in this paper.

BETHEL COLLEGE, Russellville, Ky., opened on the 31st ult. with a prospect for a full attendance; and in its prosperity we rejoice. The chairman of the faculty acknowledges that their card in this paper has paid them a hundred per cent.

THE SOUTHWESTERN BAPTIST UNIVERSITY, at Jackson, Tenn., opened on the 28th ult. and, notwithstanding it has gone the rounds of all our exchanges, South, and even appears in the Examiner and Chronicle, New York, that it was at a standstill,—stuck in the mud,—its prospects are brighter than they were last year. That the Religious Herald should publish such statements to the injury of Baptist interests in the West no longer surprises us, understanding, as we do, its policy and lack of principle; but why the Index, and Alabama Baptist, and Texas Herald should copy such statements from the Herald, or any other source, we cannot understand. They certainly are unwilling for great Baptist interests, like the Southwestern Baptist University and the Southern Baptist Publication Society, to succeed, though planted on the soil of Tennessee and in the bosom of the great Southwest. Brethren, do not imitate the Herald in its opposition to the West and its interest.

BREVETTES. WE expect to attend the Sunflower Association, and will be at Greenville on Thursday before to meet the conveyance. MINISTERIAL FUNDS.—There are now \$70 due on last year's account for board; and it is due in bank. Will not every one who subscribed last year and has not paid in full do so at once, and relieve the treasurer? Don't fail, brethren, to do this.

A PRIVATE note from Bro. J. H. Borum informs us that he is confined at home sick. Brethren, let us pray for him, that God will soon raise him up, and spare him long to the work.

We want to give away one thousand packages of the Spanish chufas this month for new subscribers and renewals. If you want the chufas as a gift, you must renew this month; for it is now we most need the renewals.

ELD. DITZLER AND THE DEBATE. WE are in receipt of news from our late opponent, and learn that he feels that the published debate is now hurting him awfully; he feels the force of argument he sniffed at during the discussion. We say to Bro. J. C. Miller, and all others, see Eld. Ditzler's printed endorsement on the first page of the book; and if he goes back on it, there will be a worse hurt for him.

All must see that Eld. Ditzler's abuse of us is but his acknowledgement of the crushing defeat we gave him. He may make it necessary for us to say things which will not be helpful to him as a man of Christian principle. Every one present at the debate heard us openly challenge his veracity when he charged twenty falsehoods upon the Great Iron Wheel, and offer him the columns of our paper to make good his charges, and, that it he failed to do so, we should brand him as a falsifier and defamer. He has failed to appear in the paper, and he left his charges out of the speeches he prepared for publication; thus admitting his wanton falsification of facts. Will he rise and explain?

The Examiner and Chronicle notes the following suggestive item: Some years ago, in the course of a friendly conversation between an eminent Baptist scholar and a Presbyterian clergyman of reputation, the subject of baptism was introduced. For a time the discussion went on with live earnestness, the Pedobaptist interposing the ordinary objection and large inference familiar to all. But his opponent whose ability to handle the question would be fully conceded were we to mention his name, presented his side of the argument with such masterly force that at length the other, finding himself fairly driven to the wall, was obliged to make the humiliating confession that much that had been said was entirely new to him, that in fact he had never given much attention to the matter, and really new very little about it. And yet he was a man of large theological culture, a pastor for many years, and had often administered what he regarded as the Scriptural ordinance of baptism without a doubt of its divine authority and binding force.

Louisiana Department.

ELDER W. E. PAXTON, Editor.

Communications intended for this Department should be sent to Rev. W. E. Paxton, Zionsport, La., but subscriptions and money should be sent to Rev. J. B. Graves, 561 Main St., Memphis, Tenn.

MADISONVILLE, LA.

This village is situated on the Teche river, about three miles from its mouth. It was formerly moderately wealthy, and noted as a boat building depot, and a summer resort for the residents of New Orleans. In its prosperous days a neat church edifice was erected, and preaching was sustained by the people. But, for several years past, Madisonville has been under the spell which has made all of Louisiana desolate, poor, diseased and poverty-stricken. Hearing that there were no regular church services, and desiring to learn something of this field, we boarded the cars for Lake Ponchartrain and took the steamer Cuneida for that point, where we arrived at half past 8 o'clock Saturday evening, after a pleasant trip of four hours. On Sabbath morning, Aug. 20, at 11 o'clock, and at 1 o'clock in the afternoon, we preached to attentive audiences. At the close of the afternoon service, we asked for expressions of feeling about starting a mission, and almost unanimously it was agreed to be both feasible and desirable.

We learned there has been only occasional preaching for some years, but about four years ago, a Sunday-school was started, and at present is being managed by some ladies, the gentlemen having given up their interests some two years ago. We trust, however, more interest will be taken in this part of the work now, as we have concluded to have two appointments each month there.

So far as we can learn, the entire Parish of St. Tammany is a grand, yet very desolate field, and Baptists now have the opportunity to take possession of it. Will they do it? Covington is said to be an important point also, and we trust arrangements will soon be made to supply that point. May God bless the work now being inaugurated and send more laborers to this part of the field. Brethren pray for us. HENRY C. WEYMOUTH, New Orleans, La., Aug. 23, 1876.

DEAR BROTHERS:—This section of country has some very energetic and enthusiastic advocates of education, morals and piety, though, from some cause, they have not had the full advantage and enjoyments of this blessing. The spirit of action commenced with the establishment of this Institute last year, and now new schemes and new prospects confront us. The Institute proves a success, and last April the Sabbath-school was organized, and submits this first quarterly report of Grange Institute Sabbath-school opened 5th of April, Rev. J. E. Milburn Superintendent, and W. W. Grace Assistant Superintendent, R. M. Tatum Secretary, J. P. Abbott Librarian.

Bible Class—twenty-six males; twenty-seven females; superintendent teacher.

Senior Questions—sixteen males, J. H. Ingram and E. George teachers; seventeen females; S. E. Booles teacher.

Junior Questions—twelve males, Jos. Abbott teacher; nine females, F. A. Shaw teacher.

Primary—eight males, W. D. Rehan teacher; seven females, Mrs. E. George teacher.

Average attendance, eighty-four. Total pupils, fifty-two males; forty-six females. Total number teachers, males, seven, and seven females. Verses recited, about five hundred.

It may seem unfair to personate where all work with such earnestness, but it is but just to say that Sisters Fanny Abbott, Fanny Low and Bettie Booles are workers indeed.

W. W. GRACE, Asst. Supt. Grange Institute, La., Union parish.

A LAY BAPTIST'S GOSPEL OF THE GOSPEL.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. v. 12.

What then are the first principles of God's

oracles? Whence came they? What profit and advantage are they? To what manner of men were they committed?

If I am not a barbarian unto my text, the first principles are: First, repentance from dead works. Second, faith toward God. Third, the doctrine of baptisms. Fourth, laying on of hands. Fifth, resurrection of the dead. Sixth, eternal judgment.

Like John's preaching and baptism, they are from heaven, and not of men. Therefore they are good and profitable unto those who do not reject the counsel of God against themselves. They were committed unto twelve men, called apostles, who were commanded to tarry at Jerusalem until they should be endued with power from on high, that is until they should be baptized with the Holy Ghost, (Acts i. 5.) And being thus empowered, they went forth and preached everywhere, the Lord working with them and confirming the word with signs following, that he said should follow them who believe. (Acts ix. 17, 18, 20.)

They taught the people that God had raised up Jesus, and exalted him with his right hand, to be a prince and a savior, for to give repentance to Israel and forgiveness of sins. (Acts x. 42.)

For into you it is given in the behalf of Christ, not only to believe on him, etc. (Phil. i. 29.)

So, on the day of pentecost Peter commanded every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Therefore they who gladly received his word, and were baptized for the remission of sins, and received the Holy Ghost, received the doctrine of baptisms, that is two baptisms from heaven. A Paul says, the apostles were the ministers of the Spirit of the new Testament. (1 Cor. ii. 13.) Peter and John, by prayer and laying on of hands, ministered the Spirit to the converts at Samaria. (Acts viii. 15, 17.) Paul did the same to the men at Ephesus. (Acts xix. 6.)

Now, Christ, the vine, said, without me ye can do nothing. So we see that he preached, baptized with water and the Holy Ghost, remitted sins and wrought miracles and ordained ministers by them. When they baptized with water for the remission of sins, sins were remitted. When they prayed and laid hands on baptized believers the Holy Ghost came upon those believers. When they commanded unclean spirits, in the Lord's name, to come out of those who were possessed the spirits obeyed. But not so when the sons of seeya adorned them in the name of Jesus whom Paul preached. Theirs was human exorcism. Now, what else would their baptism have been, even if they had used the very mode and words the apostles used? They verily would have been human baptisms with water, and not Christian baptism with water, for the remission of sins. The power of godliness is essential to the form, but the power comes not from the form but from God, who only can prescribe the forms or change them as he will. But who are to repent, believe and be baptized for the remission of sins? And what kind of sins are remitted?

The Lord said all could not receive a certain saying. (Matt. xix. 11.) So it is evident all cannot receive the command to repent and believe as infants, idiots and the insane, unless they are miraculously enabled to do so. Infants being unable to do either good or evil works, cannot repent from dead works, the kind named in our text, or rather context. Therefore it is reasonable to suppose they are not subjects of baptism, faith and repentance, for they are not servants of sin, though sin is in their flesh and members, which are too weak to serve sin. Dead works, that is sinful works, and not original sin, are to be repented of and remitted.

Of little children it is said suffer them to come unto me for "of such is the kingdom of heaven." Come for what? Not baptism, but to bless them. Of such as commit no sin, whether adult or infant is the kingdom of God. "Whoever is born of God doth not commit sin." "But if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John iii. 9 and i. 8.) Hence, having sin is not committing or serving sin. The dead are freed from sin in the flesh, but they are not free from death until ransomed from the power of the grave. It is for the deeds done in

the body we shall give account of in the judgment, and not for sin in the flesh and members in which we were conceived and born.

Baptism means purifying. (John iii. 25.) Peter says it saves us by the resurrection of Jesus Christ. Not the putting away of the filth of the flesh, but the answer of a good conscience toward God. I infer, then, that baptism that puts away the filth of the flesh is not the baptism that saves us, or it is not baptism or circumcision outward in the flesh is not circumcision, but that of the heart in the spirit is circumcision.

If, then, baptism saves us, is it not essential to salvation? Certainly it is, but not of itself, without repentance and faith, and all else commanded. He who keeps nine commandments, and transgresses the other, is guilty in that one, and forfeits all obedience to the others. He should have done nothing unnecessary in the religion of Jesus, it is obedience to a part, and not to all of the commandments, or changing any one of them as King Saul did, thinking sacrifice more acceptable than obedience. Valid or Christian baptism requires repentance and faith in the subject, and power from on high, in the administrator. If the subject does not bring forth works, more for repentance, his baptism is made unprofitable, the same as breaking of the law makes circumcision become unprofitable. (Rom. ii. 26.)

T. G. McCLARKIN, Montgomery, Grant parish, La.

Arkansas Correspondence.

THE PULPIT.

THERE is a "central position" on every battle field. However strong the flanks may be, if the centre fails the lines are thrown into confusion. The press, the colportage, the Sunday-school and wonderful agencies for the propagation of the gospel, and these agencies should be greatly encouraged and stimulated to increased effort. But after all, these are but the wings of the army, an occupy flank positions. The pulpit occupies the centre of influence, and can never be subordinated only at the peril of the Master's cause.

The Lord selected men from the common pursuits of life to be his heralds of salvation. "Not many wise men after the flesh, not many mighty, not many noble are called," yet these men are to be "examples to the flock." They are to be "a spectacle unto the world, and to angels in heaven." How fearful the responsibility! The world look upon the minister "with a critic's eye," nor are they apt to "pass our imperfections by." The preacher, with all his weighty responsibilities resting upon him, is but a poor, frail, fallible man, and is required to keep his body under subjection that his life may be a proof of the gospel he preaches. The first indispensable qualification for the ministry is piety. But piety is not all. When the apostle said that when the world by wisdom knew not God it pleased God by "the foolishness of preaching" to save them that believe, he did not mean foolish preaching. The man of "one business" is usually the successful man. I hope,

"One science will one genius fit, So wide is art, so narrow human wit."

If the scientific field is so wide as to require a man's whole time, who in exploring it only ends the "Book of Nature," how much more necessary for the minister to devote his whole time who has to explore the "Book of God." In the language of another: "Where then lies the angle of the pulpit? Not in the concerns of earth merely, but of heaven; not so much in the affairs of time as eternally; not in the nature and dimensions of the heavenly bodies, but in the nature and character of him who has made them all; not in man's obligations to his fellows simply, but to his God; not in his duties to earthly magistrats only, but to the 'King of kings'; not in the discovery of God's ways in earth, and sea, and sky, out in his dealings with the immortal souls of men. Not in the language of rock and plant, of bird, fish and beast, but in the deep things of God not in the utterances of human eloquence, but of divine love; not in the teachings of great minds, but in the revelations of the Divine Spirit." Cowper thus forcibly contrasts the work of the scientist with that of the ministry:

"They may correct a folio, may classify The plants of Zoroaster, regulate the dress, Retrench the sword blade, or displace a 'dash, But where are their sublimer trophies found? What vice have they subdued, whose arts reclaimed By vigor? or whom launched into reform? Alas! Learning is not so named, Laughed at he laughs again, and striven hard Turns to the stroke his adamantine word, That fear no discipline of human hands." But on the other hand he says

"Must stand acknowledged, while the world shall stand, The most important and effectual ward, Support and ornament of virtuous cause." J. B. S.

LATEST NEWS.

SOUTH AND WEST.

California grapes estimate the surplus wheat this season at six hundred tons.

The rice hands of Beaufort, S. C., have struck for higher wages.

The east branch penitentiary is to be built at Bask, Texas.

W. H. Hunt has been appointed attorney-general of Louisiana, vice Fields, deceased.

Two companies of United States troops from McClellan Barracks, Atlanta, have been ordered to rendezvous at Elginfield courthouse.

The new rice crop is beginning to arrive at Charleston, S. C.

John Reardon, of Redding, one of the Dallas, Texas, bank robbers, has been captured.

The first bale of cotton from North Carolina was sold at the New York cotton exchange for 17 1/2 cents per pound.

Fifty-one workmen from Paris, Bordeaux, Havre, Marseilles, Lyons and other cities in France, sent by the French government to visit the exhibition at Philadelphia and study the improvements which are making in the different trades, they represent have arrived.

It is now reported that the prospect for an abundant cranberry crop in the St. Croix Valley, Miss., was never more promising. It is stated that the crop this year will pay for all the improvements made on improved marshes. The berry crop this year, has been good.

The cut-off in the Mississippi river at Vicksburg, Miss., does not as yet leave that city "high and dry." The Vicksburg Herald says: "Just as we predicted before it occurred, the cut-off has been a benefit to the city instead of an injury. It has relieved the suspense in regard to the matter, without inflicting, as yet, the least damage, and with nothing worse to fear in the future than possibly a small outlay to keep the harbor clear."

A general order from the war department directs Col. Ruger, on assumption of command of the department of the south, on or about September 1, to transfer the headquarters of the department to Atlanta, Ga. The companies of the second infantry, now in the department of the gulf, will be transferred to the department of the south and local quarters, and the companies of the sixteenth infantry, now in that department, will be transferred to the department of the gulf.

The Turkish minister at Washington, Anstarih Bey, has received an official declaration by the Turkish government, dated the 19th, giving the history of the beginning of the hostilities with Serbia and Montenegro, representing that the Porte was compelled to repel aggression by force, and that the Porte had religiously adhered to the treaty of Paris, and that the onus of having broken their treaty stipulations rests on the princes of Serbia and Montenegro.

Strenuous efforts of the English and German iron firms, says the Springfield Republican, to supply the rolling stock of Brazilian railways have failed to get the trade away from American manufacturers. The American goods are preferred for their quality, after a trial of the European, and the exportation of our locomotives and cars has revived, one brig carrying out parts of twelve common-gauge and two narrow-gauge locomotives and a half-dozen cars, the other day, to be assembled on arrival.

A dispatch from the Yellowstone expedition, from the steamer Josephine, near the mouth of the Yellowstone, August 20th, by way of Bismarck, August 25th, says the since the junction of Crook and Terry, it is hoped to overtake and force a fight with the Sioux. The command moved west to Big Horn mountains, where, on the fourteenth, a trail five or six days old and two miles wide, being the heaviest ever seen on the prairies, was discovered. This trail finally separated, and the Indians were found to be in full retreat, one band heading for the north, toward the British possessions, with a probable intention of crossing the line; the other going south, along the Little Missouri,

for the purpose of crossing the Missouri river above Fort Berthold. There is every indication that the hostiles have been heavily reinforced by the agency Indians. They have their families, and evidently intend remaining north this winter. The army has a difficult programme, and it will be almost miraculous if they overtake the savages, who are well mounted, and when the supplies are exhausted the soldiers will have to return to the supply camp. A later dispatch, dated August 23d, by way of Bismarck, says: "Crook and Terry, after following the trail discovered on the twelfth, moved thirty-six miles down the Rosebud. The northern trail was abandoned on the fourteenth, and the command pursued the southern trail, crossed Tongue river to Goose Creek, thence returned to Powder river, followed it to its mouth, where they reached on the eighteenth, where they went into camp, and will remain until the twenty-fourth. The wagon train and all supplies at the mouth of the Powder are being shipped to the mouth of Powder river, and it is expected that the wagon train will reach there tomorrow morning. The Indian trail diverged from the east bank of Powder river about twenty miles from its mouth, south again toward the Little Missouri river, whence the command will follow specie's. The entire command is short of supplies, and unless orders are issued, General Terry will march such as are not needed over to Fort Abraham Lincoln. General Crook's command will scout towards the Black Hills and via Fort Ramo, Crook and Terry both think it probable to extend field operations. The Indian trail on the southern trail are believed to be making toward the agencies, and Terry will probably intercept them. The command is therefore practically local, unless further instructions come from the lieutenant general.

Intelligence has been received from New York that the boat which was shipped from the harbor of England by the Cunard steamer Abyssinia arrived in an excellent condition, and brought good prices in the London and Liverpool markets. The meat was as fresh and tender as it killed only two days previously, and the English cattle merchants were amazed. The American beef was rapidly bought up at less than half the price charged for English beef. Now that the regular compartments have been provided on certain steamer, arrangements have been made for shipping live hundred cattle a week to England.

The whaling bark Catalpa arrived at New York Saturday from New South Wales, bringing Michael Harrington, Thomas Darrah, James Wilson, Robert Croston, Thomas Henry Hassen, John J. Brosnan, alias Cobbin, Thomas Desmond, alias Johnson, John King, alias Jones, and Thomas Brennan, alias Hall, escaped Fenians. They were welcomed by their old comrades with hearty greeting, and taken to O'Donovan Rossa's hotel. Among those who met them was William Foley, who had served ten years penal sentence for treason, and knew them all intimately.

The coroner's investigation into the death of Mr. Bravo is convulsing all England. He was the husband of a young and handsome woman, who is suspected of killing her first husband, and who, after her marriage with Bravo, fell in love with one Dr. Gully. The evidence indicates that Bravo was poisoned by antimony furnished by Gully and administered by Mrs. Bravo. The counsel for the defense, several in number, cost the defendants an aggregate of £275 per day. This fact alone makes it difficult to determine when the case will close.

Earl Russell has addressed a letter to Lord Granville on the eastern question, to which he says: "It seems to me that we ought, with our fleet at Besika and our ambassador at Constantinople, to insist on an instant termination of the atrocities practiced in Bulgaria and other parts of Turkey. A thousand men landed from our fleet would accomplish the object, and if they fail, they might be reinforced. Ultimately, if we cannot keep the Turks from being barbarous and cruel, we might ally ourselves with Russia, and concert means to accomplish our

objects. The whig party toast is, 'Civil and religious liberty all over the world.' From this cause I shall not depart."

Disraeli has no children to inherit his fortune. He is wealthy. Besides his own numbers about £200,000, and he has for some time received a pension of \$10,000 a year from the government as an ex-minister. Further reinforcements will be dispatched from Madrid to Cuba at the end of September.

Selling Bulgarian Girls. The correspondent of the London Daily News, writing from Constantinople, says: "Since the end of June one of the worst forms of atrocities has been the nature of prisoners, often with the object of extorting evidence from them. First, however, on the question of the selling of Bulgarian girls into slavery. The following letter on the subject is from Mr. E. R. Zaranata, a well known and respectable merchant of Constantinople. He has the manliness to give his name, and that this was what it ranged at for many days, I know from various sources, as to show that the market had been overstocked."

With reference to recent events in Bulgaria I beg to state that during my stay in Monastir (Bulohia), in June last, in the neighborhood of which town my family possesses some extensive estates, I have been shown in a back room of a Turkish shop, near the market place, three Bulgarian young women of seventeen to twenty-two years of age, which a Turkish broker was then trying to sell at the price of three Turkish sovereigns each. The sale was conducted privately, and with some secrecy, but similar transactions were a very common occurrence at that time, and were such talked about by most people. The three women in question wore the dress of the peasants of Upper Bulgaria; they were crying bitterly, and hiding their faces with both hands.

The Beauty of German Women. Fraser's Magazine. German girls are often charmingly pretty, with dazzling complexion, abundant, beautiful hair, and clear, lovely eyes, but the splendid matron, the sound, healthy, well-developed woman who has lost no grain of beauty and gained a certain magnificent maturity, such as we see daily with daughters who might well be her younger sisters—of such women the Fatherland has few specimens to show. The "pale, unripened beauties of the north" do not ripen, they fade. The style is the man," says Buffon, and what style is to literature, taste to dress and refinement to manners, distinction is to beauty. There must be a certain line, certain proportion, a healthy development, a harmony, grace and strength, before we can acknowledge that a greater than the mere passing prettiness of youth, freshness and good looks is there. Polish, Hungarian and Austrian women, whom we, in a generally conclusive way, are apt to class as Germans, are "beautiful exceedingly." But here we come upon another race, or rather such a fusion of other races as may help to contribute to the charming result. Polish ladies have a special vivid, delicate, spirited, haunting loveliness, with grace, distinction and elegance in their limbs and features that is all their own; you can not call them fragile, but they are of so fine a fibre and so delicate a coloring that they only just escape that appellation. Of Polish and Hungarian *pur sang* there is little to be found; women of the latter race are of a robust and substantial build, with dark hair and complexion, fine, flashing eyes, and pronounced type; and who that remembers the women of Linz and Vienna will refuse them a first prize? They possess a special beauty of their own—a beauty which is rare in even the loveliest English women; rare indeed, and exceptional everywhere else; a beauty that the artist eye appreciates with a feeling of delight. They have the most delicate articulated joints of any people in the world. The junction of the hand and wrist, of the foot and ankle, of the neck with the back and shoulders, is what our neighbor would call "adorable." But alas, that it should be so; the full, gracious figure—types at once of strength and elegance—the sup-

ple, slender waists, the dainty little wrists and hands, become all too soon hopeless fat from persistent idleness and luxury of the nerveless, unoccupied lives of these graceful ladies.

PARALLEL OF THE SEXES.—There is an admirable partition of the qualities between the sexes, which the Author of our being has distributed to each with a wisdom that challenges our unbounded admiration: Man is strong—woman is beautiful. Man is daring and confident—woman is diffident and unassuming. Man is great in action—woman in suffering. Man shines abroad—woman at home. Man talks to convince—woman to persuade and please. Man has a rugged heart—woman a soft one. Man prevents misery—woman relieves it. Man has science—woman has taste. Man has judgment—woman has sensibility. Man is a being of justice—woman an angel of mercy.

The World's Stock of Coin. The stock of coin in the commercial world is put down as follows:

Table with 3 columns: Stock of Coin, Authority. Rows include Gold, Silver, and Copper.

Of the four billion dollars of coin in existence in 1876, Ernest Seyd estimates that at least two billion three hundred million dollars are in gold alone. Not far from one third of the annual production of gold and silver is consumed in the arts, for domestic purposes, and by wear and friction. The other two-thirds pass into circulation as money, say one hundred million dollars annually.

A Russian Type-writer. Philadelphia Cor. of the N. Y. Tribune. A Russian inventor, M. Alisoff, of St. Petersburg, shows a type-writer, which, for excellence of mechanical structure, cleanness of impression and ability to do the printing in different characters, leaves the American type-writer far behind. It cannot be made to work nearly as fast, however, as its American rival, and as speed is what most people seek in such a machine, it is doubtful if it will ever come into extensive use. Mr. Alisoff says that he first turned his attention to making a machine for speed, but finding by observation that few men can think faster than they can write with pen or pencil, he concluded that such an invention was not what was needed, but something that would make as accurate and legible "copy" as a printed page. In this undertaking he has fully succeeded. His machine writes in the Russian and English characters, makes capitals, small capitals, figures, signs, punctuation points and all the French accents. As the types are movable, it can be arranged to print Greek, Hebrew or any other written language. The manner of working it is to move a lever on a dial to a letter desired and make the impression with the foot upon a pedal. The speed is about that of ordinary writing. Mr. Alisoff also exhibits an invention for photolithographing music. The staves, notes and signs, printed on thin paper, are kept in small boxes, from which they are taken and pasted upon a large plate of glass, regularly being secured by lines on cardboard at the back of the pane. Thus the composition is built up much more rapidly than could be done with types. A negative is then taken of any size desired—the light passing through the glass—and when transferred to stone the printing is done by the usual process.

The man who "smiles and smiles and is a villain" has taken heart since Emerson declared that "a roguish alive to the ludicrous is still convertible."

The London Milk Journal says that a pint of milk heated a little, but not boiled, taken every four hours, will check the most violent cholera, stomachic ache, incipient cholera, and dysentery.

ONE of the best ways to judge of a man's character, is to find out what kind of fun he likes best.

RELIGIOUS NEWS.

In all Germany there are about sixty thousand old Catholics, they having dominated since the election of their bishop three years ago.

The first presbyterian church in Cleveland, Ohio, in its half century of life, has never dismissed a pastor. They all die a natural death.

The last census returns show not quite 900,000 christians in India, or less than one in two hundred of the population, and even of these, some 250,000 are Europeans.

The Presbyterian board of foreign missions, needing a suitable missionary to go to Japan, has resolved to issue a call to any one in the ministry possessing the requisite qualifications.

Miss Annie Oliver, a recent graduate of the Boston Theological school, has accepted an invitation from the First Place Methodist Episcopal church, South Brooklyn, to occupy the pulpit of that church during the vacation of their pastor.

The Methodist ministers of New York have been discussing revivals, and many of them are of opinion that the ordinary church work is decidedly preferable. Some of the preachers do not think that any great good was accomplished by Moody at the Hippodrome.

The Jewish convention which recently met in Washington City, declared that modern Judaism does neither dream nor wish to return to Palestine. Great stress was laid upon the observance of the Sabbath, as the enduring memorial of the Jewish religion. The meeting gave signs of a new departure on the part of this remarkable people, in all things save the scrupulous maintenance of their distinctive race.

SOUTHERN NEWS.

WHITE river, Ark., has received 80,000 young shad.

THERE are only two non-houses in the state of Georgia, says the Macon Telegraph.

TEXAS now has nine railroads in process of construction.

JOE COX, prompted by jealousy, shot and killed Charles Franklin in Macon, Ga., on last Monday. Both colored.

ANDREW JOHNSON'S son was defeated for the legislature in the Green county (Tenn.) primary election last week.

THE Richmond and Manchester, Va., mills shipped to Brazilian markets last week 11,931 barrels of flour, valued at \$85,135.

THE newly-elected trustee for Williams county, Tenn., has no arms at all. He lost both arms at the battle of Fort Donelson, when quite a boy.

THE Georgia state agricultural society offers a premium of \$500 for a preventive cure of hog cholera, and \$200 for chicken cholera, to be recommended by trial of not less than thirty members.

THE Texas legislature sits and sits with the mercury at one hundred degrees in the shade and the newspaper men filling the air with a sulphurous smoke—but then they get \$3 per item.

THERE are at this time 1,050 convicts working at the Tennessee penitentiary. Of these, six hundred and twenty are hired out in various portions of the state, four hundred and thirty are hammering away within the walls of the prison.

A CONVICT in the Mississippi penitentiary writes a very interesting letter to the Nashville Democrat, in which he says: "There is at the present time a total of six hundred convicts; five hundred and thirty-nine of these are male negroes, sixteen are colored women, and forty-five are white men; four hundred and eighty-six are employed outside the walls, and the remaining sixteen are employed in different capacities inside."

VICKSBURG (Miss.) Tribune: We regret to hear that the genuine cotton worm has made its appearance in large numbers in the counties of Washington and Issaquena, in Mississippi, and in the parish of Madison, in Louisiana. The showers, cloudy weather we have been having for some days is very favorable for the operations of the cotton caterpillar, and we fear that the ravages of that great enemy of the cotton crop will be of a very serious character.

DRIFT explorers are at work in Chatham county, N. C., prospecting for copper, gold and silver ore. An account of the principles...

It is just as hard work to get any kindling wood split as it ever was; but over sixty young men of Rome are ready to go west and avenge the death of Custer.—Rome Sentinel.

"That explains where my clothes had went to," exclaimed an Iowa woman, as she found her husband hanging in the table.

The distinct varieties are the white flint, the yellow flint, the gourd seed, sugar corn and pop corn. The first is regarded as the best for bread, while the yellow corn is regarded most nutritive, and answers best for stock.

In answer to our correspondent from Resene grange, we give below an article on the cultivation of broom-corn which we take from the report of

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

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

AN IMPORTANT REPORT ON DISINFECTANTS.

The sixth of the new series of reports of medical officers of the privy council and local government board contains an article on the study of disinfectants by Dr. Baxter. A great number of very valuable experiments were made with the view to test the disinfecting properties of the so-called disinfectants commonly used. Evidence was adduced to show that carbolic acid, sulphur, permanganate of potash and chlorine are all endowed with true disinfectant properties, though in very varying degrees. The effectual disinfectant operation of chlorine and permanganate of potash appears to depend far more on the nature of the medium through which the particles of the infective matter are distributed than on the specific character of the particles themselves. A virulent liquid cannot be regarded as certainly and completely disinfected by sulphur unless it has been rendered permanently and thoroughly acid. No virulent liquid can be considered disinfected by carbolic acid unless it contains at least two per cent. (by weight) of the pure acid.

A Farmer's Barometer.

A writer in the Georgia Farmer gives directions for making a cheap barometer to aid in forecasting the weather. It takes a stick three feet long, and attaches to the butt end a phial full of air, and corked tight. The stick is then suspended in a horizontal position on a pivot where it will readily turn, say on a thread tied near its centre. When a storm is coming on, the air outside is lighter than that within the phial, and indicates a change in the atmosphere. Such a barometer may be made in ten minutes, and some of our philosophic farmers will incline to have a barometer of their own manufacture.

Facts About Corn.

When this country was discovered, maize was found at all points where the first navigators landed, cultivated by the natives, hence it was called Indian corn. It can be raised successfully for forty degrees on each side of the equator, except the summits of the high mountains and some portions of the torrid zone, where it is rather chilly and injured by insects. The climate between the two extremes is best for full perfection. In its reproduction the flower is separated into two parts; the tassel, the male part, at the top of the stalk, and the silk, the female flower, located immediately on the stalk, arranged thus in nature so that the pollen from the tassel might fall upon the silking flower and make it fruitful. On isolated stalks of corn the silk receives so little of the pollen from its own tassel that few grains come to perfection; hence the importance and necessity of having a number of stalks near by or in the same field, in order that perfect ears and a full crop may be made. Some farmers still assert that there is nothing in these facts. The roots of corn grow much faster than the stalk at first, measuring sometimes a foot long before the stem is half that length. The brace roots should not be broken in working, as they support the stalk, and when broken it makes a heavy draught on the plant to reproduce them.

Fall Plowing.

A correspondent gives his reasons for fall plowing as follows: "By experience and observation I am satisfied that all soils ought to be plowed in the fall, especially green sward, for several seasons."

- 1. The sod roots during the winter, and thus supplies the soil with nutrient matter ready prepared for the young crop.
2. The lumps become pulverized sooner, permitting the land to be stocked down in better shape.
3. A team can work much easier in the fall, and the farmer is less hurried. The action of the atmosphere upon the soil for a longer time is also beneficial.

A correspondent of an exchange, discussing the same topic, says: "I have tried fall plowing on light and heavy soils. On light soils, which never produce cakes and clods, it does well. On heavy soil it is commonly detrimental. If followed by a dry winter, it sometimes succeeds; but commonly it produces a hard cloddy soil, which is long in becoming mellow. I have known this hardness to last a full year afterward. Even when the land was thoroughly and evenly drained, this unfavorable result followed. It is therefore necessary to use caution in plowing heavy or adhesive clayey land in autumn, and as a general rule it should be avoided."

Broom-Corn.

Feed liberally, work steadily, and clean thoroughly, is my motto in the management of horses. My great trouble is to have the horse rubbed dry and clean before leaving him for the night. Where horses are worked six days in the week, thorough grooming is absolutely essential to their

Agriculture South.

The cotton crop of 1875, now marketed, has already reached three million eight hundred and thirteen thousand bales, and will probably reach one million five hundred thousand bales, an increase of four hundred and forty thousand bales over that of the year previous. In this connection we may state as a note-worthy fact, the south is giving more attention to diversified agriculture. This the true road to wealth, for however valuable a grain crop may be, producers can not be permanently successful in its cultivation, to the exclusion of others. All countries and communities, of necessity produce such crops as are best adapted to their soil and climate. The exclusive production of special crops, not, however, in the end, result in failure, and the impoverishment of the soil.

Hints About Roses.

One of the most successful rose growers that we ever knew, was the late Charles J. Winter, of Germantown. He took his ripe wood of roses, and rose wood is half ripe just about the time the flowers are falling, and he would put the same in pots of sand, and sand put to the trim, and even round top. These pots were set on his garden walk, a gravel walk in the open, and well watered every day. We are not sure but that they had water several times a day, and it was not mistaken, they had snows of water under them besides. At any rate every cutting always grew.

Propagation by layering may be performed any time when strong, vigorous growing shoots can be had. Any plant can be propagated by layers, other way. Cut a notch on the upper side of the shoot, not below, as all the books recommend, and bend down into, and cover with rich soil. In a few weeks they root, and can be removed from their parents.—Gardener's Monthly.

Remedy of Hoarseness.

A remedy for sudden hoarseness is this: Mix one teaspoonful of sweet spirits of nitre in a wineglassful of water. Take three times a day. Sing as frequently as you can in the open air; but do not let a day pass without singing a little, either indoors or outdoors. Daily practice will help very much. A spoonful of gum arabic dissolved in half a tumbler of water will often relieve an ordinary hoarseness.

How to Water Plants.

The roots are to be thoroughly wetted without leaving any standing water; this will do well answer the purpose for several days where the plants are in the ground. It should be done on cloudy days or at evening. The more sprinkling of water on the surface never does any good whatever; the water does not go down deep enough, and besides, in a hot sun, the evaporation cools the ground, so as to threaten, if not injure the more sensitive plants. What is best, is to mulch plants with short grass cut from the lawn, or dry dust from the street will answer; give so much water and such protection that there shall be no quick evaporation. It is below, and not on the surface that water is needed and beneficial.

Mignonnette.

The mignonnette is a native of south of Europe, and in that country lives several years, but in its wild state is not half as attractive as when we have it under our cultivation. We sow

the department of agriculture for January 1876. Next week we will endeavor to give further information.

It is but a very few years since the importance of the extensive cultivation of broom-corn has attracted the attention of either the farmer or manufacturer; but now in the northern, western, and middle states it has grown into an important industry; and there is no reason why the southern planter should not turn his attention to the same subject, and thereby awaken another manufacturing occupation among his people. There is no climate in the United States in which broom-corn will not grow with more or less success, and the mode of its cultivation does not materially differ from that of the ordinary corn or maize. And like all other grain, its successful production is dependent upon the quality of the soil and the care with which the land is cultivated. For broom-corn the land should be plowed in the fall. This attains two objects, the first of the winter and the work is then done, and will not be liable to the delay of planting early in the spring. This is particularly necessary in the northern and middle states, where the spring sowing is often delayed by cold rains. If the ground be well and deeply plowed in the fall, it will supercede the necessity of plowing it again in the spring; the ground may be then well harrowed, raked, and scolded out three feet on one way and two the other. This is assuming that the ground is in good, fertile condition. If it be not, then it should be made so before plowing in the fall, by the application of barn yard manure. Land cannot be made too rich for corn. Scouring the land out both ways enables the farmer to work in both ways by cultivators. If the seed be dropped with a drill, then it need not be sowed. About three quarts of seed will plant an acre. As soon as the corn is seen above the ground, the working to keep down the weeds should be commenced, and it must be kept clean throughout the season.

Health.

The more highly they are fed the more important it is to clean them. Most men use the currycomb too much and the whisk and brush too little. I do not myself insist upon it, but I believe it would pay always to take the whole harness from the horse when put in the stable at noon, and rub them dry, washing the shoulders with cold water, afterward thoroughly drying them with a cloth. I question if one farmer in a hundred duly appreciates how much he loses from having poor horses, and in a condition to a maximum day's work.

Crementation for Weeds.

Mr. Meek writes a note to the Country Gentleman recommending fire as a remedy for weeds where the soil has come very foul. He says: "Where land, especially heavy land, is full of couch grass and seed, of weeds, burning is a sure cure. The inorganic portions of the soil or weeds are not destroyed by fire, but they are thus rendered available for the growth of useful crops. During the summer, the soil and its contents might be charred if well cost and an enormous saving effected. The charred remains of the weeds and their roots would manure the land for a necessary season of crops. The earth burning effectually destroys all seeds."

Improving the Mississippi.

Captain Eads has matured a plan for the further improvement of the entrance to the south pass of the Mississippi river, and surveys have been made to perfect it. By this plan the current is to be confined to a narrower space than it now occupies, by means of wing dams and dykes, which will greatly increase its velocity as it enters the jetties scouring away the bar which extends from 2,000 feet above to 60 feet within the pass, and on which at present there is a variable depth of between 17 and 20 feet.

Captain Eads feels confident that a permanent channel can be secured and maintained through this bar, if its entire removal cannot be accomplished, by placing these wing dams, two on each side of the river, and jutting from its banks, above the jetties. The upper pair of these dams will be 3,000 feet above the upper end of the city work, the one from the right bank jutting 2,100 feet into the river, and the one from the left 1,400 feet leaving an open way for the passage of the water of 5,000 feet. The lower pass will be only 600 feet above the jetties. The right dam will be 600 feet long, but does not rest upon any base in the way of bank or dyke; while the left one will extend at an angle of ninety degrees from a dyke already built and known as the east dyke. The latter extends from a point 500 feet below the head of the north pass to 1,400 feet above it. The narrowness between the last pair of dams will be 600 feet, which is the average width of south pass, and thus the body of water which naturally seeks the latter is narrowed and forced with greater velocity between the jetty walls. The construction of these dams will be begun as soon as the surveys necessary to the work are completed.

Management of Horses.

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it ever year and treat it as an annual; but some good cultivators force it to assume a perennial form, and there is room in this attempt for considerable skill in plant culture. The chief element of success in this kind of skill, is to keep the plant from blossoming. Every spike of flowers pinched off as fast as it appears. In this way the whole effect of the plant is turned toward growth, and it never thinks of dying on one's hands. After being made to grow one year in this way, it is suffered to bloom the next, and the profusion is wonderful.—Maryland Farmer.

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the least depth discovered at these points has been 19 feet, and that only for a distance of 75 feet up and down the stream. One of the objects put forward by the opponents of this work, has been that the bar would form at the mouth of the jetties, the latter would have to be prolonged, another bar would form, and so on indefinitely. On the contrary, it has been proved, it is asserted, that a sand or mud "lungs," which formerly existed at the mouth of the pass, has been cut in two by the current, and is gradually washing away into the deep waters of the gulf, a channel now passing directly through it which is more than 100 feet wide and 20 feet deep, daily widening and deepening.

THE VALUE OF SMALL ACCOMPLISHMENTS.

Everything you know how to do, that is done in a home, is something spun and woven and laid upon the store; something acquired for a lifetime, that will last as those beautiful old linens used to last; something that you will have to spin and weave again.

I do not mean something that you have done once, or once in a while, or that you think you know how ought to be done. I mean something that you have got at your fingers' ends, till it does not seem hard to you or cost you the least toil of thought and anxiety. Something that you can handle as you handle your crochet-needle, or run your fingers up and down the piano keys, playing your scales. Something that you can do as you "do your hair," or tie a bow-knot in your cravat; with turns and touches that you do not measure or think about, but have got so used to that the right thing comes of it—the result that is nice and becoming, and full of a skillful grace that can not be analyzed or got at by method or recipe, but that you have just grown into forgetting how.

MISCELLANEOUS READING.

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Every hit of a woman's work in a home, when she takes it up as a strange thing, is like tying a bow-knot for the first time, or like sewing, or knitting, or crocheting to one who has never touched the implements before. When you think of trying one such task after another, day after day, in all the complex doing that "housekeeping" implies, with your very living depending upon it all the while, you may well fancy how it is that American girls break down under the physical and mental strain that come upon so many of them, when they fulfill of their happy hopes—the having and ordering a "house of their own." There is no help for it, but just the making all these things, in their knowledges, such parts of yourselves as the alphabet and the multiplication table, and the consciousness of the parts of the day and week and year are; things that have been used till they are like limbs and senses—natural furnishings, that you feel as if you were born with. Then, you can take hold of life and live! You have not got the whole way and method to invent yourself.

And the best way of all is, that one thing grasped in this way is the essential grasped of a great many more. Every side of a honeycomb cell is the converse side of another; every row of knitting is half a stitch all along for the next row; in all kinds of building and making, that which is completed is already the beginning of the father structure.—Mrs. A. D. T. Whitney, St. Nicholas.

The society writer of the Peoria Democrat says of the distinguished custom of eating exclusively with the fork: "The fashion originated with hotel servants, because the scouring of knives in these vast caravansaries was the most serious job of the whole daily round of duties."



Jas. Barbour, Alabama—If it is possible we will come, and if so we will send a postal card in time.

J. A. Armstrong, Mississippi—Will advise you by mail if we can make the visit.

D. W. Hughes, Jackson, Tenn.—Bro. Fouché, Alabama, money was \$2.50, and Bro. Hatchett's \$1.50.

A. D. Phillips, Gallatin, Tenn.—We wish you had that long list. Try and get it. We will come early as possible.

R. H. Burnett, Louisiana—All right. Have entered both for Chufa premiums.

S. J. Beck, Louisiana—There is nothing the matter at this end of the line. We mail your paper regularly. Ask your post master not to lend it out.

J. B. Hawkins, Mt. Holly, Ark.—We are not offering Ray's corn now for premiums, but Spanish Chufas, and have entered you for these instead.

D. A. Denison, Michigan—We have ordered your name put down for the Chufas, for that was a brotherly act you did last year. God bless you.

W. H. Ward, Greenwood, Miss.—We do not send the Chufa premium for six months subscribers, only to annual ones.

J. M. Willis, Missouri—The post master at Miami, Mo., informs us that you do not take the paper from the office. If there is any mistake on our part please inform us.

Miss L. J. Anderson, Alabama—Money received. We will attend to your dividend in January. Hope it will be 15 or 20 per cent. Have you received your last of 5 per cent. God bless your aged mother.

Bro. John Shipp, Arkansas, sends the price of five cigars (25 cts.) to send the paper to Bro. Haman, Bro. Wm. Lea (two Braces) 20.00, Thomas Jones 2.80, Wm. Jack 2.70, D. W. Hughes 5.30, J. C. Sharp 2.70, J. P. Todd 2.00, W. P. McCorkle (Brace) 10.00, A. D. Phillips 5.40.

Mississippi—W. H. Ward \$1.35, S. H. Potts 2.70, C. C. Lowrey 2.70, T. C. White 2.70, S. H. Galt 2.70, S. F. Granberry 2.70, Wm. G. W. (Brace, etc.) 12.70, J. B. Hamberlin (two Braces) 20.00, B. M. Johnson 2.70, R. R. White 2.70, N. M. Hollingsworth 2.70, John F. Porter 2.70.

Alabama—Lucy I. Anderson 2.70, Jas. F. Barrow (Brace) 10.00, D. A. Flourney 50 cts., J. S. Cook 2.70, A. M. Nuckols 2.70, H. T. Anthony 2.70.

Virginia and South Carolina—L. A. Coggin 15.00, C. G. Grandy 2.70, R. Burgess 8.10.

Georgia—Wm. F. Wood 2.70, W. Hartshorn 2.70, J. D. Wilcox 2.70, W. L. Stanton 2.70.

Kentucky—P. E. Bacon (Brace) \$15.00, Mrs. H. Adams 2.70, Mrs. T. K. Oldham 2.70, W. H. Smith 1.00.

Illinois—G. G. Howard \$1.35, John Blanchard 5.00.

Louisiana—Mrs. S. A. Sandford \$2.70, C. H. Arls 2.70, Jas. E. Heard 5.40, R. R. Ison 2.70, M. E. Chamberlain 2.70, John Ewell (Brace) 10.00, A. Lazare 2.70, O. P. Longworth (Brace) 10.00, J. P. Taylor (Brace) 10.00, G. W. Low 2.70, R. J. Bu-h-2.70.

Texas—Josiah Turner \$2.70, Mrs. L. A. Miller 2.70, R. C. Betty 2.70, D. Frank 3.00, D. T. White (Brace) 10.00. Arkansas—T. H. Bates \$3.70, Wm. M. Lea 1.00, F. M. Lillard 2.75, John Shipp 25 cts., Mrs. Mary E. Pryor 2.70, N. A. Critz 2.00, Wm. Forum 2.00, S. Stevenson (Brace) 12.50, J. B. Hawkins 7.50.

Special Notices.

FOR SALE OR RENT.

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

H. K. McBRIDE, M.D. C. P. RICHARDSON, M.D. J. N. MORELL, M.D. A. C. FINNIGAN, M.D.

From Members of the Medical Profession in Louisville, Ky.: Dr. Banning: Mr.—Having examined your Body-Brace, and seen the relief of the Pulmonary, Digestive, etc., male and female systems, as connected with general or muscular debility, it gives me great pleasure to say, that we deem it a valuable discovery, as an auxiliary in the treatment of the above and analogous affections. In view of the anatomical and physiological principles of its construction, and harmony with the natural economy of the body, we also deem it greatly preferable to any other device in use.

T. S. BELL, M.D. LEWIN KOUZERN, M.D. JOHN H. FLINT, M.D. W. C. FALK, M.D. W. E. STANLEY, M.D.

Extract of a Letter from Dr. Daniel Potter 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 maladies, to which both sexes are liable, but especially the FEMALE, many of which maladies have long been regarded as the "opprobrious medicorum" of the profession, and might have continued to be so recorded, had it not been for your invaluable discovery. I have used your Body-Brace in almost every variety of cases, and I feel it my duty to assure you, that we have in this instrument a sovereign remedy for a large proportion of these heretofore generally incurable diseases, for which all who have heard of you are so justly thankful, and to him especially who is the author of so great a blessing. For a long time, or rather since the laws and structure of the human system have been well understood, medical men have vainly expected 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. It is the discovery of your ingenious contrivance; in which the medical profession, as far as I can learn, feel satisfied that we have the ultimatum of mechanical aid, to meet the indications of a large class of painful affections.

DANIEL POTTER, 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 hoarseness 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 consumption of the lungs. Those who are in advanced consumption will find great relief to the last moment of life, while it is used; the time it will effectually prevent it.

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

All who are dyspeptic, who complain of those dull, dragging pains in the side, liver and spleen, and accompanied by a sense of dead weight, or "goneness," which are naturally 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 waxy belied, and predisposed to rupture of the bowels; and all who are afflicted with hernia, inguinal, and ventral hernia.

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

All who have any spinal affection, whether it be irritation, or weakness of the spine, and who are accordingly troubled with dull pains between the shoulders, or continual wringing and grinding pains in the small of the back, and in the hips; who experience coldness, numbness, swelling, varicose veins, and weakness of the lower extremities. Those who have any bearing down or falling of the womb, 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 as any surgeon will tell you, and this Brace is the only instrument invented to lift upwards.

How to Measure for the Brace Truss. Take singly the number of inches around the hips, over the thinnest part two inches below the ribs of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia. Open the truss and fetch it around the body, showing the hip-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 prove this Brace before the public, I have in the past twenty years advertised to the amount of several thousand dollars, and have improved 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 is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. H. Graves, E. E. D., are made differently, 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 Manufacturing Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the relief of all cases of pleurisy and consequent weakness, etc., etc., they must get mine, they had better send their orders to me, or to some one who has my written permission.

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

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

1. A Brace for 10 new subscribers, \$2.00 each, or \$1.00 each for every subscriber you fail to get in making up your club.

2. Any one selling 10 Braces at 75c shall receive one for commission.

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

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

J. R. GRAVES.

Testimonials.

DEAR BRO. GRAVES: You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather concluding such things under the head of "humbly beggers." Recently, the heavy and bulging 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 back was aching and I could not take ten times the price of my Brace now and he compelled to recommend this brace to those who may, physically or otherwise need it.

Pastor First Baptist Church, Memphis.

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

M. H. FORD, Editor Christian Repository.

FEMALE TESTIFY. Suffering very much from "Dyspepsia" and general debility—the result of overworked brains, I obtained and have been wearing Banning's Body and Lung brace, and am satisfied there is no warmer equal to it. I feel confident others similarly afflicted would be greatly benefited by its use.

Wilson, Miss. EUDRA COLE.

A Success.

THE BAPTIST

Hymn and Tune Book.

Seven Shaped Notes.

It is pronounced by these churches that are using it a decided improvement in all respects over all others. Its superior features are: 1. It is in large, nice type. 2. It is on good paper. 3. Its hymns are all sound in choice. 4. It has the large, convenient, choice time. 5. It has a judicious selection of hymns and tunes. 6. It has the sweetest collection of Sunday school songs, and more in variety than any other book of the kind. 7. It is cheap, only \$1.00 per copy, 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 and Tune Book for the New Hymn and Tune Book with seven shaped notes, examine it.

Let all Take Notice. This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. H. Graves, E. E. D., are made differently, 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.

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

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

1. A Brace for 10 new subscribers, \$2.00 each, or \$1.00 each for every subscriber you fail to get in making up your club.

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J. R. GRAVES.

The New Psalmist.

This is the above book without the name. Its superiority over the old Southern Psalmist consists in the following features: 1. Its large, beautiful type. 2. Its judicious selection of hymns and tunes. 3. Its cheap price, only \$1.00 per copy, 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 and Tune Book for the New Hymn and Tune Book with seven shaped notes, examine it.

It is cheaper. Price 50 cts.

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

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

3. It is a cheaper and in all respects a better book, price 50 cts.

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

The Little Seraph.

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

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

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

Price per dozen, \$1; by mail 40 cts. All orders will be promptly attended to.

J. R. GRAVES, Address all orders, with cash, to W. D. MAYFIELD, 301 Main St., Memphis, Tenn.

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., SEPTEMBER 9, 1876. New Series—Vol. IX. No. 40.

THE METHODIST EPISCOPAL CHURCH AT CARROLLTON, MO., POSSESSES THE SCRIPTURAL CHARACTERISTICS OF A CHURCH OF CHRIST, OR A BRANCH OF THE SAME.

The following is Dr. Graves's fourth speech on the subject of the Carrollton debate, a translation.

DR. GRAVES'S FOURTH REPLY.

MR. PRESIDENT: When I closed, I was urging my third objection to Methodism, on the ground that its entire polity was unscriptural. I read from his own list-ship, Doggett, whose words he may not question, that a body of Christians could not be considered a Christian church, unless organized after the model found in the New Testament, this I proved. Then I showed from Cookman's work, published and endorsed by the General Conference, that the government of the Methodist church was symbolized by the great iron wheel. I want to hear Eld. Ditzler assail Cookman and this wheel, when I will show you that he borrowed the illustration from the father of the system.

The question is, Can Eld. Ditzler and the model of this wheel-church, or polity, in the New Testament will be attempted to do so? Will he claim that it is there? This is the plain issue to-day. Bishop Doggett says emphatically, unless you can find this identical wheel-power government in the New Testament, Methodist societies, Conferences, Quarterly, Annual, District, General, separately or all together, cannot be considered a church or branch of a church of Christ.

He has already impliedly taught that the New Testament does not afford a divinely fixed model of a Christian church, as a class of hierarchicalists do, and I may as well meet this right here. Is it not evident that the Jewish churches were considered as models by Paul, who praised the Thessalonians for following their example; nor were the customs of different people allowed to influence churches in different provinces, but the teachers of religion throughout the world were to follow Paul's example. This model, imitated, occasioned a harmony in practice for one hundred years.

If there is no form, then the Scriptures cannot be a perfect rule of faith and practice. Each province, town or society may legislate without giving offense to the King of Zion; and consequently every age, from new customs, might have a new form of church government. Yet, Jesus Christ has forbidden anything to be added to his word; and one feature of the Man of Sin is, that he should change laws in God's temple; but, every plan, not of Scriptural authority, shall be taken away, and every innovator in Christ's kingdom, shall meet with his displeasure. The unity enjoined, the discipline established, the example left, and the accountability of each servant for his conduct in the service of God, prove there is a settled law for their guidance.

Historians are agreed that the apostles strictly patterned the churches they constituted after the model of the church which Christ himself organized, and which is called the church at Jerusalem. Geisler says:—

"The new churches everywhere formed themselves on the model of the mother Church at Jerusalem."—Ch. Dis. vol. 1. sec. 29.

Moshim says:—

"That form of the primitive churches which was derived from the Church at Jerusalem, erected and organized by the apostles themselves, must be accounted divine."

McLean says:—

"This Church, [of Jerusalem] so constituted, is the acknowledged pattern or model, by which other Christian churches were formed."

Now, let us examine the claims of Cookman's and Wesley's wheel-form church. If there is any part of it that has any claim to be considered a church, it is that to which the majority of the members belong, the local society; and this is the only part brought under discussion by our question. What are its governmental characteristics?

1. While the local society here in Carrollton admits members not warranted by God's word, and thus forfeits its claim to a local society, its own pastor can be a member of it. No active preacher, no pastor, no presiding elder, no bishop, can be a member of a local Methodist Episcopal society like this at Carrollton! Will Methodists think of this? If it is indeed a Scriptural church, then Eld. Ditzler, nor any other elder or bishop of the Methodist Episcopal church, South, is a member of a Scriptural church; but the apostles, and the apostolic ministers and pastors and elders, or bishops, were members of the same organization with the lay members. James and the apostles were members of the church at Jerusalem; Paul and Barnabas at Antioch; and so throughout.

2. The local society here at Carrollton cannot receive or exclude members. This power is lodged in the traveling ministry alone. (See Discipline.) It cannot silence or discipline its own pastor, or preacher, for preaching the grossest heresy; for, though guilty of the grossest immorality, some power outside and independent of the society alone can do this; but the local churches of the New Testament could receive and exclude members, and discipline their elders. (Matt. xviii. 1 Cor. vi. 2.)

The local Methodist Episcopal society here cannot select its own minister, or pastor, or determine his wages, or dismiss him when he becomes unprofitable and obnoxious to the members of it; but the religious teachers, pastors, evangelists and apostles belonged to the churches, and were the property—the servants—and not the masters of the churches. They could not only call upon them authoritatively to preach to them, but could send them to preach to others.

This local Methodist Episcopal society has no power to recognize the call of one of its members to preach the gospel, or ordain one such whom it may decide has a call; men not members of it decide upon this matter, and, if they see fit, ordain him; and, when once ordained, his membership is removed from this society forever, and his name is enrolled in the Annual Conference, which is no church at all, and no Methodist that ever lived or wrote, ever claimed it was a church; and he becomes, from that hour, no longer amenable to the local society for his doctrinal views or his conduct.

This local Methodist Episcopal society has no control of the gospel; it is not nor cannot be a missionary body; cannot, in any respect, preach the gospel to others by her ministers and her means. She has no preacher under her control to send, nor is she allowed to send a preacher to any specific field she deems fit, and to control his movements. Methodist preachers all belong to the presiding-elders and bishops, who alone have power to silence them from preaching altogether, or send them to mission fields or not as they and the Conference may decide.

The local Methodist Episcopal society in this

place cannot select the minister it may desire to preach to it next year: he is selected and sent by the bishop, with the advice of the presiding elder; and they must receive him whether they will or not. They may protest beforehand against an unacceptable minister, and, more likely than otherwise, he will be the very one who will be sent, to teach them subordination. Many such cases have occurred; and one but recently in Dallas, Texas. But a Scriptural church can call and dismiss its own ministers.

The Methodist Episcopal society here cannot own the house in which it worships, or the ground on which it rests, though bought with the money of its own members. The property must be legally decided to the Conference, and, so that the house and lot can be exclusively owned and controlled by the Conference.

The Methodist Episcopal society here cannot open the doors of its house of worship and invite any minister it please, even though a Methodist, to preach to its members next Sunday, or any other day. The membership have no voice whatever in the matter: the preacher in charge and stewards have absolute control over the pulpit, and say who may preach, or lecture, or talk in their meeting-house.

I now notice a main and fundamental objection that applies to the Conferences, one and all, separately and collectively, as well as to this local society.

VI. THE LOCAL METHODIST EPISCOPAL CHURCH IN CARROLLTON IS NOT AN INDEPENDENT BODY, AND, THEREFORE, LACKS A FUNDAMENTAL CHARACTERISTIC OF A CHURCH OF CHRIST.

Now, Eld. Ditzler, changing the verbiage of the proposition, admitted what was fatal to the claims of the local society here, and, fatal to the claims of any other body of Methodists anywhere, as to Conference being a Christian, or Scriptural, church. He says it is a part of: the proposition says branch of. Either expression admits that the local society here is not independent, as no Conference is, no branch of or wheel-within-a-wheel system is, unless it is the General Conference. But the Discipline teaches, that it takes every local society like this in the whole South,—thousands of them,—with all the Conferences, to make one Methodist Episcopal church, and it names it the Methodist Episcopal church, South. You cannot speak properly and say, the Methodist Episcopal churches, South: it takes the sum of all its parts to make the one—the body Methodist Episcopal church, South. No one local society in the South can be considered a church, unless it be, separate from the General Conference; such a body is not a Scriptural, or evangelical, Christian church, and ought not to be called or recognized as such.

I will now define a Scriptural church, as regards its polity and powers, and these define its character, whether democratic or otherwise, whether legislative, or executive only.

1. Each particular church is independent of every other body, civil or ecclesiastical, and, receiving its authority directly from Christ, it is accountable to him alone.

2. The members of each particular church are invested with full power to receive those whom they judge worthy into their fellowship, administer the discipline of the body, try, censure, and expell the unworthy, by a vote of the assembled body, in accordance with the teachings of the New Testament.

3. It is the right and duty of the members of each church to select and elect their own teachers,